Universe and Man

Aitareya Upanisad

एतरेयोपनिषद्

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Preface

The advance of science and technology in the last century has confirmed the existence of the Super human power behind all the activities that are taking place in the universe. In the first half of the twentieth century scientists exploded the theory that the universe is an agglomeration of non-being objects and during the second half of that century the relativity theory, and the gradual advance from classical physics to quantum mechanics culminated in the finding of invincible unified field. There have also been research findings that the all the devatas (energy forms) in the macrocosm are found in the human constitution resembling in form and functions. The findings of the studies made by the scientists during the last century in the fields of physics, chemistry and human physiology have been expressed by our vedic seers based on their experience. Science expresses of the material forms in gross form and the vedas go into the subtle aspects of universe and life, an arena which is not explorable by the physical sciences. It is only the upanisads that can explore the subtler aspects of human life. The scientific corroboration has brought closer the para and apara knowledge and highlights the relevance of the veda and the upanisads in the day to day living.

The Aitareya Upanisad deals with the origin of the universe and the life on earth. It exhaustively deals with the nature of the universe, the birth of human beings, the rebirth and attainment of liberation by the atman. There are also other Upanisads such as the Brhadaranyaka upanisad, Chandogya upanisad, Taittareya Upanisad etc dealing with certain aspects of the creation of the universe and the human beings.

The Aitareya Upanisad belongs to the Brahmana of the Rk Veda. The upanisad gets its name after Mahidas a who was the son of a Brahmin born to a mother of itara meaning ‘the other’. Mahidas a one day, when he was a boy of five years of age, went to sit on the lap of his father who was sitting near the sacrificial fire (homa kund). The boy being born of the ‘itara’ was not given this privilege. The boy dejected went to the mother sobbing and narrated her the incidence. Itara regretted how the
mistake committed by her in a weak moment had brought insult upon her son and meditated upon her Ishta devata the mother earth. The mother earth initiated Mahidasa into the knowledge of our culture. The boy being born of a sattwic seed, reinforced and perfected with perseverance his knowledge and realised Godhood.

In this Brahmana the Aitareya (itara's son) explains his own experience that the pluralistic universe is only a distortion of the finite, the Brahman and the individual is also the same Brahman. The Brahman is the substratum of all forms of matter or energy and when one throws out the veil of maya and sees the reality, the supreme, in everything around him he realises the true nature of atman. It was only the supreme Brahman was in existence before creation and all the creations also ultimately merge with this Brahman. The individual, when once he realises the finite nature of the atman, is liberated and merges with the supreme consciousness the Brahman.

The universe is a complex of plurality of creations. Creation in the vedic sense is the manifestation of the supreme Consciousness or the Brahman in diverse forms in the external world. The supreme conscience is all pervasive Brahman and it is real and eternal. It is total knowledge and total energy which could accomplish anything. Total knowledge is Siva and Dynamic energy is sakti. They both exist inseparably as water and chill or milk and whiteness. The Brahman in pure form is neither cause nor the effect of anything. Only when it is associated with its own power, it is the cause of universe as it is subject to the attributes of time, space and cause.

Sakti the cosmic energy when it identifies itself with its own maya constitutes the seed of the universe. Creation is the discovery of the consciousness of its dynamism. The consciousness reveals itself by creating the various forms of nature due to the superimposition of maya.

The components of the gross and subtle forms of the universe are known as the Panchabhutas or elements of the universe. The universe is constituted by the five elements space, air, fire, water and earth. The forms arise due to the disturbance in the equilibrium of the three gunas sattva, rajas and tama. The supreme consciousness having created the worlds created the
protector of the world. In the Cosmic Man, the Virat Purusa reside all the other gods which are cosmic energy forces and the earth. The purusa, the first embodied deity, permeates the entire akasa and is transcendental since he is formless. His organs and limbs are correlated to the bodies and deities in the cosmos. From the purusa was born the entire universe around us. In essence, all that we see in various forms and names as universe and its constituents are only the virat purusa, the Narayana. The fields of operation were first created and this was followed by the allocation of functions to the various devatas. Food for the sustenance of the devatas was also created.

The human being is the replica of the cosmic man. The gross, subtle and the causal bodies of human beings are built upon the same plan as the Purusa. The supreme consciousness, the atman, also resides in the human being witnessing all the activities without itself participating in them. As the human being is divine fundamentally the upanisad proclaims that a person can enjoy bliss while living in the phenomenal world itself by strenuous practice of self discipline. The glory of the life in human body is that the structure with the embodied devatas can attain liberation from the pangs of births and rebirths. A man who does not see the self and consequently desires things other than it imbibes affection of the body. The soul takes rebirth with a view to expiating for the actions done on the earth in the previous births. Death is therefore not liberation. By the process of transmigration the self is born again and again thereby maintaining the chain of successive births and deaths. Thus the unrealised soul remains in the vast ocean of samsara.

When one transcends and experiences the self within himself he attains infinite bliss. He is Bhuma and he sees nothing else other than his own self. The one who rejoines in the self becomes the self ruler as he enjoys unlimited freedom of all the worlds. All indeed is brahman alone. For him there are no distinctions of the pervaded and the pervader. He has no hatred. He has universal love for all.

The book aims at explaining the origin of universe and life on earth in a narrative form in ten chapters. The summary and the thumb-nail sketches, it is hoped, would help understanding the text.
In the preparation of this book guidance has been taken from the commentaries of Samkara. My wife Srimathi Jaya Krishnamurthi, B.A. (Hons.) in Philosophy prepared the summary of chapters and my brother Sri S. Venkataramanan prepared the charts. I am grateful to the Tirumalai Tirupati Deasthanam who provided the grant for printing of the book. I thank Sri C.V. Ravi, Jai Ganesh Offset printers for high quality printing and binding with neat getup.

Chennai

S. Krishnamurthi
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Sanskrit Pronunciation

Vowels

अ आ इ ई उ ऊ ए ऐ आँ
a a’ i i’ u u’ r’ l’ e ai o ou

Consonants

क ख ग घ ङ क्ष क्च क्त क्ल क्न क्प क्फ क्भ क्म
k kh g gh g’ p ph b bh m

च छ ज झ ज्ञ च्छ च्ज च्च च्छ च्ज च्च च्छ च्ज च्च
c ch j jh j’ y r l v s’

ट ठ ड ढ ण त थ द ध न त्त थ्थ द्ध ध्ध
t th d dh n
Om! May my speech be rooted in the mind; my mind be rooted on speech; O Supreme consciousness, the Brahman, reveal thyself to me; You both (mind and speech) enable me to know the Vedas. Let not what I have heard depart from me. Let me live both day and night studying the Vedas. I shall think what is true; I shall utter truth; let the Brahman protect me; may He protect the teacher, may He protect me. May He protect the teacher.

Om Peace! Peace! Peace!
The Universe

The universe is a complex of plurality of creations. Creation in the ordinary sense means bringing into existence. Though causation is the basis of creation, it may not always be so. Creation in sanskrit is 'srsti'\(^1\) which means projection. Creation in the vedic sense is, therefore, the manifestation of the Supreme Consciousness or the Brahman in diverse forms in the external world. It is an evolution outward from undifferentiated into differentiated consciousness. From the supreme consciousness originated the universe in its various forms.

The origin and nature of creation has been a mystery to the philosophers and scientists alike. Various theories have been propounded by the scientists from time to time, the chief among them being the Big Bang Theory of the Universe and the Steady State Theory. Universe cannot have originated spontaneously nor is creation a one time process because the forms of the universe undergo modifications from time to time. The latter theory, which is an alternative theory of the former, concludes that the universe has no beginning and no end, but matter is continually created in it at all epochs. This view accords with Samkara's line of thinking. All sciences agree today that the world of variety is only manifestation and creation is relative which tenet the upanisads have been cherishing for ages.

Creation is manifestation

Brahman is the origin of the universe जन्माद्वाय यतः\(^2\) Br Su I.i.2 being the source of the scriptures. He is the material and efficient causes of Shastras शास्त्रयोनित्वात् Br Su I.i.\(^3\). He has no originator and no ordainer स कारण करणाधिपाधिपे न शास्त्र कथितज्ञिनिता.

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1 In English the word 'srsti' is translated as creation which does not convey the true import of the word
2 Janma'dyasa yatah
3 s'a'stra yonitva't
The Chandogya Upanisad gives three illustrations to show that all forms are merely modifications and not originated. Out of clod of clay all that is made of clay is known, the difference being only a name arising from speech while the truth is that it is the clay. All that is made of gold is known by the different names though in truth it is just gold. Just as by one pair of nail scissors all that is made of iron is known, the difference is only in name in truth it is just iron.

Self does not create but only unfolds its own essential characteristic or quality. Mundaka Upanisad (verse 1.1.7) explains the emergence of universe as the unfoldment of the essential characteristic or quality itself with the illustration of the spider casting its nets.

The spider stretches out of its own accord, the threads that are not different from its body itself and again withdraws them. Similarly, the plants and herbs grow from the earth and hair grows on the head and other parts of the body.

In Taittariya Upanisad Bhrugu son of Varuna approached his father with the request to teach him Brahman. Varuna said Brahman is that from which all these beings take birth, by which they live after being born and into which they merge in the end.

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4 sa ka'ran'am karan'a'dhipa'dhipo na ca'sya kaschijjanita' na ca'dhipa'h Sv Up 6.9

5 yathā' somyaikena mr'tspindena sarvam mr'nmayam vig'ya'tam sya'd va'ca'rambhan'am vika'ro namadheyam mr'tiketyeva satyam| yathā' somyaikena lohaman'ina' sarvam lohamayam vig'ya'tam sya'dva'ca'rambhan'am vikaro na'madheyam lohamityeva satyam| yathā' somyaikena nakha nikr'ntanena sarvam ka'rshnayazam vig'yatam syad va'ca'rambhan'am vikaro namadheyam kr'shna'ya samityeva satyam evam somya sa a'desho bhavatit Ch Up 6.1.4

6 yathorna'bhih sr'jate gr'hnate ca yathā' pr'thivyamaushadhayah sambhavanti| yathā' satah purusha'ti kes'aloma'ni tatha'kshara'ti sambhavatiha vis'vam | Mu Up I.1.7
entire world of objects is nothing other than the Brahman expressed itself.

यलो वा इमानि भूतानि जावते। येन जातानि जीवन्ति।
यत्रंत्यत्त्विनिर्विवाहिनि। तत्त्वित्तज्ञानम् तत्तज्ञातोऽि। III.17 Ta Up III. i. 1

Anything from which something originates and in which it merges must be its material cause. A product is not to be absorbed into anything other than its material cause. A thing which does not exist in and in identity with something does not originate from that as for instance oil and sand सत्या व्यावस्था 8 Br Su II i. 16

Samkara gives the illustration of milk transforming itself into curd. This transformation into curd cannot take place unless the milk has the intrinsic capacity to turn into curd. If it had not got that capacity, it cannot be transformed by force say, by heating etc. By adding auxiliaries the process could either be accelerated or perfected. A man wanting necklace should take only gold. So the pre-existence of the effect is confirmed. The effect is perceived when the cause is there but not otherwise. भावेचरणम् 9 Br Su II i. 15

For instance, in a cloth constituted by an arrangement of yarns one does not perceive the cloth apart from the yarns but the yarns themselves arranged as warps and wefts are perceived independently; similarly, with regard to the fibres forming the yarn the constituents of the fibre in relation to the fibre itself. It is the Brahman that manifests in different forms and names. As said in Chandogypopanisad (verse 3.14.1) it is from Brahman all this comes into existence and everything disappears.

सर्वं खलिवं ब्रह्म सत्यत्तज्ञानं शाश्वत् उपासीत् 10 Ch Up 3.14.1

तपस्सा चीरते ब्रह्म तत्त्वश्रमिभाजयते।
अत्रात्राणि मनः सत्य लोकः कर्मसु चामुक्तः 11 Mu Up I. i. 8

By knowledge Brahman grows. From Him evolved food and from food emerged Prana (Hiranyagarbha) five elements and the worlds. As water when rained on a mountain ridge runs down the rock.

7 yato va' ima'ni bhuta'ni ja'yanteh| yena ja'ta'ni je'vante | yatprayantya
bhisamvis'anti | tatvijig'a'sasa| tat brahmeti |Ta Up III.i.1

8 satva'cca'varasya Br Su II i 16

9 Bha'vecoc palabdheh Br Su II i 15

10 Sarvam khalvidam Brahma Tajjala'ni iti s'anta'h upa'sita Ch Up 3.14.1

11 Tapasa' ci'yate brahma tato nmahabhi ja'yate Anna'pr'a'n'o, manah, satyam.
loka'h karmas ca'mr'tam Mu Up I. i. 8
on all sides, the Brahman manifests in all objects of the universe. It is the Brahman that manifests in different forms and names.

Manifestation may, therefore, be concluded is not producing an entirely new thing by the association or conjunction of two or more material. It is the very same material that becomes to be called an effect when it attains a different state with certain peculiarities or it may be the transformation of a single effect into another as milk becoming curd or two or more effects into one single effect as sprout from the seed from the earth.

While Brahman is the sole reality behind the creation of the universe, the universe is only an appearance superimposed on Brahman and having no reality on its own. Svetasvataraopanisad (5.5) conveys the idea that the whole universe is to be traced ultimately to divinity; यच्च स्वाभाव पवचि विभयोनि: 12 but in details it is birth and death of individuals and periodic recurrence of creation and dissolution.

Nature of our universe

The universe by and large constitutes the globe or the earth and the space above earth including ether constituting the stellar bodies such as the sun, the moon and other planets. Material universe is broadly brought under two heads cosmic or collective and individual. The former is the macrocosm and the latter the microcosm. Creation is the result of causal efficiency of Hiranyagarbha the primordial energy or Prana. Prana (spandana) is vibration and is represented by the monosyllable ओ (OM). Creation is therefore, the manifestation of the unmanifest primordial energy OM into the phenomenal world of diverse objects caused by vibration. OM or Udgitha which is Brahman is the dual combination of R‘k and Sama Vedas. The vital force lies dissolved in the akasa, the primordial matter. When space (akasa) vibrates under the action of Prana, vibrations are lashed into all the wave forms such as the Sun, the Moon and other systems. Space is the abode of all creations. All the creatures arise from the space. सबैणि ह वा इमानि भूतान्याकाशादेव समुपत्यान्तः 13 Ch Up I. 9.1

12 yacca svabha'vam pacati vis'vayonih Sv up V.5
13 sarva'n'iva va' ima'ni bhu'tani a'ka's'a'deva samutpadya'nta Ch Up I.9.1
According to Brhadaranyaka Upanisad (verses I iii 12-17)
the vital force made fire, air and so on realise their respective forms as cosmic energy. Vital force is known as the Angirasa (anga-organs; rasa - essence) as it is the essence of all organs; if the vital force departs the organs wither. The vital force first carried the organ of speech beyond the frontiers of earth and it became fire. Then it carried the nose which became the air. Similarly ear became the sun, ear became the quarters and the mind became the moon. The vital force secured eatable food for itself which it shared with all other organs. Fire, Sun, Moon etc are thus said to have acquired divine quality. They are permanent forms in the phenomenal world and they shine beyond the reach of death. These are vedic Gods and the humans appeal to them for prosperity, happiness and other boons.  

14 (Br Up I.iii 12-17)

The differentiated universe has form, action and name. Angiras represents not only form and action but also the Vedas R’k, Yajur and Sama, the names. Names are given to the objects for identification. All names spring from vital force. Br Up I vi.1

The constituents of the universe according to the Doctrine of Gunas are caused through the interaction of the three aspects of

14 Sa vai va’cameva prathama‘matyavahat | sa’ yada’ mr’tyumatyamucyata
dSognirabhavat | soyamagnih parena mr’tymatikra’nto di’pyate || I iii \text{Atha} pr’namatyavahat \text{sa}’ yada’ mr’tymatyamucyata \text{sa}’ va’yurabhavat \text{Soym} \text{vayuyh parena mr’tymatyamucyata’ntah} \text{pavate} || I iii 13 \text{Athacakshurabhavat} \text{tadyada’ mr’tymatyamucyata’ntah a’diito abhavat} | soasa’va’diitah parena mr’tymatikra’nastapatati || I iii 14 \text{Atha} s’rotaramatyavahat | tadyada’ mr’tymatyamucyata’nta’ dis’oahbavan \text{ta’} ima’ dis’aha parena’ mr’tymati k’ntah \text{I iii 15 \text{Atha manotyavahat} ta dyada’ mr’tymatyamucyata\text{ saccand’rama’ abhavat sosow candrah parena’ mr’t’ymatikra’nato bha’ti| evam hava enamesha’ devata’ mr’tymativahati ya evam veda | I iii atha’tmananna’ dyama’ga’yat| waddhi kimca’nnamadyate} annneiva tadadyate iha pratitiht\text{atati} | Br Up I iii. 17
equilibrium, motion and inertia. The three gunas are three essential powers of divine in the threefold aspects of Brahma, Vishnu and Siva. Purusa created the universe by sending out three gunas which are the constituents of nature. The phenomenal world with diverse characteristics manifests through the disequilibrium created in the predominance of one or the other of the characteristics in the objects created. At the psychical level self is the sum of qualities or tendencies and dispositions, sattwa, rajas and tamas. Mental presentations are nothing but the expression of these qualities or tendencies.

The universe is the totality of the various forms of gross bodies. The material universe is nothing but matter and the common basis for all matter was the atom. The solid atom once considered indivisible was fragmented into protons, neutrons and electrons. The gross bodies of all forms appearing in the universe are but compounds of fundamental particles like protons, neutrons, electrons and energy (radiation) waves.

By the beginning of the last century classical physics abandoned mechano-morphism, the assumption that the cosmos was a huge machine. Science has discovered that all matter is ultimately the condensation of radiant energy. This was a revolution in the basic science of physics. It was shown that the universe was a non-material power much more resembling an alive organism. In the phenomenal world everything that happens has a cause and effect linkage. The world is not a mechanical conglomeration of objects but a coming together of material objects or lives with thoughts and desires. As a consequence of this renewed thinking of the physicists a man had to find a cultus that would provide him a deity to worship. The shift from science to psychology turned the thinkers towards a theism which would teach mankind the ways of moral living to experience the transcendent eternal life. The upanisads, which are a fountain head of vedanta provide the philosophy of total experience of limitless conscience.

**Universe is relative and not absolute**

The reality of the world is a challenge to the absolutist. The absolutist would uphold that the universe is phenomenally real but noumenally not. Absolute really exists while the world exists only by sufferance. So according to Sankara, creation is only illusory
(maya) and it does not correspond to the full reality of the waking state. On the contrary, the realists would stick to their argument that the universe is little short of reality as every one experiences the world. The world is possible because of indefiniteness of being and interaction of substances. Substances by their interaction produce new sets of qualities.

**Relativity Theory**

Nothing in the universe is in absolute rest. The electrons, protons and neutrons of which the whole universe is built up revolve in the empty spaces between them. These fundamental particles, viz., protons, neutrons, electrons and energy (radiation) waves are always in rapid motion. The motions of the various bodies in the universe are also relative. For long time it was believed that every particle or body had only three dimensions—length, breadth and height. But during the second half of the last century it was scientifically concluded that particles or bodies have also a fourth dimension viz. time. Time is taken into account because the position of many bodies changes with time. Thoughts give reality to the event and becoming is a process, a movement requiring time. Time measures the movement in mind of the changes and flow of thoughts in mind. Creation is the personalised expression of consciousness. Uddava Gita says (verse XVI.9) time is a factor of its manifestation and it is Brahman. That time is efficacious which is conducive to any particular act and that which stops or is prohibited by supreme is unfit

\[
\text{कर्मण्यो गुणावेन कालोप्रक्षतः स्वतं एव वा।} \\
\text{यतो निवृत्ते कर्मसं दोषों्दकर्मः स्वृतः।} \quad \text{Ud Gi XVI.9}
\]

Time is the succession of events perceived by the mind. Space and time are related and time and space are affected by motion. Similarly mass also varies with the state of motion. All events are conditioned by the observer. In a sailing ship with chessmen put onboard after a few hours the chess men would observe that the ship had moved but they were in the same place and not moved. But to an onlooker on the shore, both the ship and chessmen would have moved. A person from the planet would

\[
\text{15 Karman'yo gun'avan ka'lo dravyatah svata eva va'} \\
\text{Yato nivartate karmasa dosho akarmakah smr'tah} \quad \text{Ud Gi XVI.9}
\]
feel that along with the ship and chessmen, the onlooker on the shore had also moved, as the earth had also moved in the orbit during this time.

In the universe the sun, the moon, the earth and all other planets are forms of cosmic energy and are simply manifestations of the supreme consciousness. They are able to maintain their movement in the orbit in a harmonious manner because of the forces which guide them. It is not only the force of gravity that determines the course of the stars and other planets but there are other forces akin to electrical or magnetic forces. The gravitational and electro magnetic forces are great forces of nature and any distortion would cause eccentric behaviour among the course of these planets. The light beams that they emit would affect the bodies as well. There is nothing absolute in the universe and the existence in the universe of the various objects and different energy forms are only relative. This is in essence, the Theory of Relativity propounded by Einstein.

**Universe is phenomenal**

Long before the scientists could come out with their scientific findings, our vedic seers had, based on their own experience, declared of the ephemeral nature of the forms of nature and transient contents of the universe. All the contents of the gross world are but emanations from the superior consciousness and they exist as the modifications of the supreme consciousness and then they merge with this consciousness itself. It is the purusa that presents itself as this universe in a conditioned state. The whole universe is born out of Hiranyagarbha, the cosmic egg which is purusa. The purusa is self effulgent and seated in the heart. It comprises the gross and the subtle and is beyond ordinary knowledge of creatures. The self functions through the conditioning factors as seeing, hearing, thinking and knowing.  

अति: सांतिहित गुहाशंप नाम महत्त्वं प्रेषित् समन्यित्य एकलापणिनिष्ठव्य यदेतस्त्तज्ञानोऽसदसिद्धाय परे

16 A'vih sannikhotam guha'caram nama mahatpadam atraitat samarpitam | Ejat pra'n'a'n imi shacca edetajja'nahah sadasat varen'yam param Vij'nana'd yad varish th'am praja'na'n. m Mu, Up II.ii.1
The gross bodies in the universe are bound by the conditions of time, space and cause. Therefore there is nothing in the universe which is static. All objects are in continuous motion. The existence of bodies is only relative as the bodies undergo changes and modifications continually. The various bodies in the phenomenal world are known and identified by their forms and names at a particular point of time under certain defined circumstances. The forms and names are changeable. Changes take place in the universe everywhere and at each moment. No matter, element or energy therefore, is permanent. These modifications have a beginning, middle and end and what exists at the beginning and the end of the unreal only persists and is perceivable. The object is, therefore, only transient and is perishable when a new change takes place. The basic reality is only gold. But the ornament made of gold after being in a particular form, say a necklace, perishes and takes a new form as the chain on modification.

Water exists as steam, mist, snow and ice and these are relative existences. Water is persistent and it retains its absolute character. But the forms and modifications of water are relative and are perishable. Ice in the solid form when allowed to melt becomes water (liquid) and water on heating becomes steam (gaseous). Just as matters are formed by conversion of one form into another so also the energy. The potential energy may manifest itself into light or mechanical energy and light energy may be converted into heat energy and so on. The universe and its constituents are thus ephemeral. There is no permanency in them. The existence of one is relative to that of another. The universe, therefore, has no absolute existence; and there is also nothing absolute in the universe. The entities both moving and non-moving are born and they die. The words birth and death are used when there is a manifestation and disappearance of a body.

The world is not an absolute illusion but a real and positive something which has existence as a modification of the Brahman. Name and form are the limiting adjuncts of the Supreme self and contribute to the relative existence of the objects. Objects are

17 A′dyantayoryadasatosti tadeva madhye Ud Gi XIV 7
merely projections or figment of mind. It is the mind that creates the multiplicity of objects and experiences.

Brahman can subject itself to all kinds of phenomenal actions like transformation on account of the differences bodies assume by name and form. For instance milk gets transformed into curd; a seed sown in the earth gets transformed in to a sprout which ultimately grows into a big tree bearing flowers and fruits. But Brahman remains unchanged and beyond all phenomenal actions.

There can also be diverse creation without the destruction of its original and primordial nature. Even things of the world like gems, herbs, and so on possess many powers producing incompatible effects under the influence of time, space and cause. Variations and modifications in the mundane existence brought about by the effect of time, space and cause are due to ignorance. They do not exist in reality. For instance the stones are formed from the earth but they differ widely in physical and chemical properties and in structure and form. Though basically stone, it displays diversely different forms such as the valuable diamond, crystal or ordinary stone.

The sun is the embodiment of time and by its course in the orbit causes the pairs of lunar days and solar days and the different seasons (Ruthu). Seven rays emerge from the sun. These seven rays represent VIBGYOR - violet, indigo, blue, green, yellow orange and red. By the variation of these shades of colour the six seasons were created. The year is the collection of two courses (ayana) of the sun the northern (uttarayananam) and southern (dakshinayananam) each ayana consisting of six months. The month is again constituted by the pair of fortnights (paksha) the dark fortnight (krisnapakshah) and bright fortnight (suklapaksha). The month consists of days which are further divided into the day (bright) and night (dark).

संवत्सरे व्य प्रजापतिः तस्माय द्विदिवं चौतर्का | Pr Up 1.9
नासो व्य प्रजापतिस्तत्सत्कृष्णपक्ष एव चर्वः सुपक्षः प्राप्त: | Pr up.12

18 22 Drusti = 1 Lavan; 2 Lavan = 1 kshnam; 12 kshnam = 1 mukurtam (2 nashi); 30 mukurtam = 1 day; 15 days = 1 paksha; 2 paksha = 1 Masam; 2 masam = 1 rithu; 6 rithu = 1 year (varasham)

19 vasantham (mesha-Vrishabha) Griswma (Mithuna-Karkata) Varsha (Simha-Kanya) Sarad (apis-Tula-wrishika) Hemanta (Dhyunur-Makara) Sisir (Kumba-Meena)
Sunrise removes the darkness and again on sun set darkness engulfs the world.

The various seasons are conditioned by time and movement of the sun and other planets in the orbit. The seasons come and go. The flowers that blossom in one season are not found in another season, the fruits that are borne in plenty in one season are in scant in the rest of the seasons. Any disturbance in the harmonious movement in the orbit of the celestial bodies would cause seasonal imbalances affecting life on earth. The life of plurality on the earth witnesses changes in form, changes in seasons etc and the changes that take place in nature influence individual experiences and behaviour. Both knowledge and objects are momentary and their appearances are being continually produced ज्ञानं तद्विधं धर्मात्म स्नित्तस्य!21 Up Sa 16.23.

At the microcosmic level human existence is nothing but what had happened during the past, what is happening in the present now and what is going to happen in the future years. The present will become past and the future after sometime would become present and the past. Past, present and future constitute human life. There is a beginning and an end.

The individual has a physical as well as psychical personality. We find a person passing through different stages, childhood to boyhood and then to manhood etc. Birth, growth, old age, death etc are the attributes of physical body. Conception, embryo state, birth, childhood, boyhood, middle age, decay and death are the nine states of the body.

Thoughts are the cause of myriad of forms and names and from the mind arise the thoughts. The mind is therefore the creator

20 Samvatsaro vai praja'pathih tasya' yane daksin'am cottaram ca Pr Up 1.9
Ma’so vai praja’pathih tasya kr’ın’apaksah eva rayih suklah Pra’n’ah Up 1.12
Ahora’trah vai praja’pathih tasyahar eva Pra’n’o ra’tivreva rayih Pr Up 1.13
21 Kshan’ikam hi tadatyartham dharma’tram nirantaram Up Sa 16.23
22 nishheka garbha jara’hi ba’lyā kauma’ra youvanam vayomadhya’nam jarā’
mr’t’yurit’yavasth’a’ tanornava Ud GiXVII 46
of the universe. Old ideas fade away and new concepts and ideas replace them. People change their ideas at different times and under different situations. There is no absolute or unchanging idea. There is nothing eternal in it. Whatever happens in our life goes into a memory, a fragment or dream. Human experience of worldly things in the universe is also relative. Similarly, psychic experiences are again ephemeral. Grief, happiness, prosperity and poverty are only relative concepts and are ever changing. What is giving pleasure to one is itself a source of displeasure and sorrow to another. Desires, pleasures, pain and rest are attributable to the dream state of experience. These are not perceived in deep sleep state when mind does not function. The whole incidence that took place in the dream is found to be unreal on waking. So these experiences of gross and subtle bodies are only illusions and not real. The universe that is limited by the space, time and causality is a mirage and is only illusory.

Desires arise due to emotional disturbances in the mind and whatever things that mind creates are worlds of its own likes and dislikes. Creation and destruction are thus concepts of the mind, the ego, only. Seers say मन एव मनुष्याणां कारणं बन्धनोत्तायो:23

Mundaka Upanisad concludes that subject matter of lower knowledge (apara) bearing the fruits of action is relative and universe is constituted by such activities or karma and the fruits thereof.

इत्यतः परम शरणा वरिष्ठ नानाध्यायं वेदादयते प्रमुखः: नाकार्य पृष्ठि ते सुकुलेनुसूचीयेन लोकं हीनतिर्य विशालति24

Sense satisfaction derived from the actions (karma) are subject to the limitations. All actions ultimately lead one to engage in further action. For instance even injunctions and performances of religious acts are tended towards material pleasure and the acts constitute the universe. Our actions in pursuit of worldly pleasures only create more bondages. Universe is annihilated by Gyana, (knowledge) only. न कर्मणं न प्रज्याधिनं स्वागतंके अनूत्तमांनवु25 Kai Up I.3. Knowledge must be distinguished from karma. Actions done to satisfy desires caused by ignorance give rise to perishable

23 Mana eva manushya'n'a'm ka'ran'am bandhamoksayoh
24 Ish'a'pu'ram manyama'na varishk'ah Na'nyakhyervo vedayante pramu'dh'a'kh Na'karya pr'eth'ah te sukr'te anubhutvamam lokam hi'nataram va' vis'anti Mu Up I.II.10
25 Na karman'a' na prajya dhanema tyagemikae amr'tatvam a'nas'uku Kai Upl.3
results whereas knowledge produces imperishable results. Samkara in Upadesa Shahasri (verse II. XVII.8) says

कर्म कार्यस्तनित्य: स्यादविद्याकाम कारण:
प्रमाण वैद एवात्र ज्ञानस्याधिगमे स्वूतः 26

In a massive world conditioned by space, cause and time, the individual creates a world of his own also. Actions both enjoined and prohibited bring pain and pleasure and from them actions follow again as the result of which merit and demerit follow resulting in transmigratory existence.

धर्मं धर्मां ततोद्रथं देहयोगस्तथा पुनः
एवं नित्य प्रृतौधयं संसारं भवः कल्याणम् 27 Up Sah II I.4

All forms and matters are creations or productions of life. That is the basic principle of the Doctrine of Karma. When there is decline of action there is decline of thought and from that fading of desires. From the fading desires ensue liberation or moksha. That is called jeevan mukti. When there is blossoming of the desire for reality there is melting away of the desires.

Summary of Chapter

The universe by and large constitutes the earth and the space above earth including ether and the stellar bodies such as sun, moon and other planets. Material universe is broadly brought under two heads cosmic and individual. The former is the macrocosm and the latter the microcosm.

Creation in the vedic sense is the manifestation of supreme consciousness and from the supreme consciousness originated the universe in its various forms. It is an evolution outward from undifferentiated into differentiated consciousness. All sciences agree today that the universe of variety is manifestation and creation is only relative and not absolute.

All forms in universe are merely modifications and not originated. Just as earthenware is known in different names while clay is the substratum and all that is made of gold is known by the different names though in truth it is just gold. The substratum of all forms in the universe in various forms and names is only the supreme consciousness. Manifestation or emergence of a form cannot take place unless there

26 Karma ka’ryastanitayah sya’t avidya’ ka’makaran’ah Praman’am veda evatra gya’nesya’dhigamae smr’ah Up Sa II. XVII.8
27 dharma’ dharman tatotg’asya dehayogastatha punah evam nit’ya pravr’itoyam samse’rasca kravad mr’s’am Up Sa II I. 4.
exists something from which only it can emerge or manifest. The transformation of milk into curd is possible as that intrinsic quality is in the milk. From oil one cannot create curd. So the supreme is eternal and is always existing as otherwise there cannot be any manifestation.

The constituents of the universe according to the Doctrine of Gunas are caused through the interaction of the three aspects of equilibrium, motion and inertia.

The gross bodies in the universe are bound by the conditions of time, space and cause. The existence of bodies is only relative as the bodies undergo changes and modifications continually. The various bodies in the phenomenal world are known and identified by their forms and names at a particular point of time under certain defined circumstances. For instance, water exists as steam, mist, snow and ice and these are relative existences. The sun by its course in the orbit causes the pairs of lunar days and solar days and the different seasons. Any disturbance in the harmonious movement in the orbit of the celestial bodies would cause seasonal imbalances, affecting life on earth.

At the microcosmic level, conception, embryo state, birth, childhood, boyhood, middle age, decay and death are the states of the body. Similarly psychical experiences such as sorrow, grief, happiness, poverty are only relative concepts and are ever changing. Actions both enjoined and prohibited bring pain and pleasure and from them actions follow again as the result of which merit and demerit follow resulting in transmigratory existence. Creation of universe at the individual level is the result of karma.
Supreme consciousness the Eternal

Since cause and effect form a chain in the universe there must be something which has no cause - a basic thing from which all changes occur. That is the Supreme Consciousness or the Brahman. The consciousness is remaining as a witness all the time without undergoing any change. It is able to collate the past and present activities and the present with the future activities. The consciousness as it is not conditioned or limited by space, time and causality is eternal and it covers all that is unreal whether moving or unmoving. इस वास्तविक सर्व वक्तुओ जगत्या जगत्या Is Up 1

Before creation started it was only supreme consciousness that was pervading the whole universe. The self is supreme, all powerful and is devoid of all attributes of samsara and is by nature eternal, pure, intelligent and free. The Aitareya Upanishad starts with the statement

ॐ आत्मा वा हरदेवक एवाग्राः आसीत्। नायतः किचन्विन्यतः॥

Om atma’ va’ idameka eva’gra a’si’t । Na’nyat kincana mishat 1.1

Before creation of the world one self alone existed. There was nothing else whatsoever. Nasadiya Sukta says

न वृत्तपूर्वसात्मकत न तहि न राजया अहं आसीत् प्रकेतः।

आनीदयां स्वस्थया तदेऽप तत्स्मातान्य वतः कि चनासा ॥२ Na Su 2.

Supreme consciousness is called Atman in Aitareya Upanishad. From the Brahman came the ether and from ether (space) other factors were created successively

तस्मात् एतस्मातात्मन आकाशः संमूहः।Is Up 2.1.

It is the Brahman that assumes plurality of things and manifests in the material universe. Mundaka Upanisad says that

1 isa’ va’yam idam sarvam yat kin ca jagatyam jagat Is Up 1
2 na mrutura’si’damrutam na tarhi na ratri ya ahna a’si’t praketah a’ni’da’v’am svadayya’ tadem tasma’ddha’nyanna para kim can’isa । Na Su 2
3 tasma’t va’ etasmada’tmanah aka’s’ah sambhu’tah । Is Up 2.1.
from Brahman evolved food, from food emerged Prana (Hiranyagarbha) and from Prana the mind, five elements, and the worlds

तपसा चीयते ब्रह्म ततोःत्राणमतिज्ञायते ।
अन्तराणाणि मनः सत्यं लोकः कर्मसु चामृतः।

Theory of Causation

The theory of causation says that something should immediately precede the effect. The world cannot, therefore, come out of nothing. In a dream the mind vibrates as though there are two facets viz the cogniser and the cognised object as in the waking state. But the universe created and perceived is only an illusion of the mind and not real. The Mandukya Karika III, 29 says:

यथा स्वन्ते त्वायाभासेः त्वन्दते नायाया मनः
तथा जागृते त्वायाभासेः स्वन्ते नायाया मनः

Ma Kar III 29

There should be something in existence. Nothing comes from nothing. क्योंसे: सत्यायति 6 Ch Up 6.2.2 In what way from non-existence, existence will come. The supreme consciousness is present unmanifest always. It is only the cause that manifests itself in different forms. Ashtavakra Geeta (verse XV 14) also expresses this in similar way. It says that only ornaments are different in name or form but are not different in the material content viz gold. So also, it is only the Supreme consciousness is the universe and its forms expressed in the different names or forms.

यथा पश्चाः तत्रक्षतस्वेत्व प्रतिभाससे ।
किं प्रतिभासते स्वयंज्ञेत्यागद्य नूपुस्तः।

Ash Gi XV 14

Birth of a thing that exists already is possible through maya and not in reality. Mandukya Upanisad illustrates this with the example of a magician. A magician creates various things such as an elephant and so on that are perceived by the eyes. But the cause

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4 Tapasa' ci'ya'te bhrahma tato annam abhija'ya'te Anna't Pra'nah, manah, satyam, loka'h karmasu ca'mr'tam Mu UpI.i.8
5 Yath'a' sva'ne dvaya'bha'sam spandate ma'yaya' ma'anah | Tatha' ja'gradvaya' bha'sam spandate ma'yaya' ma'anah || Ma Kar III,29
6 Kathamasata sat ja'ya'teti Ch Up 6.2.2
7 Yatvam pas'ya'i tatraikastvameva pratibha'sase Kim pr'thag bha'sate svarna's kataka'ngada nu'puram Ash Gi XV 14
from which they are produced with the help of magic is only unreal. Similarly the basis of the origin of this universe is verily maya.

सतो हि मायया जन्म युज्यते न वु तत्ततः । तत्ततो जायते यस्य 
जाते तत्स्य हि जायते ॥ ८ Ma Kar III.27

Both material cause and efficient cause are the projections of maya only. Brahman, if it is the material cause should itself undergo modifications and cease to exist which is not happening. Clay is the material cause of pot because the pot is made out of clay. The five great elements are the material cause out of which the gross physical structure is constructed. Self is not the five gross elements. Ash Gi (verse 1.3) says human being is not any of these gross elements.

न पृथ्वी न जल नान्तर आयुर्धीन वा भवान् । 
एवं साक्षिमात्मानां विद्वृप्ते विद्वते मुक्ते ९Ash Gi I.3

Nor Brahman is the efficient cause. Efficient cause resolves something and puts that intention into an effect. The skill of the potter is the efficient cause, because it is his skill that gives the clay the form of a pot. But the Brahman has no purpose (Prayojana) in creating the universe. A child plays with its toys and creates various forms out of the building blocks and derives pleasure. The child neither loses by not playing with the toys nor does it gain by creating such forms. Similarly, it is the natural urge of the Brahman that makes it manifest in different forms.

Nature of Brahman

Brahman has neither a beginning nor an end but is continually creating by expanding or multiplying itself. That which is born and decays also dies; but because the Brahman is undestructable on account of its being birthless and undecaying it is undying. Absolute consciousness is beyond qualities and attributes and is free from stain, changeless and always pure.

निरुणो निर्न्तो यो नित्यो निर्विकल्पो निर्क्रन: 
निर्विकारो निराकारो नित्यमुक्तोस्मि निर्मालः। ।

8 Sato hi ma'yaya' janma yujyate na tu tattvatah. Tattvato ja'jate yasya ja'tam tasya hi ja'jate Ma Kar III.27
9 Na pr'rhvi' na jalam na'gnir na va'yaudhyauna va' bhava'n Esha'm sa'khin'ama'tma'nam cidru'pam viddhimuktaye Ash Gi I.3
10. N'irguno nishkriyo nityo nirvikalpo niranjana Nirvika'ro nira'karoh nityamuktosmi nirmalah At Bo 34

17
It is the doer and the deed, cause and effect, creator and the creation. The supreme consciousness is known as Brahman at the macrocosmic level and atman or self at the microcosmic level. Samkara in Upadesha Sahasri enumerates the various qualities of the Brahman thus:

It is unborn, (ajah) deathless (amarah), devoid of old age (ajrah), immortal (amrutam), self effulgent (swayamprabhah), all pervading (sarzagathah) non dual (advyah) pure (nirmala) neither having cause or result (Na karanam karyam ativa) content with one Bliss (ekatripsasyah) free (vimukta) Up.Sah X 3. Super consciousness is satyam. Satyam in vedanta means changeless, the permanent truth. Time changes, seasons come and go, individuals grow then after sometime die. But the supreme consciousness does not change. It is eternal. It is permanent standing as the witness observing all the changes that take place in the physical universe.

The self makes the individual know the continuity of the events that take place in a particular span of time. In the absence of the consciousness, being conditioned by various factors, sense pleasure would only be fragmentary, varying and intermittent. It is anatmum endless and gnanam that is absolute knowledge.

Gold not converted into ornaments of different forms and names is the same before and after all its modifications as also in the form of a necklace or chain it is gold only. It is gold that exists permanently and is real. The self remains the witness in all the life experiences. It stands detached from the happenings in the pluralistic world of changes. The experiences of an individual are different at the waking, dreaming and deep sleep or dreamless states and are transient but the individual self is permanently existing at all the three states as a witness to all the experiences.

It is one without second नामयत किथन भिक्षत says the upanisadic verse (Ai Up 1.1) There is no one besides him who can make him the second एकोहि स्त्रो न खितेर तथशु 12Sv Up 3.2 In Chandogya Upanisad (verse 6.2.1) we find a similar statement सतेत सोम्येतमय आसिदेकवात्मित्थेयपि 13. Atma is non dual (ekam). It is he who pervades through out without fetters. The Atman is in an extremely subtle form subtler than the space. The Svetasvataropanisad is emphatic

11. na' nyat kincana misat
12 Ekohi rudro na dviti'ya'ya tashthuh Sv Up 3.2
13 Sadeva somyedamagra a'si'd ekam eva'dviti'ya'm Ch Up VI 6.2 1
that none else other than Brahman could exist when it is extremely subtle and pervades the entire universe.

 Obviously two things cannot at the same time exist in the same place. As there is no other being other than the atman he feels no hatred and does not hate.

 As he is full in himself, there is no desire and no sorrow or delusion happen to him. कोऽहः कः शोकः. Is Up 7 As there is no second or alternative it is the fearless. Fear comes only when one perceives another object other than its own. The super consciousness is one which is indivisible, non dual and which is of the nature of Bliss, truth, knowledge and infinity. तत्वं पुरुष विशुद्धकर्मणानादमद्व्यम् At Bod 36

**Supreme consciousness is Brahman**

The supreme consciousness is all pervading and is the inner self of all creatures. It presides over all actions but remains the witness. It is only Brahman that remained unmanifest emerged and manifested itself as the universe in various forms and names. It is the creator of the whole universe. ज्ञाता इत्यत्त्र आसीत्। ततो गै सत्तुजायत् Ta.Up II vii 1. The Brahman alone therefore existed pervading the whole universe in the beginning, and nothing else. The supreme consciousness is referred to as the Brahman. The word 'Brahman' is derived from the word 'Brih' which means to grow without limit or to expand. This is the substratum for all the manifestations in the universe which are conditioned by time space and causation. This Supreme consciousness is formless, eternal and birthless.

Just as fire, air, etc having entered into the world assumes various forms in respect of different shapes, self inside all beings though one, assumes a form in respect of each shape outside.

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14. Su'kshma't'ī su'kshma kalilasya madhye vis'vasya srashta'ramaneka ru'pam
Vis'vasyaikam pariveshita'ram j'atva' s'ivam s'ā'ntim atyantametī Sv. Up4.14

15. Yastu sarvan'ī bhū'tanyā'tmanyeva'nupas'yati sarva bhū'teshu ca'tmana'm
  tato na vijjugupsate Is Up 6

16 ko mohah ka s'okah Is .Up 7

17 Nitya s'uddha vimuktraika akhand'a'nandamadvayam At Bod 36

18 asadvā' idamagraa'si't | tato vai sadja'yata Ta Up II vii 1
The supreme consciousness assumes all forms of the universe; and is one which encompasses the universe. A lump of salt dissolved in water is not visible to the naked eye but it is present in every part of water when tasted. Similarly the Brahman pervades the whole universe without its presence being manifest. Brahman is the substratum of all creations. Underlying all diverse forms is the Brahman like the gold in the various forms of ornaments Ch Up 6. 1.4. But it is the subtler than the subtlest. अणौर्गण्यान्यता महीयानात्तु गुहाया निन्दतोत्स जलो: Sv. Up3.20 It fills all things inside and outside like the ether but it is unattached and immutable

अष्टाकशब्दवृत्त वहितस्वर्गलोकयुत: सदा सर्व समस्ताद्रो निसज्जः निर्मलोचनः 22 At Bo. 35

The Brahman is motionless and it fills the entire space. There is no moving as it is all pervasive. It cannot be perceived by any of the five senses because it is beyond the limits of perception of these gross structures. It is without attributes and action, eternal and pure free from desire, changeless and formless and always free.

It is pure consciousness. It is the mind which contains the three gunas, sattva, rajas and tamas. The reflection of atman and the wave in the mind together give rise to the ego which is the basis of the universe and its objects. The atman sans mind is free from all the three gunas, Sattva, Rajas and Tamas (dullness) It is only the atman that resides as a witness hidden in all beings free from the three gunas of nature.

19 Agniuryathaiko bhuvanam pravishto ru’pam pratiru’po babhu’va | Ekastha’ sarvabhu’ tantr’ Ru’pam ru’pam pratiru’po bahis’ca ||
20 va’yuryathaiko bhuvanam pravish’to ru’pam ru’pam pratiru’po babhu’va Ekasthath’ sarvabhu’ta’nrat’ma’ ru’pam ru’pam pratiru’po bahis’ca ||Ka Up II.ii.10
21 An’oran’i’ya’n mahato mahi’ya’na’ma’ guha’ya’m nihitosya jantoho | Sv Up3.20
22 Ahama’kas’avatasa’rvam buhirantar’gato acutah Sada’ sarva samasiddha nissango nirmalo acalah At Bo. 35
Brahman is OM

The Taittiriya Upanisad provides scientific definition of Brahman. It defines Brahman as OM. आत्मिति ज्ञाति । आत्मितं स्वम्" Ti Up 1.8OM is the symbol of the infinite reality the Brahman that is behind the plural universe. Each one of the sound expressed exists as the symbol of the God. The symbol personifies Brahma, Vishnu and Siva. 'A' represents the creator, U the preserver and 'M' the destroyer. But the common symbol representing all the sound forms is the स. The combination of all the three sounds. OM is the matrix of all sounds and Brahman is substratum of all sounds and therefore Brahman is thus OM The supreme consciousness has no perception belonging to the waking, dream or deep sleep states of mind.

An individual experiences the gross world through three states of mind, viz., the waking, the dream and the deep sleep state. In all these states of mind the experience is conditioned by space, time and cause and the true nature of the being is not experienced. Experience of the five elements of the universe is characteristic of waking state. The dream state subsumes the organs of knowledge and organs of action which are the ten indriyas and Pranas with internal senses comprising the intellect, mind and ego and five subtle elements. In the deep sleep state the body is causal. OM represents the Turiya state of conscience.

सुषुप्त जाग्रत स्वप्न विश्व देखने नमस्तिपि किवित्सर्वगिहे सोहनम स्वतमते तेनोऽप्रसांतस्वस्वतस्वरीय एवास्म साधकं: Up Sah X4

It is the fourth apart from the three states of Waking, (Jagrat) Dream (Swapna) and deep sleep (sushipti) which have no independent existence. OM is the essence of all vedas and represents the super consciousness, the Bliss and the Brahman.

OM is a monosyllable formed by the combination of three sound elements ‘A’ ‘U’ and ‘M’. ‘A’ emerges when one opens the mouth wide open and utters the syllable. It represents the waking

23 Eko devah sarvabhu’teshu gu’dhaha sarva vya’pi sarva bhu’ta’ntara’ima
24 omiti brahma’ | omitidam sarvam Ti Up 1.8
25 Sushupta ja’gratvapatas’ca dars’ anam na mesti kimcitsvamive’ha mohanam| Svatas’ca tesha’mr paratopya satvastur ty eva’ smi sada’ drugad vayah Up Sa X4
state of the mind. Waking (Jagrat) is the state where the senses give rise to the knowledge of the external objects. The three factors of the gross body earth, water and fire constitute the waking state and is represented by ‘A’. This is known as visva (microcosm) and the Virat (macrocosm).

The sound ceases when the mouth is closed. ‘M’ is the closing part of the utterance of the syllable. It represents the deep sleep state where both the waking and dream states are withdrawn and the mind lapses into its causal condition. The condition is called the deep sleep (susupti) state. In deep sleep it is temporarily in a state of unity with the Brahman but it is influenced by ignorance or the maya. The individual considers himself separate from super consciousness. The duality is the characteristic feature of Prajna State. Pure intelligence is a state of homogeneity wherein all attributes are transcended. In other words, the idea of separation and variety are eliminated. It is Prajne in the individual level and Isvara in the cosmic level.

Between these two extremities is the ‘U’ which is intermediate and represents the dream state. In the dream state the sense organs are quietened and gross organ is withdrawn. It is the mind that only experiences the external world. In the dream state the ego the mind functions the role of both the subject and the object. The mind creates its own universe. The total subtle body of the universe is known as the Hiranyakartha and Tajasa at the individual level. Samkara in Pancicaranam says (in verse 6) अकार उकारे उकारे मकारे मकारे ओकारे ओकारे ओकारे, The waking personality Visva represented by ‘A’ merges with Tajasa the dream personality represented by ‘U’ and the dream personality ultimately merges with ‘M’ the deep sleep personality. Again M reduces into Aum and Aum into ‘I’ OM represents not only the three matras (moraes) but also the matraless part corresponding to the transient reality.

The combined utterance of the three sounds is OM. The sound ultimately gradually calms into stillness or silence. In this stage the individual has transcended the three states of gross level and experiences absolute bliss and resides in the transcendental self. The combined OM symbolises the subtle Brahman from which all
sound forms emanate. This is the fourth stage of the mind the Turiya stage which is the characteristic feature of Atman.

In all these three states the objects are limited by the space, time and cause and the turiya is beyond three states where the atman or self is divested of all its ignorance and becomes aware of the perpetual identity with the Brahman. It is by constant practice an aspirant endowed with faith, devotion and having overcome the senses and anger attains perfect absorption with the Bhahman.

And samaḥitō yoniḥ śraddhabhaktisamanvitah Jitendriyo jītokrodhah pas'yeda'thama'nam adhava'yam Pa Var 53

The opening verse of Chandogya Upanisad (verse I.1.1) itself proclaims boldly that the syllable OM is the closest to Brahman and it should be recited aloud.

Om namo bhūtatmanāt | om namo bhūtatmanāt sarvaḥpyākhyānaṁ
taṁ yathāpya |

The sound has its origin in three regions, the naval (Pashyanti) heart (Madhyama) and finally the articulate speech (vaikhari). These three forms of sound are related respectively to Prana, manas and buddhi. The fire that exists in the pores of woods manifests itself through the vigorous friction as spark. Similarly the Paramatman which lies in the spinal column with the Prana manifests itself in the vaikhari form of sound. Ud Gita VII 18

Yathāpya: khedanilabhyaḥ lolen daśābh疣yādishman: āhun: prajātō havyāḥ samādhītāte tathāvē nē yuktirīya hī śaṅkī

OM is the essence of all mantras. Meditating on all pervasive OM the intelligent man grieves no more

Prāṇam hiśmān viśaṅguḥ sarvād hūdāṃ samāyastitāt |

sarvaḥpyākhyānāḥ śatānāḥ dhīrito nā śācchātī
taṁ yathāpya |

27Evam sama'hito yogi' sa'radha' baktisamanvitah Jitendriyo jñatokrodhah pas'yeda'thama'nam adhava'yam Pa Var 53
28 Omityadaksaram udga'thamapā's'te| omitth udga' yatīh tasyapovya'kya'nam| Ch up 1.1.1
29 Yash'a'nalah kheanitā bandhurahma' balena da'runyadhimalkhyam's'ah |An'uh pra'jato havisha' samidhyate tathāva ma vyakṣiyam hi va'n'ī' Ud Gt VII.18
30Pranavam hī l'vavam vidya'v sarvavya hr'di samsthātam | Sarvavyapinamonka'ram ma'va' dhī'ro na s'ocati || Ma Ka 1.28
The universal Brahman cannot be expressed by any single consonant or vowel. The sound should possess all the qualities of the universe. The OM is discovered by the upanisadic seers to represent Brahman in the sound form - Nada Brahman. 'A' Stands for creation, 'U' for protection and 'M' for dissolution. The syllable OM represents the three gunas of sattwa, rajas and tamas. It signifies the three planes of existence, the waking, dreaming and deep sleep. Pronouncing this monosyllable would resonate throughout the body and cause vibration within the body in tune with the cosmic vibration. Anybody who meditates on the syllable OM therefore reaches Superior Brahman.

एतद्वेषाकारं बहम्म एतद्वेषाकारं परस्।
एत द्वेषाकारं ज्ञात्वा यो यदिच्छति तथ्य तत्॥ 31 Ka Up I.ii.16

Supreme consciousness is Rudra

The Supreme Consciousness is described as Rudra in Svetasvataropanisad. Rudra is one only. The indwelling self watches the deeds of men. He is the destroyer of sins and sorrows

एको हि रुद्रो न द्वितीयायतस्यृय इमालोकानाशीत इशानीषि:
प्रयासु जनासिस्तुलि सदशकमांकाले संसृज्ञाविद्वार्धुनानि गोपा। 32
Sv Up 3.2

So he is called Rudra. Matter is perishable; self is immortal and imperishable. Parabrahman which is the cause of the universe is Prajapati. It rules over the perishable individual souls. The Prajapati becomes one with Parabrahman on cessation of illusion in the end. The whole universe exists in it and ultimately dissolves in it.

क्षरं प्रधानमुनुसकारं हरः क्षरात्मानाधीनसे देव एकः
तत्सत्तिथियानाथो ज्ञात्वा भावात् भूयस्थनान्ते विद्वामायानिनिविलितः। 33
Sv Up 1.10

31 Etadhyeva'ksaram Brahma etadhyeva'ksaram param|| Etaddhye va'ksharam jyatva yo yadaticati tasya tatt|| Ka Up I.ii.16
32 Ekohi Rudro na dwiti'ya'ya tashthurya ema'n loka'ne's'atah e's'ani'bhiih ||
prayang jana'stishh'ati sanchu koca'nta kale smars'jya vis'va' bhuvana'ni gopa'hi|| Sv Up 3.2
33 Ksharam pradha'na mamruta'ksaram harah Kshara'tma'navi'sate deva ekah ||
Tasya'bhidhya'nadyojana' tatyta Bha'vat bhuyacrante visvama'ya'nivr'tihi ||
Sv Up 1.10
Rudra projects, protects and controls the world by his own powers. He is the creator, ruler and destroyer. He creates the devas (meaning senses) and supports them. He is the origin also of the cosmic soul Hiranyagarbha and is the bestower of bliss and wisdom on the devotees destroying their sins and sorrows.

He is the substratum from which all gross forms emerge. The divine being though colourless himself gives rise to various colours in different ways with the help of his own power and for his own inscrutable purpose. Colour here means forms It is without beginning and beyond all time and space It is of out of him from whom all the worlds are born.

य एकोःकर्णः ब्रह्मा शक्तियोगः वर्णान्वेकः निहिताः कार्यं विचैते चार्यां विश्वामिती च देयः। स नौ हुँच्च श्रुया शंखः संजो流ः।34
Sv Up 4.1

Various ornaments made of gold—chain, bangles, necklace - are different but the metal gold, the substratum, is the same in all those forms. It is in this highest Eternal being, the indestructible and brightest eternal being, the vedas and the various Gods reside. 

अश्रेप परस्योमन्न यस्मिन्देवा अधिक विष्ठे निषेवः।35 Sv Up 4.8 He is beyond the reach of the senses. Kaivalyopanishad indicates this consciousness or reality in thirteen terms viz1. unthinkable (achintyam) 2. unmanifest (avyaktam) 3. possessive of endless forms (anantaroom) 4. ever auspicious (sivam) 5. peaceful (prasaantam) 6. immortal (amrutam) 7. Creator (Brahmanayoni) 8. Without beginning a middle and end (aadimadyaanta viheenam) 9. non-dual (ekam) 10. All pervading (vibhum) 11. Absolute knowledge or bliss (chidananda) 12. Formless (aroop) and 13 wonderful (adbhutham).

Parabrahman is the only cause of the universe. The various Gods and powers functioning in the universe derive their powers from the Prajapati, the Parabrahman

यस्मिनस्त्रिदं संविचरितं सद्य यस्मिन्देवा अधिविश्वे निषेवः।
tदेयः भूतं ततुं भव्यम् इति तदगृहे परसे योमन्तः।36 Ma Na Up 1.2

34 Ya ekoavar o bahudha’ saktiyoga’da varna’naneka’n nihita’rotho dadha’ti
Vicaiti ca’nte vis’vama’doh ca devah Sano budiha’ s’ubhaya’ samunakta Sv Up 4.1
35 rucho aksare Parame vyoman esmindeva adhi’vi’svey nishedh. Sv Up4.8
36 Yasmin edm samacavaicaiti sarvam yasmin deva’ adhi vis’ve nishedh |Tadeva bhu’tam
tadu bhavyama’ eda m tadaksare parame vyoman Ma Na Up 1.2
Supreme Consciousness is Reality

All forms in the universe are mere projections or manifestation of the unmanifest supreme consciousness. The supreme consciousness is only permanent and real. Every state of condition of matter, or the state of experience in man - the waking, dreaming and dreamless - is an illusion because it is not what it seems to be. The ideas come and go; similarly the matter also changes from one state to another, from solid to liquid and liquid to gas and vice versa. Matter may also reduce itself into energy. Material is thus a hallucination, a figment and not a reality.

Consciousness again is the fundamental part of nature of thought. Consciousness always remains in its pure state and it is a reality. When one looks inwards and finds the self within; he will see the same self in everything and every body in the vast universe.

Superior even to the unmanifest space is the Supreme Purusa who is pervasive. He is the source of all pervasive things such as the space. His form does not exist within the range of vision. Science has advanced to certain extent only. It cannot go into areas which are subtle. Only up to a certain limit eyes can see; similarly up to a certain frequency of sound waves, ears can hear. Experiences through the gross equipments are possible only to a certain extent. If any one of the equipments is damaged or loses its power to perform its functions, any other equipment cannot do that function. The body made of the five gross elements is perishable. The body exists and engages in activity in the self springing from the illusion under the predominant qualities of sattwa, rajas and tamas. Atma is subtle and it can perceive without the aid of the gross equipments itself any sound or light waves. Similarly it can accomplish the functions of all the gross equipments.

न संतुष्टे तिष्ठति सुपरमेय न बलुषा पश्यति कम्बनैनम्।
हृदयमनीषतमसामिहिक्षुष्टो य एविकुप्सःतास्ते भवति।
Ka Up II.iii.9

37. Na sandus'e tishk'ati suparamya Na caksusya' pas'yatikas'canainam| Hruda' am'isha manasa'bhikluptah Ya etad vidura mr'ta'ste bhavanti ka up II.iii 9
The Brahman is the substratum of all creations and it is the all comprehensive reality. Just as the spider is the cause of the web it is the creator also and gets into it. It never changes. It does not lose its nature also. The world moves through tremendous aeons of time going through the cosmic processes of creation and dissolution. The entire universe, this world is a mental appearance. Brahman transforms itself into the various bodies. Brahman is only real and other bodies in the universe are mere illusions. The ignorance that the universe is real is a myth arising from maya. The whole universe is a product of maya. Maya is the seed for the universe. In the same way the individuals are born and die. Atman is the reality and is different from the body its activities and status. It stands as a witness only

देहतदर्मत्तत्कर्म तदवस्थादि साक्षिः ।
सत एव स्वतः सिद्धं नैवेद्यक्षणयमातनः।

38 Vi Ch 157

In Chandogyaopanisad (verse 6.9.3) the subtle self is explained thus: whatever forms are in the world, a tiger or a lion a wolf or a bear, a worm or a fly, a gnat or a mosquito are born again and again. That which is subtle in them is the soul or atman which you are Swetaketu.

त हि भ्याघो वा सिंहो वा वृको वा वृकाहो वा कीडो वा पतंजो वा
दंशो वा मसाको वा वृक्षक्षणिं तदाभयतन्त। स ये
एकोर्णातितत्त्वमीति सर्व तत्सत्यं स आत्मा तत्त्वमाचि इवेत्केति।

39

Brahman alone is real but being subtle and beyond the comprehension of the gross equipment one fails to experience it. But as one is experiencing the worldly objects through the equipments guided by the mind, by ignorance the worldly objects are superimposed on the atman which is real. The objects of

38 Dehatadharma tatkarma tad'avastha'di sa'ksin'a Sata eva svatih sidham tadvalaksany ma'tmanah Vi Ch 157
39. Tadaha vyagho va simho va v'r'ko va ki't'o va patango va dam's'o va
mas'ako va yadyadhavanti taddabhavanti sayas'aan imesatmayamidam sarvam
tatsatyam sa a'tma' tatvamasi swetaketu Ch Up 6.8
perception in the gross world are illusory as they are ephemeral and they undergo modifications.

Brahman alone which is beyond Prakriti is not subject to the pairs of opposites and is real. Ud Gi XVIII 57. It has no pleasure and pain. Pleasure and pain are in essence of the ego only. They are in essence that of any extraneous agency. If one limb of a person be struck by another limb of his own body with whom should he be angry? It is only due to mistaken identification with the body under a constellation one complains that planets cause pleasure and pain. Ud GiXVIII 52 The atman is reality and is not different from either the body or the planet. The states of waking, dream and deep sleep are only delusion as they do not have any independent existence nor do they depend on the self. The self is beyond these three states and is real existing at all states. It is the Atman that stands as a witness in the dream state. It is again the same Atman that sees a different world in the waking state. Just as a magician comes out and goes on an elephant which is creation of his own magic, the self also creates the world objects and experiences out of maya standing itself as a witness unaffected just like the magician.

Scientists also admit that there is only one single root and everything else is developed or evolved out of that root. The beginning of the universe is in the Brahman which means the creator. By negotiating a succeeding one in a series of the factors commencing from earth the grossest of all ether is the subtlest and the most pervasive. The super conscience is more pervasive and subtler than ether.

These five elements of the world cannot maintain their respective positions unless there is something at the back which activates and controls them. This sixth factor is superior in all.

40. Ragescha sukhadukha di buddhai satyam pravartate | Sushuptow na'sti tanna's'e tasma'd buddhestu na'tmanah || At Bo 22
41. Vya'pruteshvindriyeshva'tma vyapa'ri'va vivekina'm | Drusyate abhreshu dhavatsu dha'vanniva yatha s'as'T' || At Bo 18.
respects to and different from the five elements in efficiency and sentience. It is the most subtler of all the other elements and thus is pervasive and it is present universally everywhere. This all pervading thing filling the whole space, having no limits, can accomplish whatever it wants (Sookshmatva and sarvayapakatva). It is this factor that is known as the supreme consciousness or Atma."

The gross elements of the world change and because of the quality to undergo change, evolution thus takes place. The gross body takes new forms during the evolutionary process. Any change can be perceived only with reference to a pivotal point which is constant and non-changing. So the Atman or the supreme consciousness does not subject itself to any change at all. In other words it is non perishable and exists for ever. The gross bodies may perish but the atman is not perishable. The consciousness is omnipresent, omniscient and omnipotent.

Self is eternal, permanent and is the real, it cannot change its nature. On awakening of this reality the universe which is a mode of thinking would automatically collapse into nothing.

Summary of Chapter

Before creation of the world one Supreme Consciousness alone existed. There was nothing else whatsoever. Supreme consciousness is called the Atman in Aitareya Upanisad. It is Brahma.

The supreme self is neither the material cause or the efficient cause of creation. Material cause is one which undergoes a change and efficient cause is the skill or the resolve or intention to bring about an effect. Creation is the will of the God. It is the urge or fervent desire in him to manifest his potential or inherent capacity. It is the nature of every effulgent atman. Some say it is for his enjoyment just like a child who plays with its toys and creates various forms out of the building blocks and derives pleasure.

The universe created and perceived is only an illusion of the mind and not real because it is not what it seems to be. Gold on conversion takes different forms and names but gold only exists permanently and is real. Similarly the supreme consciousness which is Brahma is only real and permanent. The individual forms forgetting that they are the forms of the supreme being and are eternal, by an illusion of the mind, mistake them to be different from the supreme. This illusion is nescience or maya. On awakening of this reality the universe which is a mode of thinking would automatically collapse into nothing.
Purusa and Prakriti

The atman has the two characteristics of being absolute silence (saantham) and extraordinary dynamism. These two aspects correspond in physics to the the static and kinetic nature of force. Silence signifies absolute or total knowledge (g’yana) capable of accomplishing anything. It is by itself inert. But it has in it energy, the capacity to work in a potential form. The unmanifest energy reveals itself through the equipment or media as universe. Siva in our philosophy signifies absolute knowledge and Sakti signifies energy. Siva is poornatva and sakti is sarvakartrutva. Sivasakti union is Atman. The inseparable Siva is silent (Purusha). Sakti is the vibrant energy. She is Maya Sakti. Siva and sakti are inseparable like fire and heat or ice and chill.

The Purusa and Prakriti are two different aspects of the same reality. The manifestation in the material side of things is feminine and the mind is regarded as masculine. For instance, the man implants the germ in the woman and she nourishes and develops the same and delivers the child. In Hindu scriptures the Purusa (Iswara) is described as the male principle and Prakriti the female principle is spoused to Him. The oneness of the Purusa and the Prakriti is depicted in our puranas as Ardhanareeswara - half man and half woman.

In Durga Suktam Devi is described as creative and evolutionary energy. She is the power residing in the Supreme Consciousness which manifests in diverse forms.

1. Ta’m agni varna’m tapasa’ jvalanti’m vairocanim karmaphaleshu jushtam | Durgam devi’im sharanamaham prapadhye sutarasri tarase namah Ma Na Up 2.2

The Kaivalyopanishad says that by meditating upon Lord Parameswara consorted by mother Uma, uma sahayam Parameswaram (verse7), men of reflection (sages) reach him.
Creation is the function of the Parameswara, the Supreme Reality. Absolute stillness is his nature. But at the same time, He is full of dynamic activity which is unmanifest. This potential energy manifests itself as various forms and activities. If we break open the seed of the banyan tree, we could see only an empty space. But the same seed in its emptiness has the potential to grow into a big tree. Similarly, from the Paramatman who is embodiment of calm (Santham) is born the creatrix of the world.

Paramatman when conditioned in the universe is Prajapati and it is from whom the universe is born. He exists in all beings in the universe. The universe receives its existence from him. Within the supreme reality all the elements of universe and other forms are imbedded and are born in the past and would in future. Sakti is the cosmic energy and when it identifies itself with its own maya constitutes the seed of the universe. The Brahman in pure form is neither cause nor the effect of anything; only when it is associated with its own power maya it is the cause of universe. Maya which is the cause of the universe pertains to Prakriti and Iswara is only the absolute knowledge which is calm and tranquil (santam). Prakriti is the universe projected as a result of the distrurbance of the three gunas., sattwa, rajas and tamas.

आसीदेके परं ब्रह्म नित्यमुक्तविक्रियाम् ।
तत्स्वभाया समवेशादृ बीजमयाकृतात्मकम् ॥ Pa Var 2

In Chandogyopanishad the dialogue between Svetaketu and his father Uddalaka exemplifies how the vast universe with diverse forms evolved from Sat the supreme consciousness 6.12.1-3

न्यायोध फलतम आहरेतीदं भगव इति नित्तीति भिषं भगव इति किमत्र पद्यसि त्यथ्य इव्या धामा भगव इति सामेतोि कित्तीति निष्ठा भगव इति किमत्र पद्यसीति न किस्न भगव इति ॥

Uddhalaka asked his son to fetch a fruit of big fig tree and then to crush one of the little seeds in it. Svetaketu could not perceive anything but the empty space. Sat is unmanifest, like the

2 A'si'dekam param Brahma' nityamuktam avikriyam | Tatsvama'ya sama'ves'a'd bi'jamaiva'kruta'imakam || Pa Var 2
3.Nya'grodhaphalama' a'hari'ti dam bhaga'va iti bhindi'ti bhinnam bhava iti kimatra pas'yasi'tyan' ivema' dha'na' bhaga'va itiya'samangi'ka'm mindhi'ti bhina' bhaga'va iti kimatra pas'yasiti na kincana bhava iti Ch Up 6.12.. 1-3
salt that is dissolved in water is present in every part of the water. The large potential inside cannot make itself known unless different forms are created. From the avyakta (unmanifest) the whole world consisting of the water and other elements of the gross world, moving beings and herbs are born.

The inert gross matter forms of the world are known as the Prakriti and Purusa is the manifested action or activity. He is not only the form but also the quality and action of the forms. Prakriti is the cosmic mother and the celestials, the human beings animals and birds, insects and vegetable kindgdom all take birth from the Prakriti. She is the cosmic mother and the Iswara, the father.

The energy which is potential manifests itself through the external media or apparatus which form the gross matter or prakriti. Prakriti is inherent in Brahman. Prakriti or sakti is full of activity.

अव्यक्तनामित्र परमेश्वर शास्त्रिज्ञानधिविष्य त्रिगुणात्मिका परा
कार्यानुमेला सूचित्यवेद नाथया जगत्सर्वसिद्ध प्रसूतः4|| Vi Ch 108

The omnipotency of the consciousness is revealed by the Purusa character.

Consciousness being subtle and invisible can make itself known only through the forms through the equipment. Electricity is not visible but it can be made manifest by lighting the bulb or running a motor. In the former it manifests itself as light energy and in the latter as mechanical energy. But purusa or sakti cannot exist without prakriti or an equipment or gross body. A writer, for instance, has knowledge and unless he could put his knowledge in a visible form on paper by using the pen the knowledge cannot reveal itself. Prakriti is only an instrument in the hands of Iswara and the Prakriti derives its power from Iswara. The creative power is in the Iswara potentially and by assuming the garb of maya the creative energy manifests itself in different forms.

शीर्ष या सर्वभूतानि विद्या पार्थ सनातनस् ||
बुद्धि पुंसितासि तेजः स्तोत्रस्वागतः5Gita VII.10

4.avyakta’mani’ parame’s’a s’aktirana’dhya vidya’ trigun’a’tmika’ para’
ka’ryanumeya’ sudhiyaya ma’ya’ yaya’ jagat-sarvamidam prasuyate Vi Ch 108
5.bi’jam ma’m sarvabhu’ta’na’m viddhi pa’rtha sana’tanambuddhi
buddhimata’masmi te’jaste’jasvina’ maham Gita VIII10
The existence of the supreme consciousness is known only by the various forms it has created. The supreme consciousness wanted to express itself and pour out its natural expression in defined fields of activity. There has been no final or a rational explanation for God’s ways. There is no purpose or prayojana in the creation of the world. 6 7 

Br Su II.1.32  
lokavattu  
śīlākāvijñānaṃ  
Br Su II.1.33  
The Brahman creates it in sport. The universe is only a sportive manifestation of the supreme consciousness. Atman or supreme consciousness has two fields of activity. 1. The atman itself and 2. the gross world outside.

Maya the Nescience

Self is everywhere present but must be concentrated through some outlet to be effective. Electricity exists but unless it flows through the wires and lights the lamp, it is unmanifest. It requires a medium, a wire, through which it can flow and reveal itself in the bulb. Just as fire through out having entered the world assumes separate forms in respect of different shapes similarly the self inside all beings though one assumes a form in respect of each shape and yet it is outside.

The Brahman is neither the body nor the mind and it does not take part in its activities. Samkara in Atma Bodh (verse 18) says:

ब्यापूर्तेष्विनिधियोपायत्सा  
ब्यापारी वा विवेकिनाम्  
स्वयं भवत्सु धावमित्र यथा शशी 8

At Bod 18

The movement of the clouds on a moonlit night creates the illusion that the moon is moving whereas the moon is not active and it is at rest only. Similarly, Brahman is fixity and the movement of the earthly bodies is perceivable against this Brahman. Having created the universal bodies, the Brahman also is present in the bodies always and staying as the witness and not participating in any of the activities. The oneness of the created and the creator is the essence of Hindu philosophy. The man is atman and atman is the Brahman. There is thus variety in unity and unity in variety in the creation of this universe.

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6 na prayo'janatva'at  
Br Su II i.32

7 lokavattu  
śīlā  
kaivalyam  
Br Su II i. 33

8 Vya'pruteshvindriyeshvata'ma'  
vya'pa'ri'  
va vivekina'm  
Dr'sy abhr'shu  
dha'vatsu  
dha'vanniva  
yatha  
s'asei'  
||  
At Bod 18
It is the self alone who exists at the time of creation and dissolution of the universe that assumes manifold powers and appears as the divine lord by virtue of his inscrutable power of Maya.

य एको जालवानीसह सत्यानिमि: सत्यलोकानिमि सत्यानिमि:
य एक्क उज्जवे सम्भवे च य एतद् विदुरुपात्तले भवन्तरः।
Sv Up 3.1.

Maya belongs to Him. In creation the Supreme consciousness as Sakti has the power to veil its own true nature. This power is known as maya sakti and when one is subjected to this maya sakti he is not conscious of the atman but is influenced by and experiences the phenomenal world as real and eternal. Sakti makes the purusa interested in the objects and thus attaches him to enjoyment. The supreme consciousness is the master of it and is not affected by it just as the cobra is not affected by his own poison. Maya is Nescience, a combination of negative and positive characteristics. It is negative when it hides the reality and positive when it presents the manifold world. Maya is ignorance of Iswara (macrocosm) and Avidya of individual soul (microcosm). Maya does not denote ignorance in the usual parlance. There is no total negation of perception or experience. Even when a person states that he is ignorant, he does perceive some object. So it means illusion.

Maya operates in two ways one by veiling the true nature of Brahman or atman like smoke covering the object (avarana sakti) or by projecting the gross, concealing the subtle nature (adhyaropa) for instance superimposing the idea of snake on rope. Maya has the power of concealment and the power of superimposition or projection. The Brahman inspires the eyes, faces and feet in this universe to do their respective duties in accordance with the knowledge of past actions and tendencies of the various beings Ba'hubhya'म which means two hands and refer to Dharma and adharma.

9. Ya eko ja' lava'ni'is'ata i's'ani'bhiih Sarva'nlokan'i's'ata i's'ani'bhiih |
Ya evaika udbhavae sambhave ca Ya etad viduram'r'ta'ste bhavanti || Sv Up 3.1.
The manifestations are the deluded plurality arising out of the superimposition of ignorance on conscience itself; just like the thought of the snake is superimposed on a rope. This ignorance is known as the Maya. The forms are deluded plurality and have been superimposed by the reality. At the macrocosmic level, the nescience causes the Mahat and at the microcosmic level the individual soul is covered by the five sheaths which veil the atman. The plurality of forms on the earth are only the Brahman but they appear to be different from each other owing to their interpretation or experience at the individual level. The ego in man identifying itself with the body in conjunction with the gunas experiences the world. This experience of the ego is the cause of the world. The gunas or the characteristics of the individual are again incapable of independent existence. They are named Sattwa, Rajas and Tamas after their respective functions.

सत्व सुखे सचयति रजः कर्मणि भासत ।
झानामातृते तु तमः प्रमादें सचयतुष्टं।।

All these three qualities sattwa, (serenity), rajas (activity) and tamas (inertia) are in equilibrium when they are in turiya state. Pure intelligence or turiya is the state of homogeneity wherein all attributes are transcended. In other words the ideas of separation and variety are eliminated.

But at the gross level, the disturbance of the equilibrium by the gunas brings about the diversity in the objects that appear on the surface. The three gunas sattwa, rajas and tamas are the foundation for the universe. The vast varieties of substances belonging to the gross element arise as a result of the gunas. Tamas has the property of inertia; Ignorance, lassitude, dullness, sleep inadvertance are attributes of Tamas.

10.Vis’vataschaksu ruta visvatomukho vis’vato ba’hrefuta vis’vatasp’at Sam bha’hubhya’m dhamati sampata traidyava’ bhu’mi janayan deva ekah Sv Up 3.3
11.Sattvam sukhe sajhayati rajaha karman’i bha’rata Gya’nama’vry’tya tu tamah prama’dede sajhayututa Gita XIV.9
अज्ञानात्मको जडत्वाले प्रामाणिक मुख्यतत्त्वगत गुणा:
एता: प्रकृति नाहे वैदिकवर्गालु वस्तुत्ववेदन तत्त्वानिी ॥12 Vi Ch 116

Says Gita (verse 14.8)

राजस्य शान्ति विश्राममोहन सत्त्व देहिनामुः
प्रामाणिकः निरामिष्ठिपय चालित भारतः ॥13

Rajas has the capacity to work and to overcome resistance. Lust, anger, avarice, arrogance, envy are the attributes of Rajas.

क्रोधां त्रैमो द्वाराधूताः हक्कारकर्षणात्माणात्माः धोरा:
धर्मम् सरसर्धें सुमन्त्यस्य स्वायत्तान्मिथा बन्धहेतुः ॥14 Vi Ch 112

रजस्तः रागादिकम् विविध तुषारस्य सुमन्त्यस्य
तत्त्वेवान्तानि कौन्तेय कर्मस्फूर्तिः देहिनामुः ॥15 Gita XIV 7

The third sattwa has. Something manifest to senses. Cheerfulness, realisation of one's own self, bliss and steady devotion to the atman are the qualities of pure sattwa.

अज्ञातत्वाद सत्त्वथा गुणा: प्रसादः स्वात्माकृति- पय: प्रसात्तिः
तृतीय: प्रहार: परायात्तीता यथा सदान्त्यवर्षसं समृष्टिः ॥16 Vi Ch 119

तत्त्व सत्त्व कर्मवाणकारककारकान्यायम्
पुरस्तः फूल बधानित ज्ञानस्फूर्तिः चालय ॥17 Gita XIV 6

Tamas destroys a man, rajas binds him to the world and sattwa sets him to path of freedom. Tamas is overcome by rajas and rajas by sattwa. Ultimately one should free himself totally from sattva by uttering OM. In Gita Lord Krishna says:

तद्विषिष्ठितगृहाय फलस्य यज्ञः विषयः
दानक्रियायच स्विद्या: क्रियात अक्षोंकः सिद्धि: ॥18 Gita 17.25
Invincibility of Brahman

The fundamental and prime functions of the Brahman are creation, preservation and dissolution of the universe. When the Brahman or absolute acts without the association of maya but in its absolute form without the attributes or limitations of the time, space and cause, then he is said to be Nirguna Brahman. On the contrary, when he functions with the attributes or limitations in association with maya then he is known as Saguna Brahman. The Atman or Brahman can perform the functions of the gross equipment and even without the participation of the organs of perception. When the supreme consciousness acts by being the Atman it is invincible and can accomplish acts efficiently.

It is the forte of the upanisadic seers that consciousness is energy variously known as the Hiranyagarbha, Prana and as vVayu and it projects itself in the plurality of forms on the analogy of the spider and its web. Cosmic energy is the OM and it is the vibration that causes disequilibrium in the three gunas, sattwa, rajas and tamas. It is the subtle energy that manifests in the objects and are perceived by the sense organs. So existence of energy is a reality and permanent. But the gross objects are unreal and transient. Electricity is the energy that exists even in the absence of a bulb. The bulb only expresses electricity which is subtle and unmanifest. The energy vibration comes as a tremor in the space and the shake causes the objects of the universe.

अर्थ हि जीव स्त्रियुद्भूतं योदितक्षं एको वयस्य स आयं: विविषिः शरीरादुधे नाति बौजानि योनि प्रतिपद्य यथतः 19 Ud Gi VII 20

Advances in scientific discoveries create new thinking which confirms the vedic system. The classical systems of physics were able to explore at the gross level only. But the quantum physics has gone still deeper to the fundamental level where it could reach the unified field. From this area of unified field is possible, holistic as also specific operation

Science has discovered the interconnections between terrestrial and celestal phenomenas. The various forces in the world are only the manipulations of one electro magnetic force and the

19 Ayam hi jï'va stri vr'badha yoniravyakta sko vayasa' sa a'dyahi Vis'ilihta s'aktir bahudev bha'ti bi'ja'ni yonim pratipadya yadvat Ud Gi VII 20
different kinds of radiation in the universe. Light, heat, x-rays radio waves are nothing but electromagnetic waves of varying wave lengths and frequencies. The Unified Field Theory has established harmony between all forces in nature, viz., gravitational, electromagnetic thermo-dynamic and nuclear. The distinction between gravitational force electro magnetic force, matter and energy, electric charge space and time—all fade in the light of their revealed relationships and resolve into configurations of the four dimensional continuum which is the universe. In nature the Unified Field is invincible and could accomplish all the functions of the various forces of nature.

The studies made by the scientists of the behaviour of the objects of nature has narrowed the gap between science and vedanta. The exploration of the mysteries of nature by the quantum physicists has scientifically verified and accepted the vedic pronouncements. Advaitic philosophy is no more a myth and it is time that these advaitic principles are put into practice in our daily life. The Unified Field theory has brought the linkage between the nature and the human being. The Unified Field is the Brahman of macrocosm and the self or Atma of microcosm which can function independently without the aid or the assistance of the gross equipments.

The Brahman is different from the other gross instruments and is possessed with the qualities of perception and can accomplish unmanifested. But the Brahman is not an object of perception by the gross equipments. The perceptions of the universe by the gross instruments are limited and can be categorised under classes, qualities, forms, etc But the perception by the superior consciousness is subjective. It cannot come under any class, callings or quality. It is absolute and it is bliss. The Atman or Brahman can perform the functions of the gross equipments even without the participation of the organs of perception.

20 Ja'grat svapna sushtiishu sphantaram ya sa samujr'mbhaie Pratyagru'pataya sada'hamahamityanah sphu'rannaiakah| Na'na'kra'ra vika'ra bha'gina ima'n pas'yannakh dhi'mukha'n Nitya'nandad cida'tmana' spurati tam viddhi svametam hr'dih Vi Ch 217
Without the help of any external means the Brahman can produce objects, it need not depend on external accessories for doing its job. Because of his diverse powers Brahman can create many things. Samkara cites the cases of Gods, crane and the spider as illustrations. The Gods, manes, rishis and others, very powerful as they are, furnish the material for the manifestation of their divine powers in the shape of things like palaces, chariots etc. The spider creates its own thread from the saliva that becomes solidified. The crane conceives by hearing the roar of the clouds without mating.

अपणिपाठो जवनो प्रहीता पश्चयचुः स श्रुणोत्तकणः Sv Up3.19

Tree is understood in its expression in leaf, flowers, fruits etc and there is the sap flowing through out the tree from the root to the various plant organs. The atman in an individual is like the sap in the tree which manifests itself in the leaves, fruits and flowers. By watering the root, the various plant organs would get nutrition. Similarly, by enlivening the Atman one could achieve results efficiently even without the aid of the gross equipments.

**Incarnation or Avatar**

The supreme consciousness or the Brahman itself takes birth on the earth when it considers that there is a necessity for that. God itself says that when there are lapses the self will incarnate in order to bring light to the mankind. The self itself comes in mortal flesh and gives humanity what it must have. Whenever there is decline of dharma for the protection of the good and for destruction of the wicked to establish dharma, the Self itself comes into being every age.

यदा यदा हि धर्मस्य गतान् भारत ।
अभुधानन्धर्मस्य तदात्मान् शृवायाह ॥ ॥ ॥
परिष्राणाय साधूनाम् विनाशाय च दुःखां
धर्म संस्काराय शंभवमि युगे युगे ॥ ॥

Gita IV.7

21. Apa’nim’pa’do javanoh grahi’ta pas’yanyacakshuh sa s’runotyakarnah Sv Up3.19

22. Yada yada hi dharmanya gna’ Nir bhavati bha’ reta | Abhuttha’na madharmanyada’ma’tma’nam sv’ja’mayam | Gita IV.7

23. Parir’a’na’ya sadhu’na’m vina’s’a’ya ca duskr’te | Dharmasamthapana’rtha’ya sambhava’mi yuge yuge | Gita IV.8
When men plunge into deep spiritual ignorance or excessive desire and people filled with hatred, greed or envy incarnations contribute to the rehabilitation of the human might. The various avatars taken by the Supreme consciousness in the world are described in the Puranas. The puranas are given the authenticity as the vedas. Samkara says इतिहास पुराणमपि मन्त्रार्थवादपूर्तवात् व्याख्यातमागः संभाव्यते. Itihasa and purana have their basis in the mantras. So they should be taken not as historical facts at their face value says Samkara. They emphasise virtuous conduct by the human beings.

Our puranas delineate the evolution of the human being on the moral or spiritual plane more or less synchronising with the biological process. The earliest living form is marked by appearance of rudimentary form of awareness. The evolution of nervous system along with the progressive development or awareness gives an advanced and significant dimension in man. Man alone has the capacity to control his feelings and discover the passage to reach his inner soul. This march inwards gradually by drawing his sense from outward sensual pleasures placed him at the apex of all the biological species. Life started in unicellular organisms and the earliest avatar God took was the Matsyavatara (fish) corresponding to the fishes. This was followed by the Kurmavatara (Tortoise) corresponding the amphibians. The tortoise can exist both in water and on land. Next stage is the mammal. We find in Varahavatara the God taking the form of an animal. Next in ascent, was the Man-animal form, the Narasimhavatara. From Narasimha we have the human beings, first in the small stature as the Vaman (tamas) and later as the mighty warrior, the Parasurama (rajas). After the evolution at the physical level, there is the Ramavatara. Rama is depicted as an ordinary human being but as a dharmic personality, a model for virtuous living (sattva). In Krishnavatara the man is depicted as the divine being the most evolved form spiritually.

The avatars on the earth also bring man nearer to his godhood. The manifest subtle Brahman takes the limited form of a human to fulfil his spiritual purpose. The avatars spring from the Supreme Consciousness and ultimately merge with it after the purpose of the incarnation is accomplished.

24. itiha’sa pura’namapi mantrarthava damulatvat vyakhyatmagih sambhavayet
Summary of Chapter

The atman or the Brahman has the two characteristics of being absolute silence and extraordinary dynamism. The two aspects correspond in physics to the static and kinetic nature of force. Silence signifies totality of knowledge (Gyana) capable of accomplishing anything. It is by itself is inert. But it has in it energy - the capacity to work - in a potential form. Sakti is the cosmic energy. Siva and Sakti are inseparable like fire and heat or ice and chill. In Hindu scriptures the Purusa (Iswara) is described as the male principle and Prakriti the female principle espoused to him. This union of siva and sakti is depicted as the Ardhanareeswara.

The unmanifest energy reveals itself through the equipment or media as universe. The Brahman in pure form is neither cause nor the effect of anything. Only when it is associated with its own power under the garb of maya it manifests itself in different forms. Maya is nescience, a combination of negative and positive characteristics. It is negative when it hides the reality and positive when it presents the manifold world. Maya operates in two ways one by veiling the true nature of Brahman or atman like smoke covering the object and by projecting the gross objects concealing the subtle nature.

The plurality of forms on the earth are only the Brahman but they appear to be different from each other owing to their interpretation or experience at the individual level. The ego in man identifying itself with the body in conjunction with the gunas experiences the world. The gunas are named as Sattwa, Rajas and Tamas after their respective functions. This experience of the ego is the cause of the world.

Latest advance in quantum physics has discovered the interconnection between terrestrial and celestial phenomena. The unified field theory has established harmony between all forces in nature, viz gravitation, Electromagnetic thermo-dynamic and nuclear. In nature the Unified field is invincible and could accomplish all the functions of the various forces of nature. The unified field is the Brahman of macrocosm and the self or atma of microcosm which can function independently without the aid or the assistance of the gross equipments.
Creation of Universe

The R’k veda explains the creation of the universe. The Nasadiya Hymn (Rg veda X.129) says that there was darkness everywhere and water all around. There was no distinction as atmosphere or the heavens beyond. Desire arose first and the desire was the first seed of mind and the universe was born through the power of heat. The seers, discovered the connection of Being in the Non-being.

नासदासीत्रो सदासीत्रु तदानी नासीत्रजो नौदूमा पशयन्।
किमावरीत्रुः कुंह कुस्य हरम अर्घः किमावरी द्वहनं गमीरम्।¹ Na Su 1

Creation is not evolution in the usual sense of the term but it is the discovery of the consciousness of its dynamism. The consciousness reveals itself by creating the various forms of nature. From the emptiness or silence the whole dynamic activity commences, manifests in the gross state and then it again collapses into the silence. Supreme consciousness wanted to develop the world. All pervading consciousness is the substratum for the entire universe and it is atman in human beings. The pluralistic world is nothing but himself and he being perfect created his own world when name and form existing latently in the self got manifested and evolved into various forms limited by adjuncts of time and space without abandoning its innate qualities. In other words, the effect exists even before its origin and it is not different from the cause. Samkara illustrates the point by referring to the actor who evolves into the respective products up to the last one and thus becomes the objects of all empirical dealings. The Taittiriya Upanishad says.

सीरकाम्यत् | भुस्यां प्रजायेपति | सतपोतप्तिः | सतपस्तवच्या हर्के सर्वसत्त्वत् यदिदं किभें² Ta Up II.vi 1

¹ na’sada’is’i’nno sada’is’i’t tada’ni’m na’si’idrajo no vyoma paroyai ima’vari’vah kuha kasya s’armanṁmbgah kima’si’dgahanam gably’ram na su 1
² so aka’mayata| bahu sya’m praja’yeyeti| sa tapotapayata| sa tapastaptva’| idagum sarva masr’jata| yadidam kinca | 3 Ti Up II.vi 1
Panchabhutas or Five elements

The Upanishads have propounded the Theory of five elements to describe the evolution of matter. According to this theory the inanimate matter is composed of five elements or factors which form ultimately the basis of the physical forms of the universe.

The supreme consciousness created the five elements which constitute the universe. The five elements of which the universe is fashioned viz the earth, water, fire, air and ether are compendiously known as the Panchabutatas. The five elements are designated as adhibhuta and as these elements are perishable: they are Kshayam. आधिभूतं क्षये भावः: says Gita (verse VII.4)

The five elements of nature are distinguished and classified according to their pervasiveness. Of course, these forms, however, are subject to change from solid to liquid and liquid to gas etc. Again they can be reduced from gaseous to liquid form and liquid to solid form by cooling etc.. These elements represent the five sense organs representing their individualist characteristics

From the Brahman which is the self, was produced space. From the space emerged the air, from the air was born the fire, from the fire was created the water, from the water sprang up the earth., from the earth were born the herbs, From the herbs was produced food, from food was born the man.

The Taittiriya Upanishad makes an analysis of the universe into its various constituent elements.

तस्माद्व एतस्मादैत्यन्त्र्यां आकाशः सूक्तः। आकाशाः पायः रथिनः।
अन्नसापः आद्यः पृथिवीः पृथिविभो आक्ष्यां आवृत्तीम्योऽस्रमः।
अन्नसाप्तुः: 4 Ta Up II ii

From that very atman ether came to be; from ether air, from air fire, from fire water, from water earth and from earth herbs, from herbs food and from food the man.

3 A'dhi bhu'tam ksharo bha'vah Gita vii.4
4 Tasma'ddha' Etasma'da'tmana a'kas'ah sambhu'tah; a'ka'sa'a'd a'yu'h; va'Yo agnih, agnera'pah; addhyah pr'thvi', pr'thivya' aushahdayah, oshadhi'bhyah annam; anna't purushah Ta Up II i
The first factor or element is the space or ether. It is from the space that all other elements arise and ultimately ends also. The Chandogya Upanisad (verse 1.9.1) says "इमानि भूतान्या क्रास्तेव संस्मान्या."

Space is the subtlest of all other elements Akasa is very close to Brahman and it is extremely subtle.

The existence of ethereal layer is recognised by scientists. It is not visible (avyakta) and is also not perceivable like the air. The existence of ether is inferred from the audibility of sound. Ether is situated above the air ridden space extending to millions and millions of miles. Akasa is the primal form of matter. Out of the space the sun was created first as there was only darkness. Sun is Prana. Next srishti came from akasa when it vibrated under the action of Prana. The forms like sun, moon, fire and quarters came first.

Air or vayu is the second element in nature. It has the specific quality of touch in addition to the quality of sound derived from the space. While the other three elements earth, water and fire are visible elements, air is not visible but it can only be perceived. It wanders freely and takes to the celestial heights things that are caught in its blowing. R’g Veda X 168

The third element is fire or Agni. It has splendour and is born from water as lightning or as heat under the sea. It exists in man as the Prana’gni and Jatara’gni. It has three attributes. It represents colour its own quality, in addition to touch and sound. It is the sacrificial fire. It is born from clouds or stones by friction. It is born from herbs. The Mahanarayanopanisad (verse 76.1) eulogises Agni thus:

त्यमने दुष्मिनितादूषिधिनिः प्राचिननास्तिनीस्तस्मनस्तस्मनस्वरी
लेव वेल्यास्मवोधस्यस्त्व नृत्तिः नृत्तेत्स जायसे शुल्कः

Ma Na Up 76.1

Both earth and water are the two other elements of the universe. Water or appu is liquid and has greater pervasiveness than earth. Its characteristic feature is dravatwa (liquid). Water to a limited extent expands itself and it is therefore subtler than matter. Itsguna or quality is taste in addition it has the earlier three

5. imani bhutanyaka’sadeva samaspodayani Ch Up 1.9.1
6.Tvamagna dyukhtistvam a’ts’us’uktan’t svamadbhya svamam’manaspari Tvam vanshbhyah tvamoshadhi bhyastrvam nr’n’ram nrupate ja’yase t’ucih MaNa Up 76.1
qualities of sound, colour and touch. Water is neither gross like earth nor intangible or gaseous like air. It has its own dimensions and it occupies a specific space. Before creation started there was only water (Pralaya) and it is from the water the golden egg of life emerged. All created beings are water

आपो वा इति स्वई विश्वा भूतान्तर्यापः प्राणा वा आपः पशवः
आपोऽन्मायोऽप्रृतमायः
सङ्गमायो विराहायः स्वराहायस्वर्ती स्वापो ज्योतांतापो दयजायापः
सत्यायाः
सवी देयताः आपो भूर्वकुक्कुर्वा ओमः"Ma Na Up 29.1

Purification is the primary function of water. Water cleanses physical body that is made of earthly substances and the soul within

The earth is solid matter and is more or less static. It has its own dimensions and it occupies a specific space. The characteristic feature of matter is ganatwa. Because of its solid nature it lacks pervasive quality that it cannot expand or extend its original dimension unless it is subjected to some treatment. Any metal which is solid can be heated and made into liquid and as liquid it acquires the pervasive character. The quality or guna of earth is described in vedic philosophy as smell. The Mahanaarayanopanisad (I 37-40) eulogises earth as the giver of happiness and the sustainer of life for all living beings. It is compared to the milch cow. In spite of the fact that the earth surface is submitted to all forms of transformations such as digging, by sharp implements it is still the bestower of all happiness. Earth is therefore cited as an illustration for patience.

भूमिन्दुधिनगरी लोक धारिणी । उद्यतासिः कर्ष्णेण कृष्णोन शताहुताः"M
Ma Na Up I.37

7. A'po va' idagum sarvam vis'va bhu'ta'nya'pah pra'n'a' va a'pah pas'ava a'po
Sannama' poam'rama'pah samra'da'po virada'pah svara'da'pah s'chanda'gum
Syapo jyotigem shyapo yajugmshyapah satyama'pah sarva' devata' a'po
bhurbhuvu suvura'pa Om Ma Na Up 29.1

8. Bh'mirdhenurdharan'i' lokadha'rin'i udghata'si' vara'he'n'a kr'zhn'ea'na
s'ataba'huna' Ma Na Up I.37

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The earth which is the grossest of all factors has got all the characteristics of smell, taste, form, touch and sound. But odour is its independent character. The earth supports all these elements and all the other four elements belong to the earth. From the gross earth the entire world of vegetation, trees, shrubs and medicinal plants arise. From the vegetation came food and from food man was born. The food maintains the health and stamina of the individuals.

The gross factors have their individual qualities and in addition they take the qualities of other gross elements also. As the matter becomes grosser there is an accretion of attributes.

Ether - sound
Air - sound and touch
Fire - sound, touch and form
Water - sound, touch, form, and taste
Earth - sound, touch, form, taste and smell

Pa Var 4-6

The factors have greater or less number of qualities depending upon whether the factor is gross or fine or finer than the other. The finest of the elements of the universe ether has only one quality viz sound while the grossest earth has all the five qualities.

शाब्दिक गुणामाकाशं शाब्दस्पर्शं गुणो मर्त्यं 9 (Pa Var 4)
शाब्दस्पर्शं रूपगुणं रित्रगुणं तेजः उच्यते । शाब्दस्पर्शं रूप रसं
गुणारूपानुचतु गुणं। 10 (Pa Var 5)
शाब्द स्वर्यस्वर रसं गतं । रसं भवति । तेमं समवेतृत्वं भूतं
स्वरूपां अष्टकं महत् ॥ 11 (Pa Var 6).

9. S’abdaika gunama’ka’s’tam sabdaspars’aguno marut | (Pa Var 4)
10. Sabdaspars’aru’pa gunai strigun’am teja ucyateh | Sabdaspars’a ru’parasa
gunaira’pas’ecaturguna’ha || Pa Var 5
11. Sabda s’parsarsparasagandha’ih pancaguna mahi’ | Te’bhyah samabhavatsu’tram
bhu’tam sarva’imakam mahat || Pa Var 6
Pancikarana or compounding of elements

At the time of creation the gross elements were in an uncompounded state as a part of subtle body. From the subtle body, when the gross body was made to produce the phenomenal objects, these factors combined with one another so that all the elements were present in each though one of them was preponderant स्मृत भूताति तु वर्णाकारोति।\textsuperscript{2} Ved Sara 98. The subtler elements become gross when one half of subtle element becomes united with one eighth of each of the five other gross. At Bo 11. Phenomenal universe evolved from the five compounded factors by fivefold combination of gross factors. The compounding or quadruplication is explained in Vedanta Sara 99 and Pa Vart 8-10. The following verses from Pancikarana Varttikam describe how the compounding of elements takes place:

\begin{itemize}
  \item [7] तस्य: स्मृतानि भूतानि पक्षाते यथौ विराज्यतौ पक्षीकृताः भूतानि स्मृतानि पक्ष्यनीत्यायते सुधः। \\
  \item [8] पृष्ठियादीन भूतानि प्रत्येक विभेदात्तिधा एकैकं भागमादाय चतुर्थं विभेदैनु:। \\
  \item [9] एकैकं भागमाक्षिन्ति भूतते संवेशायत्तमात तत्तथायास्मात भूतस्य भागः। पक्ष्य भवति हि।। \\
  \item [10] वायुदित्त्वात्राऽ वायुदित्त्वेत्वेनवादित्त्वेत्ति पक्ष्य करणमेत्तत्त्वात्तित्वाहि।।
\end{itemize}

Each of the five elements viz ether etc is divided into two equal parts. One of these two parts is further split into four equal parts. To each of the one half is added one quarter of the other four halved elements. In other words, each factor or element of the gross item viz water, fire, earth etc will have half of one factor and one quarter of other four elements in the other half. To illustrate, water will have half of its own constituent viz water and one eighth of the remaining four viz space, air, fire and earth and so on. Vedantasara (verse 99) illustrates how the quintuplication takes place.

\textsuperscript{12} Sthu’la bhuta’ni tu pancikr’tani Ved Sara 98.
\textsuperscript{13} Tata sthu’lan i bhuta’ni pance te bya’ vi râ’dahu’st Pancikr’ta’ ni bhuta’ni sthu’la’ni’t uca te budhai Pa Var 7 Pr’thivya’di’ni bhuta’ni pratye kam vibhajed dvidha’ Ekaikam bha’gama’da’ya ca tur dha vibhajet punah | Pa Var 8 Ekaikam bha’gamekasmin bhute’ samves’ayetkr’ma’i Tatas’ca’ka’sa’ bhuta’sya bha’ga’ha’naca bhave’ni’| Pa Var 9 Vayavadi bhagas’atvaro vai ved’’e’vama diset Ancikaranametatsyatitiyha hussu’vednah | Pa Var 10
Origin of Lokas

The universe was at first not visible as it was in a subtle form. Before the origin of the universe there was nothing neither cause nor effect; there was nothing manifest. This was the state of cosmic dissolution (Pralaya) the entire place was engulfed in absolute darkness. Manifestation is coming into the range of perception. The object is not perceived as it is hidden. The universe was in the potential energy form within the supreme consciousness itself. The essence of universe - whether individual or collective is that it is the potential energy that manifests itself into various forms. In respect of macrocosm it is variously called the cosmic energy, cosmic intelligence or Hiranyakarbhā.

After a cosmic rest cycle another creative cycle begins. The cycle of creation is known as Mahakalpa and each cycle or epoch is known as Yuga in sanskrit. The supreme consciousness reflected upon a plan of creation of the universe. Desire of the supreme to manifest itself is the seed of creation. Universe is the product of manifestation of the creative power of Brahman. It is the transformation of potential energy into the diverse manifestations of the universe. The universe when created manifested itself like a flower in the sky. The subtle universe first emerged as a seed and developed into an egg and lay still for about an year.

Ch Up 3.19.15

14. Pancikaranam tvakshadhi pancevekaikam dvida samam vibhija tesu dasasu dbhageshu prathamikam panchabhagan pryekekam caturdha samam vibhajya tesham caturnam bhaganam svaividdhiyadha haga parityagain bhagantareshu yojanam Ved Sara 99

15. a’dityo brahmeta’des’a stryopavyopa vya’ pavyakhy’a namasadevedamagra a’si’t. stutnds’a sitetsambhavata dan’dam niravartata samasmvatarasya ma’tra
marasyata tanvirabhidyath te a’ndakapal’le rajatam ca suvamam ca’bharvatam Ch Up 3.19.1
It is like the flash of lightning Hiranyakarbhâ a golden egg of brilliance emanated from the unmanifest supreme consciousness. Br Up I v 11-13 Afterwards the cosmic egg split into two parts. The lower half, which was silver, was transformed into the earth and the other half which was gold in colour became the Heaven. Ch Up 3.19.2-3

Verse 2 of the Aitareya Upanisad tells us about the creation of the various worlds.

Sa ima’n Loka’n asrujata. Ambho mari’ci’rmara ma’po ado
Ambah parena divam dhyouh Prathisht’a’a nthariksham
mari’chayaha Prithivi’ Maro Ya’ adhasta’tta a’pah 1.1.2

Four distinct fields were created viz ambhas. Marichi, Marah and Apah. Loka denotes the field of experience. Ambha is the area above the atmosphere corresponding the Ether. Marichi indicates rays of sun and thereby denotes the atmosphere the antariksam the sky below. Marichi thus denotes the astral sphere, the area in which the entire beam of sun falling on each particle on earth illumines. Mara signifies death and refers to the surface of earth the Prithvi where the beings are mortals. Mortals are born, live and then die. Apah is the area below earth and denotes water. From the thick membrane surrounding the egg came the mountains. The thin membranes became the clouds and mist, the veins became the rivers and the bladder became the ocean.

16. tadyadrajamseym pr’tvi’ yatsuvarnasa duowryajjara’ yu te parvata’ yadalbam
   samedho’ ni’ha’ro ya’ dhamanayasta’ nadyo yadva’steyamadakamsa samudra
17. ațha yattadaja’yata sosva’diyastam ja’yama’namGha’sha’
   ullumonudatis’na sarva’n’ica bhu’ta’ni sarve ca a’ma’tasma’ttasodyalam prati
   pratayanam prati ghasha ullokavonu’ittishanti sarva’ni ca bhu’ta’ni sarve ca
   ka’ma’h
Creation is the causal efficiency of Hiranyagarbha the supreme consciousness itself. He brooded over the parts of the universe. He extracted fire out of the earth, the wind out of the aerial space and the sun out of the Heaven. He brooded over these three deities and extracted R’kVerses from fire, Yajur maxims from wind and Sama songs out of the sun. The three fold knowledge he then extracted - from out of R’k verses the syllable Bhur, Yajur maxims the syllable Bhuvah and out of Sama songs Suvah. Theses syllables are known as Vyahriritis or divine utterances.

<table>
<thead>
<tr>
<th>World</th>
<th>Deities</th>
<th>Essences</th>
<th>Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Fire</td>
<td>R’k</td>
<td>Bhu</td>
</tr>
<tr>
<td>Sky</td>
<td>Air</td>
<td>Yajur</td>
<td>Bhuvah</td>
</tr>
<tr>
<td>Heaven</td>
<td>Sun</td>
<td>Sama</td>
<td>Suvah</td>
</tr>
</tbody>
</table>

Self became multiple not through extraneous factors as one begetting a son. The first creation was made through the manifestation of the self itself. Self multiplied itself. The omnipresent, all powerful, becoming the material constituted by name and form which are identified with it, creates the universe. Samkara in his commentary explains this by giving examples taken from our ordinary life. An intelligent architect pictures in his mind the type of mansion etc he would construct. The unmanifested idea of the mansion when executed, the mansion that is erected becomes a creation in the manifest form. Foam is denoted by the word water prior to its manifestation. Foam resting in water in an unmanifested form is called water but takes the identity as foam differently when it manifests itself. The material constituted by name and form in an unmanifested state when it manifests takes a form and name different from it and creates the universe.

ततो वै सदजायत | तदाल्पाणं स्वयमपुरुत | तस्मातसुकृतपुच्छ्यत

18 Ta Up II.vii.1

The supreme consciousness created itself, by virtue of it being everything, the atman, an act without any equipment or machinery for its being and therefore it is self creator Swayambhnu. Initially in creation, the supreme consciousness itself acted as the cause par excellence. The Svetasvataraopanisad (verse 3.19) says

18 Thath vai sat ajayatasat atmanam swayam KurvitaTasmat tat sukram ucyate iti Ta Up II vii 1
He without hands and feet he goes and grasps, without eyes he sees, without ears he hears he knows whatever is to be known yet there is none who knows him.

Fourteen Planes of Universe

The Hindu scriptures usually talk of fourteen worlds or planes of universe. From the compounded elements evolved the following fourteen planes or worlds constituting the universe.

There are seven planes above the earth including the earth viz Bhuh, Bhuvah, Suvah, Mahar, Jana, Tapas and Satyam. The three worlds Jana, Tapas and Satyam is Brahmanalok or the Satyalok. This is the world of moon to which the path of manes leads and for those who perform sacrifices, pious acts and make gifts

Between the Brahmana lok and the Suvah, the celestial world, is the intermediary lok called the Mahar. It is the Gandharwa lok

Swah is the celestial world or the Swarga loka where the people after death enjoy material happiness in lieu of their meritorious actions done on earth.

Between the celestial world, i.e. Swarga lok and the earth there is an intermediary lok called the Bhuvah, the Pithru loka.

Bhuh is the terrestrial world, the (prithvi) earth where the human beings, animals, etc. live. Terrestrial world consists of the following constituents:

- Born of womb like men, beasts etc
- Born from the egg birds, reptiles
- Born of moisture mosquitoes etc
- Born of soil trees, creepers etc

The animal and plant kingdom constitute creatures on earth. The upanisad narrates four classes of life. Vivipary is the characteristic feature of the mammals and the human beings where the child resembles the parents. In the case of birds and reptiles the young ones are born from the egg. This is called ovipary. In

19 Apa'n 'i pada javano grahe'ta pasyathya sakshu h sa srunotyakarnah Sv Up 3.19
Supreme consciousness desires to manifest itself. The epoch (YUGA) starts.

The five subtle mantras grossed up to form an amorphous mass. This was floating in the water. This marks "CREATION OF TIME".

Released Avarana sakthi to manifest itself.

Golden egg-Hiranyakashipu emerged out of water with a BIG BANG.

Hiranya garba

Cosmic bodies

Pancha Bhuthas

LOKAS

VIRAT PURUSHAV pervades the entire Universe - all forms of the universe constitute the organs/parts of the Virat Purusha.
INORGANIC EVOLUTION

HIRANYA GARBHA

PANCHABHUTHAS

Spare

Air

Fire

Water

Earth

On Earth Mountains, plants, trees came up

Panchkatan

From Hiranya garbha all manifestations came up simultaneously
the case of plants and creatures of the third class viz mosquitoes, life springs by pushing its way through earth or liquids. But since germination from motionless life is distinct from germination from motile life a difference is drawn between the plants and creatures born of moisture.

Neither planes below the earth form the hell or Naraka lokha. They are the Atala, vitala, Rasatala, Talatala, Mahatala, Patala. Hell is nothing but underground darkness. Orderly universe is contrasted with hell. The latter is called Asat and the orderly universe is called the Sat. The Rk Veda gives a complete picture of hell. It is serpent infested, cold, dark and there is neither sun nor any kind of light.

The sinners are sent down into the naraka. In Veda gambling, uttering falsehood, stealing, seduction, adultery sorcery witchcraft are sinful.

**Summary of Chapter**

Creation is not evolution in the usual sense of the term but it is the discovery of the consciousness of its dynamism. The consciousness reveals itself by creating the various forms of nature. From the avarana sakti (avyakta) through the preponderance of rajas sattwa and tamas arose the Vikshepa Sakti called mahat. In the mahat is disclosed the Hiranyagarbha the subtle body.

The universe at the state of cosmic dissolution (Pralaya) was engulfed in absolute darkness. The creator converted the elements which were subtle tanmatras into gross ones. This gross matter was lying under water for some time before it manifested and this became the divine year. There is thus the creation of time. This gross matter emerged as the Hiranyagarbha or the golden egg.

The Upanisads have propounded the Theory of five elements to describe the evolution of matter. According to this theory, five factors form the basis of the physical forms of the universe. In the beginning there was only space or akasa which is subtle and has the quality of sound. By the accretion of additional qualities successively gross elements

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20. Indro somam dushkriitham vevre antara narambhan'e tamasi pravedhyatam yatha' nataha punareka conoyathe dvamathu sahase' manucchahava
were formed one after another. Next to space, air has the qualities of sound and touch. Space is not visible or perceivable. But air can be perceived though it is not visible. Fire has splendour and it has thus the additional quality of form. Water is grosser than fire and it has taste as its specific quality in addition to other derived qualities of sound, touch and form. Earth is the grossest of all and it has the quality of smell also. The rudimentary properties or the gunas of the five bodies are known as the tanmatras.

The five elements or factors of which the universe is fashioned viz the earth, water, fire, air and ether are compendiously known as the Panchabhutas. At the time of creation the gross elements were in an uncompounded state as part of the subtle body. From the subtle body when the gross body was made to produce the phenomenal objects, these factors combined with one another so that all the elements were present in each though one of them was preponderant. This process is known as Pancikarana. For instance water will have in addition to water predominantly other factors such as air, akasa, fire and earth also. That is why aquatic life is possible.

This golden egg of brilliance, giving out a the flash of light, split into two parts: the upper half golden in colour became the heaven and the akas and the lower which was silver transformed into the earth. Four distinct fields were created viz ambhas, marichi, marah and apah. The Hindu scriptures speak of 14 planes of universe. There are seven planes above including the earth (Bhur) Bhuvah, Suvah, Mahar, Jana, Tapas and Satyarn. The nether planes below the earth form the hell. They are the Atala, Vitala, Sutala, Rasatala, Talatala, Mahatala and Patala.
Cosmic man the Purusa

The supreme consciousness having created the lokas or the fields of activity deliberated upon the creation of the protector of the world and the form that should be given to it. Ai Up I.i.3 explains the creation of protectors of the worlds.

स इक्ष्ताने तु लोका लोकालाभु सुजा इति ।
सौध्यय एव पुरवस सुकुमारवृत्तमान

Sa l’ksateme nu Loka’ Lokapa’la’nnu Sruja’ iti
So adbhya Eva Purusham samudrutya mu’rchayat

From this brooding the cosmic egg took birth from the causal water. Brooding is mental sacrifice (sankalpa yagya). The Purusa was born at the beginning of creation. Hiranyakarshana is the vital force and virat is the matter. As there was pitch darkness, the Brahman manifested itself in the form of sun first. When the sun was born a thunderous noise arose reverberating the entire space.

तमश्यत्तस्याभित्वस्य मुख निरभिधात यथावृण्ड ।
मुखानादायवाचोढ़ित: नासिके निरभिधाता नासिकाया प्राण: प्राणांत्युः
अक्षिणी निरभिधातालेखिणिः चकुषस्वृषभ आदित्यः
कण्त निरभिधाता कण्थायं श्रोत्र श्रीराहिरस:।
त्वः निरभिधात त्वः लोभायं लोभ्यं अश्विनिन्द्रस्तयवः
इत्य निरभिधात हृदयान्मनो मनस: भवन्तः
नाभिरभिधात नाभा अपानोपानान्त्युः
शिष्य्न निरभिधात शिष्याद्रेतो रेतस: आप: 1.1.4

Tam abhyatatpat tasya abhitaptasya mukham
nirabhidyata, yatha’ndam; Mukha’t va’g, vaco
AgnihNasikie nirabhidyeta’m Nasika’bhy’a’mpra’nah,
Prana’da va’yuhAkshini’ nirabhidyeta’m akshibhya’m
Cakshus cakshu. cha a’ditya Karnou nirabhidyetam
Karna’bhya’m Srotam srotra’ddisah Twang
nirabhidyeta Twaco loma’ni Lo’mabhya aushadhi
vanaspayayo Hridayam nirabhidyeta Hridayan Mano
manasacandrama’h Nabir nirabhidyata na’bhya’
Apa’no apa’na’n mirtyuh S’isnam nirabhidyata
S’isna’d reto retasa a’pah Al Up I.1.4

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While brooding profoundly upon the shape that should be given there burst forth on the egg an opening in the shape of mouth just as an egg of a bird does. From the mouth proceeded the organs of speech and from speech came fire. Next developed the nostrils; from the nostrils sprang up air. Without the medium of air one cannot smell say the fragrance of a flower. Then the two eyes, the sense of sight, emerged. The two eyes have the power of vision. Seeing manifested in the eyes and this power came from the sun. The organs of hearing the ears developed and from it the space. The quarters (space) extended towards the four directions viz north, east, south and west and without the medium of the quarters or space sound cannot travel and be heard. Space is thus the presiding deity of the hearing. Lastly the covering for the entire cosmic physical structure in the form of skin emerged. From the skin the feeling of touch came. The hairy growth on the skin corresponds to the vegetation on the earth.

The Brahman is described as Gayatri mantra which has four quarters each having six syllables. The six syllables are speech, all beings, earth, body, heart and Prana. Gayatri is said to have four feet and so also Brahman has four feet. Three out of the four feet are immortal associated with heaven. It is therefore said that three fourths of the Purusa is immortal and are in the heaven and one fourth of him moved downward to form the diverse animate and inanimate world.

In Chandogya Upanisad there is parable of Satya kama son of Jabala to describe the origin of the phenomenal forms of Brahman viz the directions, world parts, world light and vital breaths. Satya Kama got revelation through bull, fire, goose and diverbird who were representatives of the three divinities vayu, agni and aditya and Prana respectively. Satyakama approached Gautama to be initiated as the discipline. Gautama after performing the purificatory rites initiated him and then sent out a herd of four hundred assort cows lean and powerless along with him. While taking these cows to the forest Satyakama resolved that he would not return before the number became one thousand. He was taking care of the cows giving them grass but there was none else to make a pair. Then God of Air satisfied with Satyakama’s faith and austerity assumed the form of a bull in order to help him. The bull proclaimed a foot as the expansive one representing the eastern,
western, southern and northern regions. The bull became silent saying that the fire will tell him about another leg. When Satyakama lighted fire next day evening, the God of fire addressed Satyakama and said one leg of Brahman is boundless or the infinite world consisting of earth, air, space, heavens and the ocean.

<table>
<thead>
<tr>
<th>Expansive directions</th>
<th>Endless world parts</th>
<th>Luminous world light</th>
<th>Supporting worlds</th>
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</thead>
<tbody>
<tr>
<td>South</td>
<td>Earth</td>
<td>Fire</td>
<td>Breath</td>
</tr>
<tr>
<td>North</td>
<td>Atmosphere</td>
<td>Sun</td>
<td>Eye</td>
</tr>
<tr>
<td>East</td>
<td>Sky</td>
<td>Moon</td>
<td>Ear</td>
</tr>
<tr>
<td>West</td>
<td>Ocean</td>
<td>Lightning</td>
<td>Manas (mind)</td>
</tr>
</tbody>
</table>

Next Sun in the form of swan appeared and explained the third leg representing the luminous worlds. The fire, sun moon and lightning are the four parts each of one sixteenth part. The diverbird communicated to him the fourth leg representing the abiding divine. The four deities were the breath, the eyes, the ears and the manas.

तावानस्य महिना तातो ज्यायास्य पुरुषः: पादोक्ष्य सयां भूतानि त्रिपादात्मावते दिबिः। Ch Up 3.12.6

In the same fashion the pancha Pranas and the mind developed stage by stage. Prana is vitality. Sun is Prana and the moon the food. Sun was born as the first effect of the supreme reality and spread its brilliance over the whole world and permeates the causal substances out of which the visible and the invisible forms emerge. The Prasna Upanisad says the Purusa deliberated and created the prana. From Prana He created faith. Faith (Sradha) stimulates one to act. From Purusa originated the elements of the universe viz the space, air, fire, water and earth and the worlds which are the vehicles of enjoyment of the fruits of action. He created the organs and the mind. Having created the organs, He created the food. He created mantras Rk, Sama, Yajur and Atharva the names in the worlds.

Sun has five rays and it draws honey from the aerial space from the honey combs through the rays which extend towards


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north, east, south west and above. The vedas are the primary
flowers and their verses, maxims and songs are only the vehicle
or the bees through which the contents are transmitted. The
beneficiaries are the vasus, Rudras maruts, adityas and sandhyas.

<table>
<thead>
<tr>
<th>Flowers</th>
<th>Bees</th>
<th>Beneficiaries</th>
<th>Deities</th>
<th>Worlds</th>
</tr>
</thead>
<tbody>
<tr>
<td>Re Veda</td>
<td>Verses of veda</td>
<td>Vasus</td>
<td>Agni</td>
<td>Earth</td>
</tr>
<tr>
<td>Yajurveda</td>
<td>Maxims or texts</td>
<td>Rudras</td>
<td>Indra</td>
<td>Aerial Space</td>
</tr>
<tr>
<td>Sama veda</td>
<td>Songs of veda</td>
<td>Maruts</td>
<td>Varuna</td>
<td>Heavens</td>
</tr>
<tr>
<td>Epic. itihasa.</td>
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The Prasna Upanisad says that the entire world is under
the control of the Prana. Prana protects us as the mother does her
children and bestows shreyaas मातृेश पुजानुः रक्षतः Pr Up II.13. The
sun is the Prana the eater the fire the food is the moon rayi. Both
the eater and the food are the same lord Prana is known as
Vaisvanara the form identified with the forms in the universe. He
is the sustainer of all the forms and creatures, For his sake the
creatures men and women in the fitness of things carry on the
oblations to the celestials, Indira and others. The Prana carries the
oblations to the celestials, Indira and others and to the manes.
Being fire called Ekarashi the Prana is also the eater of all the
oblations. Prana is thus the protector of all that exists in third
heaven. It becomes cloud and pours down as rain so that there
will be food as much as the creatures want. The water in the rivers,
sea and lakes evaporate and again cause the cloud so that rain can
pour down and the creatures could have as much food as they
desire This explains the significance of the waxing and waning
moon. In the brighter part of the fortnight (suklapaksha) the food
is produced and in the black part of fortnight (Krishnapaksha) the
food reserved diminishes (rayi the moon) gradually again to be
developed in its fullness in the succeeding bright fortnight.

2. Brahma jgya’nam prathamam purastad visi’matah suruco vena a’vah | Su
budhmia’ upama’ asya vishkh’ah satacsc yonisatasasca vivah || Ma Na Up 1.45
A’ditya ha vai pra’no rayireva chandrama rayir va’ etat Pr Up 1
3. Ma’theva putra’n rakshasva Pr Up II 13
The Prana carries on the activities of perception, digestion, evacuation, circulation etc. The heart issued the internal organ the mind and from the mind came the moon. The naval parted; and from the naval emerged the organs of ejection. From the procreative organ came out water. Ai Up I i 4 Mind is an effect. It has existence in the continuity of changing thoughts.

The Purusha, the Virat took his birth from the Prana the cosmic egg He is self created Swayambhu. The virat Purusa within the cosmic egg thus became a separate personality from the Atman, the supreme consciousness, through the intervention of Hiranyakartha representing the totality of ego. The Purusa Sukta says:

तथा द्रिष्टी मात्रवृच्द्यते । सजातीयत्वर्यिते पञ्चातिथ्विनिनिमयः।

The supreme reality thus represents itself in the cosmic being through out the universe. The Self fashioned the human form from the five elements themselves. The totality of the gross forms technically called virat and virat purusa takes the form in the gross level. He spread over the heaven and the earth just as small forests taken together form a vast forest, small reservoirs into a sea. The Purusa is described in Purusa Sukta as thousand headed and thousand eyed pervading the whole universe. सहस्राष्ट्र: पुरुषः सहस्रको: सहस्रापाणि The Brahman or self is embodied or encased in threefold body, viz the Gross body (stula sareera), the Subtle body (Linga sareera) and the causal body (karana sareera). The sum total of the gross, subtle and causal worlds make the vast universe.

एतेऽसः स्मृतसृष्टम सारास्वतसः सत्त्वमात्मानात्मायसि सातदेशे महात्मापक्ष्यो भवति यथा वान्तरवनानां सातदेशे महात्मापक्ष्यो भवति

Subtle body (linga sareera)

The Hiranyakartha is the subtle body of the supreme consciousness. This is the first to come into existence. The subtle body consists of 17 parts viz organs of perception, organs of action, and vital force.

4. Tasma'd vira'daja'yata virajo adhipu'rshah Sa ja'to atyariccyata' pascya't bhumi matho purah
5. Sahasrashirsha purushaha sahasrakshaha sahasspat
6. Ethesha'm sthula su'kshma ka'ran'a prapanca'napih samashtisko aka'n prapanco bhavati yata va'nstaravana'na'm samashtirokam ahadvanam bhavati Ved Saras 118
1. Organs of perception (5)

The five senses of perception, viz., hearing (srotra) touch (tvak) seeing (nayan) smell (ghraan) and taste (jihva) take cognisance of the gross elements or bodies in the universe. The ear perceives the sound which is characteristic feature of space or Akasa. The skin is endowed with the sense of touch which is characteristic of air. The eye sees which is the characteristic feature of fire or light. The tongue tastes the salt dissolved in water. The nose smells the fragrance etc. in the air. These five organs of perception reveal the five elements of the universe.

2. Organs of action (7)

It is made up of five external organs of perception and two internal organs (antahkarana). The external organs are speech (vak) hand (pani) feet (pad) evacuation (payu) and generation (upasthana). The Internal organs are the Mind (man) constituting the ego (ahankar) and intellect (budhi) including memory, contemplation (cintam). Mind considers the pros and cons of a subject (sankalpa and vikalpa). Ego (ahankara) is the modification on inner organ characterised by self-consciousness. Intellect is modification of internal instrument which determines. Memory is that inner organ which remembers.

3. Vital force or Prana(5)

Prana the seat of heart. It is the vital force which goes upward; Apana which goes downward is seated in excretion. Vyana moves in all directions pervading the entire body; Udana ascending vital force (the nadi) which has its seat in throat and samana the vital force which assimilates food and drink. It has its seat in the middle of the body naval.

Gross body

The gross body is known as the Virat. The subtle elements produce the gross ones. The gross body is the medium through which the soul experiences pleasure and pain. It is the waking state of operating self. The four kinds of gross body are those that are born of the womb, the egg, moisture and the soil.
Causal body

This represents the subtle body representing the deep sleep state. It is Isvara. It is pure nescience and it transmigrates after the physical death of the body to take another form.

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<td>Vaisvanara )</td>
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<td>Hiranyagarbha</td>
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<td>M</td>
<td>Causal body</td>
<td>Deep sleep</td>
<td>Prajna</td>
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<td>Aksara Isvara</td>
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Purusa is Macrocosmic

The existing Brahman made forms etc from the gross elements संज्ञायितवृत्तिः सिद्धितहृदय उपदेशान्तर Br Su II.iv.20 The Brahman entered as the individual soul, as the directing agent of the act of manifestation in shaping and naming of articles. सैयं देवताक्षत हस्ताभिमानस्ति रो देवता अनेन जीवनात्मनानुप्रविष्य नामस्ये व्याहर्वाणीति 9Ch Up 6.3.2

With the power of maya, red, white, and black - representing sattwa, rajas and tamas - produced manifold offsprings of the nature. He became the sovereign ruler of all being living and existing on the earth and also became one sustainer and nourisher of all beings.

8. samgyartiklupta trivrutkurvan upadesat Br Su II.iv.20
9. Seyam devataikhata hanta'kamima'simro devata anena jivenatmananupravisyam namarupe vyakaravaniti Ch Up 6.3.2
Though the Atman or self is unborn and imperishable yet comes into being in prakriti by his own maya. Again He is in his conditional state, because his body is created by name and form. The infinite consciousness expressing itself through the totality of the mental expressions is known as Iswara. Iswara is Saguna Brahman. Pure consciousness is Nirguna Brahman beyond limitations such as time, space and causation.

The Purusa the first embodied deity permeates the entire akasa and is transcendental since he is formless. His organs and limbs are correlated to the bodies and deities in the cosmos. The universe of forms means all planes of existence, the heaven the cosmos and the earth. The R’k veda while giving the measure of His greatness says that all beings form a quarter of him three quarters are immortal.

पादोपस्यविश्वामृतानि त्रिपाददिशामूलं दिवी ।
त्रिपाददूधं उदयचुरुः पादोपस्ये भवातुपुः ।
ततो विष्णुव्यक्तम् साराननानाने अभि ।

His head is akasa, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is his heart.

अनिमुष्ठं चबुध्वी चन्द्रसूर्यं दिशः शृङ्खले वायुक्तैव विश्वमयं पञ्चवीण पुष्यस्य सदाभूतंनासाला ।
Mu Up II.1.4

With hand and feet everywhere with eyes, heads and mouth every where He pervades every thing in the universe .His entire body is one complete entity. When an individual sees it is the consciousness in him that enables him to see. This consciousness is present in all other living creatures and the virat looks through the total eyes. The virat purusa is thus the cosmic Lord with thousand heads, thousand eyes a thousand legs pervading all the universe and still extending by an inch. With hands and feet everywhere with eyes, heads and mouths everywhere with ears

10.Padasya vis’va’ bhutani tripas’ dasya’mr’tam divi (3) Tripas’durdhva udai purshah pa’ dasyeha’ bhavat punah Tato vishvang’ vyakra’ma’ sa’s’a na’ nas’ane abhi (4)
11.Agnir mo’rdha’ caksushi’ candrasu’ryou disah shrotre va’gyvra’acha veda’va’yuh pra’n’o hr’dayam vishvamasya padbhya’m prthvi’ hyesa’ sarbhotantara’sma’ Mu Up II. 4
everywhere in the universe the virat exists. In Gita 13.13 Sv Up 3.16 we find:

\[
\text{वर्त्तम: प्राणिपादत तत्व सर्वतोऽसि शिरोमुख:।}
\]

\[
\text{सर्व: शुभतत्तलोके सर्वमातृत्व तिष्ठति}^12
\]

We find a vivid description of the Virat purusa in the Dhyana sloka of Vishnu Sahasranama:

\[
\text{भू: पादी यस्य नामिः विद्यदुर्गविनित्विन भूर्वा च नैते}
\]

\[
\text{कर्णावासः: हिशोधों मुखन्यथा दहनो यस्य वास्तवमक्षिः।}
\]

\[
\text{अन्तर्य यस्यविवेद्य सुरनरक्षणगो भोगि गण्डर्य}
\]

\[
\text{दैत्य: वित्रुसरयात्वं तिष्ठतुन युस्वम विक्षुपीशा नामांम}^13
\]

The Purusa is described in Purusa Sukta as thousand headed and thousand eyed. Sahasrashirsha purushaha Sahasraksha Sahasrapat, pervading the whole universe. The Prajapati declared himself in his total manifestation as the universe in different names and forms. Having created these forms He exists functioning through them all without identifying himself with the experience of any. (verse 16)

\[
\text{वेदाहरेति पुरुष महान्मः। आदित्यवर्ण तमसस्तुपारे | सर्वाणिप्राणिः}
\]

\[
\text{विभिन्न धीरी: नामानिकृतःसत्त्वनिवन्तवदा \ यतस्य}^14
\]

All human beings form the physical body of the purusa or the cosmic person. Spiritual men the custodians of learning form his head (Rk Veda) Kings and warriors his arms (Sama Veda) merchants and traders (Yajur veda) his thighs and manual labour (Atharva veda) his feet. Having pervaded the worlds the Prajapati became by His own nature the Paramatman the ruler and protector of individual souls.

\[
\text{परीत्य लोकान् परीत्य भूतानि परीत्य सर्व: प्रदिशो दिशः।}
\]

\[
\text{प्रजापति: प्रारम्भा अरत्स्यात्मनाननामसंब्हुः}^15 \text{ Ma Na Up 1.18}
\]

12 Sarvatah pa’n’ipa’dam tatsarvatoxkhi s’iromuukham Sarvataha s’r’imalloke sarva ma’v’ri’ya tishth’ati

13 Bhu’hpa’dowasyana’bhih viyadasuranilacandrasuryow ca netre Ka’n’a’va’s’a’ s’irodyaw mukhamapi dahanow yasya vasteya ma’bdahaAntastham yasya vis’vam suranarakhaga go’ bhogi gandharvadaithyei Citram ram ramyate tam tribhuvana vapusham vishnumi’s’em nam’i

14 Veda’hametam purusham mahan’tam a’dityavarnam tamsastu pa’re Sarva’n’i rupa’ni’ vicintya dhi’rah na’mani kr’tva bhivadanyada’ste

15 Pari’nya loka’n pari’nya bhu’ta’ni pari’nya sarva’h pradis’o dis’as’ca Praja’patih prathamaja’ r’tasya’tmana’ tma’n’abhisambabh’va Ma Na Up 1.18.
Though he appears to have form and qualities which are characteristic of purely gross nature limited by time and space he is not affected by it. He manifests as the manifold universe but his perfection and infinity are not affected

पुरुष एवेदं सर्व यज्ञतः यज्ञ भव्यम् उत्तमतः तवस्येश्वरे यद्वेनेति सौहाति 16
Sv Up III.15

The supreme Purusa has a sublime plan and purpose of human life. He is the benign model to be followed by others. He is the supreme Purusa who pervades and sustains the three worlds. He is like the air in the pot. Just like the space appears to be conditioned in conformity with the limiting adjunct the pot the Purusa though is the supreme conscience is conditioned by the Hiranyaagarbha, the total ego. As he has transcended the perishable he is known as the highest Purusa or Purushottama in Vedas.

**Purusa the creator**

The Purusa was born at the beginning of creation from the Supreme Reality who became the supreme ruler of the entire universe and he is like the warp and woof in a woven fabric without which it cannot be. The supreme consciousness is not different from the virat because the creation is only the projection of the reality itself. As stated in the Brhadaranyaka Upanisad,(I.iv.5) the Purusa is the creation for he projected all this and he was called the creator

अह वाब सूक्तिरस्ति अह हीदं सर्वमभृतः तत: सूक्तिरभवत् 17
Br Up I.iv.5

From the Purusa was born the entire universe around us. In essence, all that we see in various forms and names as universe and its constituents are only the virat purusa, the Narayana. The moon was born of mind. The sun was born of his two eyes; Indra and agni were born of his mouth. Vayu was born of his Prana (life breath) The antariksha (the middle region) came from his naval. The sky appeared out of the head, the earth from the two feet and the quarters from the two ears. Thus they created the worlds. Purusa Sukta Verse 5 says thus:

---

16. Purusha evedam sarvam yad bhutam yacca bhavyam Uta'm titasye's'ana'h edannena'tiro'hati Sv. Up III.15

17. Aham va'va sr'stirasmi aham hi'dam sarvamasrakshi'ti tatoh r'stirabhavat Br Up I iv 5

65
तस्माहिरङ्ग जातन विज्ञ अधिपूर्वः।
From him emerged one after another all the forms The Purusa Sukta describes that the first purusa was offered as an oblation to the sacred fire and out of the yagna arose the material necessary for rituals such as ghee, curd and all other creatures on earth.

He created the earth and bodies. The R'k Veda says that from the mind the moon was born, from the eyes the sun, from the mouth Indira and the fire. From the breath the air was born. The atmosphere came from his naval, from his head the sky arose, from the feet the earth and from his ears the quarters.

Without the supreme being, the various forms on universe cannot exist.

He is the creator of everything whose desires are desires of all whose odours are the odours of all whose tastes are the tastes of all.

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमथालोकक्षणादर एव म आत्माः।
sarvakarma sarvakam sarvagandha sarvarasah arvamidamabhyaat vakyayanadara esa ma atmanarthrdaya tadBrahmanaitamishah pretyabhsambhavitsmiti yasya syadaddha na icikitsastite ha smaha sandilyah sandilyah Ch Up 3.14.4

From the Purusa emerged the Rk, Yajur and Sama veda and other mantras.

तस्मात् साम यज्ञीच दीक्षा यजास्व सर्वेन क्रेतजो दक्षगांव संवत्सस्व यजाांपनम् लोकः।
sam yajjuhi yajjasi yajjasva sarve kreataro dakshaganga savatsasva yajmanam lok : soame yatra pavate yatra sur ।
Mu Up II i.6

The various goods human beings, animals, birds and rice as well as barley came and from him emerged the seven sense organs. From him oceans, mountains and rivers of every kind emanated.

अत: समुद्रगिरिस्म्य सर्वस्मात्यंन्दनासि सिद्धव: सर्वलक्षणः।
at samudragirishya sarvasthamvanndante siddavah sarvabhinus

अत्थेऽ सर्वो ओऽधव्यो रस्त्वं ये नैष भूरंखिलते ह्यन्त्रात्मः।
atth vayavahi rastva ye naish bhurakhilate hymntaram Mu Up II i.9

18. Tasma't vira'dayata virajo adhi pu'rushah (verse 5)
19. Sarvakarma sarvakah sarvagandhah sarvarasah arvamidamabhyaat vakyayanadara esa ma atmanarthrdaya tadBrahmanaitamishah pretyabhsambhavitsmiti yasya syadaddha na icikitsastite ha smaha sandilyah sandilyab Ch Up 3.14.4
20 Tasmad rucaha sama yajugumshi diksha yojnas ca sarve kratavo akshin'a's'ca samvatasra's'ca yajama'nasca lokah soma yatra pavate yatra so'rya'h Mu Up II i.6
21. Atah samudra girayas'ca sarve asma'tsyandante sindhavah arvanu'pa'h Asas'ca sarva' owshadhayo' rasas'ca ye neisha bhutei sihsh'ate hyamnata'ama Mu Up II i 9
Creation of Varnas

In the beginning there was only Brahman. There was no differentiation into the four varnas. The self did not flourish being single. But the virat was not happy for want of some one to acquire wealth. The division of responsibilities or duties appeared subsequently by creating the different varnas or castes. Brahmana, Kshatriya, Vaishya and Sudra sprang up from the mouth, arms, thighs and feet respectively of the virat purusa. He projected the ksatriyas as among the Gods Indra, Varuna, the Moon, Rudra, Yama and Isana.

\[\text{बह्ष्या वा इदमग्र आसीदेकमेव तदेकं सत्रव्यभवत्} \\
\text{तख्येयो रूपमत्यसुजत क्षत्र यामंतानि देवजातां} \\
\text{इन्द्रो वरण: सौमोकृत्ति: पर्यन्त्यो यमो मूःपृष्ठान इति}^{22} \]
\[\text{Br Up I iv 11}\]

The vaisyas were projected in the groups of the vasus. Rudras, Adityas Visvadevas and Maruts. Even with these, the virat was not happy. So he projected the pusan, the Sudras who did all the other jobs.

\[\text{स नैव यथभवत् स विशामसुजत यामितानि देवजातानि} \\
\text{गणेश आक्षायन्ति - च वस्वी ऋक्षे आदित्या विश्वे देवा मतस्त इति}^{23} \]
\[\text{Br Up I iv 12}\]

\[\text{स नैव व्यभवत् स इश्त्रे वरणसुजत पुष्पाम्} \\
\text{इह वै पूपा इह हीदं सर्व पुष्पति यादंकं कित्र}^{24} \]
\[\text{Br Up I iv 13}\]

The Brahman became the Brahmana directly. In the case of Kshatriyas he appeared through the Indra, in the case of Vaisyas through vasus and in the case of sudra through Pusan. They were distinguished by their specialised duties. The tendencies of the different castes and orders of life were according to the place of origin. The duties of the four classes are distributed according to the gunas borne of their own nature.

---

22. Brahma’ va’ idamgra a’śi’dekameva tadekam sanna vyabhavat Turcreyo 
rupamatiya sr’jata kshatram ya’n yetani devatra’ kshtra’n’i Indro varun’ah 
somorudrah parjanyo yamo mr’turi’s’a’na iti Br Up I iv 11

23. Saneiva vyabhavat sa vis’asr’jata ya’n ye’ta’ni devaja’ta’ni Gan’a s’a 
a’khyayante vasavo rudra a’ditya vi’s’ve deva’ marut iti Br Up I iv 12

24. Saneiva vyabhavat sa s’owdram varn’a masr’jata pushan’am iyam vei 
pusha’ iyam hr’dam sarvam pushyatī yadidam kimca Br Up I iv 13
Creation is impossible without differentiation. The distinction is based on the functions or swadharma they are required to do.

Control of mind and the senses, cleanliness, contentment, forbearance, devotion to God, compassion and truthfulness are the tendencies of the Brahmana. Brahmana loves all beings alike and claims universal kinship. An indomitable spirit, strength, fortitude, liberality, enterprise, are the tendencies of Kshatriya. He is duty bound to oppose the evils in society. He should be ever intent on protecting society from lawlessness. Faith in God, charity, humility and the insatiety from the amassing of wealth are the tendencies of Vaishya. He creates wealth and material resources. Attending to the cows and Gods with sincerity and contentment are the tendencies of Sudra. He gets himself employed as a paid subordinate to somebody.

Dr S Radhakrishnan (in Indian Philosophy Vol I) says that the Laws of caste were a natural evolution conditioned by the times. In the early vedic period the priests formed a separate profession but not a separate caste. What originated as a social institution, to avoid too much confusion arising out of inter-marriages between the Aryans and Dasyus, became in course of time a religious one and divine sanction was given to it.

25 Varn‘a nam a‘s’raman‘a’m ca janmabhumyanusa’rin‘i’h Aasanprkr’tayo nr‘a’m ni’chaini’cotta mottamah Ud Gi XII 15

26 S’amo damastapah s’owcam santoshah ksha’n’ti ra’rjavam Madbhakitis’ca daya satyam brahma prakr’taya stvima’h Tajo balam dhrisih s’ouryam titi’showd’a’rya mudyamah Stheiym brahman’yatais’varam kshatra prakr’taya stvima’h A’sikyam da’na nihe’a’ca adambo brahmasevanam Asukt’arhko pa cayeirveisy’ya prakr’taya stvima’h S’usru’shan’am dvijaga’ma dav‘na’am ca’pyama’yaya Tatra labdhena santoshah s’u’dhara’r’ya yastvima’h Ud Gi XII 16-19
Summary of Chapter

The supreme consciousness having created the lokas or the fields of activity deliberated upon the creation of the protector of the world and the form that should be given to it. From this brooding the cosmic egg took birth from the causal water. The supreme reality represents itself in the cosmic being. The self fashioned the human form from the five elements themselves. The purusa the first embodied deity permeates the entire akasa and is transcendental since he is formless. The totality of the gross forms technically called virat and Virat Purusa takes the form in the gross level. He pervaded the entire heaven and the earth just as small forests taken together form a vast forest and small reservoirs into a sea.

The Virat Purusa is thousand headed and has thousand eyes. His organs and limbs are correlated to the bodies and deities in the cosmos. From the purusa was born the entire universe around us. In essence, all that we see in various forms and names as universe and its constituents are only the virat purusa. All forms of universe are but the Divine Narayanan only. This in short is the Theory of Pantheism.

In the beginning there was only Brahman There was no differentiation into the four varnas. The self did not flourish being single. But the virat was not happy for want of some one to acquire wealth. The division of responsibilities or duties appeared subsequently by creating the different varnas or castes. Brahmana, Kshatriya, Vaisya and Sudra sprang up from the mouth, arms, thigh and the feet respectively of the one virat purusa. The creation of the varnas is functional based upon the duties that are to be performed.
Creation on earth

The Supreme Consciousness when it is engaged in the creation of beings is called Prajapathi. It manifests itself as Prajapathi from the naval lotus of the virat purusa. The virat Purusa designated himself as the Prajapati. Brahma as the creator appears only in the puranas and not in the vedas or the upanisads. Brahma represents the creative principle of the universe. Parameswara is Prajapati when the universe is born and he sustains the world after the creation of universe as Vishnu and ultimately absorbs on dissolution of the universe as Rudra.

The Mahanarayanopanisad (verse 1.18) describes the supreme consciousness in its various functions or forms. He is Prajapati the father of all created beings, He is Hiranyagarbha for the reason that he pervades the universe both inside and outside. In this aspect He is expressed through the sun, the moon, the stars, the fire, the air, water, plants, animal and men. It is the same reality that dwells inside every being and as the ruler and protector of individual souls.

परित्यागः परित्यागं भूतानि परित्यागं सर्वं: प्रविष्टतः ।
प्रजापतिः प्रथमजा ऋत्सप्तात्मनात्मानमभिसंवृयते ॥¹ Ma Na Up I.18

The various Devatas, Agni, Vayu, Drik, Chandra, Apah etc are located in the various functional centres of the Virat into the world of plurality with constant changes. Etymologically Devata means one that is shining. Cosmic forces are called Devatas because of their efficient functioning. In the human frame the five senses and the mind are the devatas. The devatas are not the same as the various Gods which are found in the Puranas. The veda recognises only the five bhutas as the devatas.

So long as the cosmic man was in tact sense organs could not find any other than virat. They were filled with sorrow arising from desire and hankered after the objects of five senses. The

¹Pari'tya loka'n pari'tya bhutani pari'tya sarvah pradiso disasca Praja'patih
prathamaj' r'tasya'tma na'tma'na mabhisambabhuya Ma Na Up I.18
devatas fell into the vast ocean of samsara which is filled with water of misery, infested with disease, decay and death. They could get only transitory repose from their senses in sensory objects. They were afflicted with hunger and thirst. So they entreated the Virat to provide them individually accommodation for their stay and food to fulfill their hunger and thirst.

Ta' etā devata' srishta' asmin mahatyanave
Pra'patan tam as.ana'ya' pipasabhya’m anvava'rajat
Ta enamabruvan na'yatanam na praja’ni’hi yasmin
Pratish'tita’ annamada'meti

From the virat Purusa who is also supreme consciousness originated the fire lighted by the sun as the fuel. From the moon evolved the cloud; from the earth originated the herbs and corns and the semen evolved from the man and entered into the woman

The Aitareya Upanishad gives us how the evolution took place sequentially and how the various devatas or energy forms occupied their fields of activity in the human being.

Ta’bhyo ga’ma’nayatta’; abrivan na vai no ayamalamiti
Tabhyo as.vama’nayatta; abrivan na vai no ayamalamiti 1.2.2

2.Tasm aqneh samidhah yasya suryah Somat parjanyah sadhayah prathivyam
Puman retas sinate yonitayam Hvih praya purusat samprasutah Mu Up ii i. 5
Tasm at rch sa’ma yajuginsi Yajna’di’ksha'ch sarveh krtavah daksi’n asca
Samvatsarasca yajamanasca Lokah Somah yatra pavate yatra suryah Mu Up ii i 6
First the cow came, afterwards the horse and other forms of mammals. Cows, horses and other species were created in pairs both male and the female from small ants to highest species of mammals. In Brhadaranyaka Upanisad (verse 1 iv, 4) we have a description of the birth of the various species on earth.

The Virat called the Swayambhu Manu created his daughter called Satarupa. Satarupa thought how Manu could be united with her after producing her from himself. So she hid herself in other forms of species. She became a cow; the Manu became a bull and both united. From that cows were born. The one became a mare, the other a stallion; they united. Similarly, the one became a she ass, and the other a he ass. They both united. Thus the hoofed animals were born. Through this process, they both projected everything that exists in pairs as male and female down to the ants. The devas rejected all else forms as they could not get full satisfaction out of them.

Tabhyah purushama'nayatta' abruvan sukrt'bam bateti

The God brought a man who was conforming to the features of the Virat Purusa himself from whom they came into existence. Thus we find the more complicated structure and the most advanced species of mammals in the stage of evolution the human beings the homosapiens. The devatas were satisfied and expressed their happiness saying 'well made' 'sukrtam'. The creator commended the devatas to enter into the abode that befits each for carrying out their functions.
Agnir va'gbo'tva mukham pra'visat
Vayuh prano bhū'tva na'sike pra'visat
Audityah chakshur bhū'tva aksheeneec pravisat
Disah srotram bhū'tva' karnou pra'visan
Oshadhi vanaspatayo lomani bhū'tva twacham pravisam
Schandrama mano bhū'tva hridayam pravisan
Mrityuh apano bhū'tva na'bhim pra'visat
A'po reto bhū'tva s.is.nam pravis.an 1.2.4

Fire identified itself with organ of speech and entered the mouth. Air entered into nostrils as it had the quality to smell, sun having become the sight entered into the eyes; the direction entered into the ears as they have the quality of hearing, trees and herbs entered into the skin; moon having become the mind entered into the heart; death, the out breath, entered into the naval and water which bore the seed entered into the generative organs. Oneness of the created and creator is the essence of Hindu Philosophy.

When all the other Gods found and taken their abodes hunger and thirst were left out without abodes. Hunger and thirst are just feelings and therefore no separate abodes were given to them. God consoled them saying that they would share their places with the other functional elements themselves.
By accommodating hunger and thirst with other functional energies, the devas will always be in want and never contented. They were impelled to work and they cannot remain lazy. Thus we find in the human form the most complicated structure with the functional differentiation and specialisation setting in. Each function was allotted to one devata and each one responsible for his field of activity. Thus the totality of the universe Virat Purusa was represented in the individual exhibiting the powers of the cosmic form.

Having evolved a complicated and specialised form with distinctive area of functioning, the devatas entered into their respective abodes. The sense faculties enjoyed their abodes.

**Creation of food**

The human being is a powerful psycho-physical mechanism with a complex of physical organs and mind with specified functions. If a person starves, the sense organs or the mind will not function. If the food is not supplied to the body, the senses would become weak. These senses are therefore to be properly nourished to bring efficiency in man. Food creates strength.

Food is created from the earth. The five inorganic elements manifested successively from Brahman. The gross elements as we saw earlier an admixture of the qualities of all other elements as well. From the inorganic earth organic evolution took place. From the earth all vegetation arose from which annam is produced. Annam is food that we eat.

Brahman is the creator of annam and it is again the eater as well. Annam includes water and fire also.

अपो वा अपपु । ज्योतिर्लिंगाम् । ⁴Ti Up 3.8

ये अपेक्षा पापसे । अक्सि छोटानाम् ज्योधः । तथात्

सर्वोषधपथसे । अक्सि छोटानि जायन्ते । जातान्यलोके वर्धन्ते ।

अधारते तिष्ठ छोटानि । ⁵Ti Up II.2

Annam, water and fire nourish different parts of the body depending upon the gross and subtle content of the food in three

4. Apova annam jyatirannadam Ti Up 3.8
5. Ye annam Brahmapasate| annam hi bhootanam | yjeshtam|tamam arvauashadham

uhyate| annadbootani jayante| jatani annena ardhanaya'° dyaste tika bhutan | Ti Up II.2
parts. The grossest constituent of annam becomes excreta; that which is medium becomes the flesh and that which is the subtlest becomes the mind through veins and nerves. Mind refers to the aggregate of sense organs.

अतः शेष विद्यमाने तत्त्व यः स्थविक्षो धातुस्तत्तप्राप्ति भवति यो मध्यस्तत्त्प्राप्तिः योड़कण्डः सान्नमः।6 Ch Up 6.5.1

Water again in a similar way gets divided into three parts. The gross becomes urine that which is less gross becomes blood and the finest part becomes Prana Fire that is eaten turns into three parts. The element which is gross becomes bone, the middle the marrow and that which is the most subtle is speech.

आपः पीताक्षेधा विद्यमाने तत्त्वां यः स्थविक्षो धातु तन्मूत्र भवति यो मध्यस्तत्त्प्राप्तिः योड़कण्डः स प्राणः। Ch Up 6.5.2

ततः

tेयोड़किः शेष विद्यमाने तत्त्व यः स्थविक्षो धातुस्तत्तप्राप्ति भवति योनिभासः स मज्जा योड़कण्डः सा वाकः।7 Ch Up 6.5.3

So the creator said that he would provide the devatas livlihood. Whatever food is offered to the devatas would be shared by hunger and thirst. The creator deliberated for a while and a solid form that was capable of supporting the devatas evolved from the water. This was food. When food was created, the different devatas, urged by hunger and thirst, tried to grasp the food.

स इत्यादये न लोकायत् लोकपतिश्चात्माये दुष्मन्ति
सोस्योलक्ष्यतपतिश्चात्मायेः सम्मतमध्यप्राप्तिः प्राण्यो भू मुक्तिश्चर्जयते।
या च च यो वृत्तिश्चर्जयतात्र मै तत्तु॥ I.3.1
Sa l'ksateme Nu loka's.ca lokapa'lascannelmbhyah
sr'ja iti I.3.1
So apo abhyata pat ta'bhyo abhitapa'bhyo
mu'rtiraja'yata.
Ya' vai sa mu'rtiraja'yatannam vai tat I.3.2

6. Annamashitam treda vidhiyate tasya uah sthvishtayo atustotpurisham bhavati yo madhyamastnammsam yo anishstanmanah Ch Up 6.5.1

7. A'pah pi'ta'stredha' vidhi' yante sa'sam yahasthvishth'o dha'ustanmu'tram bhavati yo madhya stalllohitam yo anishth'ah sa pra'nah Ch Up 6.5.2 tatha tejo at'itam tredha' vidhi'yate tasya yah sthavishth'o dha'tuh stadasya bhavati yo madhyamaha sa majja' yo an'ishth'ah sa' va'k Ch Up 6.5.3
Five senses complained to PURUSHA that they want accommodation for their stay and food to satisfy their hunger and thirst.

- Created a COW, they did not like
- Created a HORSE, they were not happy

Created Human, they were very happy

Brahman entered and dwelled in human as ATMAN
Prajapati gave food to PRANA and it entered into body

Food created
The (verses I ii 3-9) describe the chase made by the sense organs and the vital air to catch the food mass. But the food ran away from these devatas just as a rat does when it sights a cat thinking that the eater is death to the solid food that emerged.

First the speech tried to catch the food, but it could not catch it. If the speech had succeeded to get; then one would have become contented merely talking of food. The breath (smell) then tried to catch it but it also could not succeed. If it had succeeded then one would have become satisfied merely by smelling the food. Then the eyes willing to catch the food chased it, but failed to get the solid mass of food. If they had succeeded one would become satisfied merely by seeing the food. Similarly one after another, the other organs also wanted to catch the food form that came out of the water.
Sa yadvainat srotrenagrahishyat srutva
halva’nnamatrap syat I.iii.6

The ear wanted to take up the food; it also could not succeed in taking it up. If it had taken it up then one would have become satisfied merely by hearing of food. Then the sense of touch wanted to take the food and it also did not succeed in getting it. Had it succeeded one would be satisfied merely by touching food.

तत्वचाःजिष्ठकः तत्राशक्तोत्त्वाशाःग्रहाति
स यद्य नत्वचाःग्रहाति सृष्टद्वा हैवाननमत्रपयः

Tat svaca jigr’kshat tannas’aknot tvaca grihi’tum

Sa yadvainatwaca’ gruhaishyat spusht’va
haivannamatrukpsyat .I.iii.7

The mind wanted to take the food. The mind also could not succeed in taking it up. If one had succeeded in taking it up with the mind, then the mere thought of food would have satisfied him.

तत्मणसाःजिष्ठकः तत्राशक्तोत्त्वाशाः ग्रहाति
स यद्यनमनसाःग्रहायद्य थास्त्वा हैवानम अणमयत
त चिन्ह्नेना जिष्ठकः तत्राशाक्षोभ्यमेन ग्रहाति
सयद्यनचिन्ह्नेना ग्रहायद्य सृज्य हैवानमत्र पयः

Tat manasa jigrukshat tat nas’aknonmanasa’ gr’hi’tum
Sa Yadvainanmanasa grahaishyad yatva
haivannamatropsyat I.iii 8

Tat sisnenajigrirksat tat nasamnot sisnena grahi’tum
Sa yadvinat sisnenagrahaishyad visriyja
haivannamatropsyat I.iii. 9

Lastly the Apana, the vital force, tried to get the food. He tried and succeeded to catch it. He is the devourer of food. Apana is thus the sustainer of life. The vital breath apanena i.e. apana vayu passing through the lower region took the food.

तदपनेनाजिष्ठकः तदावयत सैवोशास्त्यश्रो यथायु प्रस्त्रायुष्य एवं यथायुः

Tad apa’nena ajighrusat tada’vyat saishoannasya
graoho Yadva’yuvaranna’yurva’ esha yava’yuh: I.iii.10

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Prana the life breath

Having failed to get hold of the food, the sense organs and the Prana disputed among themselves as to who among them was the best to get the food. They approached the Prajapati the creator. If the annam is offered to any one of the organs that particular function only would be activated and all others would come to a halt. Prana is energy. It is the life breath. It is in other words life. Individual dies if the Prana leaves the body. The chief Prana has no good or bad odour. There is no egotism. So it is selfless.

It does not eat or drink but enables the human beings to eat and drink. Matter which manifests in the form of organs and the Prana must coexist in mutual agreement. So the creator decided to offer the food to Prana. He said that the highest of all of them was one on the departing of whom the body became completely inactive. He first asked Speech to depart from the body. After staying away for about one year the speech returned and found that the body was sustaining itself. Because of the absence of speech, the human being was only mute but all other functions of breathing, seeing etc continued. Next the organ of vision left the body. This time the body became blind but was otherwise fit to carry on other activit ies. Similarly the organs of hearing, mind etc left the body. But the body was not affected because of their departure. When Prana left, the body was dead and the other organs were also forced to quit the body. The organs realised that they were wholly dependent on the chief Prana for their existence.

8. Nai vai tena surabhi na durgandhi vija'na'ryahata pa'pma' Hyesha tena yadas'na'iti matpibhati tenetara'n pra'n'a'navati Ch 1.2.9
Prana is the vitality and is not the air which is treated as a separate activity of the organ of speech. When the body goes to sleep Prana alone keeps awake Br Iv 21 But Prana is subservient to the soul. Br Su 538. As the king employs the officers and rules over the village the Prana engages the other organs. It is differently named to indicate the various activities it carries on. Life's vitality functioning in the organs of perception is called Prana and it dwells in the eye and ears. The apana was posted to the two lower apertures of excretion and generation. The strength in administering digestion is called vyana and it moves in all directions pervading the entire body. In the heart there are 101 chief nerves. Each nerve has 100 branches and each one of these has 72,000 sub branches. Thus there are about 72,72,10,201 nerves (101x100x72000+10,1000 (branch nerves) +100 (chief nerves). The vyana like the rays of sun pass through these nerves. Sushumna one of the chief nerves moves upward and the udana moves from foot to head.

9.Sa' ha va' guccakra'ma sa' samvatsaram proshya paryetyova'ca kathamam'akatarte Majjevimitumi yathakala avadantah Pranantah Pran'ena pas'yanaccakshusha sr'vantah srotrena dhyayanto Manasaivamitiyiti pravives'aa va'k Ch Up 5.1.8 Caksurhoccakr'ama tatsamvatsaram proshya paryetyova'ca kath'amas'avatante manji'vitus iti yatha'ndha' apas'yanta prana'ntah pran'ena vadanto va'ca' s'runvantaha srotrena dhyayanto manasavismiti pravesah cakshu Ch Up 5.1.9S'rotram hoccakra'ma tatsamvatsaram proshya payaivoyaca kathamams'akatarte manjivevimiti yatha bhimara' as'runvantaha pran'antah pran'enam vadanto va'ca' pas'yanta 'sakhusha' dhya'yanto manasaivamiti pravides's'aha sr'tram Ch Up 5.1.10 Mano hoccakra'ma tatsamvatsaram proshya paryetyovaca Kathamams'akatarte majjevimiti yathabala amanaah Pranantah pranena vidantao va'ca' pas'yanta cakshusha' s'runvantah srotenevamipraves'aa ha manah Ch Up 5.1.11 Atha ha pr'na'uccikr'anshansa yatha' suhayakpadvi's'as'angu'nsangi dedevamitara'n pran'ansamakhidatam habhamsemyo curbhagavennedhi tvam nath s'ra'ositi motkrami'riti Ch Up 5.1.12

10 Hr'di hyesha a'tma' a atraitadekas'atam nad'i'na'xam tasam s'atam S'atamekaikasaya'm dvasaptair dvaspaiti pratis'a'kha'na'di' sasra'n'i Bhavantya'su vya'nazcarati Pr Up III 6
The distribution of assimilated food to the various parts of the body is done by samana. This is the common air and it occupies space within the body. The digestion and assimilation of food and water takes place in the naval. The energy that helps to leave the physical structure at the time of death is udana. This vital force moves every where from the sole of the feet to the head upwards. It is located in the throat. When this natural fire of a man is extinguished life comes to an end. He enters another body.

**Energy chakras or nadi**

Prana is translated as power or sakti. It also means ability to do. The mother power is latent in the body and works through the nadi or padmas (*lotus*). There are three channels ida, pingala and sushumna. The ida and pingala pass outside the spine on the left and right side respectively. The sushumna passes in the middle and inside the central canal. From the sushumna branch out the 72,000 minor channels. There are six chakras or padmas threaded on the sushumna from the top going to the bottom of the spinal cord. These chakras are suble and act as perceivers of energy. They are the media of communication between mind and the body. The Kundalini is described as the thousand petalled lotus and lies at the end of the spinal cord coiled like a serpent. The potential energy is released when the serpent uncoils and overcomes inertia by releasing energy.

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<th>Name</th>
<th>Location</th>
<th>Petals or Pericarp</th>
<th>Factor</th>
<th>Perception</th>
<th>Bijà (seed) Mantra</th>
<th>Animals vehicle</th>
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<td>Ajna</td>
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<td>2</td>
<td>Akasa</td>
<td>Hearing</td>
<td>Om</td>
<td>white elephant</td>
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<td>Throat</td>
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<td>Heart</td>
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<td>Touch</td>
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<td>Between anus and genitals</td>
<td>4</td>
<td>Earth</td>
<td>Smell</td>
<td>Lam</td>
<td>elephant</td>
</tr>
</tbody>
</table>
The Aitareya Upanishad speaks also of the coordination of psychological functions of heart and mind. From annam, Prana emerged, from Prana, the mind, from mind, the intellect; and finally from intellect bliss or ananda. The various kosas/sheaths in the human body represent the transcendence of the humans from annamaya kosa to anandamaya kosa. It would be significant to note the anandamaya kosa is again a part of the gross body as indicated by the word ‘maya’ in the name anandamaya itself. The bliss is therefore bliss absolute and is the subtle atman.

The fields of operation were first created and this was followed by the allocation of functions to the various devas. Food for the sustenance of the devatas was also created. The working of the faculties would not be perfect without a unifying factor behind. The creator created the worlds and devatas as the guardians. The Prajapati thought that no one would think of the creator if the architect of the mansion did not form part of the mansion.

The individual faculties perceive and function only in their own field. They cannot provide a total integrated functioning of the whole system. The synchronised and unified experience of the various organs eyes, ears, nose, etc can only be possible when there is one agency capable of receiving the perceptions and acting independently of all these functions. One should look at the wood as a whole and not at each and every tree in it.

Sa e’ksata katham Nvidam madrithe syad iti
Sa ekshata katarena prapadyata iti.
Yadi Granenabhi Granitam| yadi chakshusha Drishtam
Yadi srotrena srutam| yadi Twacha sprashtam
Yadi manasa Dhystam| yadyapanenabhysapanitam

Yadi srisnena visrishtam Adha| ka jgan iti  1.3.11

The creator thought that he himself should enter the human body for proper coordination of the various functional agencies. Having decided to enter the kingdom of human body created by him he was posed with alternatives of entering through two different parts of the body. He deliberated which of the way - katarana - would he enter the structure of man

स एतेव शीमानं विदार्यतया द्वारा प्राप्यतं ।
सोऽववृत्तिनां भ्रस्तदेवस्त्रादितनम् ।
तत्स्य तथ आद्यशायान्त्रयः
स्वपना अयमायस्याःयमायस्याः स यमायस्य इति

Sa etameva Se'ma'nam vedâ'rya taya dvâra pra'padyata

Saisha vidritir nama dvastadetat a' nandanam

Tasya traya a'vasatha' strayah

Swapna'h aymaavs atho ayamavasatho
Ayama'vasatha iti  1.3.12

He entered through the crown of the physical structure by means of an opening in the sutur where the hairs part which the upanisad calls vidriti. This is the place of bliss or nandana. The atman had three places of dwelling within the body, in the eye, the throat and the heart. The self occupies the right eye in the waking state, the throat in the dream state and the heart in the deep sleep state. In the eyes the self is visible, in the throat it is only heard and in the heart it is not visible and not heard also. Thus the self operates in the human body in all the three states alternatively whenever the self enters a particulars state of mind. So we are aware of consciousness in all the three states of living. He, the creator is called Purusaas as he is reposing in Puri i.e. city of the body

The atman consciously entered the human body and gazed at the outside world of plurality through the equipment of vision
and knowledge. He could realise only his transcendent nature and enjoy his own divinity reflected in and through the pluralistic world. He could not see the outside world other than his own self

स जातो भूतान्यभि वैरक्तन् | किमिहाऽ वाक्तविनिति ।
स एतप्रेय पुरुषो ब्रह्म तत्तपम पश्यन् | इत्यदतानिति ।

Sa ja’tho bhuta’ny abh ivyaikhyat|
kimiha’ nyam va ‘vadishad iti|

Sa etameva purusham bramha Tatamamapasyat|
Idam adars’am iti 1.3.13

So he called himself as Idamdra and in the shorter Indra.

तस्मादितद्रो नामेद्रो है नाम | तमिद्रो सत्तमिन्द्र इत्याचे सत्ते परोक्षण | परोक्षणिए इव हि देवा: परोक्षणियात्र इव हि देवा: 1.3.14

Tasmadidandro na’medandro ha vai na’ma |
Tamidandram santam indra itya’caksate paroksena| 
Paroksapriyah iva hi devah| paroksapriyah iva he devah

A beautiful summary of the origin of creation is found in Tattiriya Upanisad II .6. It says

सौसकाम्यत | भूः स्या प्रजापेयति । स तपोतपत । स पतस्त्वच ।
इदृ सर्वमसृजत । यदिदं किंच । तत्सृजत । तदेवानु प्रविषित ।
तदनुप्रविषियं | सत्य तत्वतमपत । निर्मलत चानि कुन्त च । निमल्यान |
चालितस्वम च । विज्ञानं चाधिज्ञानं च । सत्यं चानुस्तं च सत्यतमष्ट |
यदिदं किंच । तस्तत्वतित्वाच तदपेष इत्यको भवति॥

He desired I shall become many and be born. He performed Tapas Having performed Tapas, he created all this whatsoever we perceive. Having created it, he entered it. Having entered it, he became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood and all this whatsoever that exists. Therefore it is called existence.

11. so akamayata| bahu syam prajayeyeti| sa tapo atapayata| Sa tapastapitva| Idam sarvam asrujata| adidam kinchaka|Tatsrustva| Tadevanupravisat| Tadanupravisya|
Saccatvachca abhavat| niruktam cha aniruktam cha| Nilayanam cha anilayonam cha| Vijnakam Cha avijnanam cha| satyam cha anrutam cha|satyam abhavat| 
Yadidam kinchaka| Tatsatyam Ityachakshat | Tadapyesha sloke bhavati| Ta Up II 6
Summary of Chapter

When other forms were created the deities were filled with sorrow arising from desire and hankered after the objects of five senses. So they entreated to the virat to provide them individually accommodation for their stay and food to fulfil their hunger and thirst. The Prajapati the creator brought forth various forms viz the cow, horse, other hoofed animals and other creatures in pair down to the ants. The devatas were not satisfied with any of those forms. Ultimately the god brought a man who was conforming to the features of the Virat Purusa himself from whom they came into existence. The vedas do not subscribe to the Theory of Evolution of the scientists that man evolved from the lower fishes gradually to the anthropoid ape from which he became the evolved being with well developed nervous system and brain.

The creator commended the devatas to enter into the abode that befits each for carrying out their functions. When all the devatas found and taken their abodes hunger and thirst were left out without abodes. They were just feelings and therefore the creator consoled them by accommodating them with other functional energies. The devatas will always be in want and never contented. They were impelled to work and they cannot remain lazy.

To nourish the sense organs and to make them efficient Brahman created the food. The Aitareya Upanisad describes the chase made by the sense organs and the vital air to catch the food mass that emerged from the water. When all the other devatas or organs failed to reach the food particle, the apana the vital force ultimately succeeded. The vital force is the sustainer of life as it is the devourer of food.

The fields of operation were first created and this was followed by the allocation of functions to the various devatas. Food for the sustenance of the devatas was also created. But the devatas could not do anything. So the Supreme Consciousness itself entered the human body by means of an opening in the crown of the physical structure where the hairs part which the upanisad calls vidrity. This is the place of bliss. So the creator infused chetana into the forms by entering into them. The atman subjected to the time, cause and form is Jiva or Jivatma and in this state remains the actor and the enjoyer.
Man is Microcosmic

The human being is the replica of the virat Purusa and is divine. The entire birth of plurality is from the supreme and that supreme himself became the entire world of experience and plurality. The all pervading OM which is the substratum of the entire universe is the atman in the human beings. The substratum is that which forms the final resort of a certain thing just as jar etc have clay as the substratum. The Udgita is the excellent of all and is fully the supreme. With reference to individual body one should meditate on the vital air in the mouth as the Udgita because it moves along uttering OM. Brahman is Atman of every human being. The mind stuff of the individual under the influence of three fold gunas sattwa, rajas and tamas projects the external world which is limited, dual and mortal. Modifications of prakriti are known as body and the senses. Mundaka Upanisad in verse II.i. 5 says:

तस्मादानि समिद्धे यस्य सूर्यः सोमात्यज्ञ आङ्क्षयः पृथिवियाः।
पुनः रेतः सिद्धशत्योषिताया बहः: प्रजा: पुरुषात्सप्रसूतः.¹

Mu Up II.1.5

The same Prajapati from whom the vast oceans and boundless worlds have their existence and sustenance lies entered inside all creatures in the seed form and acts in the foetus which ultimately grows into a living being. Reality only constitutes the universe and the creatures. Mahanarayanopanisad (verse 1.1) says

अम्ब्रथ्यारेण भुवनस्य मध्ये नाकस्य पूज्ये महतो महीयानः।
युक्तेऽनयोत्तरौ समुद्रविषेण: प्रजापतिभक्तिः सम्यक्यम अन्तः.²

Ma Na Up I 1

At the microcosmic level the purusa created the individual and the individual himself is Brahman The creator and the created in Hindu philosophy is the supreme and every one is Brahman. The Upanishads proclaim

¹ Tasma'dagnih samidho yarya su'ryah Sauma'tparjanya oshadayah pr'thivya'm Puma'n ratah sincati yoshata'ya'm Bahvi'h praje'h purusha't sampras'uta'h
Mu Up II i. 5

² Ambharyapa're bhuvanasya madhye na'kasya pr'shte mahato mahi'ya'n S'ukren'a jyotishi samanupravishtah praje'patis'carati garbhe antah Ma Na Up li
1. prajnanam Brahma (Rig Veda) consciousness is Brahman
2. tat twam asi (Sama Veda) That thou art
3. aham Brahma asmi (Yajur Veda) I am Brahman
4. ayam atma Brahma (Atharva Veda) this self is Brahman

The heart within the body is lotus shaped and is known as Brahmanapura. Within the heart the self resides in the small space.

The space in the heart is as big as the space outside. Heaven and earth are both within it so also fire and air the sun and moon lightning and the stars. Everything exists within that space

The whole universe is within the heart and in deep sleep one is with the whole world. One may directly know and become united with the external nature which again is the manifestation of the macrocosmic virat. Just as waves rise from the sea and also subside in the sea all experiences arise from the self and go back and rest in the same self. So by seeing self, one does not see the phenomenal world. He has the feeling that he is the cosmos, the entire universe It is described as Bhuma, or Turyavastha when the atman is in its own nature. Chandogya Upanisad says

Yo 'o bhuma tattvam 'nmanyat sah' unsauna bhuma-vat sah' unsauna prakriti-vat\footnote{3Asha yadidamasmin brahmapure daharam pundare'kam ves'maDaharo aminnanta ra'ka'sa stasmin yadanta stadanveshtavya miti. Ch Up 8.1.1}

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Classical physics dealt with space, time, matter and causality events that we could perceive by our senses or that could be observed by means of the refined tools that technical science had provided. It is in quantum theory most fundamental changes with respect to the concept of reality have taken place. Physics and other physical sciences do not see nature as something entirely distinct from the human being. Swami Vivekananda said (Complete Works Vol I p142)

“This human body is the greatest body in the universe, and a human being the greatest being., man is higher than all animals than all angels; none is greater than man. Even the devas (Gods) will have to come down again and attain to salvation through a human body. Man alone attains to perfection, not even the devas.

The reality embodied in the entire universe dwells in each one of us as the dual principle - the individual self and the highest self. Scientific research that had taken place during the last two decades or so, has succeeded in proving that the human being is divine. The fact that he is cosmic in nature is no more a myth. Science has acknowledged the fact that the various devis and devatas that administer the law of nature like gravitation, magnetic and electric forces etc exist inside every human being. The human being is a counterpart of the universe. Yata pindae thatha brihmandae. The organs in the human physiology have thus their counterparts in the universe. Anoraneeyan mahotho maheeyan The phenomenon of telecommunication or transformation process in the quantum theory is expressed in the fully aware intelligence i.e. the atma in the human physiology. If we vibrate one part of the body at the quantum mechanical level there can be a vibration in the counterpart and all other places connected therewith in the cosmos. By awakening the subtle body, the atman, balance in accord with the nature would be developed. There is thus mutual correlation between the forces of nature, vedic pronouncements and the human physiology.

Composition of the body

The human body like that of the virat is divided into gross, subtle and the causal body. Swami Vivekananda in his lecture on Cosmology (complete works Vol II p440) says:
"The whole of the universe is built upon the same plan as a part of it. So, just as I have a mind, there is a cosmic mind. As in the individual, so in the universal. There is the universal gross body; behind that, a universal fine body; behind that, a universal mind; behind that, a universal intelligence. And all this is in nature, the manifestation of nature, not outside of it."

**Gross body (stula sareera)**

The gross body consists of skin, flesh, blood, arteries and veins, fat, marrow and bones and other offensive things. The physical organs of perception are the medium of experience for the soul and all the activities are perceived in the waking state by the various sense organs. The gross body is produced by one's past actions out of the gross elements formed by Pancikaranam.

The gross body is made up of the three elements water, fire and earth. These three qualities are intertwined to form one rope, but the qualities are kept separate and distinct वेष्यातलुः तत्वात्स्बादः. Br Su II.iv.22. Each of these factors become tripartite intermixture; while one of the qualities predominates the other two qualities follow. The earth is the base for food. The food when eaten becomes divided into three parts,. That which is the grossest constituent becomes the excreta. This is absorbed back in the earth. The intermediate form passing through the stages of blood etc. nourishes the gross body which is composed of seven ingredients viz skin, blood, flesh, fat, marrow, bone and seed. The finest form called the nectar is highly powerful and goes past naval to the heart and penetrating the 72,000 nerves that radiate from there. The finest becomes the mind. Mind refers to the aggregate of sense organs,. Food also includes water and fire. Water again, in a similar way, gets divided into three parts. The gross becomes the urine, that which is less gross, the blood and the finest part becomes the Prana,. Fire (that is butter, oil etc) divides into three parts; the grossest part becomes the bone, that which is less gross becomes marrow and the subtlest part becomes the speech. Butter, oil etc provide energy and vitality. These are sources of Tejas or fire.

Knowledge and experience of the phenomenal world arise as a result of action and are like two sides of the coin. Actions arise out of desires and actions done to fulfil desires again lead to

6. Vais’eshya’ttu tatva’dastadva’daḥ Br Su II iv 22
further actions as the desires are not fulfilled or exhausted. Even karma can be performed without aspiring for the fruits of action.

<table>
<thead>
<tr>
<th>Earth (food)</th>
<th>Water</th>
<th>Fire (oil etc)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross</td>
<td>Excreta</td>
<td>Urine</td>
</tr>
<tr>
<td>Less gross</td>
<td>Flesh</td>
<td>Blood</td>
</tr>
<tr>
<td>subtle</td>
<td>Mind</td>
<td>Prana</td>
</tr>
</tbody>
</table>

**Subtle body (Linga Sareera)**

The subtle body is possessed of latent impressions and causes the soul to experience the fruits of its past actions. The impressions are known as vasanas and the three gunas of Prakriti sattwa, rajas and Tamas prompt the actions. The subtle body experiences both in the waking and the dreaming states.

इदं शरीरं श्रुण्य सू क्ष्मसंज्ञित लिङ्ख त्वपपशीक्रित भूतसम्भवः।
सवासनं कर्मफलानुभावक स्वाज्ञानतीस्नादि स्पृधिशतान्ति। Vi Ch 97

The subtle bodies are rudimentary (tanmatras) and un-compounded (apanchikriya) elements. एततेऽन्य सूक्ष्मसूक्तानि तन्मात्रायः पञ्चशीकृतानि चोत्यन्ते Ved Sara 59. From subtle matter subtle bodies and gross elements were born. एतेऽन्यः सूक्ष्मसूक्तारणि स्थूल सूक्तानि चोत्यन्ते Ved Sara 60. The subtle body is aggregate of 19 separate subtle principles viz ten senses five vital airs and four internal organs अवयवस्तु ज्ञानेन्द्रिय पञ्चकं बुध्दि मनसी कर्मेन्द्रिय पञ्चकं वायु पञ्चकं भूतं श्च चैति Ved Sar 62

**Ten senses or indriyas**

Five senses of knowledge, the Jnanendriyas, are the external organs of eye, ear, nose, body and mouth, and seeing (eye) hearing (ear) smelling (nose) tasting (tongue) feeling (skin). The external organs have specific place (sthana) and also function

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7. Idam s'ari'ram s'r'n'u su'kshma samg'itam Lingam sva anc'i'kr'ta bhut'asambhavam Sava'stanam karmaphala'nubha'vakam Sva'g'a'nato ana'di rupa'dhira'tmanah Vi Ch 97
8. Eta'nyeva su'kshma bhuta'ni tanma'tra'n'ya pancir'ta'ni cocyante Ved Sara 59
9. aebbh'ya sukama s'ari'ra'n'i stula bhutani cotpadyante ved sara 60
10. avya'vastu g'a'nendriya pancakam budhimanasi' karmendriya pancakam va'yu pancakam cetived Ve Sara 62

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Each external organ has a specific function of its own. They have a tendency to work. The subtle bodies can exist only in association with the external organs.

Each sense is relative to its particular group of sensable qualities. The quality is found in a sense organ as such and the sense organ discriminates the differences which exist within that group. For instance, sight is the quality of the eyes and the eyes discriminate colours say, white and black; taste is the quality of tongue and it distinguishes between sweet and bitter and so on in all other cases. Each member in a group sends its perception to a specific part in the brain. It would be interesting that one side of the brain would perceive the musical notes only while the other side would perceive the percussion sound only.

Five organs of action Karmendriyas are organs relating to the activities of talking (voice) grasping (hands) walking (feet) generating (genitals) and excreting (anus).

Hiranyagarbha the first born cosmic energy abides in the hollow of the heart of the human being as the Prana. Just as gold is the same in the ornaments in whatever form they are and by whatever name called - necklace, chain etc - the Hiranyagarbha the Brahman is the same in man and the cosmic virat and other devatas. The purusa of the size of a thumb resides in our heart.

अनुभवात: पुरुषोऽन्तरात्मा सदा जनानां हृदये सामवेदतः
तं स्वाच्छरीरसंहृतमुच्छाति वेदीका धर्मण तं विद्या
च्युक्तमृतं तत्वत्त्थ्यक ममृतमिति।। कृपा उपपादिक III 17

**Five vital airs or Pranas**

Prana, the primordial energy of the universe includes, biological and psychical energies. Nerve impulses are biological energies and thought power is psychical energy. The power to sense is parallel to what is combustible for that never ignites itself spontaneously but requires an agent which has the power of starting.

11. Angushta ma'trah purusho antara'tma' sada' jana'na'm hr'daye sannivisht'ah
Tam sva'cchari'ra'na' pravru han munja'di veshi'ka'm dharmen'a Tam vidya'cchhu
kramamr'ta tam vidyacchukra mr'tamiti।। कृपा उपपादिक III 17
ignition. Otherwise it could have set itself on fire and would not have needed actual fire to set it ablaze. Perception could be in two ways - sense potential and sense actual. To perceive an object the organ should have the power and it should manifest its activity.

In macrocosm it is Hiranyagarbha and in the man it is the Atman located in the heart. The Prana animates the body and all organs of the body. Chief Prana is distinct and separate from breathing. Prana is the pivot on which all other organs depend. This is like the spokes fixed on the hub of the wheel. Chief Prana is the life breath. It is in other words, life. The individual dies if the Prana leaves the body. There is no ego. So it is selfless. It does not eat or drink but enables the human beings to eat and drink and sustains them.

नै धे तेन सुरभि ने दुर्गविवि विजनात्मस्यहल्पपाभा हवेष,  
तेन यदभवाति यथिविहितति तेने लरामाणानवचिति ।  
एनुएवान्तातोकृत्व त्यामाति व्यादातले वात्तल इति१२ Ch Up I 1.2.9

There are five passages to the chief Prana guarded by the Gods. These Pranas have distinct functions and are known by different names. The door in the east is Prana, governing the breath. Prana is seated in the heart. It is the vital force which goes upward to the nostrils and the mouth. Its presence is felt in the tip of the nose. It is the organ eye in the human beings and the deity is Aditya. The obligations offered to it bring brightness in eye and health.

The western passage apana is associated with speech. It is fire and regulates the functions of organs below naval such as kidneys, intestines and reproductive organs. Apana goes downward extending from heart to the naval. It is seated in excretion and it is the source of radiance.

The southern passage is vyana, which brings the nexus between Prana and apana. Vyanya is the bridge between these two kinds of Pranas. This governs muscles and controls movement. It is ear and through the ear the directions and moon are created. Ear and moon are the sources of food. Moon is the deity and the Prana operates on the nerves. To a person who propitiates vyana food and fame accrue.

१२.नै वै तेन सुरभि ना दुर्गविवि विजनात्मस्यहल्पपाभा हवेष  
तेन यदभवाति यथिविहितति तेने लरामाणानवचिति ।  
एनुएवान्तातोकृत्व त्यामाति व्यादातले वात्तल इति Ch Up I 1.2.9
The northern passage is samana, representing the clouds and mind is the organ. Samana is essential for digestion of food, water etc. Samana is the vital force which assimilates food and drinks. Assimilation means digestion of food and its conversion into blood and other matters of the body. It has its seat in the middle of the body in the belly one should meditate to become famous and beautiful.

At the top is udana representing the akasa or air. It moves upwards at the time of death. Udana is the ascending vital force situated in throat. It extends from the sole of the foot to the head.

Prana is the life duration of living beings and it is called the entire duration of life. Pra'nh'i bhu'ta'na'm a'yu.h Prana is therefore propitiated by giving oblations. Everyday time is put into the mouth it is an offering of oblation to the Prana. Oblations are made saying ‘Pra'naya swaha’ and so on in respect of each category of Prana. When oblations are made, the different Pranas are satisfied and they bestow boons on the eater. These oblations are known Pranagnihotra.

13. S'raddha'ya'm prane nivish'tam jhohami | s'ivo ma vis'a'prada'h'ya | pra'n'a'ya sva'ha' || s'raddha'ya'mapa'ne nivish'tam jhohami | s'ivo ma vis'a'prada'h'ya | apa'na'ya sva'ha' || s'raddha'ya'm vy'a ne nivish'tam tal'danam jhohami | s'ivoma' vis'a'prada'h'ya | vy'a'na'ya sva'ha' || s'raddha'ya' mundane nivish'tam jyohami | s'ivo ma' vis'a 'prada'h'aya | ada'na'ya sva'ha' || s'raddha'ya'm sama'ne nivish'tam jhohami | s'ivo ma' vis'a'prada'h'ya | samana svaha || brahman' ima'mamr'ata'ya Ma Na Up 69.3

Small quantity of water is taken before the oblations are made saying amruta pastaranamasi. It is on this upastharana or the seat morsels of foods are placed. After the dinner is completed a little of water is sipped saying amruta pastaranamasi. This water covers the ingested food.

14. amr'ta'pidha'namasi
15. amrut pastaranamasi
Four internal organs: antahkarana

External world is only the projection of the mind. The same object may create different experiences in different people. Experience is a psychic aspect of man. The man's experience is the result of the three gunas. The mind thus creates a series of images thereby veiling the reality inside itself. The constituents of antahkarana are mind and Buddhi.

The organs of perception are necessary for communication with the object of the world, sound, colours, taste and thoughts. The world objects again arise as they are perceived by the indriyas. Perception arises as the mental tendencies of sattwa, rajas and tamas.

Manas (mind) receives the sensory data from the external world. The message received from the sense organs are presented to the indriyas in the brain. It is the memory part which stores the previous experiences and impressions. It acts as the storehouse of the experiences and future plans. It is rajasic in character. Mind exists apart from the external organs. That is why a person sometimes perceives an object but does not see it. It is a state of absent mindedness as psychologists say. So it is evident that there is a mind which is in contact with the external objects independently of the external organs. It has the characteristics of desires, resolve doubt, faith, steadiness, shame, intelligence and fear. Br Up.I v.3

The origin of action is efficient choice from among the input data. Actions arise out of desires and basic principle of action is thought. The mind decides to act. Choice is desire and reasoning with a view to an end. Choice cannot exist without reason and intellect or without a moral. So mind is to be guided. The mind is always wavering and it cannot rest on any particular thought. So there should be a resolve which would direct the mind to do a particular act. There is a will or Sankalpa and one can always act within the limits of sankalpa. Wisdom is not only concerned with universals but with particulars which become familiar from experience. If reason is divine, then the life according to it is divine and one should strive to live in accordance with the best.
<table>
<thead>
<tr>
<th>Organ</th>
<th>Colour</th>
<th>Location</th>
<th>Direction</th>
<th>Name</th>
<th>Function</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye</td>
<td>Yellow or coral</td>
<td>Below naval</td>
<td>East</td>
<td>Apana</td>
<td>Regulates organs; Source of radiance; Brightness in eye and health</td>
</tr>
<tr>
<td>Eye</td>
<td>Red or orange</td>
<td>All over the body; also extends outside the body</td>
<td>South</td>
<td>Vyana</td>
<td>Brings nexus between prana and apana; Productive</td>
</tr>
<tr>
<td>Heart</td>
<td>Yellow or coral</td>
<td>In the belly, around the umbilicus</td>
<td>North</td>
<td>Samana</td>
<td>Essential for digestion; Movement upwards; Air</td>
</tr>
<tr>
<td>Heart</td>
<td>Red or orange</td>
<td>All over the body; also extends outside the body</td>
<td>East</td>
<td>Udana</td>
<td>Pale or whitish blue; Source of strength</td>
</tr>
<tr>
<td>Sun</td>
<td>Yellow or coral</td>
<td>Above the belly</td>
<td>West</td>
<td>Prana</td>
<td>Brings only; Increases; Bestows fame and one becomes productive</td>
</tr>
</tbody>
</table>

Note: The table describes various aspects of the five pranas in Ayurvedic physiology.
thing in him—the atman which is divine - so that even if it be small in bulk, in power and worth surpass everything. It would, therefore, be strange to choose not the life of self but that of some other thing. Life then would be the happiest.

Ahankara or ego is the mind stuff of Mind and is the organising factor. It identifies the self with gross. It interprets the experiences with ego stricken 'I' or 'my'

Buddhi is the intellect. It is an instrument of knowledge. It is pure all the time It is the medium of self realisation. Chitta means intelligence. It is right understanding of what to do in a present situation in the light of past experience It decides what is right. A person who is intelligent does not act impulsively It is sattwic in nature

Causal body

It is pure nescience. This is the transcendental state where neither the stula nor the sukshma sareera is at work. The causal body is constituted by vasanas or the emotions of the mind. The emotions normally decide the texture of thoughts. The texture of the thoughts again decide the acts. So vasanas or the individual traits thus constitute the manifest acts of the individual. The causal body may be likened to the seed condition of the tree. It is the seed that germinates and grows into a tree and it decides the genera and the species of the tree. From a mango seed a palm cannot grow. The causal body transmigrates and takes the new body on rebirth depending upon the merits or demerits of the actions done in the previous birth.

Pancha Kosas or Five sheaths

The human body is composed of five sheaths or kosas, described as Annamayakosa, Pranamaya Kosa, Manomaya Kosa, Vignanamaya Kosa, Anandamaya kosa. The self or the atman is beyond all these sheaths or coverings. These sheaths envelope the Atman which is pure bliss and absolute knowledge. The Vedantasara explains the different kosas (61 to 89) एतेऽः सूक्ष्मशरीरगि स्वूलसूलानि चौष्ठयानाम्।।।. The Annamaya kosa constitute the Linga sharira

16. Etihayam sukhshmas'ari'ra'n'Isu'la bhutani cotpadyante ved sara 60
and it consists of the five organs of action, organs of speech, the hands, the feet and organs of evacuation and generation. It has its origin in Rajasic qualities. It is the thickest sheath lying farthest from the soul.

Pranamaya Kosa includes the five vital sheaths Prana, apana, vyana, udana and samana. Vyana is the vital force which moves in all directions pervading the entire body. It has its origin in Sattvic qualities.

Mind (Manas) has three modifications. It is called the intellect or Buddhi (Intellect) when it determines. It is called manas or mind while considering the pros and cons of a subject. Sankalpa and vikalpa are the functions of manus. The mind stuff chitta and egoism (ahankara) are included in Budhi and the mind (manas) respectively. अन्य योजनन विताहाः व्योजिन्ताम् ।

Ve sa 67. Egoism (Ahankara) is the modification of inner organ characterised by self consciousness. Memory is that inner organ which remembers.

Manomaya kosa or mental sheath comprises the five organs of perception and the inner organ and Egoism. दस्तु ज्ञाते चितात्।

Ved Sar 74. The five organs of perception are the ears, the skin, the eyes, tongue and the nose. The organs of knowledge together with the mind cause the diversity of things. The sensory data or messages from sense organs are presented to the mind Ahamkara the organising factor identifies the self with gross. The mental sheath is one which feeds fuel to the desires of the sense organs and brings about the phenomenal universe. The mind characterised by egoism is Jiva and carries on activities. In the dream state the mind creates its own universe though it is not in contact with the external world through the organs of perception in the wakeful state it experiences the objects of the universe through the sense organs.

Vigyanamaya kosa or intelligence kosa comprises the Budhi with the mind stuff chitta. This is the cause of transmigration.


dhāvā, 

Ved Sar 72

अर्थं कन्तुकालहुसुकिर्दुःखिताडिक्तु खिताभ्याभिमानतल्लेभ लोकार्तलोकागी स्वयातिको जीव इत्युत्ते ॥

Ved Sar 73

17. Anayo'reva citta'hamka'rayorantar bhavah vesa 67
18. Manastu g'na'nendriyaih sakitam sanmanomaya kos'o bhavati
19. Iyam buddhirj'a'nendriyaih sakiti vig'a'namayakos'o bhavati ved Sar 72
Ayam kartr'iva bhoitkr'tva sukhit vaduh khit vadyabhi ma'na tvene ha Loka paramokaga'mi vyavaha'rik'o ji'va ithyucchat Ved Sar 73
Blissful sheath or Ananadamaya kosa is pure nescience This is purely sattvic in nature.

Self is behind all the five sheaths It is not perceptible by sense organs. In the inner most golden sheath the Atman shines.

हिरण्यवे परे कोशे विरज ब्रह्म निश्चलम्। तत्वचुं ज्योतिष्म ज्योतिष्मादात्मविदो

"vidu"

20 Mu Up II. ii.9

The self permeates the body just as the salt dissolved in water is not visible but only tasted. Just as the salt is pervading all the particles of water, self is all pervasive. It is reality. The cosmic self and the individual self are the same but the mind creates a barrier or veil over the self. and the self thereby appears to get involved in all gross activities.

The self is independent and separate from the other organs of the body of the mind and the vital force. Vijyanamaya kosa is identified with intellect. It is only through the mind that one perceives. In the heart the intellect also resides. But self is different from intellect. The intellect being transparent and very close to the self catches the light from the self. The manas which is next to intellect catches the reflection of the self through the intellect. So the individual identifies body, mind and intellect with the self.

यथा प्रकाशयत्वे कृत्त्वं लोकमिनं रविः।
क्षेत्रं क्षेत्री तथाकृत्त्वं प्रकाशयति भारत्

21 Gi XIII 33

The ego is a knot between Atman and matters The atman is not subjected to the pairs of opposites, say sorrow or joy as in the case of ego which superimposes the universe the external phenomenal world on the Atman..

Human being a temple of Gods

God enters the human being to involve himself in the evolution of the human being. He inspires and controls the activities of the human being. The emobodied soul has constant relationship with the body but it is not affected by the happiness or sorrow But the deities presiding over these organs are not so. They become the experiencers.
Each of the sense is associated with a particular God known as Atidevata. The senses are stimulated by the respective devatas or the Gods. The gross equipments of perception such as the mouth, nose, eyes etc are called the Golaya. These equipments only transmit the messages. Each sense organ has a special sense centre in the brain. These special centres in the brain are known as Indriyas. These sense centres are presided over by the atidevatas who have the capacity to understand and give responses to the organs.

<table>
<thead>
<tr>
<th>Sense perception</th>
<th>Atidevata</th>
<th>Sense perception</th>
<th>Atidevata</th>
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<tbody>
<tr>
<td>Feeling</td>
<td>Vayu</td>
<td>Vision</td>
<td>Sun</td>
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<tr>
<td>Taste</td>
<td>Varuna</td>
<td>Smell</td>
<td>Earth God</td>
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<tr>
<td>Hearin</td>
<td>Quarters God</td>
<td>Hand</td>
<td>Indira</td>
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<tr>
<td>Feet</td>
<td>Vishnu</td>
<td>Excretion</td>
<td>Death</td>
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<tr>
<td>Generative</td>
<td>Prajapati</td>
<td>Mind</td>
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<tr>
<td>Intellect</td>
<td>Brihaspati</td>
<td>Ego</td>
<td>Rudra</td>
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<tr>
<td>Reasoning</td>
<td>Kshetrajna</td>
<td>Ignorance (maya)</td>
<td>Iswara</td>
</tr>
</tbody>
</table>

There are eight grahas or organs and eight corresponding objects, the atigrahas. Grahas (from the root Grah) means ‘to bind’. The grahas bind us to the worldly pleasures. We find the dialogue between Artabhaga and Yajnavalkya in the Brihadaranyaka Upanisad (III ii 2-9).

प्राणो वे ग्रह: सोडपाननातिग्रहम हें गृहितः: अपानन हि गन्धार्जित 2
वायु ग्रहः स नामा गृहितः: व्याया हि नामान्यन्वित 3
जिज्ञा ग्रहः स रसेनातिग्रहम हें गृहितः: जिज्ञशया हि रसान्यजातिनः 4
चक्रुर्यां ग्रहः स स्पष्टातिग्रहम हें गृहितः: चक्रुर्या हि स्पष्टाग पश्चित 5
श्रीर्ग्रहः स शाक्यानातिग्रहम हें गृहितः: श्रीर्ग्रहः हि शाक्यान्युक्तातिन 6
मनो ग्रहः स कामातिग्रहम हें गृहितः: मनसा हि कामात्मायते 7
हस्ती ग्रहः स कर्मातिग्रहम हें गृहितः: हस्तायता हि कर्म करीत्व 8
त्वायु ग्रहः स स्पष्टातिग्रहम हें गृहितः: त्वायु हि स्पष्टान्यजातिनः 9

22. Pra'nao vai graha sopapa'lena'tiga'ra'hen'a gruhitah ta hi andha jighrati Va'g vai

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Prana is (nose) the graha it is controlled by the atigraha the apana (odour) for one smells odours through the apana the air breathed in. The organ of speech is the graha and is controlled 'name' speech i.e. whatever is uttered. The tongue is the graha and it is controlled by taste, the eye is the graha and colour is the atigraha, ear is the graha and atigraha is sound, mind is the graha controlled by the atigraha desire. Hand is the graha and the work is the atigraha and skin is graha and the atigraha is the touch.

Senses both external and internal and organs of action are guided by the devatas. The deities preside over the organs but those organs are related with the embodied soul itself which is the master of the assemblage of body and organs. These deities are presiding over different organs severally and embodied soul is really the experiencer Pranavata Sabdat Br Sut 15

The deities of the various organs are functioning under the delegated authority of the soul as the agent. The soul can itself being endowed with all power can function independently The individual agents are only dependent on God. The deities perform their functions for fear of the God Ta Up II.viii.1

भीषास्माहातः पवते || भीषोदति सूर्यः ।
भीषास्माद चेन्द्रस्थः || पृथ्युधाति पश्मिति ||

23 Ta Up II.viii.1

The body is composed of 303 Gods There is a further 3003 Gods The small number of Gods 33 in number are the chief of them all. The 33 Gods are composed of the 8 Vasus, 11 Rudras, 12 Adityas, Indira and Prajapati.

The 8 vasus are Fire, earth, air, sky, sun, heaven, moon and stars These transform into bodies and organs of all being which support them in their work, fruition and dwelling places. Because they help to live (vas) they are collectively known as vasus. The 11 rudras relate to 10 organs in the human body and the mind When the 10 organs depart from the body their relatives wee (rudr) they are therefore rudras.

Indira is cloud. It is vigour or strength The 12 adityas are the 12 months As they go around in the orbit they take away life. Therefore they are known as Adityas.

23.Bhi'sha'sma'd va'tah pavate bhī'shodati su'ryah | hi'sha'sma'dagnis'cendras'ca
mr'tyurdha'vari pannchama iii | Ta Up II viii 1
Atman is invincible

Classical physics dealt with space, time, matter and causality events that we could perceive by our senses or that could be observed by means of the refined tools that technical science had provided. It is in quantum theory most fundamental changes with respect to the concept of reality have taken place. Physics and other physical sciences do not see nature as something entirely distinct from the human being. The unified field of the cosmic world is present within our physiology also. The Atman is the unified field. Inner self is frictionless, calm and effortless. Atman is transcendental. Swami Vivekananda in his lecture says Complete works (Vol II 157)

"We first therefore want to find somewhere a centre from which, as it were, all the other planes of existence start, and standing there we should try to find a solution that is the proposition. And where is that centre? It is within us. The ancient sages penetrated deeper and deeper until they found that in the innermost core of the human soul is the centre of the whole universe. All the planes gravitate towards that one point; that is the common ground, and standing there alone can we find a common solution."

The upanisadic seers do not advocate the impersonal God principle. They penetrated deeper and deeper until they found inner most core of the human soul. All the energies gravitate towards this inner core the Atman and it is the common ground from which all activities can be performed efficiently.

Swami Vivekananda had the prescience even a century ago to say that time had come when the Advaita had to be worked out practically. He said in his lecture on Vedanta delivered in 1897 in Lahore (Vol III p 427)

"Believe, therefore, in yourselves; and if you want material wealth, work it out; it will come to you. If you want to be intellectual, work it out on the intellectual plane, and intellectual giants you shall be. And if you want to attain to freedom, work it out on the spiritual plane, and free you shall be, and shall enter into Nirvana eternal Bliss."

Turiya state is the highest state which transcends thought and wherein the individual atman merges with cosmic soul. Here the
quest terminates and the seeker gets ananda or enojoyment. The Brahman which is ananda is realised in the Turiya state. It is the transcendental state of the atman. There, the object and the subject are one. The seer, the seeing eye and the object seen merge into one whole. The intellect which works under the restrictions/limitations of space, time and cause is bankrupt where it is a question of knowing or experiencing the final truth, the Atman.

Brahman is Atman and Atman is the Brahman. The objective world represents the cosmic forces. The subjective Atman inside the psychical being is infinite and limitless but it is suffering from maya or delusion. So one must turn the attention to the inner immortal self situated in the cavity of the heart.

A tree is usually understood in its expression in leaf, fruits etc but not the sap. But a gardener waters the root so that the water in the form of sap would reach the leaf, the flowers and the fruits. Similarly by awakening the atman one can activate all the senses and also the nature outside. There would be perfection in all his actions and he can accomplish whatever results he wants to achieve.

On the authority of the mantras and other statements in scriptures things can be created through mere word, and will and without any external help many things could be accomplished.

Nature of Atman

The self is sinless, free from aging, grief, hunger and thirst. The self is not the body which is exposed to all sorts of suffering and imperfections of the phenomenal world. The body is only an instrument used by the self to experience the world. All changes and experiences assume the existence of self. Continuity exists in all the three states of waking, dreaming and deep sleep. This continuity of experience suggests that there is a unchanging permanent entity apart from the gross body or the subtle mind. The ego that pretends to accomplish is a gross fiction. Just as a man watching band of dancers imitates them so the Atman imitates the attributes of the buddhi the intellect.
The Atman may be considered under four classes There is a bodily self, empirical self, the transcendental self and absolute self. The dialogue between Prajapati and Indira succinctly explains these classes of self in man.

Both Indira and Virochana approached Prajapati desiring to know that self which is free from sin, old age, death or sorrow. Prajapati said that to prepare themselves to receive instructions they should observe Brahmacarya before receiving the instructions. After 32 years of practice of Brahmacarya they both went to Prajapati. Prajapati asked them to bring a vessel full of water and to look themselves into the water. They saw their own reflection. Prajapati then told them to come well dressed in fine clothes. He asked them to look into the water. This time, they said that they saw themselves with fine clothes and ornaments. The purusa who is seen in the eye is the self Prajapathi said. This is the bodily self. Both of them left without putting any questions. Prajapati deplored that both of them had returned without knowing about the self. Virochana being worldly was happy in mind that self was the body and it should be worshipped. He preached the asuras that they should nourish the body and look after it. The gross organs he mistook was the reality.

The soul is divine in origin though clogged with the flesh. Indira being Godly in nature, though he started to go back home, was struck with the doubt how a reflection of self would be self. When the body perishes, the reflection also would perish. So body could not be the self. So he approached Prajapati with his doubt. Prajapati asked Indira to observe Brahmanacharya for another 32 years. When Indira came back to clear his doubt, Prajapati said that whatever goes about in dream was the real self. That was Brahman. This is the empirical self.

Indira left but on the way he started thinking how an event which happened in dream proved false on waking up could be Brahman. The waking and the dream states are unreal since the

\[24. \text{Nṛtyato ga'yatā pas'yan yathaiva'nukarotita'nEvam buddhi guna'npas'yanna ni' hapanuka'ryato Ud Gi xvii 52.}\]
experiences do not cohere with our experience. The experiences are real only with reference to the particular moods of the mind the dream state and so limited. Dream should be something different from the body as also the self.

So Indira returned again to Prajapati and asked how mind could be self. This time Prajapati said that deep sleep was self. This is the transcendental self. In a dreamless state both the body and mind are at rest and there is no experience, Indira was not satisfied with this reply also. He returned again and asked how self could be deep sleep where all perceptions are wiped out only temporarily. On waking up the old experiences continue and the entity starts his worldly pursuits and the bondage continues. This time Prajapati told Indira to come after five years of practice of Brahmanacharya. The Prajapati taught Indira about the nature of absolute Self.

The atman is not born nor does it die. So it is nitya and (purana) ancient. It is subtle. So it cannot be slain by sword. It has no body. Grief cannot affect a man who has known the Self which is seated within himself. He is situated in heart where the nerves meet like spokes fastened to the nave of a wheel. Being subtle self cannot be known by study or through intellect. One must have a pure mind. The mind becomes purified by living a good life and by practising self restraint and truthfulness. It is in pure mind that self reveals itself. By reaching self and dwelling in self one gets everything one desires without fail.

Self is like a bridge. It protects the world from getting mixed up day and night. Diversity is necessary for the phenomenal world to go on. But these divisions do not touch the self. One should cross the bridge. By crossing the bridge he reaches Brahmanalok.

अथ य आत्मा सं सेतुविध्रृतिः लोकानामसम्पन्नदय नैति। सेतुमहानाष्टे तत्तो न जरा न पुरुषुनं शोकी न गुहकं न गुहुकतं सर्वपापानि जोति निवर्तन्ते। पहलाप्या हवेश ब्रह्मालोकः:25 Ch L Up 8 4 1

25. Atha ya a’hma sa seturvidhr’ti resha’m loka’na’masambheda’ya Naita sathumahora’tre tarato na jara’na mi’ryurna s’oko na sukr’tam na Dushkritam sarve pa’pma’noa tau nivartante apahatapa’pma’hyesha brahmalokah Ch Up 8.4.1

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Summary of Chapter

The human being is a replica of the virat purusa and is divine. Prajapati who entered inside in the seed form in the foetus ultimately grows into a living being. The creator and the created in Hindu Philosophy is the supreme and every one is Brahman. The reality embodied in the entire universe dwells in each one of us as the dual principle – the individual self and the highest self. Scientific research has acknowledged the fact that the various devis and devatas that administer the law of nature like gravitation, magnetic and electric forces etc. exist inside every human being. The human being is cosmic.

The human body like that of the virat is divided into the gross, subtle and the causal body. The gross body consists of skin, flesh, blood, arteries and veins, fat, marrow and bones and other offensive things. The gross body is produced by one’s past actions out of the gross elements formed by Pancikaranam.

The subtle body is possessed of latent impressions and causes the soul to experience the fruits of its past actions. The impressions are known as the vasanas and the three gunas of prakriti prompt the actions. The subtle body experiences both in the waking and the dreaming state. The subtle body consists of the senses of knowledge, organs of action, the internal organs and the vital air. The internal organs constitute the mind. The ego and the Buddha.

The causal body is pure nescience. It is the transcendental state of mind.

The human body is composed of five imaginary sheaths or kosas described as Annamayakosa, Pranamaya Kosa, Manomaya Kosa, Vignanamaya Kosa and Anandamaya kosa. The self or the atman is beyond all these sheaths or coverings.

The self is very close to the Vignanamaya kosa. The ego takes all decisions and is the barrier between the external world and the atman which is the reality. By crossing the barrier one reaches the self which is invincible. One should penetrate deeper and deeper until he reaches the inner most core of the human soul. All the energies gravitate towards this inner core the Atman and it is the common ground corresponding to the unified field in Quantum Physics. From here all activities can be performed efficiently.

26. veda'nta vig'yaṇa sunis'cita'riha' sanyā'sa yoga'dyatyah s'uddha sava'h
Ma Up III ii 6
Creation of Progeny

Virat was not happy as He got himself engulfed in the material world and was seeking pleasures from the outside world. He wanted to protect himself and the Devatas from any attack from others. Then the self was interested in acquiring wealth. The man longed to have the wife so that a son may be born to perform his rites and wipe out his indebtedness to the manes.¹

अथ प्रयोवं लोकः तोकः पितृ लोकः देवलोकः इति सौवं मनुष्यलोकः पुरुषैह जन्यः नायोक्न कर्मणा। कर्मणा पितृलोकः विद्या देवलोकः देवलोकः वै लोकानां श्रेष्ठः तमसाधिक्र्य पश्चास्ति ब्रूपि अ ॥ १६ ॥

The world of men is to be attained through son alone. Man considered himself incomplete. The man is evolved from the vegetation and the seed in man emanates from all parts of the body. Since the seed is the essence of all beings Prajapati thought about creating an abode for it. The woman was therefore created. Woman was a functional necessity. Though biologically and functionally different both form a composite whole. The Brhadaranyaka Upanisad declares that he is the vital force and she is the speech. He is ‘soma’ and she is Rk, He is heaven and she is the earth².

स ह प्रजापतिरीशेषकं हलताभे प्रतिञ्चा कल्पमानिति स क्रियाद्र संस्कृतं तां सुषुस्थाग उपलृत तत्वादित्रयमाध उपासीति ब्रूपि वि ॥ २ ॥

The creator, by his infallible resolve, created an entity of the size of a man and woman embracing each other. From this entity of his own self, by splitting in the middle like the pod in two halves, two entities sprang up denoting pati and patni. The pati

¹ Asha trayo va'va loka'h manushyalokah pitr'loko devaloka iti soyam manushyalokah putren’aseva jayyah naa'nyena karm'an'e'; karm'an'e' pitr'lokah vidyaya devalokkah devaloko vai loka'na'm s'reshta'h tasma'd vidya'am pras'amani Br Up I v,16
² sa ha prajapati'kṣam cakra hanta'smai pratishhtam kalpayani'ti sa strīam sastrījau tam s'rī'va'dha upasta tasma'itriyamadā upa'sīta Br Up VI iv 23
was one half without representing the other and similarly the patni was also having one half void. On marriage this void was filled by the wife. The Swayambhuta Manu united with Satarupa whom he conceived of as his wife, Out of their copulation originated human being.

स देव रूपे तत्त्वादेकाकी न रमये स द्वितीयमेकुः स हैत्यानास यथा स्त्री पुरुषार्य संपरिव्यर्ती स इनमेवातः स धारणात्तत् तत् पतिः पत्नी चामवतामु तत्त्वादेकाकार्य दु:गतिविव कार्ये इति स्माह याज्यत्क्षयः तत्त्वादेकाकार्या पूर्णत एव तामु समन्वयत तीमनुगः अवजायम् ॥

3 Br Up I.iv.3

Four Ashrams or orders of life

When the child is born and possessed of a form and a name is purified by mantras relating to natal and other ceremonies. There are four orders or ashrams of life of an individual. The Brahmanacharya stage of the child gets the appellation of a student. At this stage of life the individual learns the vedas and other spiritual texts and undergoes all austerities of life. When the person attains the age of puberty he marries a lady to perform spiritual rites ordained by the scriptures or the shastras. He becomes the householder. On the birth of person he is debited in three ways first to the manes, then to the rishis and then to the Gods. The threefold debt should be discharged by a person for attaining liberation. Human existence on earth is possible because of vegetation. Vegetation is not possible without the blessings of the three Gods of nature viz Sun, Rain and Wind. The rays of sun give heat and also transform water into rain cloud. The clouds shower the rain. By the rain pouring on the earth herbs and trees come into existence. From the trees and herbs, food is produced to be used by the humans to nourish his breaths and senses. Ma Na Up 79.15 These Gods are therefore to be propitiated by a person to get freed from the indebtedness to them. The ancient seers transmitted knowledge in devolution through their children generation after generation. The humanity is indebted to these seers of the past for the intellectual and spiritual knowledge that has been inherited by

3. Sa vai nātva rone tasma'de'ka'ki' naramate; sa dviti'ya'meiccat Sa heita 'va'na'sa yatha' st'ri'puma'msou samparishvaktou sa mimameva ima'nam dve dha'papayat tatah pati's'ca patni' ca' bhavata'mTasma'dayama'ka's'ah str'ya puryata eva ta'm samabhavat tato manusha aja:yanta Br Up I iv 3
the humanity. Every one owes a third debt to the biological ancestors and their parents. A worthy son is freed from his debt of having received the protection and care of his parents only when he confers the same to his offspring.

There are three worlds, the world of men the world of the manes and the world of the Gods. The world of men is to be attained through son alone the world of manes is to be won through rites Agnihotra etc and the world of Gods through meditation. Of these, the world of Gods is the best of all the three and meditation is the means of attaining it.

The repeated birth and rebirth of an individual depends on the ritual and moral conduct of the individual man. The right actions of the descendants benefits the ancestors staying in the world beyond. Therefore by begetting a son, the dying father appoints his son as the continuer of sacrificial work. By performing the ceremony of sampradanam he makes a bequest to his son solemnly the obligations to the manes. Kausitaki Up 2.15. The home is sacred to the individual It is only here that he would perform religious rites which are not possible in other worlds.

When the father feels that he is going to retire from the worldly duties or die, he sends for his son to be by his side and make the bequest to him so that he can carry on the obligations to the ancestors. He teaches his son whatever sacrifices are to be performed and after bequeathing the obligations to his son the individual leaves the house and leads a life of hermit meditating on God. This is the state of vanaprasta. The father spends his time in fasting and penance. In the ascetic stage or sanyasa he has no possession or property and longs to realise the self.

**Organic Evolution**

We find the culmination of evolution in human being whereby reproductive process takes place by fertilisation of ovum. After the creation of the inorganic earth organic evolution in the form of plant kingdom took place. Paddy, barley etc were produced. From these after they are eaten, are formed blood and the seed of women and men respectively. It is the oblation offered by the sacrificer in the form of water to the heaven initially is born as the child after a succession.
of similar oblations. The Chandogya Upanisad (verses 5.4 to 5.9) gives a detailed description of the organic evolution.

The offerings of water are given by the person as a token of respect in the Sacrificial fire of Heaven. Heaven is waxing and the waning moon. From this sacrificial fire came the soma rasa. The shining moon offers this soma rasa as a sacrifice to the fire Parjanya - God of rain. From this sacrificial fire appears rain. From the oblation of rain to the earth appears the food. This food is offered in oblation to the man. From this arose seed, which is offered into the sacrificial fire the woman. From this offering to the woman the foetus appears. The foetus lies within the mother’s womb covered with membrane for nine or ten months before it is born. The water given in oblation becomes human being in the fifth oblation as the foetus in the womb of the woman.

The seed assumes the form of the sower himself. The semen is the vigour emerging from all the limbs and by eating annam i.e. barley, rice etc the seed is formed. Accordingly man is born from a man. The jiva thus assumes the form of the source of the seed.

3. Sa vanaeva reme tasma'de'ka'ki'naramate; sa dviti yameicat Sa heita'va'na'sa yatha'stri'puma'msou samparishvaktou sa minameva'ima'nam dve dha'pa'tavat tatah pati'cva paini'ca' bhavata'm Tasma'dayama'ka's ah str'ya puryata evata'm samabhavat tato manusha ajaya יanta Br Up I iv 3

4. Tasminne tasminnagnow devah s'raddha'm juhvati tasya' A'hateh somo ra'ja' sambhahi V.4.2 Tasminne tasminnagnow devah soma'ra'nam juhvati Tasya' a'kutemvarsham sambhavati V.5.2 Tasminnete sminnagnow deva' varsham juhvati tasya A'huterannon sambhavati V.6.2 Tasminnete sminnagnow deva annam juhvati tasya A'hute retah sambhavati V.7.2 Tasminnete sminnagnow deva retow juhvati tasya A'hutergarbhak sambhavati V.8.2 Iti tu paranchmya'ma'huta'va'paha purushavaca Bhavanti'iti'sa ulbav to garbhav as'na va' navava' Ma'sa'nantah s'ayitva yavadvatha ja'jate V.9.1
The human being, in the evolutionary process, must advance to be one with atman or self. Until such time as one does not know the self, one has to transmigrate passing through the Gods, beasts and human beings driven by ignorance, desire and action. While transmigrating one abandons the aggregate body with the sense organs and takes up another. The goal of human life is to transcend the perception of the universe. Realisation of the Brahman is the highest human objective and it eradicates ignorance that constitutes the seed of transmigration.

Purpose of life

The glory of life in human body is that the structure with the embodied devatas can attain liberation from the pangs of births and rebirths A man who does not see the self and consequently desires things other than it imbibes affection of the body. He struggles desiring something for himself, something else for his son or daughter, a third thing for his wife and so on and takes rounds of births and deaths. As desires develop there are various ways in which the original tendencies to action become more complicated.

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5. Abhram bhutva medho bhavati medho bhutva pravarshati ta iha vri’hiyava’ aushadhi vanaspataya stilama’sha’ iti ja’yante to vaikhal’ durnishrapataram yo yo hyannamati, yo retah sij’cari tadbhuya eva bhavati. Ch Up. 5.10.6
Desire is the conscious tendency to attain an object or to engage in an activity which may satisfy a particular want or fulfil a particular tendency of the individual. A desire for an object may develop into a desire for the pleasantness which accompanies the obtaining of the object. But when anticipated pleasure in the satisfaction of the desire is not attained the desires grow further more. Further no two desires are the same. A man of weak character without any dominant sentiments to control his passing desires entertains more desires to attain full satisfaction. If the desire is not fulfilled disappointment to attain the fulfilment may lead to prejudice, envy and selfishness. An individual, therefore, should control his desires. In Ud Gita (verse XXI 1.1) the Lord exhorts that a man obtaining the human body by practising the religion of love realises all Bliss the Paramatman.

मल्लक्षणिमिभिर्कायतं तथ्यात्त्वञ्च विशेषतः
अन्तः परमात्मानवात्स्थं समस्याति नामः

Samkara in Vivekachudamani (verses 2 and 5) says that human birth is difficult to obtain more so is a male body and that there cannot be a greater foolishness than a man who having obtained a rare human body and a masculine body neglects to achieve liberation.

अन्तः भृगवती वार्षिकि चिकित्सणस्मायुर्यः

Sama and Asama acts

The upanisad classifies the actions of human beings into two viz Sama and Asama. All that is good to the sadhus or prescribed in the scriptures is sama. All that is bad is asama.

समस्तस्य खतु साम्य उपासने साधु यत्थु
साधु तत्समस्यापर्यन्ते यदसाधु तदसामेतिः

6. Mallaksan'amimam ka'yam labdhva' maddharma a'shitah A'nandam para'mima'nama'masmah samupaiti ma'm Ud Gi XXI 1
7. Janto'na'm nara'janma durlabha matak pumastvam tata'h viprata Tasmadvaidika dharma m'a'rgaparata' vidvatvamasma'tparam Vi Ch 2 Itah kon vasti ma'dh'ama' yasti sva'rhthe prama'dyati Durlabham ma'nusham deham pra'pya tatra'pi pourusham - Vi Ch 5
8. samastasya khalu sa'mna upa'esanamsa'dhu yathkhalu Sa'dhu tasa'metysa'caksate yadasa'dhu tadasa'neti' Ch Up 2.1.1
The Gods and demons though born to the same Prajapathi fought among themselves always. The Gods represent the virtues and the demons the vices. The virtuous or the Gods choose to perform sacrifices prescribed by the scriptures while the demons defy such performances of sacrifices.

The Gods being fewer in number were overpowered by the Asuras. So they resolved themselves to surpass the asuras in the sacrifice Jyotistoma through the meditation of Udgita and thereby realise divinity. The Brahadaranyaka Upanisad says that the Gods chanted Pavanamas hymns (I iii 28)

Asatoma' sadgamaya; tamasoma' jyotirgamaya
mr'tyormamr'tam gamayeti

The deities of the organs of eye, ear, nose etc became Gods by virtue of the fact that they satisfactorily performed the sacrifices. Asurya who out of ignorance disavowed the self (atman) after the bodies perish proceed to the world which is dark and transmigrate. The Isa Upanisad (verse 3) says

असूर्य नाम ते लोका अन्धेन तमसस्वभूता:
तास्से प्रत्याभिभवति ये के चालनेहॉ जनाः.10

The City of Brahman in the human being is the individual soul. The city of the individual soul in the heart is limited by the mind which is also seated in the heart. Soul ‘takes the appellations of the mind because of the dominance of the modes of the intellect. Owing to the predominance of the modes of that intellect the soul is said to have a dimension corresponding to that of the intellect. The individual soul under the influence of ignorance identifies itself with the body etc and suffers the sorrows occuring to the body under the mistaken belief that the sufferings created by ignorance are its own. A man feels pain because of his erroneous identity with the body. The supreme Brahman has neither identity

9. Deva'sura' ha vai yatra samyetira ubhayate pra'ja'patya'stataddha Deva' udagi'thama'ja ha'ururanenai na'nabhi bhavishyama iti Ch Up I.2.1
10. Asurya nama te loka' andhena tamasa' vruta'h Ta'm sti pretya'me gaccanti yeke ca'mahano jana'h Is Up 3
with nor ownership of the body. So it is not affected by the pain caused to the body by burn etc.

Bliss is the real nature of man. But by ignorance he runs after earthly pleasures. The ignorant man seeks happiness from the multitude of objects in the world around. Prakriti is the product of yogamaya. Whatever is comprehended by the senses mind and intellect is gnana or knowledge Vijnana is direct grasp of reality. The former is mediate and the latter immediate.

\[\text{गुणा: सृजन्ति कर्माणि गुणोद्वृजते गुणान्} \\
\text{जिवस्यु गुणसंपन्नो भुक्ते कर्मफलान्यसि}\] Ud Gi V 31

The mind stuff of the individual under the influence of three fold gunas sattwa, rajas and tamas projects the external world which is limited, dual and mortal

\[\text{प्रकृति लक्षणे निष्ठा गुणान्यहि गुहास्मे} \\
\text{स्वधर्मम् चानुतिलितल गुणाना संविदाति}\] Ud Gi XX. 8

All the three gunas exist intertwined in the psychical make up and in all activities their interaction determines the disposition of an individual. The individual may be inert, restless and good in varying degrees. Sattwa is the intelligent side of man. It fosters virtue and right performance of duty. This quality has its stronghold in the mind. Rajas is emotional energy. The individual is restless and longs for power. This prevails in one's desire for power and profit for success and adventure. Tamas aims at the satisfaction of the senses and be happy thereby. Tamas prevails in the recurrence of wants and satisfactions. The world of phenomena is just a shadow or a sham.

Plato illustrates the living in this world in captivity due to ignorance by the famous simile of the cave dark, uncomfortable and unhealthy where the souls have been huddled together. Having their backs to the entrance of the cave with a small aperture and bound hand and foot, they do not have any freedom of movement.

11.\text{Gun'a'h sr'janti karma'n'i gun'oh anusr'jate gun'a'n Ji'vatsu gunanamukto} \\
\text{bhungte karmaphala'nyasaU} Ud Gi V 31

12.\text{Prav'ritti lakshane nishth'a' pumanyarhi gr'ha's'rame'Svadharme} \\
\text{ca'nutishth'eta gun'a'nam samisirhi} Ud Gi XX.8
The cave here represents the phenomenal world and the fetters which bind the souls down are the flesh and the sensory organs.

One must subdue the inner turmoil of emotions and passion. We find an interesting and instructive analogy of the charioteer in Kathopanisad (verse 1 iii 3).

आत्माने रथरूप रेखी रथमेव तृ श्रेणी तृ सारस्थि रेखी मन: प्राप्तेव च 13

Jivatman, the individual soul bound in the samsara enjoys the fruits of karma like the charioteer. The chariot is drawn by five horses of senses (skin eyes, tongue, nose ears) The senses move on the roads of sense objects (sound, touch taste smell, see) The mind is like the reins. Just as a competent charioteer reaches the goal by controlling the horses by skilful manipulation of the reins, the individual also by controlling his mind could reach the goal of self realisation crossing the ocean of samsara by a discerning intellect by carefully controlling the mind and the senses

इन्द्रियेश: परा हार्था अर्थीष्व: परे मन:
मनसस्तु परा श्रुतं हुँके रात्मा महान्य: 14 Ka Up I,iii,10

महत: परमावख्य मानसात्स्व: परे:
पुरुषार्थ परे कित्स्त्ला काठा सा परा गति: 15 Ka Up I,iii,11

It is on account of the attachment of the mind, one attains the result through that action. Therefore desire is the root of transmigratory existence. A person who has no desires cannot perform or engage in any activity. He who is without desires is the man who does not desire. A person does not desire when he is free from desire or whom desires have left. A person would

13. A‘ima’nam rathinam viddhi s‘ari’ram ratha’meva tu Buddha tu sa’rathim viddhi manah pragrahameva ca Ka Up I,ii.3
14. Indriyebhyah para’hyarth’a’ arth’ebhyas’ca param manah Manasastu para’ buddhi’ buddher a’ima’ mahahaparah
15. Mahahat para’paramvayakta avyakta’purushah parah Purusha’nnaparam kincitsa kashth’a’ sa’ para’ gathikah Ka Up I iii 10 & 11
be free from desires if he does not see anything separate from himself. A thing that is known as other than oneself may become an object of desire. But such an object does not to him exist who has known the Brahma. For whom everything is self has no desires.

अथाकामयमानः योऽक्रमो निष्काम आपकाम आत्माकामो न तत्व प्राण उज्जामसि ब्रह्मव सत्त्वापेयति ¹⁶ Br Up IV iv 6

Man has to transcend the false individuality existing at the level of sense organs and the intellect. At these levels the man is not able to achieve individuality or liberate himself from the bonds of this physical world.

Having realised the self he is in the state of profound sleep always residing in the self. He is merged in Brahma and as such this is not cause for transmigration. Chandogya Upanishad gives the illustration of the snake which has sloughed off his skin. Just as the lifeless slough of a snake is cast off and lies in the anthill so does this body lie. Previously he was embodied on account of his identification with the body but on realisation of self the body withers away as there is no desire or work leading to karma which is the seed for further janma or births.

Summary of Chapter

The humanity is indebted in three ways: first to the rishis then to the gods and then to the manes. Indebtedness to god is cleared by doing sacrificial work. He debt to the manes is cleared only by the son. The man wanted to have a wife so that a son may be born to perform his rites and wipe out his indebtedness to the manes. Man found himself incomplete. The man is evolved from the vegetation and the seed in man emanates from the food. Since the seed is the essence of all beings, Prajapati thought about creating an abode for it. Accordingly the creator by his infallible resolve created the woman. Woman was a functional necessity. Though biologically and functionally different both form a composite whole.

When the person attains the age of puberty he marries a lady to perform spiritual rites ordained by the scriptures or the sastras. This is the Grahastashrama. The obligations offered by the sacrificer in the form of

¹⁶.atha'ka'mayama'nah yo'aka'ma nishka'ma a'ptaka'ma tmaka'mo 'na tasva pra'na utka'manti brahmaiva sanbrahma'pyeti Br Up IV iv 6
water to the heaven initially is born as the child after a succession of similar oblations.

The human being in the evolutionary process must advance to be one with atman or self. Until such time as one does not know the self, one has to transmigrate passing through the gods, beasts and human beings driven by ignorance, desire and action.

When the father feels that he is going to retire from the worldly duties, he sends for his son to be by his side and make the bequest to him so that he can carry on the obligations to the ancestors. This is the stage of vanaprastha. The father spends his time in fasting and penance. In the ascetic stage or sanyas he has no possession of property and longs to realise the self by meditation etc.
Transmigration of self

Transmigration is taking a new birth or rebirth. The soul takes rebirth with a view to expiating for the actions done on the earth in the previous births. The body which is created by the maya is the cause of transmigration and the knowledge of the self destroys this.

ヨकसी गुणविदिति देहीयं पुरुषस्य हि संसारस्तम्भ बन्धोयं पुंसो विद्याचिन्दलनः।
1. Ud Gi V 10

When the body becomes weak through old age or disease or when the body is completely emaciated, the infinite being gets detached from the body like a mango, fig or a fruit of peepal tree from the stalk making noises like the overloaded cart.

स यज्ञामणिस्य चौति जस्या बोपतपता भागिनाम निग्रुकेति तत्पथाम
बोढ़ुवरं वा पिपलं वा बन्धनात्मुच्चते एवेकायं पुरुष एक्याः।
सम्पुष्कय पुणं प्रतिनिवाय प्रतियोग्याय प्रव्रत आणाये॥
2. Br Up IV iii 36

The self comes under relative existence because of the limiting adjuncts the organs. When the individual self departs for the next world the vital forces and the dieties governing the organs cease to work and the organs are united in the heart. The top of the heart, the orifice through which the self entered first at the time of formation of the body, brightens through the lustre of the self. The self departs to take over a new body leaving the earlier body like a bird going to another tree.

The Aitareya Upanishad proceeds to explain the process of transmigration analysed from the stand point of philosophy. The man who out of ignorance and desire performs karmas after leaving

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1. Yosou gueir viracito deha'yam purushasya hi Samsa'rastan nibandho ayam pumso vidya'cchida'tmanah Ud Gi V 1

2. Sa yatra'yanam'ima'nam nyeti - jaraya' vopapatapa va'n'imanam nigacchati Tadyatha'nra vodumbaram va pishpalam va bandhana'pramucyate evama'ya
purusha ebhoangebyah sampramucyca punah pratinyayam Pratiyonya'dravati pra'n'a'yeiva Br Up IV iii 36

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the world attains the lunar region and after exhaustion of the fruits of karma returns to this world. The upanishad gives three stages in the transmigration process of the child, viz.,

1. semen in the man
2. birth of the son from the womb of the mother
3. the soul taking another body after the death

By the process of transmigration, the self manifests itself in three stages only to be born again and again and thereby maintaining the chain of successive births and deaths. Thus the unrealised soul remains in the vast ocean of samsara. The Satapatha Brahmana XI 2.1 says that a man has three births; first from the father, the second from the sacrifice (mother) and the third after death and cremation when the atman transmigrates into another form to take the birth again.

Those who had performed sacrifices and reached the world of moon having resided there till the residual karma is reached descend with their residual karma. Whatever works done in the world get exhausted in the other world. When the results of these works for enjoyment, get exhausted through enjoyment, the soul descends to the earth.

Residual karma is that portion of the results of work which is left over after enjoying heaven like water sticking to an emptied vessel.

3. Ta`vatpramodato svarge ya`vatpunyam sama`pyate Kṣi`n`apun`yah pashuavarga nicchanaka`la ca`litah Ud Gi V 26
The soul becomes associated with air, then it becomes smoke. Smoke then becomes mist. Mist changes into clouds. The clouds become rain and pour on the earth. Paddy, barley, plants, beans and so forth grow on the earth as a result of the rain. By eating them, the semen is produced in the body of the human beings which produces children just like themselves. The soul thus becomes one with whomsoever eats food and performs the act of generation Ch Up V x 5-6

Tattvārtha-sūtra 13:13

The man carries the semen which is his self in his own self in his body itself. The entity jeeva is the seed in man and it is nothing but the miniature of one’s self.

The seed that was created out of the food assimilated by the individual is being delivered into the womb. By shedding the seed into his wife, the husband enters into the wife. This relates to the waking state of living of a being. When the individual in the form of seed is placed in the womb to develop into a being that is itself considered as a birth. It is the first state of manifestation. After being connected with a progenitor the soul with the residual karma enters a woman and gets a body fitted for the experience of its residual karma. Yogananda Saraswati

Upadesha Sahari (1.20) says thus: From the earth compounded of all the five great elements, plants and vegetables

4. Tasmiya’vat sampa’tamushhiva’nam punar nivartante yahetama’ha’te’sa dvava’yum vayurbhavate dhumo bhavati bhuma-bhuvatva’Abhram bhavati abhram bhuvat’ magho bhavati magho bhuvatra pravaschat I ta the vrkhi yava oushadhi venaapayetvya tilama’aha’iti ja’yanu athou vai khalu durnishpa putaram ye you ka’mamati yo rotaḥ sirjati sadedhva’eva bhavatich up V x 5-6
5. Aha’dhiprajam maa’te’ pu’rvaru’pam | pithottararu’pam | Praja’ sandih | rajanamam sandha’nam | tyadhpiritram | Ta Up I. III.3
6. yone’ho’ saro’ram Br Su III I.27
grow. From these after they are eaten are formed blood and the seed of women and men respectively. These two ingredients drawn out, as by a churning rod, by lust springing from ignorance, and sanctified by mantras are placed in the womb at the proper time. Through the infiltration of the sustaining fluids of the mother's body it develops into an embryo and is delivered at the ninth or tenth month. From the womb a new body is born.

The Prasna Upanishad speaking of the right time says:

अहोत्रित्रे वेप्रजातिस्तस्य haṃṣe prajānti sṛṣṭe prajānti rājṣtrej rājṣtrej yātārājānti yātārājānti yātārājānti... 1.13

Day and night are verily the Lord of all creatures, Day is surely His Prana and night is certainly the good. Those who indulge in passion in the day waste away Prana. That they give play to passion at night is as good as celibacy. Any action though virtuous becomes non-virtuous in relation to other times, place and circumstances. So any action should be performed as ordained in the scriptures अमृतकथितं चंत्र शाब्दां. 9 Br Su III i. 25

तत्र तत्र या आत्मपूर्वी गच्छति यथा स्वमर्त तथा | तत्पादने न हिन्नेति ।

Tat striya' atmabhuyam gachhati| Yatha svamangam Tatha|

Tasmadenam na hinast|Sa’syaltam a’tma’nam atragatam bha’vayati II I 2

7. Pr'tivyas'ca pancha’tmikyo vri‘hiyavadya’ oshakhayo ja’yante. a‘bhyo bhakshita’bhyo lokhitam ca sukam ca stripumsa ‘ari’sambandhi' jayate. Taduahayamrutukale avidya’ prayukta ka‘ma khajanihrmanodghrutam mantrasamkrutam garbhas‘aye nis‘icyate. Tsvayonirisarau praves’ena vivardhamanam garbi’bhu’tam navame dasame va misaajjayate

8. Ahora’thro vai prajasthistasya’ har eva Pra‘no ra‘tireva rayiḥ| Pra’n’am va ete prakandani ye diva ratya’ samyujyante Brahmacaryameva tatyatra’trau ratya samyujyante Pr Up I.13

9. asudhamiti caenna sabdat
The seed thus deposited into the womb becomes part of the woman says Verse II 12 of Aitreya Upanisad. The semen becomes nondifferent from the wife and it gets identified as her own limb. The wife also bears the embryo in her before the birth of the son. Souls enter the womb for acquiring bodies in accordance with their actions (karma) and in accordance with their conduct and knowledge (srutam). The fruits of actions are classified under three heads Prarabdha, Agami and samcita

Karma or fruits of action

The Atman overpowered by fruits of action enters into a good or bad mother’s womb and thus suffers from the opposites of heat and cold, respect and disgrace, joy and melancholy and takes births and rebirths till the fruits of action are exhausted. The Atman (bhutatman) dragged along with the gunas of Prakriti binds himself and transmigrates and passes through births and rebirths.

But this is subject to Karma or fruits of one’s action. The law of karma has assumed its validity in the upanisadic scriptures and has its deep roots in the our system. Though one does not remember the past or previous lives he always carries with him and is conscious of the impressions he carries from the past lives. These tendencies are the vasanas and these vasanas form the basis for the life culture in the present life. These are the guna characteristics of the person. Organs create actions and the gunas direct the organs. Jiva experiences the actions with false identification with them.

The actions are bound to create more and more desires without the existing desires being fulfilled. The fruits of actions or karma are created in this life depending upon the merits or demerits of the actions. There may be many results of works accumulated in the past lives by each creature and since they cannot be experienced or exhausted in one birth some may wait for a suitable opportunity to come with suitable time, space and cause limitations. Just as in a mango tree planted for fruits, shade and aroma are produced as by products, good and virtuous acts may produce some acts as by products also. Until the entire fruits of the past actions are exhausted there cannot be a liberation for a soul.

The karma created in this life are known as agami karmas and are required to be expiated in the present life itself or are
carried over to future lives. Agami karmas arise while experiencing the fruits of past actions. We add on new karmas in the present birth by our present actions. There are other two kinds of karmas. Samcita karma is the karma that one has accumulated from one birth to another previously. Prarabdha karma is the karma which has started yielding results in our present life. Once a person has attained self knowledge he gets liberated from the samsara and merges with the absolute bliss. By self realisation both samcita and agami karma are destroyed. But the prarabdha karma would continue once it has commenced. This is like the arrow that has been shot out. Once the arrow has been shot it will not stop unless its motion is put to stop on its own.

Sa bha‘vayitri bha‘vayitavya’ bhavati
Tam stri garbham bibharthi
So agra eva kuma‘ram janmano agre adhibha‘vayati
Sa yatkumaram janmano agre adhibha‘vayaty atmanameva
Tadbha‘vayat yesha‘m loka‘na‘m santatay’
Evam santhata hi‘me lokastadasya dviti‘yam janma

The mother realising that the self of her husband has entered into her womb nourishes by the food that nourishes her and protects the self of the husband concerned in her womb. She avoids such food etc as are prohibited during pregnancy and resorts to agreeable foods. She also thus becomes fit to be well nourished.

After the birth through natal rites etc the father protects himself as the self after son is born This is the second birth of the self manifesting in the son. The wife thus becomes the nourisher of his self within her. This corresponds to the dreaming state of the being. The jiva or Atman in the condition of semen manifests in the second condition in the womb of the wife as the son.

Therefore the father has a duty to cater to the bodily development of the child and also to provide him with enough chances to grow mentally and intellectually In thus nourishing
the child he should also nourish the mother. The child when it emerges from the womb in its full grown form enters the second stage of his birth. The individual installs the self of his son for the performance of his duties as prescribed by the sastras.

It is the father’s duty to nourish the child not only during the natal stages but also afterwards. By affording protection as a father does, by performing various rites while in the womb as the foetus and after birth, the father protects his own self.

By begetting of a son, the dying father appoints his son as the continuier of work. When the father feels that he is going to die he makes a bequest to his son solemnly. Kai Up 2.5

Death

Having got his duties done and having advanced in age he departs to take any birth again after his death in accordance with his acts - meritorious or demeritorious - done during his living on this earth.

सोस्यायमात्मा पुन्येभ्यः कर्मेभ्य: प्रतिदीयते।
अधात्मायमित्वः आत्मा कृतकृत्योऽवयोगः श्रैति।
स इत: प्रचुवः पुनर्जाप्ते तदस्य तूविध जन्म॥II.1.4
Soasya’yama’atma punyabhyah karmeabhyaha
pratidhi’yate|
Atha’syayamitara atma’ krutakrutyo vayogathapeeti|
sa etah prayaneva punarjayateh tadasya
trutl’yam janma II 1, 4.

When the father feels that he is going to die or going to renounce the world he sends for his son to be by his side and performs the ceremony of bequeathing sampradānam to him so that he can carry on the obligations to the ancestors. The child is installed in order to accomplish the holy works

That is the third birth of the soul thus maintaining the continuity of the birth. The soul survives after death and takes rebirth in continuation of its earlier birth. The death of the body frees the soul for a little while but it passes on to a new body. It
continues its journey till the soul realises its divinity through purification. Birth is not a beginning of a new life but admission into a new environment.

There is no total return of all beings in the universe. Total dissolution of the universe would take place at the end of an epoch (yuga) The Isvara then resolves to begin a new prakriti by way of evolution. In other cases there is only return of the individuals to its source on completion of the evolution i.e. when they are liberated from the bonds of the present form and birth. Man is liberated only when he realises reality.

When a person is born he lives as long as he is destined to live and then he dies. Being born he lives until such time as is ordained and on his death he is carried to the fire itself by means of which he appeared here through the succession of oblations (five oblations)

स जातो यावदायुष्ट जीविति त प्रेत दित्यमितोपनय एव हर्षिति यत
एवतो यतः सम्पूर्णी भवति10 Ch Up 5,9,2

The body composed of the five elements of the universe must necessarily merge with the those elements after existing for the allotted life span. The body with the sensory organs enables one to experience the world. On death the deities cease to work one after another and the organs become like tools laid down by them. The Vocal organ of a person who dies is merged in fire, the nose in the air, the eyes in the sun, the mind in the moon, the ears in the quarters, and the body in the earth. The hair on the body joins the herbs and that on the head the trees. Blood and seed get themselves deposited in water.

यज्ञस्य पुरुषस्य मृत्यूणि । वाणपोलिता वाता प्राणः चबुरुदातिद्यम
मनःस्य दिखः श्रीयः श्रीरः आकाशमाला आशीर्वादप्राविकः
स्मीन्द्रेये केशः अः प्रसूतं च रेतवं निधियोऽवमः क्यायं तदा पुरुषो
भवति11 Br Up III ii 13

Human life is a sacrifice. Every action and every thought and every feeling is an offering to the God. The Upanishads declare

10. Sa ja'tho ya'vada'yu'ham ji'vati tam pretam disht'imito agnaya Eva haranti
yata evato yatrath sambhuto bhavati Ch Up 5.9.2
11. Yatra'sya purushasya murtasya'gni va'gappetya va'tam pra'nah
Cakshura'dityam manas'candram dis'ah s'rotram pr'tv'im s'ari'tram
A'ka'sama'tma'oushadhi'toma'ni vanasadatit kesah apsulohitam ca retas'ca
nidhi'yate kva'yan tada purusho bhavatoti Br Up III ii 13

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Transmigration

From plants and herbs FOOD is created. From food the sperm.ovum is created

FIRST BIRTH OF ATMAN WAKING STATE

SECOND BIRTH OF ATMAN DREAM STATE

BIRTH OF A NEW HUMAN BEING MALE-FEMALE

JEEVAN MUKTHA born only to exhaust unexpired (Prarabdha)

Liberation

Death of Human being
THIRD BIRTH OF ATMAN Deep sleep state

Jeevatma who do not perform rites prescribed by scriptures

Jeevatma who engage in doing acts prescribed by scriptures

Atma in the causal body enjoys the fruits of karma in the other world according to their acts - good or bad. After exhausting the residual karma takes rebirth

Take RE BIRTH as insect, animals etc
that a person shall live for a total of 116 years which has three phases. First twenty four years of life is the morning oblation constituted by 24 syllables of Gayatri. The offering is given to the vasus. The next 44 years are like the midday oblation. This is in 44 syllables and midday oblation is in tristubh metre. The rudras are given the oblation. The third 48 years constitute the evening oblation given to the Adityas. The mantra is sung in the jagatī metre and has 48 syllables. Ch Up 5.16.1,3,4,5. When death comes it is treated as the end of the sacrifice just as it is the end of his life. Just as at the end of a sacrifice a person bathes and puts on new clothes so also when a person dies his body is bathed etc.

Entities have thus two distinct characteristics birth and death. Birth indicates manifestation and death disappearance of the body. When a person is born he acquires a body and when he dies he discards the body Br Up IV.iii 8. From the self comes heat and from heat comes Prana. From Prana comes his mind and from the mind comes speech.

पुनः सोपांतयापिनां ज्ञातयः पपुपसते जानासि मा जानासि मानिति तस्य यावव वाहः मनसि सम्प्यथते मनः; प्राणे प्राणास्तेजसिः तेजः परस्यं देवतायाम् तावज्ञानाति। Ch Up 6.15.1

At the time of death these things go back in the reverse order starting from speech. When speech merges in mind, mind into Prana and Prana into heat and heat in the supreme self no longer he knows him. He merges in Self. But there is a difference between death of an ignorant person and death of a self realised person. In the case of the former the soul has unfulfilled desires and it is born again to fulfil those desires. In the case of latter it gets liberation

अथ यदास्य वाहक मनसि सम्प्यथते मनः प्राणे प्राणास्तेजसिः तेजः परस्यं देवतायाम् न ज्ञानाति। Ch Up 6.15.2

The upanisads do not subscribe to the view that the soul is annihilated at death. The soul survives to take the next birth.

12. Tasya ya'vam na va'g' manasi sampadyate manah pra'n'e Pra'n'astejasi tejah parasya'm ta'vai'ja'na'ti Ch Up 6.15.1
13. Aha yeda'sya va'g' manasi sampadyate manah pra'n'e Pra'n'astejasi tejah parasya'm devata'ya'matha na ja'na'ti Ch Up 6.15.2
The contact of the soul with the intellect does not cease so long as the soul continues in its transmigratory state and so long as its condition of transmigratoriness is not sublimated through complete realisation Br.Up IV iii.7; The intellect that remains latent in dissolution can become manifest during creation. Pumstvaadevattvasya satochivyakti yagat Br Su II iii 31. Nothing can possibly be born without nothing. The intellect persists as long as the individuality of the soul exists. In the transmigratory state the intellect etc remains in a latent state only to become patent on obtaining a new body.

Creatures that had adopted certain courses of action in a previous creation adopt those very courses when created again and again they being under the influence of those works be they injurious or non-injurious, virtuous or vicious. The mental make up at the time of death of an individual forms the basis for the next birth. Man is thus the architect of his destiny Just as a dreamer creates his own field of experience so the dying man assumes the next birth in accordance with his mental make up at the time of his death.

퓌ㅘㅘ🥕 swampo bhavam yajasyante kalabaram | sada tatadvaiti kaunteya sadā tadabhava bhavitah| Gita 8.6

In Gita Krishna therefore exhorts that all times one should work with mind and intellect devoted to the God as one who thinks of God while departing from the body gets merged with cosmic consciousness

तस्मात् सर्वेऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽঃ

In Gita Krishna therefore exhorts that all times one should work with mind and intellect devoted to the God as one who thinks of God while departing from the body gets merged with cosmic consciousness

theory of agentship

The individual soul after leaving the body goes to the other world and after exhausting the fruits of actions comes back to the earth to be born again with the residual karma. Though the self is not an agent and experiences and though it has no

14. yam yam vapi smaaran bhavam tyajityante kalabaram| tam tameviti kaunteya sada tadabhava bhavitah| Gita 8.6
15. Tasmat sarveshku kaleshu mamanumara yudhya ca Mayyarpita mano buddhir ma’mevaishyas yasams’ayah Gita 8.7
transmigratoriness because of the superimposition of the modes of the intellect the soul is said to have a dimension. Agentship of the soul arises from superimposition of the attributes of the limiting adjuncts. In the dream state where the organs have stopped activity but only the mind remains active and experiences the objects the soul also moves about in association with the mind. The contact with the intellect endures all through the soul’s transmigratory existence यावदात्मात्माविविधाच्छ न दौप्यसन्देशनात्।16 Br Su II iii 30

Agentship is not natural to the soul just as heat to the fire. Soul brought about by nescience becomes an agent and is unhappy in the wakeful and dream state but when it entails its own self in the dreamless states it becomes happy Samskara explains this concept of agent with the example of carpenter यथा च त्योहार्या।17 Br Su II iii 40 a carpenter when he is seen in the world working feels unhappy as an agent but when he leaves his work and returns home he is free from worries. Similarly the soul enters into its own self in the deep sleep state and becomes free from the assemblage of body organs and their adjuncts.

In the transmigratory state the self in the absence of the body, organ and other adjuncts becomes the agent as also experienter at the behest of the supreme self who presides over all the activities and resides in all beings.

The Brhadaranyakopanisad (verse IV iv 2) describes the process of transmigration. Thus:

एकौभावति न पश्चात्तीलांकृति: एकौभावति न जिन्तीलांकृति: एकौभावति न स्वयंत इत्यादि: एकौभावति न वद्तीलांकृति: एकौभावति न शुण्णीलांकृति: एकौभावति न मनुन्त इत्यादि: एकौभावति न शुण्णीलांकृति: एकौभावति न विज्ञानीलांकृति: तत्त्व हेतुत्त्व हृदयस्यां प्रशोधते तेन प्राप्तते तत्त्वातः निद्रामात्र निविष्कृति च सर्थं या भौमां वा अयोध्या वा श्रीर देहाभ्यं तपस्वात्मनः प्राणोदुत्तमार्थिः प्राणात्मकात्मनि सर्वं प्राणं अनुकार्यमि सविज्ञानो भवति।18 Br Up IV iv 2

16. Yavadatma bhavacca na doshasta darshanat Br Su II iii 30
17. yatha ca takshobhayatha Br Su II iii 40
18. Eki'bhavati na pas'ayati'tya'ahu; eki' bhavati na jignati'tya'ahu; Eki' bhavati na rasayata itya'ahu; eki' bhavati na vadati'tya'ahu; Eki' bhavati nasi'riti'tya'ahu; eki' bhavati na manasa itya'ahu; Eki' bhavati na s'prs'atitya'ahu; eki' bhavati na vijn'ana'tityakahu; Tasya haitarya hr'dayasya'gram pradyotate; tena pradyotena a'tma' nishka'mati—caksun'to va' murdno va aneykho va' s'ari'ra desobhyan; tamustkaramantam pran'onukramati; pran'amanukra'amanantam sarve pran'a' anukramanti
The self journeying to the next world carries with it impressions regarding the result of past actions which are enjoined or forbidden, as also work enjoined or forbidden, past experiences which serve as the food on the way or for consumption on reaching that world. The impressions of the past experiences stretch out like the leech and build another body in accordance with the past work. Just like the goldsmith takes a part or little quantity of gold and fashions another ornament the body with the organs depending upon the merits and demerits of past actions takes another body.

Once the organ is manifest, the presiding deities fire and the others take up their respective portfolios in the new body. Transmigratory existence consists of the states of waking and dream. All these states are not real and have no existence at all because each one goes out of existence when one goes out of existence another remains in it.

**Doctrine of Rebirth**

One who leaves the body without realising the self or acquiring knowledge of the self in accordance with the requirements of scriptures would not enjoy freedom in the other world, but those who know Brahman or attained knowledge of the Atman through the abandonment of desire or observing Brahmacharya belong to the world of Brahman.

The soul survives after death to take rebirth in continuation of its earlier birth. On rebirth it takes the form in accordance with its deeds in the previous birth Kat up 5.7. The subtle body carries the mind and is not disintegrated with the death of the gross body Br Up IV. It is the subtle that is the essence and that is the soul, the reality. The Chandogya Upanisad describes (6.11.1-2) this with reference to a tree.

अस्वतेको शास्त्री जीवो जहात्यथ सा शुष्यति द्वितीयो जहात्यथ सचुष्यति तृतीयाय जहात्यथ सा शुष्यति सर्व जहाति सर्व शुष्यति।

Ch Up 6.11.2

19. Asya sowmya mahato vr'ksasya yo mu'leabhya'hanya' je'vanstravedyo Madyeabhya 'hanya'jije'vanstra vedyaagrebhyo 'hanya'jije'vanstra vetaa Esha ji'ive 6.11.1 Asya yadekam s'a'kha'm ji'vo jaha' syatha sa' suhyati Dviti'ya'm jaha'ryatha sa' s'ushyati tr'ti'yan jaha'ryatha sa' s'ushvati sarvam jaha'ti sarvam s'ushyati 6.11.2
If some one were to strike at the root of the mighty tree it would bleed but still live; similarly if it is struck at the middle or at the top or a branch the tree would survive; only the particular branch would dry up. But if the sap of the tree gets dried up the whole tree would wither. Even so the body dies when the soul leaves but the soul does not die.

एवमेवाभ्यां सत्यं सिद्धिदित होमाच्छ जीवाणुं व भास्करादं भ्रमणे न जीवं ।

Ch Up 6.11

This stage corresponds to deep sleep state or dreamless state. After getting up from sleep the next morning one continues to do what he had left incomplete the previous day. Similarly after death, on rebirth he continues to do whatever impressions of the previous birth are left out.

The theory of rebirth states that after death all are born again so that they are recompensed for the actions in accordance with their merits or demerits. After enjoying in heaven till the merits of good deeds are exhausted the person falls down Uddhava Gita. V 26. The kind of birth depends upon the nature of the work done.

तत्वत्थािौते स्वर्ग यात्रापथ्य समाध्यते

कृत्यां वस्मिनेऽक्षुच्यालोकितः।

Ud Gi V 26

S Radhakrishnan in the book on Indian Philosophy asserts that the Theory of Rebirth is quite as logical as any other hypothesis that is in the field and is certainly more satisfactory than the theories of absolute annihilation or eternal retribution. The birth of the consciousness cannot be explained as the development of a cell in the human body.

The uncontrolled mind falls into the error that there is plurality of objects. By controlling the senses and mind one should behold the universe in the self and rest the self in the supreme lord. Even though he is living in the body, the individual through his identity with the self reflects unity and non-attachment traits of the Atman. Uddhava Gita gives the parable of two pigeons

20. Evameva khalu somya vidhiti hovaca jeevapetam vava kiledam mriyate na jeva mriyata iti Ch up 6.11.

21. Ta’vatpramodate svarge ya’vatpun’yam sama’pyate; ksgini’n’a punyah patatyarva’ganicchan ka’laca’litah Ud Gi V 26
that lived with the young ones in a nest on the branch of a tree. One day a pair of pigeons eager to bring up their young ones went in search of food for them and roamed about for a long time in the forest. A fowler rambling in the woods spread his nest and caught the young ones. The female pigeon finding the young ones caught in the net, by a tie of love for the young ones fell into the trap. The male pigeon too seeing the other birds caught in the trap through maya lost his senses and fell into the net himself.

Ekvadyadhanata sthambam Pattibival
Punanakutumbh krupam Sanubhandavasi datitii

22 Ud Gi II 73

Even after death they carry on the impressions of the previous birth only to carry on a life from where they left and evil deeds find a reward or punishment in the future births. Ud.Ge. V 10 The aspirant should therefore be on the vigil always in the acquisition of particular merit by doing good deeds.

Two paths of journey of soul

According to the theory of transmigration on death only the body is destroyed but the soul survives and continues its existence to reap the consequences of the good or the bad deeds he committed. On death Agni is by the glorious creator requested to shine brilliantly on lbeing kindled.

When a person dies he leaves the world through sun's rays. While the meditators on OM reach the Brahma-loka others would stay in lower regions to wait for their rebirth in this world. There are 101 nerves (nadi) connected with heart. One of them goes upto the crown of the head. This is surya nadi. Those who depart from body through this passage go straight to the Brahma-loka and attain liberation. The susumna conducts Prana upwards and at the tip of the tongue towards the palate collects the sense organs into unity and attains a state of selflessness (Niratmakatvam) The man is freed from the duality of joy and sorrow etc and thus obtains absolute boundless joy (Kaivalyatvam) Ta UP I 6 Ch 7.24.1 Man Kari 4.47-52 Otherwise they are destined to be born again as human beings or animal or insects or at times even plants.

22 Evam kut'umbya s'a'nta'tma dvandvara'mah patatrivat Pusn'nkut'umbam krip'nah sa'nubandho a vasi'dati Ud Gi II.73
The prana which is the life breath comes to this body owing to the actions of the mind. When the light in man is extinguished he attains rebirth together with the organs that enter into the mind. The upward trend of udana leads to a virtuous world as a result of acts of virtue done during the life time, to a sinful world as a result of sin and to the human world as a result of both.

अधिक्षोधि उदात: पुण्येन पुण्यं लोकं नयति पापेन पाप मुनिभाष्येत्र मनुष्यालोकम्

Pr Up III 7

There are two paths for the journey of the departed soul viz Path of knowledge (meditation) and Path of action. Both the paths are described in Chandogya Upanisad The human being is enabled to achieve the fruits of action in the other world through the agency of Agni after the body is cremated at death on the funeral pyre Agni conversant with the paths of journey.

Those who practise austerities with faith go after death to the light. From the light they go in succession one after another the world of day, bright fortnight, and then to the northern solstice and therefrom to the year and from the world of year to the sun. From the sun he moves to the moon and thereto to the world of lightning.

A person existing there leads the human beings to the Brahmanalok. This is the path of Gods.

येवेमेवयुपाते भस्मा तप: इत्युपाते तेषविषयमात्मा सम्पवन्यविवशःहरहन आपूर्वमाण पदमापूर्वमाणपथात्माकुद्विति मातास्तान् । Ch Up 5.10.1

मासेश्व: संवत्सर संवत्सारदातिद्व बादिक्षुक्त्रान्तासं च चन्द्रमासी विचुते तत्वुपयोगमानवः स एनानाह्नण गमयङ्गी देवायान: प्रस्या इति क्रमेष्ट्र Ch Up 5.10.2

Those who perform sacrifices, charity etc follow path of action, the path of manes. The path of manes is through the world of smoke and from there to the world of night; from night they go to the dark fortnight from darkfortnight they move to the world.

23 Athaikayordhva uda'nah punyena punyam lokam nayati pa'pena pa'pam ubha' bhya'meva manushyalokam Pr Up III 7

24 Ye ce me aran'yes'raddha' tapaihup'a'sate te archishamabhi ambhavantyar cisho aharah a'pu'ryama'n'apaksha dyanshadug'eti masamstan Ch Up 5.10.1

Mase' bhyah samvatsaram samvatsara'da' dipya'ditya cchandramasam Chandramaso vidyutm tat purusho ama'nava sa ena'nhrama Gamayatyesha devayanah pantha' iti Ch Up 5.10.2
of six months of the southern solstice. From there they go to the world of ancestors and from there they go to the sky. From the sky they go to the moon. From the moon they descend to the earth after exhausting the fruits of action.

अथ ये इम्ब्रा म इश्न्यु पुर स्तत्त्विपुसति ते धूमभिसभ्यवन्ति धूमाभ्यस्त्रि ॠषेष्वपपस मापसा भायायक्ष्म दशिणपूविति भारस्तापलें संवस्तीर मनि प्राणुवतं।²⁵ Ch Up 5.10.3

There is also a third party acquired by those who are not qualified to either of these two paths because they have not given the oblations. They are born as tiny creatures and plants.

अधीतयोः पथोः करेण घ न तानिमानि शुद्धांगकुटायवतिनि भूमानि भवन्ति जायस्त्र वियसब्यात्तुलियः स्थाना तेनासी लोको न सम्पूर्णसे तत्त्वसाध्यु पोतं तदेशसालोकः।²⁶ Ch Up 5.10.8

These entities are short lived and are born to die only. There is no purpose for them in life. These entities enter into the naraka Those who do good acts, holy acts etc ascend to the moon. There are seven hells api ca sapta Br Sut iii.1.15 starting from Raurava. Those who do unholy acts are cast into the hell and suffer the torments of hell in accordance with their own misdeeds. Naraka has no physical existence It is merely an experience It is in the phenomenal world a state of mind. Those who defy scriptures or oppose God’s powers are enemies of their own soul. They take rebirth as asuras of immature skills and they get into the abyss of samsara.

Death is not therefore liberation It is like going into deep sleep on birth. It is again waking up on rebirth. There is a continuous chain of birth and rebirth going on till one realises self. At that stage when he realises self, the man becomes liberated and he realises the reality.

²⁵Atha ya ime’gra’ma ishta’pu’rte dattamityupa’sate’ te’ dhu’ma Abhizambhavanti dhu’ma’da’trim sa’trerapara paksamaparapaska’dyan’ shad’ Daksn’outi ka’sa’ sta’nteite samvatsaramabhi pra’puwanti Ch Up 5.10.3
²⁶Araiyoy pathorna karan’ac a na ta’ni’ma’ni kshudra’n’yasakr’da’ Vartini bhut’ni bhavanti ja’yava miyasvetyatrturi’yam Sth’a’nam tena’so’ loko na sampu’ryate satma’jjugupsesta Ch Up 5.10.8
Summary of Chapter

The soul takes rebirth with a view to expiating for the actions done on the earth in the previous births. Transmigration of the self manifests itself in three stages thereby maintaining the chain successive births and deaths. The man carries the seed which is his self in his own self in his body itself. The first manifestation of the self is the seed. It is the wakeful state.

The seed is deposited into the womb of the woman. The man instals his self into the womb. The wife realising that the self of her husband has entered into her womb nourishes by the food that nourishes her and protects the self of the husband concerned in her womb. The father has a duty to cater to the bodily development of the child and also to provide him with enough chances to grow mentally and intellectually. The emergence of in the full grown form from the womb is the second stage of the birth of atman. This is the dream state.

The third and final stage is when the man departs to take any birth again after his death in accordance with his acts meritorious or de-meritorious done during his living on this earth. This is the state of deep sleep. The soul survives after death and takes rebirth in continuation of his earlier birth.

The individual soul after leaving the body goes to the other world and after exhausting the fruits of action is born again with the residual karma. The self journeying to the next world carries with it impressions regarding the result of past actions which are enjoined or forbidden.

There are two paths for the journey of the departed soul viz Path of knowledge and Path of action. Those who practise austerities with faith go after death to the light. Those who perform sacrifices charity etc follow path of action the path of the manes. There is also a third path acquired by those who are not qualified to either of the two paths because they have not given the oblations. They are born as tiny creatures and plants.
The true nature of man is divine. He is one with Brahman. But through ignorance, the maya, the man gets separated from God and he is finite and mortal. The Atman (Bhutatman) by study of Vedas, observance of one's own caste duties living in the befitting stage of life (asrama) and meditates without interruption on God's gone beyond Brahman and attains the imperishable. Mai Up 3.1. He who has constant bliss and has almost forgotten the phenomenal world is the liberated soul and he is in perfect illumination.

Illumination is defined in Viveka Chudamani (verse 427) as mental identity of the self and Brahman purified of all adjuncts which is free from duality and which concerns itself with pure intelligence. Just like a treasure lying hidden underground is excavated by competent skilled persons by removing the stones and other things lying above it, the self also which is veiled by maya should be attained by reflection, meditation and undergoing practices prescribed by the scriptures. Man is caught in the three states of consciousness. In the deep sleep or dreamless state the person is in the causal body. Man of knowledge crosses over all the three states by realising the atman.

The jiva within the mother's womb contemplates the many kinds of miseries it had undergone and would like to get itself freed from its bonds by pleasing Vasudeva. Even while lying in the womb of the mother the self can attain liberation, if in any of the three stages it had realised the self revealed in the Vedas. The soul remembers, so long as it is lying in the mother's body the earlier births and has knowledge of the past good and bad deeds. When once it reaches the opening of the genital organs and the wind of the outside world - Vaisnava vayu - touches, it forgets all remembrances of the past births and bad and good deeds also. Garba Upanisad says:

अथ जन्मः स्त्रीयोनिश्चतः योनि द्वारि संप्राप्ते यत्त्रेणापीः चिरानामो
Mantra II 1.5 of the Aitareya Upanisad explains the experiences of Saint Vamadeva in realising his self.

Garbhe na sannanvesha'mveda maham deva'na'm janima'ni vishva
Shatam ma pura ayasi'ra rakshan nadah shyeno javasa niradeyamit| |
Garbha evaitaccaya'no va'madeva evamuvaca II.i.5

Vamadeva says that while lying in the womb he knew of the birth of all the devatas and struggled to get freed from the meshes of the world like a hawk throwing aside the citadels of iron that were forcing him down in the womb. The atman is in the deep sleep state and one who becomes identified with the self is liberated and becomes immortal in the world. There is the transcendentnal consciousness in which one gets beyond all forms of body in which one realises this spiritual nature. The supreme can be realised not only in any of the asramas but in the prenatal existence of the departed soul in the dreamless state awaiting birth in this world.

The creator is the source of joy and one must come in contact with the self the source of joy. Even worldly happiness is bliss but is transient and limited. But it is again the approach to Bliss of Brahman. A graded evaluation of bliss is given in Taitriyopanisad II 8.1-4 Suppose an young man on earth is filled with wealth and is happy. A hundred fold of this joy is one single joy of Men Gandharvas and so on.

100 units human joys constitute one single joy of the men Gandharvas

1 Atha jantuh stri'yonis. atam yonidva'ri sampra'pto yentrena'pi'd'yama'no' mata dukhena ja'tama'rasanu vaishnavena va'juna' samprus, yate tada na smanasi janna manamana ca ca karma p,ubha'subham
100 units mengandharvas joys constitute one single joy of God Gandharvas
100 units of God Gahdharvas joys constitute one single joy of heaven born Gods
100 units of heaven born Gods joys constitute one single joy of karma devas
100 units of karma devas joys constitute one single joy of Indra
100 units of Indra joys constitute one single joy of Brihaspati
100 units of brihaspati joys constitute one single joy of Virat
100 units of virat joys constitute one single joy of Hiranyakagabha

स एवं विद्वानस्माचछरीषेत्र दृढ़ं उक्त्र्र म्यामुभ्नि स्वर्ग
लोक सर्वनकामानानायश्वृभुत: समभवत् समभवत् ॥
Sa evam vidva'namast sari'rabheda't u'rdhvam
Utkramya'mushmin svargeh loke sarvam kaman
Aptvamrtah samabhavat sambhavat ॥ i. 6

The one who has become identified with the supreme attains all desirable things even here and after death He becomes immortal. The knower of the self becomes the self itself. Individual self after attaining self knowledge appears as the cosmic self in its own form. When one feels he is the cosmic self then he is not separate from the other. It is a state of Jeevan Mukta. One who has a craving for liberation shall shun sense objects as he would do poison and cultivate necter like virtues of contentment, compassion, forgiveness, straightforwardness and self control.

मोक्षस्य कांक्षा यदि वै तवास्ति त्यजः तद्विक्रियाबिनिव्य प्रयत्नः
पीयूष व्यापदयासारं प्राप्तातिदान्तीभज नित्यादरात् ॥
Vi Ch 82

Saint Vamadeva succeeded in realising his soul and attained immortality after his physical death.

2.Moksasyam ka'g'kusa yadi vai tava'sti Tyaja'tidu'ra'd vishya'ntvisham yatha'
Pi'yu'shavattau shu dayaksama'jjava Prs'a'nti da'ntour bhaja nityama'dara'nt
vi ch 82
Means of attaining liberation

Life in the world is not an end in itself but it is a means to live in God. Man must therefore elevate himself from the gross worldly existence by possession of reason to realise the Atman and liberate himself from the bondage of samsara. Only the wicked cherish a desire for the world of mundane pleasures. By becoming slaves to the sensuous pleasures and by swathing ourselves to the external possessions we drift away from the Atman.

Several means for attaining liberation are prescribed in the upanisads and scriptures such as austerity, control of senses, calmness or tranquillity of mind, offering selfless gifts, dharma or religious righteousness by adhering to duties. Continuity of progeny by rearing offsprings to discharge the debts

सत्येन बायुरावाति सत्येनाण्तियो रोचते दिबि सत्य वाचः प्रतिश्च सत्ये सर्वे प्रतिच्छिति तस्मातसत्यं परं मर्मं वदन्ति।

तपसा देवा देवस्य प्राण्य तपस्सार्थः सुवर्णविन्दन् तपसा सफलात्मार्तीस्तपसि सर्वे प्रतिच्छिति तस्मातः परं मर्मं वदन्ति।

दमने दानः किलब्धमवृद्धविन्ति दमने ब्रह्मावारिणः सुवर्णच्छन् दमोमूतानां दुराध्याः दमे सर्वे प्रतिच्छिति तस्मातः परं मर्मं वदन्ति।

शमने शान्तः शवमभाचरस्ति शमने नान्युनयोन्विन्दन् शमो मूतानां दुराध्याः शमे सर्वे प्रतिच्छिति तस्माच्छम परं मर्मं वदन्ति।

दान यज्ञानां वृष्ट्य दक्षाणा लोके दातार्य सर्वभूताः पुरुषजीविन्ति दानेनारतीरणणुदन्त दानेन ध्वस्तो भिष्मा भवति दाने सर्वे प्रतिच्छिति तस्मादानां परं मर्मं वदन्ति।

धर्मं विश्वस्य जगतः प्रतिश्च लोके धर्मस्य प्रजा उपसर्प्ति धर्मण पापपुरुषादिः धर्मं सर्वे प्रतिच्छिति तस्मातः परं मर्मं वदन्ति।

प्रज्ञनं वै प्रतिश्च लोके साधु प्रजायास्त्रुः तन्वानः पिठृणणनो भवति तदेव तस्मातः प्रज्ञनं परं मर्मं वदन्ति।
Self absolute

Part III of the Aitareya upanisad summarises the fact that the universe with all its adjuncts is the manifestation of the unmanifest
Supreme the cosmic Brahman. One should realise the hollowness of the gross world and its attractions. Then he should identify himself with self.

When the separate existence is merged with the self when it is realised that the Atman is only the reality, then the ignorance is gone and the entity becomes one with the reality, the self without a second.

Heart is the seat of experience as also self realisation. Svargaloka the heavenly world also known as the Brahma lok is within us in our self itself. Brahmalok is not a physical region like the earth It is a state of being. It is next to liberation. This is cosmic self which is the source of everything. Person is an embodiment of happiness, immortal or fearless. He is Brahman and truth. Just like a palace of a king has many attendants, the body is possessed of sensory organs, mind and intellect ever ready to attend to the needs of the atman situated in the Brahmapuram. But the upanisad observes that bliss of self is not experienced in life by the human beings as the craving for external desires for objects such as woman, food, clothes etc. which are unreal form the covering of the self. Ch Up 8.3.1

Mind the veil

The thinking mind creates the falseness. The universe is undifferentiated and when it is differentiated into various names and forms it enters into these forms and does the functions of these forms. When it hears it is the ear, when it sees it is the eye when it thinks it is the mind. The self is not perceived before its manifestation. The manifestation consists of three things form, name and action. Mind is again a manifestation of powers of knowledge. The organs cannot function without intelligence (prajana) and without the concerned organ of the concerned object (visaya) nothing could be perceived. The perception is the cause for the plurality of manifestations.

In evolution thought comes first before action. Thought is the germ or the blue print which projects the world outside. Objects are produced by projection of thoughts. Every one is the self. The self is omniscient, omnipotent and it is full of bliss. It does not have any desire or fear of incompleteness. But the atman is veiled by mind and this veiling power of the mind is the cause
for projection or creation of the manifold existence of creations. The mind has the creative power. The veiling power of the mind is maya. Light has no colour. It is perfect white. But when the light passes through a coloured glass intercepting its course then everything, on the other side of the glass, assumes that colour. Once the veiling power perishes, the world itself would cease to exist. On realisation of the soul there is no bondage or liberation for the man. There is no birth or death, no action good or bad. He is Brahman. The absolute only exists transcending all the difference and non-difference. Neither he is the doer or enjoyer. He has no work or daily oblations.

By realising self and dwelling in self one gets everything he desires without fail. Even though the self is within us we do not see because it is veiled by the mind, the Ego. Just as those men who do not know the field walk again and again over gold hidden underneath so do all the creatures who do not know the Brahman as they are carried away by unreal objects of pleasure.

तद्धारि हिरण्यनिधि निनितम्कृ त्रज्जा उपयुपरि सचरस्तो न विन्दुरेवमेवेवा: सर्वा: प्रजा अहरहार्ग्यामया एत ब्रह्मालोक न विन्दन्य नृतेन हि प्रलूभः५ Ch Up 8.3.2

We must have a pure mind. The mind becomes purified by living a good life and by practising self restraint and truthfulness. It is in the pure mind self reveals itself.

Section III of the Aitareya Upanisad deals with the integrating aspect of the Brahman. The earlier chapters explained that the Supreme consciousness which alone existed became manifest in different forms. It shows the expanding aspect of the Brahman. The macrocosmic individual became the microcosmic individual in toto. The supreme consciousness itself entered into the microcosmic individual as the witness. The absolute supreme is of two kinds - the Prakriti the objective world, the conditioned atman (sopadhika) and the atman within the thinking subject which is the unconditioned (Nirupadhika). Verse III i.10 of the Aitareya

5.Tadyatha'pi hiran'yanidhim nihitamaksetrag'a' uparyupari sancaranto na Vindeyurevamevema'h sarva'praja' aharahgar gacchantya etam brahmalokam na Vindantya nrutena hi pratyyud'a'ha Ch Up 8.3.2
Upasad explores the nature of the self which is self effulgent and immortal. It finds an answer to the question which of the self is the supreme self meditating on which the man attains realisation. Is it the self by which one sees, or one hears or by which one smells or one utters the speech or by which one knows the taste? The unconditioned atman lies within the subject as the witness without doing or participating in any of the activities of the subject.

The cosmic Supreme self stands for immortality, purity, homogeneity like the lump of salt dissolved in water. Pure intelligence, the infinite, is devoid of differences. But the separate existence of the entity has sprung up from the delusion caused by the contact with the limited adjuncts of the body and the organs. Uddhava Gita XXIII 24 says that the body is not the atman for it is material. Similarly, organs, Gods, the elements, the internal organs are not atman.

Self the absolute becomes the relative when it is under the influence of maya. The self controls both the absolute and relative Ch Up 8.3.3. The world is like a king’s procession. The king is there but hidden from view behind the whole crowd of attendants.
with various names and forms. Similarly there is a world of experiences behind which the soul or Atman exists as a silent witness.

At the transcendental level man is immortal; but at the phenomenal level, man is mortal. Heart is the place where one experiences self Ch Up 8.3.3. Diversity is necessary for the phenomenal world to go on. But these divisions do not touch the self. It is not the action that brings results but the desires that spring from the mind. It is the three gunas that are the cause for the transmigration of man and once he has conquered these gunas which are a product of the mind stuff he gets liberation and absorbed in the Atman

एता: संसृतयः पुनः गुणकर्मनिबन्धना: ।
येनेमेव निरितता: सौम्य गुणा जीवन वित्तजः
भक्ति योगेन मतिः मद्यावय प्रपद्यते 7 Uд Gi XX 32

Further objects cannot give the satisfaction and so the upanisads preach us to realise the fullness in him by inner purity. What upanisads preach is to flush out the ego mind of all its thoughts of the phenomenal world which is short lived and vanishes on realisation of the truth. Universe is like the bubble that arises in the waves and gets merged in the waves of the sea

उदेति भवतो विश्वं वारिधेरिव युद्दः इति
श्रावकमात्मानेवेवेव लयं वजः 8 As Gi V,2

The gap that is formed by the mind between the real and the false is to be bridged. By crossing the bridge one reaches Brahman. The phenomenal world like a dam separates the self and the self identifying itself with the gross adjuncts creating the diversity. By crossing over the bridge one attains the Supreme Bliss.

तस्मात् एतं सेतु सत्तवास्थः सत्तवन्धो भवति विक्षुधःः सत्त
विद्वद भवतुपतापि सत्तनुपतापि भवति तस्मात् एतं सेतु

7. Etah samrstayah pumso jun’akaranibandhana’h Yemneme nirjita’ha soumya
guna’ji’vena citta’ah Bhaktiyogena mannishth’o maddha’va’ya prapadyate Ud Gi XX 32
8. Udeti bhavato vis’vam va’risheriva budbudah Iti j’atvaikama’tma’n
evameva layam vraja As Gi V 2.
The mendicant should observe Brahmacarya and meditate upon the OM to get rid of this body and merge with the Atman. With the rise of vidya or realisation the entire effects of avidya is annihilated. Verse III i.2 of I the Aitareya Upanisad tells us which is that one organ that has become differentiated.

Yadetaddha dayam manascaitata| samgya’nam vig’ananam
prg’a’nam medha drrtih dhrtih matih mani’sa ju’tih smrtih
samkalpaḥ krutuh asuh kamah vas’ah iti samjnana sarvani eva
etani prajnaṇasya. namadheyani bhavanti III i.2

The verse gives an exhaustive list of the psychical and intellectual world within the human being. The absolute soul is in the heart and mind and manifests in various functions of the internal organ, such as sentience or state of consciousness, (samgyanam), injunction or lordliness (agyanam) secular knowledge, (vigyanam) presence of mind or intelligence (Pragyanam) retentiveness or ability to retain (medha), sense vision or insight (drsti) fortitude, (dhrti) thinking, (matih) genius (Manisa) mental suffering owing to disease etc (jooti), memory, (smrti) ascertainment (samkalpah), resolution, (krtu) life activities (asu). Hankering for objects (kamah), passion for company of women (vaukh) and such others.

One should learn to see God within the shrine of his own heart. Self is not the ego. Self is self in all. Life therefore should be lived in the Service of God and mankind and treat the neighbour as the very self or atman.

9.Tasma’dva’ etam setum ti’rta’ndhah sannanandho bhavati
vidhadannavidhoubhavatrupata’pi sannanupata’pi’bhavati tasma’ddha’ etam
setum ti’rta’pi naktamahareva’pi nishpaddhyate sakr’ddhibha’to hyevaisha
brahmalokah Ch. Up 8.4.,2
The body and mind should be used as a means to unfold the divinity within. That is renunciation. The outgoing mind should be redirected toward the heart within. The goal of human existence is absolute knowledge, absolute existence and absolute bliss. This is not something that should be attained but it is one that is to be realised only as it already exists within the human body.

एष ब्रह्म इन्द्र एष प्रजापतिरेते सर्वं देवा इमानि च प्रक्षमामहमूतानि पृथिवी वायुराकाश आपो योर्तीष्ठ्वेवतानीमानि च धुन्मुक्तानि । ब्रह्मातन्तयानि चतुराणि चाण्डजानि च जारुजानि च स्वेदजानि च महुिज्ज्ञानि चाभागाव: पुरुष हस्तिनो यत्किंचतें प्राणिज्ञानम् च पतित्रि च रच्च स्थायर सर्व तत्त्वज्ञानेत्रम् प्रजाने प्रतिष्ठित प्रजानेत्र लोक: प्रजा प्रतिष्टा प्रजानं बह्र III i. 3

Esha Brahmacsha indra esa praja’patirete sarve deva’

Imani ca panca mahabhutani pruthivi vayurakasa apoh
Jyotishyetaninani ca kshudra misraniva bijanetarane
Cetarani candjani ca jarujani ca svedajani
Chodbhijani chaswa gavah Purusa hasthino yatkundedam
Prani Jangamam ca patathri ca
Yacha sthavaram srvaam tat pragnanetram.
Pragnane pratostitam pragnetro lokah pragna pratista
Pragnanam Brahmana III. i. 3

The upanisad declares that Brahman is the supreme consciousness. This echoes the lakshana vakyas from the R’k Veda Prajnanam Brahma that consciousness is Brahman.

The human being is the miniature universe and all the devatas reside in the human being. The creator prajapati is the five elements, the small creatures on earth whether egg born (andaja), womb born (garbhaja) or seed born (udhibija) In Viveka Chudamani (verse 391) samkara says that there is nothing in the universe except the Brahman. All the things in the universe are known through speech and mind as pitcher, jug, jar etc. deluded by maya though they are all made of clay.

पृथक् कि मृत्ताया: कलशध्वंकुपालधवगत

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The various names and forms in this universe, cows and horses, elephants, gold, slaves and wives, fields and horses are merely phenomenal. Self is something infinite behind, above, in front of and below. The one who realises this is the ruler. The bliss of Brahman is coiled round by the serpent of egoism guarded by the three hoods consisting of three gunas. By destroying the snake, the gunas could be destroyed and the Brahman realised. (Vi Ch 302)

In Ashtavakra Geeta (verse II 22) Janaka himself says his experiences. His only bondage was that while living under the delusion of ego he had a thirst for life and desire for joys of sense gratifications. When he realised this misconception in the vision of the self, the ego dissolved and disappeared. An individual who has conquered his ego reveals in his self and so he is free from passions, attachments and desires. When transcended there is no perceiver to experience as he himself becomes the self. He has all that is to be gained and in full measure. So he is no longer required to pursue meditation or engage himself in any activity.

An individual desiring to realise self cannot attain his goal by desiring to realise self. Even desire to attain enlightenment would also create further desires and ego infatuation. Realisation should be attained by an effortless act of awakening. On realisation the individual lives in the Turiya state. For him there is no heaven or hell as liberated person has risen above the ego.
Vamadeva having known that the Consciousness is only Braham and the self in him is that Braham retired in solitude to meditate upon the truth ‘Prajnamam Brahma’. Having by his own experience realised the Self rejoiced and came back to the master with cheer. He declared in the last verse of the Aitareya Upanisad that he had realised the Supreme Bliss and had become immortal

स एतेन प्राङ्गेना स्तम्भनस्मात्स्तोकुरुक्ष्या मुखिन्त्वर्गं लोके सर्वान् कामानायाट्समुत्।
समवति समवति इ । । । ।

Sa ethena pra’gnena’tmana ‘smalllokat utkramya Amushmin svarge loke sarva’n ka’ma’n Atwa amruta samabhavat sama bhavat. III.i.4

One attains infinite bliss when he realises that self which creates the universe in the minds of chaos. As oil in the sesame seeds, as butter in curd and fire in the wood self is perceived in the self by one who by means of truthfulness, self control and concentration looks again and again for this self.

वितेषु तेल विधिनी व सर्पिनर: स्वोत्तवस्मिन चानि।।

SvUp1.15

Having realised that pure consciousness in the manifestor in everything inside and outside him, the individual sees only the same Brahman in everything. He is freed from all agitation of mind as he is no more working under the dictates of his ego.

A man of wisdom acts but not reacts. He is able to maintain his mental equipoise as he finds nothing in the things around him having realised the fullness of mind the worldly objects do not enure him any more. He perceives the objects of the world as they are not influenced by his vasanas. In fact all his vasanas have now

13.Na svargo naiva naraka ji’van mukti na caiva hi Bahuna’tra kimuktena yogandr’tya na kincana Na s’a’ntam stou1 nishkamo na dustamapi nindati Sama dukhasukhastrutah kincitr’ryam pas’yati Ast Geet XVIII 80, 82
14.shiloshu tailam dadhineva sarpira’pah srotra svaran’t’shu ca’gnih Svet Up 1.15
dried up as he has withdrawn himself from all material equipments
One who has realised the self is not touched by virtue or vice.

He is in absolute bliss and is fully elated because he himself
is full One who has realised his self attains whatever he desires.
The person who has realised his self is a Bhuma in the upanisadic
sense. He has everything and in full and therefore not in want.

A fully realised person is below, above, behind and in front.
He is on all sides. He delights in the self. He emerges in the self and
rejoices in it. He is the self ruler

**Universal love**

Bhuma is the atmatatva and is the ultimate goal one could attain.
It is the greatest bliss. When a person has attained this state of being
he is liberated from all the limitations of this world. To him
everything appears nothing else but his own self Where one sees
nothing else, hears nothing else, understands nothing else he is infinite
himself.

> यत्र नान्यतप्तति नान्यथ्यसुधृःति नान्यन्यत्जाताति स
> भुतात्य यत्रन्यतप्तस्वस्यत्सुधृःतयति जाताति तदल्ये यो
> हि भूमा। ॥ Ch Up VII 24.1

The self is above, the self is below the self is behind the self
is in front and self indeed is in all the universe and its objects
One who rejoices in the self, becomes the self ruler as he enjoys
unlimited freedom of all the worlds. The whole universe beginning
with cosmic intelligence is not manifest to him All is indeed Brahma
alone.

> महदादि जगस्वर न किंकितातिभिमि मे ।
> ब्रह्मस्वे केवलस सव्ह कथं वर्णाश्रमस्तिधि: ॥ Ava Gi I 45

He is not bound he is not liberated, not different from Brahma.
Neither does nor enjoys, He is devoid of the distinctions of the
pervaded and the pervader. He does not see death nor illness nor
sorrow. He is in short in everything for such a person is pure atman.

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15. *Yatra na'nyapat's'ati na'nyacc'r'oti na'nyadvijana'ti sa bhuma'ya Yatra'nyat
pas'yat anycz'r'oti yadvi'a'na'ti tadalpam yo vai bhuma Ch Up VII 24.1

16. *Mahada'di jagatsarvam na kincit pratibha'ti me Brahmaiva kavalam sarvam
katham var'as ramastithih Ava Gi I 45
For seer of oneness, what delusion and what sorrow can there he. He has no hatred by virtue of that realisation Isa Upanisad says:

yatstu sarvampani buddhaniratmanyevasanupasyati
sarvasya bhavante gu chaatmanan tatata n eva vigunyatusete
yatman-sarvampani buddhaniratma-moolabhajante:
tatra kah mohakah sah uchchah eva-kampanupasyante: ||17

Summary of Chapter

Life in the world is not an end in itself but it is a means to live in God. Man must elevate himself from the gross worldly existence by realising the atman. Liberation is mental identity of the self and Brahman purified of all adjuncts which is free from duality and which concerns itself with pure intelligence. The man can attain realisation of the self in any one of the three stages. Even while lying in the womb of the mother the self can attain liberation because the soul remembers while lying in the mother’s body the earlier births and has knowledge of the past good and bad deeds.

The supreme consciousness which alone existed became manifest in different forms. It shows the expanding aspect of the Brahman. Objects are produced by projection of thoughts A person who has no desires is free as he does not see anything separate from his self. It is only an object other than the self would become an object of desire But such an object does not exist when one realises that it is the self that exists in all forms. There is an integration of all the beings into one.

Realisation of brahman requires observance of Brahmacharya. But the upanisads do not require a man to live in recluse or cloister himself from this world. There are several means for attaining liberation prescribed in the scriptures for instance, austerity, control of senses, calmness or tranquility of the mind, offering selfless gifts, dharma or religious righteousness by adhering to duties continuity of progeny by rearing off-springs etc. but meditation is the best of all.

When one transcends and experiences the self within himself he attains infinite bliss. He is Bhurra and he sees nothing else other than his own self. All indeed is Brahman alone. For him there are no distinctions of the pervaded and the pervader. He has no hatred. He has universal love for all.

17. Yastu sarva‘n bhuta’ena’manyevasanupasyatan tvan pashucheshu ca’tmanam tatonah vajagupateh yasmin sarvani bhutanii aitani va bhuvi janathaha tatra ko mohaha kaha sokaha ye kathva manu pash yathaha
एतर्योपनिषद
शान्ति पाठ:

ॐ वाव्ये मनसि प्रतिष्ठिता
मनो मे वाचि प्रतिष्ठितमविरवीरम् एधि ।
वेदस्य म आणीस्थः श्रुति मे या प्रहासी: ।
अनेनाधीतेनाहो रात्रान सन्दाहायूतं वदिष्ठामि । तन्मामवतु ।
तद्वारकवतु । अब्जु मामवतु कत्तारम् ।

ॐ शान्ति: शान्ति: शान्ति:

प्रथम अध्यायः

प्रथम खण्डः

ॐ आत्मा वा इतस्मे एवाय आसीत् नान्यत् किंचन बिन्तस्।
स इक्ष्यत लोकानु सृजा इति । ॥ १ ॥

स इमाल्लोकानुजत । अभ्य विशेषमरसोपांतोभं: परेण दिवं दी: ।
प्रतिष्ठान्तरिक्षं मरवय: पृथिवि मरो या अधुस्तता आप: ॥ २ ॥

स इक्ष्यते नु लोका लोकपालातु सृजा इति ।
सोऽत्र एव पुरुषं समुज्व त्यापूर्तत् । ३ ॥

तमभवत्स्थाभिभियतस्य मुखं निरिभियत यथार्थः ।
मुखायाययाचोऽहन नासिके निरिभियो नासिकाभ्यं प्राणं ।
प्राणायाययाचोऽन्विति निरिभियो नासिकाभ्यं चहु चक्षुष्यादित्यः ।
कर्णो निरिभियां कर्णाभ्यं श्रोत्रं श्रोताशिधः । त्वक्षनिरिभियत ।
त्वो लोपानि लोमस्य अष्टशीलस्य वृद्धं निरिभियत ।
हृदयान्यन्नो मनस्कक्षुन्नमा नामविनिरिभियत ।

नामस्य अपानोपानामृतुः
शिब्ध्य निरिभियत शिब्धाईते रेतस्य आप: ॥ ४ ॥

प्रथम अध्यायः

द्वितीय खण्डः
ता एता देवत: सृष्टा असिन्महत्यर्णवे प्राप्तत् । तमशनाया पिपासायमानपवार्जत् ।
ता एनमुब्रन्यायतनः न: प्रजानीहि यसिनर प्रतिष्ठिता अत्रमदामेति । ॥
ताभः गीमायन्यता अबुवन्न वै नौयमलमिति ।
ताभः अश्वमायन्यता अबुवन्न वै नौयमलमिति ॥ ९ ॥
ताभः पुरुषायन्यता अबुवन्न सुकुम्ने बतेति
पुरुषोऽवाय सुकुमितः । ता अब्रवीद्यायतनः प्रवेशते ॥ ३ ॥
अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुखे प्रविशाहायुः: प्राणोभूत्वा नासिके प्राविशादातिव अन्निनामयूः सुकुमितः । ता अब्रवीद्यायतनः प्रवेशते ॥ ३ ॥
तमशनायापिपसे अब्रुतामाव्याइभि प्रजानीहः
ते अब्रवीदेतास्येव वै देवतस्वाभाज्ञयेतास्युः भागिन्यः करोमेति ॥
तस्मादस्येन कोरे च देवतायेव हविगृहहते भागिन्यवेवाेणमायन्या
पिपसे भवतः ॥ ५ ॥
प्रथम अध्याय
\(\text{तृतीय खण्ड:}\)
स इङ्कते नु लोकाच्छ लोकपालकामभ्यः सूजा इति ॥ ९ ॥
सोऽश्च भयोऽभ्याश्च भिन्तपामभ्यः मूर्तिस्तयत ॥
या वै सा मूर्तिस्तयाताः सूजा इति ॥ २ ॥
तदनस्यृष्टं पराज्ञिद्यि जितचिद्गृहस्तत तत्रात्मकोऽहाच्छ ग्रह्नीतुः ॥
स यद्वन्द्वया वहात्मस्भिमिल्या व्याहत्य हैवायत्ममस्भिमिल्या ॥ ३ ॥

tथर्माण्यात्मकोऽहाच्छ ग्रह्नीतुः स यद्वन्द्वप्राणः ग्रह्नीतुः ॥
स यद्वन्द्वप्राणः ग्रह्नीतुः ॥ ४ ॥

tच्छुग्धिया तत्रात्मकोऽहाच्छ ग्रह्नीतुः स यद्वन्द्वच् वहात्मया हैवायत्ममस्भित ॥ ५ ॥
तच्छो त्रेणाजिज्ञृक्षत् तत्राश्रो च्छोऽत्र ग्रहीतुं
स यस्य च्छोऽत्राण्य हैवम्बूत्या हैवायमत्रप्रयत् । ६ ।
तत्चारणाजिज्ञृक्षत् तत्रा श्रेष्ठोऽवचा ग्रहीतुं
स यस्य चालावाचार्य हैवम्बूत् स्पृष्टाया हैवायमत्रप्रयत् । ७ ।
त मनसाजिज्ञृक्षक्तु तत्राश्रोमनसा ग्रहीतुं
स यस्य मनसामनसाहैवम्बूत् ध्यात्ता हैवायमत्रप्रयत् । ८ ।
त चित्तवेनाजिज्ञृक्षक्तु त श्राब्धमनोशितवेन ग्रहीतुं
स य हैवशिष्टवेनाग्रहैवम्बूतसृजय हैवायमत्रप्रयत् । ९ ।

tandapanenaajjñhṛkṣat tadānyat saṃśaṭṭhāya grahow
yādayūrabhyāravā eṣa yaddāya: ॥ ९० ॥

स इश्वरु क्षत चित्त श्रेष्ठुने स्वाधित स इश्वर क्षत्रेणाप्रयत्ना चित्त।
स इश्वर यदि ब्राह्मविभाष्यत यदि प्राणोनामोमार्गित
यदि चित्त श्रेष्ठुने यदि लघु स्पृष्ट यदि मनसाध्यतः
yadāpānenaābhyaṇaṁ yadि shiṣṭeṇa viśrūṣṭeḥ kṛṣṇeḥ
taṁ etameva śīmāṁ caṇādhāyāḥ bhāsa pratyagat
śeṣaḥ viṛutīṁ naṁ dṛṣṭeṣāca naṁ

tasya nāma avadhiṣṭakṣaḥ: śvapna
asya caṇābhyaḥ: caṇābhyaḥ

स जातो भूतायथोपैक्ष्ठत् किमिहात् वायदिशिदित् ।
स एतेवं पुरुषं ब्रह्म ततमम प्रयत् ।

इदम्यतिमिति ॥ ९३ ॥

tasmādādadvadhram naṁevaḥ hā vā naṁ ।
tanirddhā sattvāṁdaḥ ityācakṣat pariśkr̥ṇa ।
pariṣkṛtyāḥ devaḥ hi devaḥ: pariṣkṛtyāḥ devaḥ hi devaḥ:

द्वितीय अध्यायः

प्रथम खण्डः
ॐ पुरुषः ह वा अयमादितो गर्भों भवति यदेत्तेत्:
तदेत्तसंवेभ्योऽश्चेष्टज्ञ: संभूतमातमायेवाःस्तमान विभूति।
तद्यदा सिंहों सिंहत्यैंयोजयति तदस्य प्रथम जन्म। १॥
तत्स्या आत्मभूतं गच्छति यथा स्वमयं तथा।
तस्मादेन्न न हिन्द्वति।
सापस्यौत्तमात्मानपत्र गते भावयति। २॥
सा भावयित्री भावयित्वं भवति। तत्सी गर्भं विभूतिः।
सौश्रु एव कुमारे।
जन्मनोप्रेसधिभावयति। स यत्कुमारे
जन्मनोप्रेसधिभावयत्यात्मानेहि
त ढावयेश्वरं लोकानं सन्तत्व।
एवं सन्तता हीमें लोकास्तदस्य द्वितीयं जन्म। ३॥
सौश्रुप्रायमात्मा पुपेष्य: कर्मभ्यं प्रतिधियते।
अथाययाधितां अत्मा कृतकृत्यो वयोगत: प्रैति
स इत: प्रयंबेव पुनर्जियते तदस्य तृतीयं जन्म। ४॥
गर्भेः नु सन्तवनेशामेवदेवं जन्मानि विभूता।
शतं मा पुर्व आयसीरकसः
उत्त्वलो जावसा निर्दीयमिति।
गर्भे एवलख्ष्यानो वामदेव एवमुवाच। ५॥
स एवं विज्ञानस्माध्यश्रीस्वदा दृढः उक्तमायुष्मिन्
सत्तं लोके सर्वान्वनामानाप्स्मास्तुतः समभवत् समभवत्। ॥

तृतीय अध्यायः
कोश्यामात्मेति वादमपास्तपुः। कतर: स आत्मा। येन वा
पश्यति ये भवते श्रृणुः येन वा गन्धानाजिज्ञाति येन वा
वार्ता व्यक्तरः येत्वा स्वाया चास्वायु च विज्ञानति। ६॥
यदेत्तद दर्शन वनशैवतः। संज्ञानास्ततो विज्ञान प्रज्ञानं
मेधा दृष्टि धृतिमंतर्मतीर्था जूति: स्मृति: सकंयत: कुःकुः
कामोऽवशेष इति। सर्वान्वित्वानी प्रज्ञानस्य नामधेयानि
भविन्न। ॥
एष बह्सेन इन्ह एष प्रजापतिरेते सर्वे देया
इगानि च पक्षमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतिर्शीत्येतानीमानि च क्षुद्रभिवाणिव । बीजानीताणि
चेताणि चाण्डाणि च जारुजाणि च स्वेदजाणि चौद्रिं
जाणि
चाण्डाणां: पुरुष हसितो यस्तं च पत्रि च यच्चा
स्थावरं सर्वे तत्रां नामेन्तम् प्रजाने प्रतिपत्तिं प्रजानेन्त्रो लोकः
प्रजा प्रतिप्त्रा प्रजाने बहद ॥
स एतेन प्राणीनाः सत्मनास्माल्लोककालक्रमाय
मुखिन्यर्गेत्रे लोकं सर्वं कामानापत्ताप्रृतः
समभवत्त समभवत्

नासदीय सूत्रम् । अध्वेदः (१०.८.९२६)
अं तच्चा योरावृणीमहे । गातुं यज्ञायः। गातुं यज्ञपत्ये ।
देवी स्वस्तिरस्तु न। स्वस्तिरापुर्वेभ्यः। ऊष्ठम् जगातु
भेषजम्।
शं नौ अस्तु द्विपदे। शं चतुष्पदे ॥

अं शाल्नि: शाल्नि: शाल्नि:
नासदासीक्रो सदासीत् तदानेन नासिद्रजो नो व्योमा परोयत् ।
किमाविरव: कुह कस्य शार्म्ममभः किमासीहनं गभीरम् ॥ ९ ॥
न मृत्युरासीदभुमते न ततो न रायां अह आसीत् प्रकेिः ।
आनीदवात् सःथ्यां तदेकं तस्मादान्यन् परः कि नानास ॥ २ ॥
तम आसीत् तस्मा गृहमथः प्रकेितं सति सर्वामादम् ।
तुच्छान्याभिपिति यदासीत् तपस्तमस्माहिनाजयतेिकम् ॥ ३ ॥
कामस्तंत्रे समवत्ताधि मनसो रेत: प्रथमेन यदासीत् । सतो बस्तुमसति
निरविन्दनु हृदि प्रतिप्त्रा कवणो मनीषा ॥ ४ ॥
पुरुषसूत्रम्
प्रथमोऽनुतापः

ॐ सहस्त्रशीर्ष पुरुषः । सहस्त्राशः सहस्त्रवातः । स भूमि
विभ्यतो वृत्ता । अत्यतिदुःशान्तलम् । पुरुष एवेदेसर्वम् । यद्यत
यच्च भवेऽ । उतामूकात्मवेयेशानः । यदेशनातिरीत्यति ।

एतावानस्य महिमा । अतो ज्ञायोऽच पूरुषः । पादोःस्वाविभ्या
भूतानि । त्रिपादस्यामृतंदिवित । त्रिपादृत्यर्ध उदेतपुरुषः । ॥ २, २ ॥

पादोःस्यहास्सभवातुनः । ततो विष्णुव्रान्तम् । साशानाशाने
अभि । तस्माभिरावजयत । विराजो अधि पूरुषः । स जाती
अत्यदेशान्त । पश्चायुघमिवधो पुरः ॥ ९, २ ॥

यत्पुरुषेण हविषा । देवा यज्ञमतन्त । वस्तन्तो अस्यायाद्यामः
ग्रीष्म इमः । सर्वनादिः । सप्तायासानसतिधिः । त्रि: सप्त समिदः
कृता: । देवा यद्याः तन्वाना: । अवधनपुरुष पशुम । तयाः
बहिष्प्राणाम् । पुरुषं जातमग्रतः ॥ ९.३ ॥ तेन देवा अयजन्त ।
साधा ऋषयथे ।

तस्मायायात्सर्वहुतः । संपृतं पृष्ठायामः । परशुसूतिःके वायवाः
आरण्यायायाःश्च । तस्मायायात्सर्वहुतः । ऋच: सामानि जजीरे ।
छन्दस्सिः जजीरे तस्मात् । यजुस्तस्मायात्सर्वहुत ॥ ९, ४ ॥
तत्साद्भ्या आजायन्त । ये के चोभ्यादतः । गायो ह जजिरे तत्साद्। तत्साजाता अजाययः । यतुर्मक्य बद्धुः । कतिधा व्यक्त्यन्। मुखकिमस्य को बाहू । कादृक पदावळ्यते । बाहाःणोत्सः मुखमासीति ।
बाहु राजन्यः कृतः । ९ । ८ तदस्य य हैसः । पद्माऽन्तु यहृध्रो अजायत ।

चन्द्रभा मनसो जातः । चक्षः सूर्यः अजायत ।
मुखाद्नुभ्यास्मिनः । प्राणाःप्रयुजयात । नाभ्या आसीदन्तस्तक्षिमः । शीर्णः हृः समवर्ततः । पद्मां भूमिरिदः । श्रीत्रातः । तथा लोकः अक्त्यन् । ५, ६ ॥

वेदाहमेत पुरुषः महात्मः । आदित्यायण तमस्तु पारे ।
सर्वाणिकणाणि विविधार्थीः । नामानि कृत्याभिवदन् यदास्ते । धाता
पुरस्ताद्यमुदाज्ञार । श्रुः । प्रविष्णुदेविवास्तकः । तथेऽव विद्यान्मूत
इह भवति । नान्यः पन्था अयनाय विद्धते । यथेऽन यथाविज्ञनः
देवः । तत्ति धर्माण्याध्यमायाण्यः । ते ह नाको महिमानः सचते ।
यत्र पूर्वः साधः सन्ति देवः ॥ ७ ॥

द्वितीयोऽऽनुवाकः

अन्धः संभूतः पृथिवीः रसाचः । विशवकर्मणः समवसताधि।
तस्य विदध्वृपपतिः । तत्वस्त्व विशवाजनमवृः । वेदाहमेत पुरुषः महात्मः ।
आदित्यायण समस्यः परस्तातः । तथेऽव विद्यान्मूत इह भवति नान्यः
पन्था विद्यायत्यायः । प्रजापतिस्वर्थति गर्भं अत्तः । आजायनाण्यः बुध्या
विजायते ॥ २, ९ ॥

तस्य धीः परिजानन्ति यानि । सर्वीदान पदमिर्यन्ति वेधसः ।
यो देवेऽथ आतपति । यो देवेऽनपुरोहित । पूर्वः यो देवेऽथो जातः ।
नमो स्वाय बहाये । सर्वः ब्रह्म जनयतः । देवा अश्रे तदतुतुनः
यस्वैव ब्राह्मणो विद्धातः । तस्य देवा असन् वसोः ।

हीः ते लक्ष्मीः पत्योः । अहो रात्रे पावेः ।
नक्षत्राणिस्मृः । अभिनी व्यातः । इष्टं मनिषाणा । अनुमें
मनिषाण । सर्व मनिषाण || २, २ ||