Chapter I

Veda and Vedanta : Samhita upanisad and Gita.

( Let noble thoughts come to us from every side)

Introduction:

The word 'veda' means knowledge as it is derived from the root /vid (to know). Vedas are four in numbers. The Vedas are regarded as the repositories of Aryan wisdom, and are also called shruti which means the wisdom transmitted from the teacher to the taught or from sire to son by means of oral instructions. The traditional "classification of ideas into four Vedas was done by Maharishi Vedavyas as originally the vedic wisdom was embodied in stray hymns (Mantras)". These Mantras were in "poetry, prose and song, were called Rg, Yajur and Sam; Veda respectively and the Atharvaveda was a miscellaneous composition." VedaVyasa was the compiler and due to compilation, the mantra section of the Vedas are called Samhitas.

"RgVeda primarily deals with Jnaana (Knowledge), Yajur Veda with Karma (action); and Samveda with Upasana (worship) and Atharvaveda deals with miscellaneous subjects."
"The discovery of Sanskrit in the 18th century by Coeurdeau, a French missionary and Sir William Jones, a British Judge, was a new wonder in the scholastic world of Europe. It was like the discovery of a new and very important planet by the astronomers.\textsuperscript{1}"

"Very cautiously, Fredrich Max Muller puts the date of composition between 1,500 B.C. and 1,200 B.C. and though the limits, upper and lower have been pushed up and pushed down by certain writers. There is a sort of general agreement about it.\textsuperscript{2}"

Fredich Max Muller further writes about the Vedas "Although there is hardly any department of learning which has not received new light and new life from the ancient literature of India, yet nowhere is the light that comes to us from so important, so novel and so rich as in the study of religion and mythology.\textsuperscript{3}"

"Vedic culture believes that the various objects of this world have been created for our enjoyment. It does not teach us to run away from or to close our eyes to them. It only warns us against excessive indulgence in them.\textsuperscript{4}"

Rgvedic suktas are praying for long life. How can be it possible that on the one hand we are praying for long life and on the other hand we are asked to renounce this life.

\begin{itemize}
\item \textsuperscript{1} The Vedas by F. Max Muller
  Intorduction Page VII
\item \textsuperscript{2} Ibid Introduction P.XI
\item \textsuperscript{3} Ibid p. 82.
\item \textsuperscript{4} Heritage of vedic culture P. 6
\end{itemize}
Here is a mantra "O God! stand before us for a hundred years, during which old age brings our bodies to decay and our sons become fathers in turn. Please do not break in the middle of the fleeting course of our life"¹.

Outlook of Vedic Culture:

"According to vedic culture, the body exists but it is the beginning and the end of human existence; the satisfaction of our bodily needs is, and no doubt should be our goal; but not our final goal in life. Vedic culture does not teach us to ignore the body or to shut our eyes to the material aspect of life. The body is real, it is in fact so real that it has even hidden within itself its spiritual principle. How, then, can we neglect the body? How is it possible that the saints and sages who prayed for the span of a hundred years of life could afford to neglect or hate or abhor the body²?"

Grhasthasrama- The order of a House holder

We have seen that the vedic seers have developed the institution of marriage and family which was the basic unit of Vedic Social life. Here, the house-holders enjoyed the worldly life and pleasures of the world to the full. They earned wealth, enjoyed sex and procreated good issues³.

¹. शत मिन्नु परासदो अन्नदेवा यत्त्र नशकां जरसं तनुनाम्
पुजासो यन्त्र जितरो भवन्ति मा नो मध्याराहिततापुरुतः।।
ऋग्वेदः १.८९.९.

². Heritage of Vedic culture. P.17

³. गर्भं स्या बालक गर्भं मातु नितुषिता विदिशुलाना अक्षर विदिशुलानो अक्षरे।
ऋग्वेदः ५.१६.३५.
The flow of life comes from we know not where and rushes on to, we know not whether, "The span of life visible to us is only a fragment cut out from the roll of the fabric of life."

How to behave or how to live life had been the prime motives of human mind. According to the Veda, the path of action is as important as the path of knowledge. "In the later religion and literature, we find a tendency to consider action useless or at best as a necessary evil, but in the Vedas action is accepted as an essential part of life."

*Karma yoga* leads man to the building up of the body and sharpening of the mind, and to live to full life with good health and vigour and in the joy of being.

**The Aim of Life:**

*Veda* suggests and prays for happy life. Our days should not be just days, but fair, bright and happy days. O' God give us the best treasures, the efficient mind and good fortune, increase the wealth and the health of bodies. We may speak with melodious voice, in this way, our days would be fair and gay.

The *Veda* sets a hundred years as the norm of human life.

At another place *Rgveda* wishes for full term of life attaining the old age with fully exerting a longer term of existence

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1. Heritage of Vedic culture. P.66
2. The call of the Veda by Abinash Chander Bose,
3. इन्द्र श्रेष्ठानि द्रविणानि क्रेडि, चिलि दक्षत्व सुभागत्वम् अस्में 
   पोष रयीणाम् अरिष्टिः तनूत्न, स्वादस्मान वाचः सुविन्त्वत्वम् अह्नाम्।
   ऋग्वेद २.२१.६.
May *Twasta* be gracious and lengthen out the days of your existence.\(^1\)

In *Atharvaveda* it is also prayed for to see a hundred years. May we live hundred years, know hundred years, prosper hundred years, even more than hundred years.\(^2\)

**The Relevance of the body**

In *Atharvaveda*, it is prayed for good health and strength of four limbs of the body along with upper part and lower part may become stout and strong and all the body be in good health.\(^3\)

In another mantras of *Atharvaveda* it is said that body should become as strong as stone. The all pervading God shall make the life a hundred years long.\(^4\)

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1. आ रोहतापुरुषरसं वृणान्यां अनुपूर्वय यत्मानाय यतिस्व।

   इह ल्वष्टा सुझिनया संजोष्ठी दीर्घमायूः करति जीवस्वे व।। भ्रुग्वेद १०.१८.६.

2. (क) : पश्येम शरदः शतम्। जीवेम शरदः शतम्। बुध्येम शरदः शतम्।

   रोहिम शरदः शतम्। पूण्येम शरदः शतम्। भवेम शरदः शतम्।

   पूण्येम शरदः शतम्। अवविवः ९.६७.१।

   (ल) तच्चदयुन्तहितत पुरस्तात्वकमुच्चरस्तु। पश्येम शरदः शतम्। जीवेम शरदः

   शतः श्रुणुयाम शरदः शतः प्र ब्राह्म शरदः शतमदीनां। स्वाम शरदः शतः

   भूष्च शरदः शतानात्।

   यजुर्वेद, ३६.२४।

3. शं मे परस्मी गाजय शमस्तवर्मा मे।

   शं मे चतुर्थन्यां अद्व्यय्या: शमस्तु तन्वे समम। अवविवः १.१२.४।

4. पद्यस्थानमां निष्ठामां भवतु हे तनु।

   कृण्वतु निग्ने देवा आपुष्टे शरदः शतम्।। इबिद २.१३.४।
In *Rgveda* similar prayer is found ‘O! Indra, give strength to our bodies, strengthen our off springs that they may live well.¹

The Origin of Cosmic

Hiranyagarbha, the golden embryo, was present only, before the universe existed. It began the creator in the beginning and upheld this earth and heaven.²

"The God, the supreme ruler of the whole universe, is glorified here under one more name i.e. *Hiranyagarbha* in addition to other names like *Brahmanaspati* (10.72.2) *Vishvakarman* (10.81.5, 10.82.2) *Ambhrnivak* (10.25) or even *Ekam sat* (1.164.46) and *Vrsabhadhenu* (3.38.7).

There are three leading themes expressed in the first stanza (1) The origin of reality (in the beginning arose the Goldengerm.) (2) The lordship of God and (3) The human adventure of returning to the primeval state.

(a) Golden germ is to be born and has to express itself God, is born (even to himself). This is the mystery of this hymn.

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¹. far) srft cFN “T: I

². "The God, the supreme ruler of the whole universe, is glorified here under one more name i.e. *Hiranyagarbha* in addition to other names like *Brahmanaspati* (10.72.2) *Vishvakarman* (10.81.5, 10.82.2) *Ambhrnivak* (10.25) or even *Ekam sat* (1.164.46) and *Vrsabhadhenu* (3.38.7).

3. (क) बलं वेधि तनुः नो वल्मिकर्मणे खुल्लुः न:।
   बलं तोकायत तनायत जीवसे तवं हि बलवा असि।। त्रृणगुर्वेद. ३.५९.१८.
   क) बुमलम दक्षं धेष्यसं सेवा जनासं पूर्वकराति।।
   कविियो वय: कुणिणि चारविधनस्य सातास्यं अविधिं।। इबिद. ६.२४.९.

2. हिरणयगर्भ समन्तलयं भूतस्य जात: पतिरका आमीत।।
   स दादारथ पृथिवी चामुलमा कस्मै देवाय हविणा विद्वेल।। इबिद. ४०.१२५.१.
(b) Once born, the Goldengerm becomes the lord of the Universe, the lord of Being itself, lord of Being and of beings.

(c) Who and what shall be the object of our worship. To whom shall we direct it. This question encompasses the whole human destiny. His name is simply Ka (Who) or to be even more exact Kasmai (to whom).

There are six-seven sukta's about the creation of universe in the Rgveda, Nasadiya Sukta, Hiranyagarbha and Purusa Suktas are very famous among them.

Nasadiya Sukta

This is one of the most important creation hymn in Rgveda. It describes the creation of the world in three stages. In the beginning, there was neither existent nor non-existential, no mid region, no sky beyond it. What did it cover, where and under whose shelter was all then was there deep unfathomable water¹?

There was neither death nor immortality at that time. No sign of day and night but one thing, breathless, breathed by its own nature².

1. नासदायिनीं नृदीर्यतवानि नासीत्रो नो व्योमा परोथत ।
   किमावरीव: कृह कस्य शार्मन्नम्भ: किमसांद्रहनं गमीरस्त ।।
   द्राग्वेद ।।।.

2. न मृत्युरभीदभूत न ताहि न रात्रि अहन आसीत प्रकेत: ।
   आनीदवात स्वधया तदेक तस्मझायनम्पर: किं च चनास।।
   Ibid ॥१६॥.

Ibid ॥१६॥. 7
In the beginning, it could not be called either *sat* or *asat* for obvious reasons. This *Ekam* is called *abhu* (10.129.3) that when one was about to be existing it was surrounded by what the author calls *tama* or *salila* resembling the amniotic fluid surrounding the foetus in the ordinary creation. This is the first stage\(^1\).

Sages having meditated in their hearts have discovered by their wisdom the connection of the existent with non-existent their rays were stretched out whether across, below or above some were shedders of seed and others were mighty, "This according to Sayana refers to the suddenness of creation which was developed in the twinkling of an eye, like the flash of the sun's ray. It was so quick he continues\(^2\).

It consists in the *Ekam* becoming two fold so that it assumed the procreating form above and the sustaining form below with a connecting cord bond uniting them together for creation here, the creation followed its natural course.

Last two stanzas put several agonised queries and rise to a deep-rooted uncertainty for which no reply is granted, because reality still on the move; any definite answer would render impossible preclude its constant newness. From that depth the fundamental question is raised,

1. एक सद बिप्र बहुधा..........................

2. एकं वा गदे वि बमूष सर्वम्।

\(^1\) वफ कुत् १६४.४६.

\(^2\) Ibid ८५८.२.
"What is the origin of this universe. Who or what is its purpose, its end, its direction. In the last stanzas it is said "only, he who is beyond and above everything may know-or he may not, for how may there be any assurance concerning it? It is not only that we know that we do not know which would then be mere pretending, but that we really do not know even if it is all knowable by any possible knowledge. The hymn concludes with this query, this constitutive uncertainty which is of infinite magnitude, because we are all involved in it. To answer the query would amount to killing the very unfolding of reality. It is the openness of this interrogation which allows the universe to emerge and to exist."  

Purusasukta is the second important and frequently quoted hymns of the Rgveda. "It reveals to us the character of the creation-sacrifice : its all-embracing function in which the entire universe is involved. It is neither a merely divine affair, nor a purely human endeavour, nor a blind cosmic process. It is human, divine, and cosmic all in one. That is, it is cosmotheandric God, man and the universe are correlates."  

1. Teg J 31 Hid I
2. The Vedic Experience P.58.
3. Ibid P.72
Divine Consionsness : Cosmic Reality

The concept of "Purusa, who has a thousand heads, a thousand eyes, a thousand feet, investing the earth in all directions, exceeds (it by a space) measuring ten fingers." These all are symbolic meanings as one with all creatures Purusas or Viraj, a thousand being for an infinite numbers. All however, that seems intended is that the supreme soul, having animated the universe is moreover present in man either in a minute form or of definite dimensions, doctrines, as taught in the Veda the Purusa is not only the Cosmic man, it is also the personal aspect of the whole of reality.

Purusa

In Purusa Sukta in verses 8 to 14 the Purusa sacrifices himself by dismembering himself and scattering the necessary number of portions for the completion of the work of creation. He performs an act of self immolation, so that the universe may come into existence. From this sacrifice offered completely, that is from the limb of the cosmic Man come all things both animate and inanimate, animals of every type.

1. Vrti
2. Rg Samhita by H.H. Wilson Part VII P.249
3. The Vedic experience P.74
"Verse 15 sums up the idea of the sacrifice and the last stanza repeats the underlying thought of the whole hymn that the cosmic Man is a total sacrifice. By sacrifice creation reverts turn back to the former place. The sacrifice of the cosmic Man signifies divine transcendence investing humanity. This universal sacrifice possesses a two fold dynamism, for it includes a sacramental downward movement of the all towards the earth, and sacrificial upward movement of the world toward the all; These two aspects are inseparable one from the other precisely because of the unity of the integral sacrifice."¹

"This hymn........ describes the formation of the world from the body of the primordial man who is so vast that he covers and even overlaps the earth, not only in space but also in time, for he covers the three ages of the past, the present and the future²". Only one quarter of the cosmic person is visible and emerges into the sphere of the manifested.³

The social grouping into four types is as follows the man of knowledge and religion (Brahman)⁴ the man of politics and warfare

1. The Vedic experience  P.75.
2. (क) पुरुषः एवंदं सर्वं यथभूतं यथ्च भावं ।
   अष्टग्रङ्गः १०.९०.२
   (ख) The Vedic Experience  P.74
3. (क) पादेश्य विष्णवा भूतानि निपादस्थायूं तिििः ।
   इबिद 10.90.3
   (ख) The Vedic Experience  P.74
   इबिद । १०.९०.११.
4. ब्रह्मणोज्य मुस्कारसूदे बापुः राजनयः कृतः ।
   ऊरू तदस्य यद्यक्षः पद्धताः यून्तः अजायत ।१
(Kshatriya), the man of trade and industry (Vaishya) and the working (Shudras), but it says that all of them are limbs of the cosmic being they are respectively the mouth, arms, thighs and feet of purusha. This means in philosophical language, though separated by quality and occupation all of them are the same in spirits.

Vedic culture pays its tribute to all these ideologies which aim at solving the problem of hunger and thirst, and its preference must naturally go to the one which deals with its problem the most efficiently. It only emphasizes that after having fulfilled their mission of removing hunger and thirst these ideologies must recede into the background and they should not keep us in their shackles after they have outlived their utility.

_Jivem sharadah shatam_ without hunger and thirst

**Conclusion**

Vedic culture does not ignore mundana life. It regards the body as a means for achievement of human goal by employing the long life, "Jiven Sharadah Shatam." Vedic culture is fully commented with the theory of karma. Man makes his destiny himself through the performance of karma. Performance is not possible without sound body.
Atharva Veda -
Introduction

Among the well known four Vedas, Atharvaveda is the fourth, but some philosophers and scholars do not consider it among the Vedas. As Aiterya Brahman says, 'यथा वेदा अजायन्त्र' Taiterya Brahmanas वेदेः वेर्यु प्लुत्यस्त्रित्रेति सूर्यः, यथा श्वषयस्त्रयीविदो विदुः अथः सामानि यज्ञिः. But Mundak Upanishada establishes it as fourth Veda, तत्र च द्वितीये यजुर्वेदः. अन्वेदेशय्यव वेदः, शिस्तानक्ष्योऽयं and in Brhadaranyak Upanishada, ‘अस्य माहतो भूलस्य निःसितमेतव् यद् युर्वेदो यजुर्वेदः. सामवेदो अथवाहिन्दिगंरस्.’

Reason for consideration of only three Vedas is that in performance of yajna, only three Veda have to be recited and the fourth Atharvaveda has nothing to do with the yajna performance, only it remains as evidence in silence."

"The Atharvaveda is a collection of 730 hymns containing some 6000 stanzas divided into 20 books. About one sixth of the mass including two entire books (15 and 16) are written in prose, in similar style and language to the Brahmanas the rest is poetry in usual vedic meters."

Scholars took special interest in its nature and its subject matter. According to the western philosophers it is modern but most of the constituents are more ancient than those of Rgveda. The weird religion

1. अथर्वविद संहिता भाग-१ पं. जयदेव शार्मा ।
2. Mundak Upanishada. 1.1.5
3. Brhadaryaka Upanishada. 2.4.10
5. The Atharvaveda And the Gopath- Brahmanas M.bloomfield Page 1
that the *Atharvaveda* presence is no doubt older than that of Rg Veda, Though the *Atharvaveda’s* collection is later on. Rath and Whiting tried to make it easy and understandable to public. It was first published in Berlin in 1856.1

**Human Body**

Human body is called *Brahampuri* in *Vedas* that *puri* (human body) is covered up all around with nectar and its very foundation is nectar. Human body surrounded with nectar is only known to *Brahamjnani*.

**Prayer for long life**

*Atharvaveda* prays for welfare and long life of an infant that his body should become strong like a stone. All the gods may bless him

1. Ibid Introduction- P-III
2. ऊष्मो नु सृष्टि, ३ सिम्यई नु सृष्टि,३ सर्वं: दिशं: पुरुषं आ बभूतं,३.
   पुरं यो ब्रह्मणो वेद यथा: पुरुष उच्चेत्।।
   अथविदं १०.२.२८।
   यो वे ता ब्रह्मणो वे वेदाह मूलेनावृत्तां पुरम्।।
   ततमी ब्रह्म च ब्रह्माण विक्षु: प्राणं प्रज्ञा ददु:।।
   Ibid. १०.२.२९।
3. पश्चादं पश्चादं निःपांस्मथ भवतुसूरं तनू॥
   कृष्णवन्तु विष्णु देवं आयुष्टे शरद: यतमू॥
   Ibid. २.१३.४।
with long life for hundred of years. It is prayed that God may bestow on him the gifts of energy, power and strength.¹

**About different parts**

There is description of various bones: thighs knees, joints of knees, heels, front feet, hips, hands, fingers, back bones, shoulders, chin and others². In these *mantras*, it is prayed to get rid of the diseases like *yaksama*. Nervous system was also known at that time as *gavine* (गविन्न) and at another places sinews, tendon, veins are indicated³.

At one place, a hundred arteries and thousand⁴ veins of red colour are described⁵. *Pranas* are explained of seven types⁶. A man

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1. ओजोस्योजो मे दा: स्वाहा। अथविद् १.१७.१।
2. अक्षीभ्यं ते नासिकाभ्यं करण्भ्यं धुहुकाद्दि ।
3. श्चर्णीश्च भित्तकानुजिहुवाया विक्रहामि तेः। १ ।
4. वध्वाभस्त उष्णाहाय: कीकसाभ्यो अनूत्तपातू।
5. वध्वम् दोषप्रमसाभ्यं बाहुभ्यं वि वृहामि तेः। २ ।
6. अथविद् २.१२.१,२।
7. असिर्मापस्ते मक्षज्ञ: र्मावभ्यो ध्रमनिभ्य:।
8. अथविद् २.१३.६।
9. शास्त्र ध्रमनीदानं सहसस्य हिरणामा।
10. अथविद् १.१७.३।
11. अमूर्य चन्ति येनिलो हिरा लोपितवास:।
12. सप्त प्राणान्त।
13. अथविद् २.१२.७।
breathes out (Apanati) breathes (Pranati) within the womb. O breath thou quickenest, then, he is born.  

Breath is called *matarisvan* wind in breath, what has been and what will be, in breath is all established.

*Indriyas* are taken into account as different numbers. Some times they are told seven, some time nine gates and even at one place they are expressed as ten in numbers.

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1. अपानति प्राणति पुष्यो गमें अन्तरा।
   यदा तव प्राण जिन्यस्य स जायते पुनः।।
   अयजवेद १२.४.६४।

2. प्राणमाहुमतिरिस्वार्थ ह ब्रह्म उच्यते।
   प्राणे ह भूतं भव्यं च प्राणे सर्वं प्रतिष्ठितम्।।
   इबिद १२.४.६५।

3. कः सत्त्व खलनि व तत्त्वं श्रीपणि क्रुधातिमि।
   नासीकः चकल्पु मुलाम्।।
   शेषं पुष्क्रा विजयस्य महामानिः चाचुणादो।
   द्विपदो यन्ति यामम्।।
   इबिद १०.२.६।

4. पुण्डरिकं नवदार।
   इबिद १०.२.४।

5. दश साक्षमजायत्त देव देवेः पुरा।।
   इबिद १२.४.३।
Atharvaveda strangely and rhetorically gives the pictures of successful conception of seed from the clouds into the womb of earth\(^1\). So, the husband asks his wife as earth sets the seed into its womb thrown\(^2\) from the sky, so you\(^3\) receive the embryo. Let Mitra and Varuna prepare your embryo with good care\(^4\).

Atharvaveda wishes as the great earth receives the embryo of existence, so the embryo must be maintained in order to take birth after pregnancy. As the great earth maintains those forest, trees and various living beings so the pregnancy must be maintained by the wife properly\(^6\).

1. पर्वताद विद्योगनेरस्यादादश्च समासमस्या हृदय।
   गर्भस्य रत्नाधि सरीरमिठ्या दयत।।
   अध्यवित्वे ५.२५.१।
2. यथेष्ठपुष्पिकी मही भूतानां गर्भमाध्ये।
   Ibid. ५.२५.२।
3. एवं मधयमि ते गर्भं तत्स्मै त्वाभवसे हुवे।
   Ibid. ५.२५.२।
4. गर्भं ते मित्रावली गर्भं देवी कृतस्वति।
   गर्भं ते इन्द्रश्रविनित्व गर्भं धाता द्वारुं ते।।
   Ibid. ५.२५.४।
5. यथेष्ठपुष्पिकी मही भूतानां गर्भमाध्ये।
   एवं ते मित्रावली गर्भं अनु यूतत सवितवे।।
   Ibid. ६.१७.१।
6. यथेष्ठपुष्पिकी मही दादारिमानं वनस्पतीनं।।
   Ibid. ६.१७.२।
Successful child birth

A special care should be taken for the mental and physical fitness of the foetus in the days of maturity of pregnancy. If the mother is happy, the child will also be happy. All the material for successful delivery should be maintained before the due time. In this Veda, enough information about the state of pregnancy, pregnant and the precautionary measures have been expressed as the membrane in which foetus develops partly comes out with the child afterward. At the time of delivery the membrane automatically departs from navel. Efforts should be made that the membrane of foetus should come out automatically so that the child and the mother of the child should escape from any infection. Child and the mother must be kept clean.

Precaution, instruction and direction is imparted for the successful child birth as mild massage be applied to the parts of the pregnant lady according to need. It is also informed that at the time of delivery, the

1. सूपायुपाणीति वि योनिः हाप्यायमि।
   षयया सूपाणं त्वमव तव बिजले सूर्य।।
   अयत्वेदं १.११.३।

2. नेव मांसे न पीवसि नेव मघजस्वातांगः।
   अवेतु पृशिण प्रेचल शुने जरायंतवेशङ्ग जरायु पद्यताम्।।
   Ibid. १.११.४।

3. वि ते विन्यासे मेहनं वि योनि वि गवीनिके।
   वि मातरं च पुत्रं च वि कुमारं जरायुणाणं जरायु पद्यताम्।।
   Ibid. १.११.५।
pregnant should undress herself and loosen her parts so that the child should come out hurriedly as the wind shakes the trees and ocean, so the child should do.¹

**Virile power**

There are some *mantras* which pray for virile power. Griffiths has left the *mantra* 6.72.2 thinking it to be obscene and lewd. But, Pt. Jaidev Sharma² found nothing bad in it and translated it. Pt. Trivedi has interpreted the horse and elephant as a sign of national strength but Whitney translated it "as much of a limb as is that of the paravant, that of the elephant and that of the ass as great as of the vigorous (Vajun) horse so great let your member grow"³

**The value and significance of Life**

If all our striving were without final consequence, life would be meaningless and would hardly matter how we live as if all will end in the dust of death. Atharvedic seers, for the first time discovered the

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1. यथा वातो यथा वनं यथा समुद्र एव।
   एव तवं दशमास्त्र सहावें हि जरायुश्च।।
   अष्टग्येवः ५०३।८।

2. अन्तःविद सहिता भाषाभाष्य द्वितीय खण्ड भाष्यकार पं. जयदेव शर्मा पृ. ११३।

3. यथा पसस्तायादरं वालेन स्थूलमू कृतमू।
   यावत् परस्कम् पसस्तावत् तेषां धार्यतं पस।।
   यावदशीर्षेन पारस्कम् हस्तिन गार्दम्यं च यत्।
   यावदशीर्षेन वालिनस्तालबं ते वर्धां पस।।
   अन्तःविद ६.७२२,३।

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science of life and implemented it in their life. They were of the view that *prana* alone is the master of all that breathes and breathes not.¹

**Welfare and long life**

In book 3 *sukta* 31 all the *mantras* are prayed for welfare and long life for energetic and industrious men for maintaining celibacy to remain stout and strong. So all the men keeping away from sins and diseases and practising good qualities may become successful in their life.² Throughout this *sukta* it is prayed for life (ayus) life's breath (*Prana* etc.) strength and glory (*varcas, bala, yasas*) and protection for cattle and other property.³

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1. यो भूतं सर्वस्येवारोऽऽ।
   यसमस्वः प्रतिशिष्टात्।
   अयतविद ११.४१

2. वि देवा: जरसावृतन् वि त्वमाने अरात्या।
   व्य हं सर्वोऽन्व पापमना वि यथमेण समायुषा।
   Ibid. ३.३१.१.

3. वि ग्राम्या: पशव आरण्यथापिस्तुव्यासासारन्।
   Ibid. ३.३१.३.
Conclusion

The Atharvadic seers believe that a man must enjoy life to its fullest length. For this, they prescribed the erotic and medicinal charms. The erotic charms aim at satisfying the sexual happiness of men and women, and the medicinal charms aim at curing a person of the various diseases. So, the *Atharvaveda* teaches us to enjoy full course of life keeping all senses and body in perfect order.
Cocept of Body in upanishad

Metaphysical view:

The seers and the philosophers of Upanishadas have meditated over the body from two perspectives metaphysical and physical. The principal Upanishadas have discussed the body from the metaphysical point of view while the latter Upanishadas from the physical. The physical body is the crudest manifestation of prakrti and it is the most essential principle for its growth in its present stage of development.

The body is just a temple, a dwelling place for the spirit and it is only the means to achieve our goal. The realisation of truth is the final goal of the Upanishadic quest. The truth is Brahman.¹

Brahman which is the self produced space, from space emerged air, from air was born fire, fire created water, from water sprang up earth from earth were born the herbs, from the herbs was produced food and from food was born purusa.²

Four stages of consciousness

This embodied self is also critically analysed and examined in order to find out the ultimate ground of the self. The supreme self is

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1. सत्यं ज्ञानमन्नतं ब्रह्म,
   तैतिरियोपनिषतः १.१.१।

2. तस्मात्प्रत्येकदेशयोगत्वभाष्यम्। भाष्यम्। अन्वेरापः। अद्ध्यव: पृष्ठिवी।
   पृविव्या ओषधोत्तु। ओषधीभोणन्नम्। अन्नापुप्पु।।
   Ibid. २.१.१।

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concealed under the several deepest layers of consciousness. Indian seers have discussed the four stages of consciousness, i.e. jagart, swapn, sushupti turiya and five sheaths; as the sword is covered by the sheath, so body is wrapped through the kosas as said in vedantasara.¹

One must have to penetrate through these deepest layers to have direct contact with the self. Self is the Brahman, one and only one without a second² and Brahman is the truth. And the truth does not admit any change whereas its nature is ascertained to be its own, a thing is said to be unreal when it changes its nature. "Hence a mutable thing is unreal³". Brahman cannot be comprehended through the common relationship of words and things denoted by them. Nor can it be denoted through the relationship of substance and quality.⁴

The individual soul though intrinsically none other than Brahman, becomes attached to the sheaths made of food⁵ which are external, limited and composed of the subtle elements. He begins to think, "I am

1. कोशवाचवाचकत्वानि, 
   वेदांतसार, खण्ड, ११।
2. आसीदिकेमेवाहिताम्।
   छन्दोयोगोपनिषत् ६, २, १।
3. Taittriya Upanishads Commentary by Swami Gambhiranand, P.73
4. Ebid. P.79
5. एष पुरुषोऽनन्तरसमयः
   तत्ततिरीयोपनिषत् २, १, १।
none other than these non-selves composed of food" etc. In this way even though Brahman is one's self yet it remain unattained because of ignorance. That ignorance can only be shunned off through enlightened instructions of the scriptures.

**Five covers of consciousness:**

Scriptures tell us the five covers of the self where one has to penetrate through these are as following.

1. The food sheath (*annamayakosha*)
2. The vital sheath (*pranmaya kosha*)
3. The mental sheath (*manomaya kosha*)
4. The intellectual sheath (*vijnanmaya kosha*)
5. The bliss sheath (*anandmaya kosha*)

"These sheaths are like so many bodies which are taken up by the self in order to function at different levels or spheres of consciousness. As the material sphere needs a material form, so the other higher spheres demand similar forms of subtler stuff which make it possible for the self to function freely and normally at those levels. Every level has its appropriate body i.e. the instrument for making contacts with that particular sphere."

It is not easy to attain realization of one's own self, as it is said that it lies in a deep cave. One has to adopt the mean of the penance, patience and meditation to penetrate the hard layers of sheaths to have direct contact with the reality underneath.

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1. Studies in Upanishads
   by Govindagopal Mukhopadhaya P-234

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Matter and Consciousness

The personality of which we are ordinarily conscious of is purely material. It is the outer-layer of the spirit which begins with ether and ends with the earth. Here *Upanishadas* throw light on it when they say that the spirit has entered into matter and hence matter does not limit itself to its narrow limits but moves towards the vast and the limitless. *Upanishadas* warn us that matter should not be neglected for whatever rests upon the earth owes its very existence to it. The food is grown on the earth and it is the sustainer, resort of living beings, and it is the foremost of all created things and supreme medicine for all which alone relieves the agony of hunger.

Metaphysics of Upanishads

*Upanishadas* further explains how the dead body or the matter is converted into food stuff and becomes a part and parcel of human beings. *Upanishadas* give scientific base for conversion of matter into life and life is sustained by matter, rather rooted in it.

1. एष पुलेशोधनरसमयः तैतिरियोपनिषत, २.१.१.
2. पृथिवी ज्ञिती, Ibid. २.२.२.
3. अनन्त हि भूतानां ज्ञेष्टम, Ibid. २.२.२.
4. तस्मात्स्वाभावमुच्यते, Ibid. २.२.२.
5. सर्वं वै तेजनमाप्नुवक्ति, Ibid. २.२.२.
Now there is a second and inner sheath which is other than the substance of food and it is made of the vital-stuff called prana. The former is filled with the latter which is also like the shape of man. The gods, all men and all the beasts live under the domination of prana and prana is the life of living creatures. Therefore, its name is 'life-stuff' of all. During sleep, spirit leaves the food sheath passing into the subtle body and in itself without any contact with physical body though both bodies are connected.

The third one manomaya kosha the mental sheath, is composed of mind, subconscious mind and organs of knowledge called Jnana indriyas. The self of mind fills the self of prana. Now the self of mind is made in the image of a man. Yajurveda is the head of him and the Rgveda is his right side and the Samaveda is his left side. Atharvan Angiras is his lower member where on he rests abidingly. It is supposed that the prana is the consumer, the enjoyer and the enjoyment, are presupposed or created by desires which are stored in the manomaya

1. अन्योन्तर आत्मा प्राणमय: तैत्तिरीयोपनिषत् २.२.१.
2. प्राण देवा अनु प्राणनिति। मनुष्या: पश्वणमे। प्राणो हि भूतानामायु।। Ibid. २.२.१.
3. The complete illustrated Book of Yoga by Swami Vishnudevananda. Chapter 2  P.15
4. अन्योन्तर आत्मा मनोमयः, तैत्तिरीयोपनिषत् २.३.१.
5. तत्स्य यजुर्वेद शिरः। चर्गु दक्षिणः पक्षः। सामोत्तरः पक्षः। आदेश आत्मा। अवधविक्षिरस: पुच्छे प्रतिष्टा।।
   Ibid. २.३.१.
Kosha, "The mental self is constituted of desires, samkalpa and vikalpa and hence it is sometimes called the desire-body the lingasarira.²

This manomaya is the source of all desires and lust which impel life to move forward towards the material objects. In order to gather the material objects and consume them to fulfil or satisfy the desires, wherever and whenever they grow, there must be an urge to i.e. the manomaya. This seeking or urge is signified by the pranamaya but at the root of the seeking is the manomaya who gives the incentive or the directive to go forward. The life or self is not a blind movement but one is led to think it purposefully. It is filled by manomaya. At this state of manomaya kosha, the mind tries its best to unravel the mystery of the creation but it is forced to return baffled³ without attaining a vision of the source of creation. It indicates that reality does not lie in the reach of mental sheath (manomaya kosha) and it lies beyond it, so self must go forward and penetrate to vijnanamaya kosa or the sheath of knowledge. This cave of vijnanamaya possesses the whole knowledge of creation, for it is this vijnana that initiates all actions, all movements nay, the very sacrifice³ of creation. All the gods worship it as the oldest Brahman. So it is clear that this vijnana is the first evolute, hence the Jyestha⁴ the oldest offspring of the supreme reality.

1. Studies in Upnishadas P. 238- line 4
2. स्रोतस्ततुष्टं अग्रवत्य गात्रं सरस्वतीरीयोपनिष्ट ॥ २.४।
3. विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । Ibid. 2-5-
4. प्राणाः वै ज्येष्ठमेव श्रेष्ठमेव। बृहदारण्यकोपनिष्ट ॥६.११।
"This is further proved by the statement, here that the soul of this vijnanamaya is yoga or union (yogatma). This yoga evidently points to the bi-une nature of the vijnana, which is called in the Chandogya as Mithuna or a state of fusion, the state of one in two of uni-in-difference. Prana or vijnana cannot exist if the two parts that constitute it are severed or kept asunder. Its very existence depends on the fusion of the two, the joining of the division. Hence this yoga or fusion has rightly been called the very soul of the vijnanamaya. With the realisation of this vijnanamaya, there follows inevitably the fullfilment of all desires and freedom from all sin, even while in the body."

In Chandogya Upanishads the effect of realization is described as the state of mithuna. That the freedom from all sin is the very nature of prana is recounted again and again almost in all the Upnishads. It is admitted that yoga is the very soul of vijnanamaya. "Hence it is the link principle that connects the absolute and the relative, the uncreated and the created, the infinite and the finite." It stands in the middle, joining two hemispheres, the upper and the lower. So its footing or station has

1. योग-आत्मा वैलिरीयोपनिषत् 2.4.
2. (1) Studies in Upanishads P.240, line 4
    (II) शरीरे पाभनो हित्वा सर्वी, कामान्समण्युते, वैलिरीयोपनिषत् 2-5-
3. आगाता है वै कामानां भवति ।
    एक्षियोपनिषत्, १०.२.१४.
4. अपहतपापमा द्योष: Ibid. 1.2.9.
been indicated as the vast.\textsuperscript{1}

*Ananda*, a supreme bliss, eternal, higher in its character than the highest human joy or pleasure is the essential and original nature of the spirit. In this state of blissful self becomes composed of bliss from head to foot and there are different terms described in upanishads as *priya, moda, promoda ananda* etc\textsuperscript{2} At this state of the self, a spontaneous joy and happiness are all around it, love is its head, *priyameva sirah*\textsuperscript{3} love the culmination of delight.

\textsuperscript{1} TTF: “3^? yl^^l
\textsuperscript{2} cTRT I TTRt -^RT; -qsr I
\textsuperscript{3} TTRt TO I
\textsuperscript{2} 3tfr^ 3n?m i Ibid, 2-5
\textsuperscript{3} i Ibid, 2-5

\begin{enumerate}
\item मह: पुच्छ्य प्रतिश्य तैसिरीयोपनिषत्वू २.४.
\item तत्स्य श्रीमेव शिर:। मोदो दक्षिण: पक्ष। प्रमोद उत्तर: पक्ष।
\textit{आनन्द आत्मा।} Ibid, 2-5
\item तत्स्य श्रीमेव शिर:। Ibid, 2-5
\end{enumerate}
Body as a material composition

In the last section, I have tried to explain the metaphysical view of prominent *Upnishad* regarding the body in the cosmic perspective. Now I would like to elaborate the process of origin of human body, in this section as dealt with *Sarirkopanishad* and *Garbhopnishad* the formation of body particularly the human body in details. The human body is defined, in *Sarirakopanisad* and *Garbhoupanishad*, as the collection of five great elements-earth and others. Whatever is hard in the body is of earth, and this element props up. Whatever is liquid is of water, which converts food into a mass and helps mastication, deglutition, secretion, digestion, assimilation, exertion and other vital functions. Whatever is warm is of fire and it helps in the seeing of forms. Whatever moves from one part to another is of air (relating to respiration, circulation, alimentation, evacuation and other vital forms) and whatever is of the nature of a cavity is of ether which affords sufficient space and full scope for all the subtle vital functions.¹

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¹ *Sarirakopanishad* Tr. in *Encylopedia of upanishads* P-145

(a) अधातृः पृथिव्यदिमहाभूतानां समवतः शरीरम् ।
   यत् कठिना सा पृथवीयदब्रमदयुते यथुण्ये ततेऽजो
   यत् संचरलिः स वायुभं सुमिरं तदाकाशम्–
   शरीरकोपनिषतः ॥

(b) पञ्चवत्सरः वर्त्तमानं चक्ष्यवर्त्तमानं च द्विगुणयोगे युक्तम् तं सप्तधातुः
   श्चिमलं द्वियोगान हल्लवर्धियाकारम् शरीरं भवति–
   गर्भीपनिषतः ॥

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This physical body is supported by six sustenances\(^1\) (आष्ट्रय) that are tastes like sweet, acid, saltish, pungent, bitter and astringent which Jivatma experiences in the various kinds of foods for the fitness and sustenance of the body. Out of these food saps originate seven dhatus\(^2\) (धातुज्ञ). That food essence with the help of animal heat of belly is transformed into blood, then the portion of blood is contributed to the growth of the flesh, from the flesh develops the fat, from the fat the bone, from the bone the marrow and from the marrow the semen is formed.

The mixing of the seminal fluid of male and menstrual fluid of female form the conception of pregnancy and later develops into human being. Garbhopnishad gives detail of changes in the embryo stepwise. The embryo becomes a confused mass for day and night.\(^3\) After seven days, it assumes the form of a bubble. After fortnight it becomes a mass, in one month it hardens. In two months it develops the region of the head. In three months the region of feet, in four months the region of belly and hip in fifth month the back bone, in six months, the

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1. षडाष्ट्रय षडहृणीयोगुलकत्तरं सप्तधातु (गर्भोपनिषद-१)
2. सप्तधातु, Ibid-1
3. अहातुकाले सत्र्योगेदकराज्ञित कतले भवति। Ibid-4
4. सत्यराज्ञित बुद्धवं भवति अर्धमात्साध्यन्तरे पिण्डो भवति
   भासाध्यन्तरे कठिनो भवति, मात्रास्थे निम्न: संपत्तिते
   मात्रायेव पादप्रदेशो भवति। अय चतुर्वेण मासे गुत्तन्तरकांटप्रदेशा भवन्ति।
   पंचमे मासे पुरवं प्रकर्ने भवति। षष्ठे मासे मुखनासिकतिश्रोत्राणि भवन्ति।
   सप्तमेम मासे जीवने संयुक्तो भवति। अष्टमेम मासे सर्वलक्षणसम्पूर्णी भवन्ति।
   Ibid-3
nose, the eyes and the ears, in the seven months the embryo quickens with life, and in the eighth months, it becomes fully developed in all respects.

*Garbhopnishad* further explains the basic scientific cause of birth of male and female, by the preponderance of the father's semen originates a male and by the preponderance of mother's blood, a female. In the case of equal strength of father's semen and mother's blood, hermaphrodite takes birth. If the semen is pressed in by the winds on both sides then the body also becomes twofold and a twin is born. At the time of copulating, if the partners are worried or disturbed they get a blind, hump backed child.

*Garbhopnishad* gives detail of states of embryo in uterines. After eight months, Jiva in the womb becomes five elemental body. The sense organ begins to develop and achieve capacity of smell and taste etc.

Author says that at this stage the *Jiva* acquires an enlightened mood. It identifies the oneness of its existence with eight *prakrties* (productive *Prakrti mahat*, *ahankaras*, 5 *tanmatras*) and sixteen products (*manas*, 10 *indriyas*, and 5 Bhutas).

1. पितृंरुस्तोओतिरिक्ता पुरुषो मातृंरुस्तोओतिरिक्ता स्त्री  
   उभयोंरुस्तोओतित्वात्सनन्पुस्को भवति...........  
   स्थायतृ गुरुमा: प्रभायन्ते । गर्भौपनिषतः-३
2. व्याकुलित मनसोऽन्धा: लक्ष्म्या: कुड्ड्या वाम्ना भवन्ति। Ibid-3  
3. पंचात्मक: समर्थः संचालितका चेतसा बुत्तिर्गच्छतादि। Ibid-3  
4. अष्टी प्रकृत्यं: धोड्या विकारा: शरीरे तत्यैव देहिनः। Ibid-3

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Jiva with full developed sense thinks over the imperishable syllable Om. He also remembers his prenatal existence and his previous actions, good or bad, appear before him.

In Garbhopnishad at the stage of taking birth, the author explains the position of jiva that how he recalls the journey of thousand births in different yonis with auspicious and inauspicious nature of its past actions. Innumerable births have been experienced and lots of food of several kinds have been taken by him, various mothers have fed him with their milk.

At the state of nine months an embryo when it has been developed to its fullest position with consciousness of sense organs a long series of birth and rebirth passes through his mind. The jivatma is in miserable condition recalling his good and bad actions and their consequences. He might have done wrong actions for the sake of his near and dear ones but now he is alone to have the fruits of his actions. He is alone to bear the pangs and pains of the deeds. Nobody is here to share his miseries. He resolves that after taking the birth he will go

1. आत्माण्डी प्रकृतिः कोंड्रा विकारः शरीरे तत्स्वेत देहिनः।
   गर्भोपनिषतः-३

2. पूर्व जाति स्मरति। शुभाशुभं च कर्म किन्नति।
   Ibid-3
straight in shelter of Mahasewera and he will choose the way of Samkhya. He will meditate on Brahma.\(^1\)

In Garbhopinishad a question is raised why is this body called sarira. The answer is given because the all three fires i.e the fire of Knowledge Jñāṇagni, the fire of seeing (वर्षनामिनि) and the gastric fire lives in this body. This is the abiding place of all the three. The fire of knowledge shows the path of right and wrong. The fire of seeing guides us to acknowledge the forms of things, whereas the fire of gastric application helps in what is eaten, drunk, licked and sucked.\(^3\)

\[\begin{align*}
1. & \text{पूर्व योनिसहाराणि दृष्ट्वा चेव ततैः मया}.
\text{आहारा विविधा भुक्ता: पीता नानाविधा: स्तना:}.
\text{जातशैव सूत्रशैव जन्म चेव पुनः पुनः.}
\text{यन्नया परिजनस्यायेः कृत्यं कर्म शुभायुभम्}.
\text{एकाकी लेन द्यायं गतां यज्ञपां फलभोगिनः.}
\text{अशुभक्षयक्तारं फलमुक्तिप्रदायकः.}
\text{यदि योन्या: प्रभुघोषं तत्रवर्हे नारायणम्.}
\text{अशुभ क्षयक्तारं फलमुक्तिप्रदायकः.}
\text{यदि योन्या: प्रभुघोषं तस्यां योगमभसे.}
\text{अशुभक्षय क्तारं फलमुक्तिप्रदायकः.}
\text{यदि योन्या: प्रभुघोषं ध्राये ब्रह्म सनातनम्.}
\text{गौरोपनिषत्—४.}

2. & \text{शरीरभिति कर्मात्. अग्नियो द्यात्र स्वयं स्वार्णकार्यनिरितस्त.}
\text{Ibid—6}

3. & \text{आनामिन शुभायुभं च कर्म विन्दति द्वारानिमि रूपाणि दर्शनं करोति.}
\text{कोष्ठानिनामासितपीतलेघ चौद्यं पचति.}
\text{Ibid—6}
\end{align*}\]
Human body is an excellent and strange work of God. This is the abode of God. *AtharvaVeda* asserts that this body is the impregnable fort of luminous faculties which is surrounded by eight circles and has nine gates. It is the abiding place of Devas.

There is a story in *Aiterya Up* that all the gods of senses went to the almighty God that they had fallen into the great ocean, They wanted dwelling place where they could take the food. So the god made a body of a cow and then body of a horse but gods requested the almighty God that these bodies were not suitable for their requirements and at last God made the human body and asked them to have their place most suitable to them. It is certainly a grand work of God.

Gods entred in to this body and settled in to their suitable places and *param tattva* God entered through the skull area tearing it. So it is called Vidriti (a structure in the shull). It is the unique inner experience and bliss. It is the place of happiness.

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1. ता एनमबुन्नायतन न: प्रजानीहि यस्मिन प्रतिष्ठिता अन्नमदामिति। ऐतरेयोनिषत्, 1.2.1.
2. ताभ्यो गामामनयता....... ताभ्योपाश्चमायनयता अब्रवन्तु....... नोव्यमलमिति। इबिद,1.2.2.
3. ताभ्यः पुराश्चमायनयता अमुन्त संकृतं बलेरूति। इबिद., 1.2.3.
4. अभिन्याभ्युत्तत्तु मुखं.......वाजु प्राणो भूत्तवा नासिकं.......चषुभूत्तत्तवविषिणी....... श्रोत्रं भूत्तवं कण्या प्राविष-नोष्योषितंतयतंत्रं लोमानि भूत्तवा तवं प्राविषं चन्द्रभा गन्नो भूत्तवं हुंदयं.......मृत्युरपानो भूत्तवा नाभि प्राविषादापो नेतो भूत्तवा सिध्नं प्राविषत्। इबिद., 1.2.4.
5. स एतमेव सीमान्वितंत्वं द्वारा प्राप्यतं संयतं विद्यतित्तिम हस्तदेवनान्वयः। इबिद, 1-3-12-
The *Upanishadas* are the *s'ruti*, they have discussed the concept of body both from the metaphysical and physical point of view. The body is just a dwelling place for the spirit and it is only the means to achieve our goal. The realisation of truth is the final goal of the *Upanishadic quest.*
Gita : Metaphysical view

Gita is the essence of Upnishadas. It has a prominent place as a 
Smrти Prastḥana in the Prastḥana Trayi. Instead of giving metaphysical 
view of body, it preferred to explore the utility of human life in 
connection with karma. 
"Gita" literally means some thing sung. It is a celestial song. 

Aldous Huxley said, 'the Gita is one of the clearest and most 
comprehensive summary of the perennial philosophy even to have been 
made............ The Bagvadgita is perhaps the most systematic spiritual 
statement of the perennial philosophy.¹ 

"It has been often said that all the philosophies of the world taken 
together are like a cow whom Krishna, a shepherd, milked in the Gita, 
Arjuna is the calf, while the Gita is the milk of purified intellect of all 
ages.²"

It is a compilation of what was discussed between Krishna, the 
charioteer and Arjuna, the bowman when they faced the army of 
Kaurvas in the battle of the Mahabharata.

In fact, Gita is dealing with the very complicated situation when 
the human being becomes confused and his mental capabilities fail to 
handle the situation properly and every human being is engaged in a 
continuous fight between his inner and external conditions.

1. The Gita for all by. P.D.Mishra. P.15 
2. Ibid P.15

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upsurges on such occasions do not generally let him take a right
decision as he is confused and confounded. At this state of mind, he
wants a dose of wisdom to be administered to him so that balance of his
heart and mind may be achieved.

It has been repeatedly asked whether the Gita sanctions war. It
may be argued that when Jesus, Budha and Mahavira preached non­
violence, Krishna recommended the war through the Gita.

The Gita represents the hard trials of life and maintaining calm
and tranquility. "The Gita leads one to believe and see the absolute
reality of death even beyond death. When the killer and the killed, the
living and the dead, the manifested and the unmanifested are seen
together, war or peace signify nothing. When the whole cycle of
manifestation or destruction is seen as a continuous chain in the cosmic
scheme of affairs, there is no case for any enjoyment or lamentation."¹

**Discrimination between the body and the embodied self :-**

Lord Krishna imparts knowledge by expressing that the body is
*kshetra* (fluid) and the knower embodied self is to be the *kshetrajna*.²

Here is a story of a man who was asked about his land or field,
"The man replied", "This body is my field. My thoughts and actions are

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¹. The Gita for all by. P.D.Mishra. P.18

². इदं शरीरं कोष्ठमं क्षेत्रमित्यभिभियते ।
   एतत्वा वेत्ति तं प्राहुः क्षेत्रं इति तद्विदः ![।।
   गीता दृः.१.

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the seeds and karma, good and bad, is the harvest."¹ The Gita is using
the same image of body and personality.

In this mechanical age, we can easily understand the soul and
body. As steam energy cannot be resolved into locomotion unless it is
made to pass through a steam engine. Electricity cannot give you breeze
unless it passes through the machine of a fan. Here energy is like soul
and the equipment through it works is like a body. The capacity of an
organism to receive stimuli and responses is the transaction of life and
when this knower, his individuality has departed from equipment, we
consider him as dead.

After indicating the nature of field and the knower of the field,
Lord Krishna expresses that precise knowledge of the world of the
subject and the world of the objects is essential for a true seeker, so
further that the structure of field or body is explained.

These two verses of chap. 13.5-6 give exhaustive study of body.
There are five great elements perceptible as space, air, fire, water and
earth. These are combinations of rudimentary elements called tanmatras
sound, touch, colour, taste and smell. Ahankara is the sense of I-ness
and my-ness that arises in us, in our identification with the world of
objects. It is this, who that is the perceiver and enjoyer of this world,
enjoys and suffers of its own world of likes and dislikes, loves and hates
and ever weeps in its innumerable attachments in the world outside.
Ahankar is the cause of five tanmatras, mind and of five

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¹ The Bhagavad Gita for daily living Vol III
P-27.

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sense organs and five action organs.\textsuperscript{1}

Buddhi represents mahat the universal mind also and the part of Antahkarana. It is the determining faculty which judges and takes the decision.

Unmanifested (Avyakta) unmanifestation is the cause of all universe which in samkhya is called Pradhana

Desire denotes the man's liking and wishes, to receive things for enjoyment Mental. capacities and intellectual decisions are determined in each individual and his aptitudes are ordered by the type of impressions vasanas left over his subtle body as a result of his previous ego-centric existence amidst the world of objects.

The twenty four factors so far enumerated are the famous 24 principles (tattwas) of the samkhyan philosophy.

Gross body developed from mahabhutas, is perishable and the soul is eternal. Gross body is just like the clothes that a man wears in life and when become old and worn out, the man throws them away and puts on new one. So the gross bodies are like clothes. When a man dies, he gives up the body and takes another body according to his previous actions.\textsuperscript{2}

\begin{enumerate}
\item महाभूतान्यहंकारो बुद्धिर्वयनस्तमाव्य च।
इन्द्रियाणि दशीकं च पञ्चचोन्द्रयंस्योऽचरः।।५।।
उच्चा दृष्टं सुखं दुःखं संघातचेतनां धृति:।
एतत्केरभन्यानं सहिकारमुद्धृतम्।।६।।
गीता, \textsuperscript{1}१३.१५.६।।
\item वासास्ति जीवाणि यथा विहाय नवाणि गृहाणि नरोपराणि।
तथा शरीराणि विहाय जीवाणि-नयाणि संया नवाणि देही।।
Ibid \textsuperscript{2} \textsuperscript{२}.२२।।
\end{enumerate}
Sum of Gita

The Gita recognises that formal renunciation of all actions is wrong. There is no freedom from action, but there is "only freedom in action." The supreme secret of the Gita is the path of devotion and surrender. The ideal man of the Gita is called the *Karma-Yogi*.

Vedantic view of the body

In the later period, *vedanta* incorporated entire view prevailing in the *upanishadas* regarding the body, universal as well as individual and tried to understand body at a subtle and gross level. "From the vedantic standpoint, there is not more than a single fact of existence, the fact of consciousness. The pure original and unchangeable consciousness is the basic reality underlying all experience." The entire existence is to be regarded from the transcendental standpoint as not substantially real, but, as possessing only an appearance of reality. It is the *vivarta* of Brahman.

Vedantasara

The author asserted that consciousness associated with ignorance which has a preponderance of the quality of darkness has evolved ether which, in its turn has produced air from air has come fire, from fire water, and from water earth as *shruti* has already ascertained it.

1. The system of vedantic thought and culture.
   By. Mahendranath sircar, P.121
2. Ibid  P-122
3. तमः प्रधान विषेश शक्तिसम्बन्धानास्तूपहितवैतन्तिकाकाश आकाशह्यान्तै
   द्विविंधिरनरृतीराशीद्रव्यः पृथ्विको चौतप्पयते ।
   (वेदनात्सार : By Ram Murti Sharma. P. 42-
4. तत्साहा एतस्मादात्मनं आकाशं सम्भूतं, तत्स्सर्वित्योपनिषदेऽ, २.१.१. 41
Due to preponderance of *tamas*, the qualities of *sattva*, *rajas* and *tamas* are reproduced\(^1\) in ether etc., in accordance with the law. The qualities of the cause determine the qualities of the effect.

In this ether, air, fire, water and earth: the subtle rudimentary elements (*tanmatras*) come into existence in uncompounded (*Apanchikrita*) elements.\(^2\) They are subtle elements because they are not visible and gross elements as ether, air, fire, water and earth after being compounded they become visible.

From subtle elements are produced subtle bodies and gross elements.

**Subtle Body**

Subtle body which is also called *linga sharira* has seventeen component parts. These are five organs of perception; the intellect; the mind; the five organs of action and the five vital forces.\(^4\)

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1. तेषु ज्ञातिधिक्य दर्शनालमप्राधान्यं तत् कारणस्य।
   तदानि सत्त्वरजस्त्माति कारणगुण प्रकरणेण तेष्वावाकाशादिशुद्धपञ्चायतः।
   वेदान्तसार, पृ. १८।

2. एतायेव सूक्ष्मभूतानि तन्मात्राण्यपञ्चजीवीकृतानि चौच्यते।
   Ibid, पृ. १८।

3. एतेऽवः सूक्ष्मज्ञातारणि स्थूलभूतानि चौच्यते।
   Ibid, पृ. १८।

4. (क) सूक्ष्मज्ञारणि सत्त्वदशावत्यजनि लिंगशरीरराणि।
   Ibid, पृ. १९।

(ल) अवयवाल्लु जानेन्द्रियपञ्चाकं शुद्धिमनसी।
   कमेन्द्रियपञ्चाकं वायुपञ्चाकं चेति।। Ibid, पृ. ४४।
The author has classified the subtle body into two forms as *samasthi* and *vyasthi*. All the subtle bodies when looked upon as one, like a forest or a reservoir, is called *samasthi* (aggregate) and when viewed as many, like trees or quantities of water, is called *Vyasthi* or individual.

Consciousness associated with this aggregate is called *Sutratma*, *Hirenyagarbha* and *prana* etc. because it is omnipresent and it identifies itself with the five great uncompounded elements. Thus, do the subtle bodies originate.

**Gross body**

The gross elements are all compounded. The compounding takes place as each of the five elements, viz, ether etc. is divided into two equal parts becoming ten parts. The first half of each element and the

1. अन्तःप्रयोक्तसूक्ष्मशारीरसंयोगयुक्तविषयवस्तुक्तत्त्व- विद्या समवेत्तारनेकुरुद्विषयत्वा जुलक्षणवद्धा व्यष्टिरपि भवति।
   वेदांतसार, पृ. ५४।
2. एततु समवेत्तायुक्तत्त्व वैतन्य सूक्ष्मशारीर महत्त्वयुक्तः प्राणस्पर्श्युः।
   Ibid, पृ. ५४।
3. सूक्ष्मशारीरोपत्तति।
   Ibid, पृ. २७।
4. स्त्रुत्तिपूजय तु परसुक्तमुलन।
   Vedantsara by Swami Nikhilananda. P.28
second half of each element should be subdivided into four equal parts and from the four subdivided parts, one part of each element added to the first half of every element in this way each element becomes five in one.\(^1\) This is the method of compounding, no body should question.\(^2\)

**Gross Body**

From these compounding elements have evolved the seven planes, existing one above the other and seven nether plane one below the other.\(^3\) In between the planes, four\(^4\) kinds of bodies have been created, these are the womb, the egg, the moisture and the soil. Those that are born of the womb are called men,\(^5\) and those that come out of the eggs are the birds\(^6\) and reptiles, and born of moisture are called the lice\(^7\), mosquitoes and those springing from the soil are trees\(^8\) and creepers etc.

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1. द्विधा विधाय चैत्कां चतुर्थं प्रथमं पुनः।
   स्वस्थेतर द्वितीयोऽयं जनाश्वच्च पञ्चं ते।।
   **Vedantsara** by Swami Nikhilananda, P.62

2. अस्याप्रामाण्यं नाशकर्णीयं त्रिवृक्षकरणशुद्धं। पञ्चीकरणस्यापुष्पलक्षणवत्।
   **Ibid.** P.62

3. एतेऽथ: पञ्चीकृत्तेऽथो भूतेऽथो भूसूचु:। स्वमर्जनस्तथ: सत्यमित्वेतु-न्नामकानाम गुणयुगृहिर विद्यामानानामतत्तततालसलसलसलाल-महातलपालालालामकानाहो! ज्ञो विद्यामानानालोकानां ब्रह्माण्डस्य
   तदनावैतं चतुर्विंध स्वूल शरीराणां।।..उपसनिष्टिति। **Ibid.** पृ. 30.

4. चतुर्विंधारणी तु जरायुजाण्डस्वेदेत्तदेभ्यायानि। **Ibid.** पृ. 30.

5. जरायुजानि जरायुस्यो जातानि मनुष्यपश्चादीनि। **Ibid.** पृ. 30.

6. अष्टज्ञान्यन्नेयेऽथो जातानि पश्चिमन्गादीनि। **Ibid.** पृ. 62.

7. स्वेदजानि स्वेदेभ्यो जातानि सुकामकादीनि। **Ibid.** पृ. 62.

8. उदिभज्ञानि भूमिमुद्रिभ्य जातानि ललातुकादीनि। **Ibid.** पृ. 62.
This is how the four-fold varieties of gross bodies came into existence and may be spoken of collectively or individually accordingly as they are thought of as one like a forest or a lake or many like the trees and the quantities of water.¹

Consciousness associated with this aggregate of gross bodies is called Vaiswanara and Virat on account of identification with all bodies; and from its manifestation in diverse ways respectively.²

Vedanta admits that "All is Brahman" (sarvam khalvidam Brahman) and matter and mind are not independent realities but grounded in the same Brahman. Man occupies a central place in the Vedanta. He must make efforts not only to discover the truth but to realize it. It can never be achieved without moral qualification and cleansing our hearts. Spiritual life does not grow like grass and we cannot realize it by by-passing moral code of conduct which is possible only in the worldly life.