CHAPTER VI
CREATION

The source of creation is Brahman. He is both the material and the efficient cause of the world. The all-knowing, almighty, all-animating, Being without a second is indicated as the cause of the world. All exists within the existence of Brahman. Mā.Up., says that 'Aymātmā hi Brahma.' But our experience is different and that is due to 'Māyā'. Brahman is 'catus-pad'-four footed and its four principles are Brahman, Īśvara, Hiraṇyagarbha, and virāj.¹ The four poises are statues of Reality, 1. The Absolute, 2. the creative spirit 'Īśvara' 3. The world spirit- Hiraṇyagarbha and 4. The world.² Brahman is the transcendental Reality, while god is merely a pragmatic Reality. Īśvara does not use any as instruments but just as milk with its inherent quality can become curd so also causation of His causal substance which transforms itself (without undergoing change) into the world of effects. According to C.R., Prakṛti is the part of Paramātman. Creation, existence, and dissolution of the universe are the doings of Māyāprakṛti.³

Paramātmāvutanṭe prakṛtiyākunnatu
parayāyirikkunna śaktitānennākilum

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prapañcasṛṣṭiṣṭhitisamhāra karmaṇaṁ̐

bhramamceytītuum sarvajīvātmākkalakkumavaļ.

Nityānityānandaduḥkhānyatasatyavastu-
vokkeykkum viparītabhrāntikaḷuṇṭākkīṭum.

The Ultimate Real is divided into two, for the creation of
existence and dissolution of the universe.⁴

Prapañcasṛṣṭiṣṭhitisamhāra karyattināy

Paran tāntanne raṇṭāycamaṇṇīṭṭhirippatu.

On the transcendental level there is no distinction between God and
Brahman. Since in it all the dualism of the individuals, the universe,
and God disappears.⁵ He possesses all the qualities required for the
causation of the world, viz., omnipotence, omniscience, possession
of the great power of Māyā, where by he can create the world.⁶

Brahman is the cause of the creation, preservation, and
dissolution of this universe.⁷ Śaṅkara explains that this is merely a
description of Brahman, and is not its definition proper. Being the
cause of this universe consisting of individual selves and external
object is an accidental quality of Brahman and not its essential
nature. Causality is a category of thought which has empirical
validity but not final reality. It cannot be really attributed to
Brahman. Creation is not apparent or Real.\(^8\) Tai.Up., reveals that Brahman is the cause from which the entire universe arises, which it sustains and into which it merges again.\(^9\)

Īśvara

According to C.R., God is the controller of being which belongs to the inside that is Paramātman.\(^10\)

Purame prakāśicciṭṭakameyavyaktanāy
maruvīṭunnu jīvātmākkaḷil jīvātmāvā-
yakavum puravumellātavum niraṇṇoru
paramātmāvutanne jīvātmāvākunnatum
Īśvaranākunnatumantaryāmiyum pinne
śāsvatanāyoravyākṛtanumātmāvallo.

One, who personally realizes the Ultimate Truth is Goū. Then he has no birth and sorrows.\(^11\)

Tannettānārariyunnatāravanīśan
pinneyillavanoru janmavum duḥkhaṁiṇāḷum
Brahman with adjunct Māyā, is known as Īśvara.\(^12\) C.R., says that, God as Viśva and Hiraṇyagarbha is basis of all. These are one.\(^13\)

Īśvaran hiraṇyagarbhan tathā vaiśvānara-
ṇiśvaracaitanyamimmūnnumennatil tanne.
In Vedānta, Brahman and Īśvara are not two different entities, but two states of the same Absolute Reality. The immutable and Pure Brahman without Māyā, is neither the creator of the universe nor the subject of worship. The Vedānta has clearly established that Brahman with association of His Māyāśakti is the material cause and in His own capacity as the efficient cause of the whole creation. Similarly the indeterminate Brahman who is without name and form is never worshippable and therefore it is the determinate Brahman associated with Māyā who can be worshipped. Accordingly the Para Brahman is without avidyā and name and form created by it, while the apara Brahman or Īśvara is with name and form and is the subject of worship. To Śaṅkara, the concept of Īśvara is clearly available in the upanisads.\textsuperscript{14} In the Sve.Up., Īśvara has been described as 'Māyin'.\textsuperscript{15} and also explained the Prakṛti as Māyāśakti of Īśvara.\textsuperscript{16}

According to C.R., bodies of God and Jīva are the same. God, the basis of all, is called aggregate (samaṣṭi) and individual (vyaṣṭi).\textsuperscript{17}

\begin{quote}
Gātraṅgaṁ manuṣyarkkumīśanumorupole

Pārkkumpol bhedam vyaṣṭisamaṣṭiyonnāyvarum.
\end{quote}

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Śaṅkara distinguishes two stages of Brahman, namely, the Higher or Para Brahman and the lower or Apara Brahman. The Nirguṇa Brahman or Brahman devoid of qualities and actions and lying beyond-the world-process, is the Para Brahman, while the Saguṇa Brahman or Brahman endowed with qualities and actions and concerned with the world process is the Apara Brahman, otherwise called Īśvara. The Vedāntist gives no other attributes to God except these three- He is Infinite Existence, Infinite Knowledge, and Infinitre Bliss, and he regards these three as one. Existence without Knowledge and Love cannot be. Knowledge without Love and Love without Knowledge cannot be. What we want us the harmony of Existence, Knowledge, and Bliss. Infinite for that is our goal.

The uniform Brahman produces the diverse manifestations of the phenomenal world and is to be explained through providing Himself with various powers. Brahman is furnished with all powers connected with the unfolding of many powers. The Īśvara possesses innumerable powers, as appears from his being the cause of the origin, subsistence and destruction of the world. These powers without which Brahman could not create, are deduced from
the multiplicity of their effects; as to their relation to Brahman from the expression that Brahman is filled with powers (paripūrṇa śaktimān) that these powers are believed to be immanent in Brahman. C.R., says that, Ātman is one which exists as Jīva. That Jīvātman becomes vital force, non-vital force, and living beings.

\[
\text{Ātmāvonnacetanāmāyītīm palatāyu-}
\text{mātmacaitanyamonnā pāla jīvanmārāyum}
\]

Vannīṭunnatu nirūpiccukāṇumpo!

We and the Ruler of the universe are one, but as manifested beings, men, we are His eternal slaves, His worshippers. Thus we see that the personal God remains. Everything else in this relative world remains and religion is made to stand on a better foundation. Therefore it is necessary that we know the impersonal in order to know the personal.

Brahman in its essential nature transcends the concept of causality. It reveals itself as the source of or cause of the world through the power of Māyā, the cosmic nescience. Brahman is thus endowed with the power of Māyā, and manifests itself as the cause of the world and it becomesĪśvara or God. Causality to the world is not the 'svarūpa-lakṣaṇa' or essential definition of Brahman, but
its 'ṭaṭastha-lakṣaṇa' or qualification par accidence. Brahman endowed with Māyā is the substratum of unbounded and immediate 'jñāna' or knowledge, 'cikīrṣa' or will-to-do and 'vṛtti' or action with reference to the material of the world.24

According to C.R., cheating of self is not good without realizing Ātman as God. Behaving like this is the result of the increasing illusion of Māyā.25

Ennatu bodhiyāte tannattān vañcippatu

Nannalla Māyābhranti varddhikkumatumūlam

Brahman is called the cause of the world because without Brahman the world would not even appear. It is the cause in the sense of being the ground reality (adhiṣṭhāna) on which this world-appearance is super-imposed. Īśvara or God is not the highest reality; he is a lower manifestation of Brahman, The Absolute devoid of qualities, forms and action. It is Brahman endowed with the power of Māyā that manifests itself as Īśvara, the Lord of universe. Brahman lying beyond the world-process is the Absolute; when it descends a little and becomes the governor of the world-process it reveals itself as Īśvara.26
According to C.R., all are trying to see God in wooden and stone statues, and also feel as Vighneśvara, Vānimātā, Lord Viṣṇu, Pārvatī etc are happening without knowing the all-pervading Paramātman exists in the self. They are wandering everywhere as clams without knowing the Lord of Jagat.\textsuperscript{27}

\begin{quote}
Gaṇanāyakanennnum vānimātennum viṣṇu-
Bhagavānennnum ramādurgāpārvatiyennnum
Pala mūrtibhedamāytonnīṭunnatum mattu
śilādārukkaḷāya pratimādikaḷilum.
Vyāpiccu mūrtibhedāl kaṇṭīṭunnatum sarva-
Vyāptanām paramātmā tannakakkāmpil sadā
Irūnnīṭunna jagannāthanennariyāte
Tiraṇṇīṭunnitaviṭaviṭe mūḍhanmārāy.
\end{quote}

Īśvara or God is the personal aspects of impersonal Brahman. As Saguṇa Brahman, He is the abode of all good qualities. He is the perfect personality. He is material (upādāna) as well as the efficient (nimitta) cause of universe, consisting of individualselves and the objective world. He is the creator, preserver and destroyer of this universe. He is immanent in the entire universe which He controls from within. He is the soul (Ātmān) of souls (Jīvas) as well as the
soul of the objective world. As the immanent ruler of this universe He is called 'Antaryāmī'. He is also transcendental, for in His own nature, He transcends this universe. He is in the universe and the universe is in Him. He is not limited by the universe. God, the creative self-consciousness or knowledge with the casual principle manifesting Himself as creator, protector, destroyer of this universe as well as immanent self (antaryāmī) running through and controlling the universe from within, is the lower Brahman (Apara Brahman), while the absolute, the transcendent in itself, independent of and unrelated to creation is Supreme Real (Para Brahman). These are the two phases of the same Real. They appear two to our mental view; in fact they are one.

Sve.Up., leads to the assumption of one power of the highest God, which orders and creates the whole world. It is this God-like power not unfolded in the name and form, which is the original state (prāgavasthā) of names and forms; in this original state the non manifested world existed before manifestation, in a state of seed-force. This original state of the world was not self-subsisting but dependant on highest God. For with out it, the creative works of God is impossible, for activity of God devoid of his power is
unthinkable. This unmanifested (avyaktam) seed-force as it is called resting in the highest God, is in its inherent character Ignorance (avidyā), a deep sleep produced by glamour (Māyā) in which lie those wandering souls, who have not awakened to the knowledge of their real nature. C.R., says that, the mind becomes intent when self realizes the Ātman and also resolves I am God as Bliss.

Tan tanṭe manassiṅkalātmāveyariyumpol
svantavumekāgramāyānandasvarūpanām.
Īśvaranahamennu niścayam varumennu
niścayiccālum vedākyaānījivayellām.

Īśvara is the creator of the whole creation and the creation is His 'Līlā'. Otherwise Īśvara who has no desire at all and who is Āptakarma, there is no scope for creating the universe. Being 'Līlā' is the outcome of the nature (svabhāva) of Īśvara. He is without prejudice and favour for creating a distinct creation and the distinction seen here in, is due to the deeds of a person performed by him in his past or present life.

In this regard, Śaṅkara's analogy of cloud (pārjanya), is quite appropriate. As cloud (pārjanya) the giver of rain is the common cause of production of rice, barely and other plants and
the differences are due to the potentialities of the seeds themselves, even so God is the common cause of the creation while the differences are due to the merits and demerits of the individual souls. One can further put a query that there was no 'karman' who had to be taken into account before creation.\textsuperscript{34} Īśvara is an object of invocation and worship. Īśvara is, in reality, without any body, but out of his love for bound selves, he assumes a divine body through which he helps the individual selves in their spiritual pursuits.\textsuperscript{35}

God is God only for individual selves and for them He is all in all. God is insignificant and unreal. God is the highest appearance and is the highest workable reality for us. The phenomenal character of God is realized when Brahman is directly experienced and then there is neither God nor soul nor world. As Īśvara is essentially identical with Brahman, Brahman realization is also the realization of the essential nature of Īśvara.\textsuperscript{36}

From the pāramārthika or transcendental point of view, Īśvara is also an appearance. The word with all its varieties being devoid of any transcendental reality, Īśvara as creator also must be regarded as unreal, he is only from the 'vyāvahārika' or phenomenal point of view.\textsuperscript{37} Brahman, the Absolute, can be attained through
Īśvara, since he is the highest revelation of the Absolute. In V.C.,
this super imposition, in case of Īśvara (the Lord), is Māyā or
nescience, which is cause of 'Mahat' and the rest. When the
super impositions of Īśvara are perfectly eliminated, there is no
Īśvara. A kingdom is the symbol of a king, and a shield of a
soldier, and when these are taken away, there is neither king nor
soldier.

Jīva

C.R., says that, body is created by seven elements like skin,
flesh, blood, bone, etc.

Tvaṅmāṁsāsthikakṛkonṭu ramyamāṁsarīrattil
Conjunctive Ātman exists in the mind. Ātman is birthless and also
the cause of Jagat. It is ParaBrahman. Emotionless Paramātman
shines as Jīva. The same Paramātman becomes Ātman. Devi, the
Mahāmāyā is body. It is not different from Māyā, Real, and
illusion and is subject to the three worlds.

Ninnīṭumātmā saccinmayanavyayan sadā
janmādihīnan jagalkāraṇan parabrahman
sarvasākṣiyāy sanātananāy sarvātmāvāy
nirvikāriyāyuḷḷa paramātmāvutanne
The pure Consciousness appearing as limited by the internal organ (antaḥkaraṇa), which is the objective and physical and is a product of avidyā and is called the individual self or Jīva. The Jīva is subject-object complex. It is 'jñāta' or 'pramāta'. It knows feels and wills and is an object of self consciousness. It is also an agent (kartā) and enjoyer (bhokta). Its subject-element is Pure Consciousness and is called 'Sākṣī', while its object-element is the antaḥkaraṇa, the internal organ. According to C.R., Jīva and Ātman are the same. Jīvātman is same Paramātman. Means of Māyā appear as many, so that Jīvātman appears as several is not true.

Jīvanumātmāvennum collunnatonnutanne
jīvātmātanne paramātmāvāyīṭunnatum.
Māyopāhikaḥ palatākayāḥ pāla jīva-

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The individual self is an imaginary portion limited by the 'upādhi', and caused by avidyā, and hence the objection that it can be no part of the Supreme Self, for it becomes destructible on account of the separation of the parts, is proved to be based on misconception.  

C.R., says that, body is the best creation of Māyā. Therefore Māyā exists only at the time of the existence of body. Māyā is impossible without body.

Bhāviccal varunnavareṇṇane dehatattvam;  
evavum mithyābhūtamākayālātu koṇṭu  
dehamullappol mahamāyayumullonnatu  
dehamilennuvannal Māyayumillateyam.

Jīva is the creation of Māyā Ultimately Brahman is the only Reality. But on account of personal ignorance, the 'vāsanā' caused by the last lives, one is not capable of realizing the Reality and so the boundless 'Saccidānanda' 'Ātman', due to the adjunct of Māyā or avidyā, takes the form of Jīva. This individual soul or Jīva, is the doer and enjoyer of pleasure and pain. As Sadānanda puts, it is the Jīva which goes from one 'loka' to another and is phenomenal.

That deity willed well let me entering into these three deities through this living self Jīvātman differentiate name and form.
Jīva is the product of Brahman. Jīva is the effect of Brahman. It is not different from Brahman. By the knowledge of Brahman, the knowledge of Jīva is possible and thus by knowing one, everything may be known. Jīva is a mere reflection of three mentioned beings, brought about by its relation with intellect and other faculties and with elemental rudiments, just like the reflection of a man standing before a mirror. As only the reflection of the Being enters to become a Jīva, it is not itself affected by the pain and other experiences of the body.  

B.G., describes the real self of the individual as non-different from Puruṣottama, and the Jīva or the empirical self as a part or form of Puruṣottama and also of his Parā-Prakṛti or conscious power. Puruṣottama Kṛṣṇa, the Lord of the universe is the saguṇa or qualified Brahman occupying a status lower than that of the nirguṇa or qualityless Brahman. According to Śaṅkara, Puruṣottama has been regarded as the highest reality only because meditation upon and worship to him is the easiest means for the realization of the Highest Reality. C.R., says that, whenever the spirit of Jīva becomes Ultimate Real, it leaves the name as Jīva. That Ultimate Real dissolves into the Para Brahman.
Jīvacaitanyam pāramārthikanāyīṭumpo!
jīvanennuḷḷa nāmam poy pāramārthikanām.
Pāramārththikanāyorātmāvu kūṭasthanāy
ceraṇam pāramānandāmṛtamāyīṭunna
paramātmāvinoṭanneramātmāvutanne
paramātmāvumennu bodhikkām vazhipole.

In Jīva also three stages are distinguished; thus, when during deep sleep the antahkaraṇa is submerged, the self perceives merely the ajñāna and the Jīva in this state is called 'Prājña' or 'ānandamaya'. In the dream state the self is in association with a subtle body and is called 'Taijas'. In the awakened state the self associated with a subtle and gross body is 'Viśva'. C.R., says that, Jīva always travels by enjoying its actions as subject with Lords like Viśva, Taijas, and Prājña, 'Vṛttis' like destructions and by erecting Prakṛti Dharma. In the subtle body it is watching with the actions. It endures the fourteen indriyaviṣayās in the waking state.

Sargasthāpanasamāhāraṇāḷām vṛttiyōṭum
viśvan taijasan prājñanenna nāthanmāroṭum
yuktamāmaṇvasthayil kartrūpanāyakarma-
karttāvāy bhoktāvāyi saṅcarikkunnu sadā.
The Jīva is a reflection of intelligence (cidābhāsa) in the impure satva-predominant avidyā. According to Śaṅkara the nature of Jīva is that it is nitya or eternal. Jīva is not subject to either origin or destruction, unlike the other physical evolutes such as 'virāt' or ether and 'tejas' or fire. The Jīva is not false or illusory as the world is. Salvation implies survival. The liberated Jīva is not lost in Brahman. Brahman is the sole Reality and it appears both as the objective universe and as the individual subject. The former is an illusory manifestation of Brahman, while the latter is Brahman itself appearing under the limitations which form part of that illusory universe. According to Śaṅkara, Jīva is in reality identical with Brahman and as such it is co-eternal with it. What originates is merely the soul's association with its limiting adjuncts which are illusory, being caused by avidyā and hence it is anitya. But it is to be remembered that at the time of the removal of avidyā, the Jīva takes its original form and that is Brahman (jīvo brahmaiva
nāparaḥ). Śaṅkara describes the individual self as a reflection of Brahman in nescience, like the reflection of the Sun in water. He also says that the Jīva is Brahman limited by the internal organ, like the 'ākāśa' limited by a jar or a house. He means that the Jīva or empirical self is merely an appearance and that in essence, the self is identical with the Absolute. Thus according to Śaṅkara, Jīva is not different from Brahman or part of it. It is due to ignorance that the jīvahood is created. Śaṅkara describes the Jīva basically as Brahman itself.

According to C.R., Jīvātman is always under the difficulties of birth and death and by the effects of previous birth as Jīva with the Māyā.

Dehavumenṭe punarindriyaṁnaḷumenṭe
deham nānennutanne ninaccu ceytīṭunna
karmaṁnaḷkonṭum bhāvamkonṭum jīvanum pūrva-
karmavāsanayāle baddhanāy nirantaram
janmavum maraṇavum vannanubhavikkunnu
tanmāyāguṇaṁnuṣaṁnuṣiccu ramikkayāl.

The Jīva has three states and three bodies. First, there is the body of the waking consciousness. Secondly, there is the body of dream and
then there is the body of deep sleep, which is called the causal body (kāraṇāsāraṇīra), because it contains the roots of our being, which determine what we are. Our body is a vehicle of our finitude and its experiences. The body of deep sleep also is such a vehicle. It is the individual unconscious. The Vedāntins believed that the Jīva carries this causal body in transmigration.62

According to C.R., Jīva has seven kinds of demerits; they are sorrow, birth, actions, worldly sorrows, pride, aviveka and ignorance. The Ātman feels sorrow due to ignorance.63

Duḥkhavum janmakarmarāgavumabhimānām
colppoṇhumavivekamajñānanamennīvaṇṇam
ezhuṇṭanyonyahetubhūtamāy jīvan tani-
kkezhum ūn collīṭuvan keṭṭukoṇṭālum nāthe!
aikyamonnilumillātirikkumātmāvinu
duḥkhamuṇṭennu tonnīṭunnatajñānanamtanne
māyopādhikāḷāya dehattilirikkayāl
kāyasambandhamāyā karmavyāpāraṇṇāḷāl
dehadehikāḷ raṇṭumonnennu saṅkalppiccu
dehiyāmātmāvinu sambandhamuṇṭākunnu.

The Jīva in itself as limited by its avidyā is often spoken of as real (pāramārthika), when manifested through the sense and the ego in
the waking states, phenomenal (vйvahйrika) and when in the
dream states as dream-self, illusory (prasibhsika). Absolute
appears as the individual self because of the indefinable entity
called Mйyй. The individual self is an empirical reality, and not an
ultimate fact. The individual self is false. Brahman is real. But
йаnkara declares that the individual self is identical with the
Absolute under all circumstances. The identity between the
individual self and Brahman is established by negating the
individual self i.e., the individual self as it is revealed to us is false,
while the real self is nothing but Brahman.

C.R., says that, the habits will continue till the end of the
body. The habit is continuing in the body like taste and smell. To
the common man, the awareness of body does not go away from the
body because the real nature of body and the habitual qualities are
united.

Kйyamuіlaіavu tan sйlavumirunnйtum
kйyattинute rasagandhanйлаtupole.
Kйyamйm svarйpavum sйlamйm svabhйvavu-
mekamйyirikkayйl pokayillonnukoшtum.
Śaṅkara points out that the very Brahman which is not subject to any modification, assumes the form of Jīva due to the limiting adjuncts caused by avidyā. The Upaniṣadic texts describe Brahman as 'vijñāna' and 'Ānanda' (vijñānam ānandam Brahma). Jīva to which is the same as Brahman is essentially of the nature of knowledge.67

Jīva is a mixture of being and non-being, knowledge and ignorance, pleasure and pain. Jīva due to his subjection to avidyā, perform actions (kartā) and reaps their fruits (bhoktā); Jīva is subject to the false notion of the 'I and mine' (ahaṅkara and mamākāra). Jīva as a finite ego has limited existence, knowledge and power. The important dharma regarding Jīva which is brought by Bādarāyaṇa is that Jīva is 'kartā' or the agent of action. The sūtra states 'kartā śāstrārthavatvāt'.68

Advaita identifies the Jīva, in its character of Sākṣin, with Brahman. The self is said to be witness-intelligence and being self-luminous, illumines all other objects. The Jīva is really a witness since in reality it is luminous, indifferent and non-attached like the witness although agency and all psychical functions are imposed on it due to superimposition, Adhyāsa and falsely identified with the
internal organ to which only all psychic functions belong. C.R., says that, to end the sorrow, the body must be ruined. Śruti, logic and experience will arise after the removal of the awareness of the body. Ātman is eternal, but the mind exists as an obstruction. By quenching the mind we get the real knowledge of Ātman. We realize the Ātman has no sorrows and sorrows happen by the actions of conscience. Sorrow happens in the mind without knowing the Ātman. But the Real is eternal.

According to Śaṅkara 'kartṛtva' of Jīva is an adventitious property caused by superimposition of dharmas of the 'upādhi' or limiting adjuncts. The internal organ is the limiting adjunct and its
'dharmas' are superimposed on Jīva. In reality Jīva which is the very Brahman is neither the doer (karta), not the enjoyer (bhokta). The scriptural texts, which describe Jīva as karta, jñāta, bhokta etc. are to be understood as referring to the conditioned soul and not to the true self which is eternally pure and free from all empirical activities. C.R., says that, the foolish people think Jīva is the reason for the cause of body as subject and enjoyer. They do not know the next stage of Jīva. They exist in the darkness of Māyā. The ideas are formed in the libido, deep-sleep, intelligence, eyes, body etc. with the action by the request of output. It is by the egotism of Jīvatman. World is a product of imagination. The fourteen worlds are also imaginary.

Iññane karmaphalāpekṣayā śarīraṇam
karmakartāvāy bhoktāvāy bhavicciyaṇṇunna
kāraṇam jīvanennu collunnu mūḍhaicitta-
nmārāyuḷḷavarkennum jīvanennarikeṭo!
prāṇaṅkal suṣuptiyil buddhiyil caṅsussiṅkal
kāyattil gṛhakṣetravastuvannavattīṅkal
bhāvaṅnal bhaviṅkunnu ṇānennu jīvanappōl
bhāvasambandhaṅṇaḷām samsāram bhaviṅkunnu.
The witness being wholly passive and inactive cannot enter into any relation with the 'antahkaraṇa' with which it is said to be associated as a component of the Jīva and unless it ceases to be a non-participating and unaffected witness, it remains an absolutely transcendent entity incapable of influencing others by its so-called presence. The three forms of the Jīva are conditioned by the three vestures it wears. They are 'Viśva', 'vyāvahārika' and 'cidābhāsa'. The grossbody (sthūlaśarīra) of the Jīva is its particular physical frame which is a composite of the fractionally quintuplicate elements. When the Jīva has conceit in its physical body it is called Viśva.

C.R., says that, like the Sun hidden by clouds, Ātman is also hidden by the sorrows like bīrī etc. This is mere ignorance. At no time eternal Ātman has sorrows. The body is created by the deeds. Deeds are accepted by the body. The sorrow continues along with the body. Jīvātman has no sorrow. The feeling of sorrow is only illusory.

Dehadharmāññāḷellāmātmadharmmamennumi-ddeham ṇānennum ninaccororo karmam māyā-mohitanmārāy ceykakonṭu jānmādi duḥkham
dehiyāmātmāvinuṇṭākkunnitajñānīnikāḷ.
Rāhuṇgrastendusūryamaṇḍalaṁjñānāḷeppole
dehiyum dehaṁjaḷil vāzhunnu nissaṁganāy.
Nityanāy nirāmayanākumātmāvinorū
duḥkhamillonkuṇṭūmoro kālattinākalum.
Karmaṁjñāḷ ceytittatukoṇṭu dehavumuṇṭāṁ
karmavum deham kaikkoṇṭirunne ceytiṭāvū.
Dehamuṇṭeṅkil duḥkhamunuṇṭatu dehattinu
dehiyākunna jīvan tanikkillatu nūnam.

The Upaniṣadic texts give clear evidence of the identity of Brahman and Jīvatman such as 'Tattvamasi', 'Ayamātmā Brahma' etc. that is, Jīva is identical with Brahman and that in reality Brahman itself is conditioned by limiting adjuncts (upādhis) appears as Jīva. Śaṅkara upholds the identity of Brahman and interprets Jīva to mean that the Jīva after reaching Brahman remains as non-distinct (avibhāga) in the sense of absolute identity. Śaṅkara points out the subject of Jīva's identity with Brahman. He states explicitly that Jīva is not different from Brahman and it is in reality Brahman only as conditioned by upādhi limiting adjuncts caused by avidyā, the cosmic principle of illusion.²⁷
Nerve cells (Nāḍis)

C.R., elaborately discusses the inner structure of the human body to understand the existence of Paramēśvara in the body as temple. If measured with their own fingers, the total length of each human body is 96 feet. Suṣumṇā nerve cell exists in the centre of body. This nerve cell originates from the Mūlādhāra and grows up to the skull and both exist as a united one. The Piṅgaḷa nerve cell with the length of four feet exists in the right side of Suṣumna and climbs up to the skull and then spread to the various parts. This Piṅgaḷa nerve cell works in the right nose.  

Taṁnaḷ taṁnaḷkkulloru viralkoṇṭārutellum 
nīṅṅāteyalānu sūkṣiccunokkkāṇumpol 
aṅgulam toṇṇūttārūkūṭiyāḷuḷayatam-
meṅnume kurayāte kaṇṭiṭām ṣarīṛiṇām 
tanmadhye suṣumnākhyanaḍiyākunnitattu-
monnāyiṭṭatu veṅukāṇṭamennatupole 
muḷaccu mūḷādhāramtannilinnatu pinne 
vaḷarnnu kapālapatmattoḷamonnāyiṭṭu 
suṣumnyuṭe valabhāgame mūṭṭil muḷa-
ccezhunnu suṣumnamel cuzzhannu paṭārnnuṭan
Likewise Ida nerve cell also originates from the left side. This is also known as left nerve cell. The Piṅgaḷā nerve cell and Suṣumṇā nerve cell start from the sides of buttock as a unit. The grown up Piṅgaḷā nerve cell reaches to the right eye. This nerve cell is known as Usā. The Alambaṣa nerve cell works on the left side. The Hasti nerve cell works on the tongue and the Gāndhāri nerve cell is in the right ear.  79

Piṅgaḷā yathā tathā iḍayum vāmapārṣve-ninnuṇṭāyitu vāmanādiyākunnitatum
piṅgaḷā suṣumṇā vādveca pṛṣṭhapārśvagā
piṅgaḷayappolo valarnnotinīṇu tūnniyatu
valatte netram uṣayennu perannāḍikku
dharikka punaralambuṣayumatupole
Vāmalocanam pinne hastijihvayām nāḍi
Vāmakanṛṇamām valattecevi gāndhāriyum.
The other nerve cells except the seven nerve cells like Suṣumnā, Iḍā, Piṅgaḷa, Uṣa. Alambuṣa, Hasti, Gāndhārī which originate from Mūlāḍhāra, originate from the Maṇipūraka. There is an egg like shoot in Maṇipūraka. All other nerve cells are the creation from Maṇipūraka. The seven nerve cells and sub-nerve cells originate from the external side. Four nerve cells are created from the root of Maṇipūraka. They have different faces but the basis is one. Śaṅkhinī nerve cell creates nectar in the pate.  

Mūttīl ninnuṇṭāyoru nāḍikaṇṭeziṇāne  
keṭṭālumatinnnumel maṇipūrkamkantannil  
kukkuṭāṇḍampoloru kandamuṇṭātinnmelni- 
nnokka_METADATA_yeunṭāyvannu maṭṭuḷḷa ñarampukal.  
Munnam connayezhu nādiyumatinuli  
tanneyanyamuṇṭāyotkeyum bahirbhāge.  
Akkizhaṇninmel ninnu nālu nāḍikalunṭā- 
yokkeykkum mūlamonnu mukhaṇṇal vevvereyām  
suṣumnayuṭe munpil pokkiḷkkuvāmabhāgā-  
lezhunna suddhicakrattinnnadobhāgattoḷam  
suṣumnayuṭe suṣīrattil tanmukham koṭu- 
ttirunnu mūrdhāviṅkal pīyūṣamuṇṭākkunnu.  

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Payasvinī nerve cell is in front of the Śaṅkhinī nerve cell. Viśvodara nerve cell exists in front of the Payasvinī nerve cell. Two different types of nerve cells named as Viśvodarabhojana and Payasvinī Jīva exist inside of the Viśvodara nerve cell. Sarasvati nerve cell exists in front of the above three nerve cells. This nerve cell enjoys the Rasa. The face of Viśvodara is divided in to two, the lower part is Pakvāśaya and the upper part is stomach.\[81\]

Śaṅkhiniyenne nāḍiyākunnatatinute
munpiluṇṭoru nāḍi tannāmam payasvinī.
Tanmunpil viśvodarayākunnitavattinu-
monnāyiṭṭunnu koṣṭham tanmārgānanam dvīdhā
bhojananāḍiyāyiṭṭunnitu viśvodara
jīvananāḍi payasviniyumariṅṅālum.
Evamimmūnna nāḍikkum purobhāgattiṅkal
mevīṭṭunnitu sarasvatiyākunna nāḍi
Rasanayākunnatennarika pinne viśvo-
daratanmūlam raṁṭumuriyāyirippatil
kīzhmuri pakvāśayapātramāyatupole
melmuriyāṁśaya pāṭravumarikeṭo!

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Some other nerve cells go to the lower side from the bottom of the nerve centre. Rākā nerve cell starts from the gurudvāra face. They are also called as Balisakṛtyagakārini. That nerve cell works as urethra in front of the Bali. An opening exists in the upper and inside of the Rākā and Bali divides in to two. Śukasvinī nerve cell externally appears as face. This nerve cell is the sperm vein. This kind of 14 nerve cells strongly exist in the body. Out of these strong 14 nerve cells like Suṣumnā, Iḍā, Piṅgalā, Uṣā, Alambuṣā, Hasti, Gāndhārī, Śaṅkhini, Payasvinī, Viśvodara, Sarasvatī, Rākā, Bali, Sukasvini, there are 72,000 nerve cells existing in the body from up to down. They are widely spread all over the body to protect the body. Vertebra exists behind the Suṣumnā as a pillar of the body temple. The head as cupola gets strength from the support of Suṣumnā and vertebra.⁸²

Pinneyum nāḍīkandattinnadhobhāgattiṅkal
ninnu nāḍikaḷ kīzhppottēkkupoyava mūnnum
ennatil balisakṛtyāgakāriṅi tādā
tannte mukhamāyītunnatu gurudvāram;
rākayennoru nāḍī bāli tan munpił mūtra-
dvāramākunnitatu bāliyeppoletanne
Ninety Six Principles

According to C.R., there are ninety six principles of Jīvātman. Earth, water, fire, air, and ether are five elements. Five sense organs and five organs of action and its subjects, five vital forces, five sub vital forces are known as decades of organs. Ear, skin, eyes, tongue, nose are five sense organs. The organs of action...
are the organs of speech, the hands, the feet and the organs of evacuation and generation. Like wise organs are twenty in numbers.

Five vital forces and five sub vital forces are ten Prāṇas of the body. Five vital forces are Prāṇa, Apāna, Vyāna, Udāna, and Samāna. Nāga, Kūrma, Devadatta, Dhanañjaya, and Kṛkala are five sub vital forces. These ten Prāṇas all are one. Six Ādhāra are Mūlādhāra, Svādhīṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi, Ājñācakra. The eight fold Rāgas are Rāga, Dveṣa, Kāma, Krodha, Mātsarya, Moha, Lobha, Mada.83

\[\text{Bhūjalāgniium vāyu-vākāśamivayaṅcum}\]

\[\text{bhūtaṅñāḷennu dhariccīṭuka manohare!}\]

\[\text{Indriyadaśakavumatiinte viṣayuvam}\]

\[\text{pinne prāṇādiyaṅcumupaprāṇanmāraṅcum.}\]

\[\text{indriyadaśakamennālatu jñānendriyam}\]

\[\text{pinnetu karmendriyamiṅṅane pattākunnu.}\]

\[\text{Śrotratvak cakṣurjiḥvāghrāṇamennivayaṅcum}\]

\[\text{orttukāntālum jñānendriyaṅṅaḷanantaram,}\]

\[\text{viṣayamaṅcuṭatu colliṭām, śabdasparśa-}\]

\[\text{rasagandharūpaṅṅalākunnitatupole}\]

\[\text{vākpāṁipādāyuryupasthamivayaṅcum}\]

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parttukanṭālum karmendriyaṁaññalavattinum
vacanaṁayāyānavisargānandaṁaññalām
viṣayamançum kūṭīṭṭindriyamirupatām.
Prāṇādi pattiṇṭennu collunnitatin kramam
prāṇādiyançumupapraṇānμarañcumevam
Prāṇanumapānanum vyānanumudānanu-
meñalocane! Samānanumiṅñane kramāl
nāganum kūrmman tadā devadattanum pinne
vegavāṇāya dhanaṁjayanum kṛkalanum
Īñīnine prāṇādikāḷ pattennu dhariccālum
Īṣīmelādhārāmaruṇṭatu keṭṭukoḷka.
Mūlādhāravum svādhīṣṭhānavum manipūram
nālāmatanāhatam viśuddhiyaṅcāmatum
ārāmatājñācakramanāṅṅine ṣaḍādhāram
nere keḷ rāgādidoṣaṁaññalumetṭuṇṭallo.
Rāgavum, dveṣam, kāmam, krodhavum, mātsaryavum
mohavum lobham madamiṅṅane yathākramam
aṣṭarāgaṁañṅaliva; kāraṇameṭṭuṇṭatum
puṣṭamodena keṭṭukoṇṭālum collīṭuvan.

The inner organs are eight in number. They are mind,
intelligence, citta, ego. Imagination takes place in mind,
determination in intelligence, pride in ego, consideration (avadhāraṇa) in citta. Skin, blood, flesh, fat, bone, bone marrow, semen are seven elements. Iḍā, Piṅgālā, and Suṣumṇā are three nerve cells. There are three Maṇḍalas. They are Agnimandala, Sūryamanḍala, and Candramanḍala. Artheṣaṇam, Putreṣaṇam, Dāreṣaṇam, are 'Eṣaṇatraya'. Rheumatism (Vāta), bile (Pitta), and phlegm (Kapha) are three types of 'Doṣas'. Three qualities are Satva, Rajas, and Tamas. The three states are Jāgrat, Svapna, and Suṣupti. Ādhyātmikam, Ādhidaivikam, and Ādhībhoutikam are three types of 'Tapa'. Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya are five sheaths or Kośa. Gross, subtle, and causal are the three bodies. These three bodies are the primal cause of the Prakṛti. Viśva, Taijasa and Prājña are three Lords. They are the same as Brahma, Viṣṇu, and Maheśvara. We can discriminate the Jīvātman by knowing these ninety six principles. Then knowledge arises internally, when the removal of difference between Jīvātman and Ātman takes place. 

Manassum, budddhicittamahaṅkāravum pinne
manassil saṅkalpavum niṣcayam buddhiyilum
ahaṅkārattilabhimānnavumatupole
avadhāraṇam cittaṃ tannilumuṇṭākunnu.

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Ettāya karaṇaṅṅalevamennariṇīṅṅālum
tuṣṭiyoṭiniyum keḷ dhātukkalēzhuṇṭatatum.
Tvagasramāmsamedassasthi majjyum śukład
ivatte dhātukkalēnnarika sumaddhyame!
Nāḍikal mūnñṭidāpiṅgalāsūṣumnaye-
nneṣa maṇḍalatraiyamuṇṭatatum keṭṭukolka:
Agnimaṇḍalamarkkamaṇḍalam glaumaṇḍala-
magnāditrayamidam maṇḍalamēvīṭeyum.
Eṣāṇam mūnnunṭarthaiṣaṇavum dāraiṣaṇam
seṣam keḷ putraiṣaṇam; pinne dūṣaṇam keḷkka
vātavum pittam śleṣmamenniva mūnnākunnu.
Sādhubhāṣiṇi! Guṇatrayavum keṭṭukolka
rājasaguṇam satvaguṇavum tamoguṇam
Rājīvanetre! Dhariccīṭuka vazhipole.
Jāgaram svapnam suṣuptiyumiṅṅane kramāl
jāgarādiyāmavasthātryam dharikketō!
Āddhyātmikavumādhidaivikam bhautikavu-
matyarthamaṅgayā tāpatrayamennariṅṅālum.
Kośaṅṅaḷaṅcūṇṭannamayavum prāṇamaya-
kośavum manomayam vijṅānamayam pinne

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அநந்தமாயகோசணி்ண்ணஞீணயாங்களாண்டாயை.

Dehavum mūnnumāṭatum colluvan keṭṭukolka:
sthūlavum sūkṣmam pinnekkāraṇaṃmennāvāṇam
mūlāmāṃ prāṭikkuḷlorūpādhikālallo.
Viśvan taijasan prājñanennna nāthanmaraṭum
niśseṣam toṇṭūṭāru tattvaṇālaṇariṇīṇālum.
Colluvaniniyum keḷ tattvaṇṇal toṇṭūṭārā-
yuḷḷavattinṭe samkhya pratyekamarivāṇāy.
Indriyamirupatum bhūtikaḷaṇcum pinne
maṇḍalam mūnnum guṇam mūnnumiśanmār mūnnum
dūṣaṇam mūnnum tāpam mūnnum dehaṇṇal mūnnum
eṣaṇam mūnnum nāḍi mūnnum jāgrādi mūnnum
prāṇādiyaṇcum rāgādikālorettu mupa-
prāṇamāraṇcum kāraṇaṇṇālorettum tathā
ādhāramārum kośamāṇcum dhātukkalēzhum
bodhiccīṭuka toṇṭūṭārivayellām kūṭi.
Evamittoṇṭūṭāru tattvavumariyumpoł
jīvātmāvinettiriccariyām vazhipole.
Jīvātmaṇṇumātmāvennumuḷḷoru bheda-
bhāvavumakannullil jñānavumunṭāy varum.
The Five sheaths (Pañcakośas)

In C.R., there are three sheaths connected with the dream state.85

kośaṇñal mūnnum svapnāvasthayumuṇṭāy vannu

The three-fold body constitutes the five fold sheath or covering of the self, which is distinct from both. The five sheaths are the physical (Annamaya) sheath, the vital (Prāṇamaya) sheath, the mental (Manomaya) sheath, the intelligent (Vijñānamaya) sheath, and the blissful (Ānandamaya) sheath. The first one is the outermost and grossest and the last one the innermost and the finest of them all. As stated by the Tai.Up., the physical sheath is filled by the vital sheath, the mental sheath by the intelligent sheath, and the intelligent sheath by the blissful sheath.86

C.R., says, sheaths (Kosas) are five in numbers. They are Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, and Ānandamaya.87

Kośaṇñalāṇcuṇṭannamayavum prāṇamaya-kośavum manomayam vijñānamayam pinne ānandamayakोśamiṇीṇeyāṇcuṇṭatre

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These are called sheaths because they are like the coverings of the luminous self, the radiance of which however becomes manifest through them in the world of phenomena. The five sheaths do not exhaust human personality. Nor can they exist independently of the self, their witness, on which they are superimposed through avidyā or ajñāna. The physical body forms the physical sheath, the subtle body forms the vital, the mental, and intelligent sheaths are the causal body—the blissful sheath. Covered by the five sheaths, the water alone and the rest which are the products of its own power, the self ceases to appear like the water of a tank by its accumulation of sedge. When all the five sheaths have been eliminated by the reasoning on Śruti passages, what remains as the culminating point of the process, is the witness, the knowledge Absolute the Ātman. This self effulgent Ātman which is distinct from the five sheaths, as witness of the three states, the real, the changeless, the untainted, the everlasting bliss is to be realized by the wise man as his own self.

C.R., says that, the four types of gross bodies together became the state of Jāgrat, sheaths, hopes, and the world.

Śthūladehayum bhuvanaṁçālum caturvidha-
sthūlaṁçāluṇṭāyati jāgramāṇavasthayum.
The five sheaths (pancakoshas) are alluded to in the fourteenth verse of the A.B., of Śaṅkara. It must be noted that the individualized soul, when separated from the Supreme Soul, is regarded in the Vedānta as enclosed in a succession of cases (kosas) which envelop it and, as it were, folded on over the other, like coats of an Onion. The five sheaths are said to cover the Self. The true Self or Ātman is obviously none of these, nor can its true nature be known as long as it is identified with them.

Śaṅkara says, 'there is some self-existent entity, which is the perpetual substratum of the ego-consciousness, and the witness of the three states (waking, dream, and dreamless sleep) which is distinct from the five sheaths. In Pd., Vidyāraṇya expressed that, when the five sheaths are disowned (as not self by discriminating the self from them) their witness-consciousness is all that remains. That is the real nature of the self; its nonexistence cannot be proved. C.R., says that, without the effort to know about Īśvara, Ātmajñāna, Jīvātman, Ātman, body, five sheaths, universe, and Brahman everything changes to destructive causes and it disappears.
The Physical Sheath (Annamayakośa)

The physical body is the physical sheath which is called the sheath consisting of food (Annamayakośa) because it is the product of food, lives on food, and dies without it. This is also said to be filled with the essence of food (Annamaya).\(^7\) The gross physical body is said to be made of food or matter. It is 'Annamaya'.\(^8\) The Ātman is described as enclosed in a series of sheaths. Firstly, there is the Annamaya, the food-body. This is the sheath of physical self, named from the fact that it is nourished and maintained by food.\(^9\) In V.S., this aggregate gross body of this is called the alimentary sheath (Annamayakośa) on account of its being a modification of food and is said to be in the waking state on account of its being the medium for the enjoyment of gross objects.\(^10\) This individual gross
body of his (of the Jīva) is also called the alimentary sheath on account of its being a modification of food, and is said to be in the waking state.\textsuperscript{101}

The Vital Sheath (Prāṇamayakośa)

This is animated by the vital sheath and is called the sheath of vital principle (Prāṇamayakośa). This is the subtle sheath which is Prāṇamaya, different from the body of food. Prāṇamaya means composed of Prāṇa and Prāṇa is the vital principle, the force which vitalizes and holds together the body and the mind. It pervades the whole organism, and its gross manifestation is the breath. As long as this vital principle exists in the organism, life continues.\textsuperscript{102}

The vital sheath is described by Śaṅkara, the Prāṇa (the vital principle with its five distinct functions-Prāṇa, Apāna, Vyāna, Udāna, Samāna) which is familiar to us, conjoined with the five organs of actions (the organ of speech, the hands, the legs, the organs of evacuation and generation.) forms the vital sheath, permeated by which the physical sheath engages itself in all activities as if it were living. \textsuperscript{103} In V.C., the Prāṇa, with which we are all familiar coupled with the five organs of action, forms the vital sheath permeated by which the material sheath engages itself
in all activities as if it were living. Neither is the vital sheath the
self-because it is a modification of vayu, and like the air it enters
into and comes out of the body, and because it never knows in the
least either its own weal and woe or those of others, being eternally
dependent on the self. In V.S., these five vital forces, viz., Prāṇa
etc. are produced from the combination of the active (Rajas)
particles of ether etc. These five vital forces such as Prāṇa
etc. together with the organs of action constitute the vital sheath
(Prāṇamayakośa). Its active nature shows that it is the product of
the particles of Rajas.

The Mental Sheath (Manomayakośa).

Manomayakośa consists of mind, which enshrines the soul.
The Manomayakośa is that which is endowed with all power and is
the instrument. It is sheath because it covers Ātman, like a sheath
which covers the sword. The will power, here means desire,
resolution and doubt etc. The mind with the organs of perception
constitutes the mental sheath (Manomayakośa).

Manomaya means composed of 'manas' or mind and with the
function of 'manas' as an aspect of the mind we are already
acquainted with. It is called the Manomaya or sheath composed
or mere intellection, associated with the organs of action. This gives the individual soul its power of thought and judgement. The mind (manas) together with the five sensory organs is said to constitute the Manomayakoša.\textsuperscript{112} Cognition and volition are two distinctive powers of the mind. 'manas' refers to the volitional aspect of the mind. Being the finest of all the aspects of the mind and closest to the self, the cognitive mind, (buddhi) reflects the radiance of consciousness. It is from the cognitive mind that other aspects of the mind (volitional and emotional) and the organs as well receive the light of consciousness more or less and operate.\textsuperscript{113}

In V.C., the organs of knowledge together with the mind form the mental sheath the cause of the diversity of things such as 'T', and 'mine'. It is powerful and endowed with the faculty of creating differences of more etc. It manifests itself as permeating the preceding, i.e, the vital sheath. The mental sheath is the (sacrificial) fire which, fed with the fuel of numerous desires by the five sense organs which serve as priests, and set ablaze by the sense-objects which act as the stream of oblations, brings about this phenomenal universe. There is no ignorance (avidyā) outside the mind. The mind alone is avidyā, the cause of the bondage of
transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer etc. Similarly in the waking state also, there is no difference. Therefore this entire (phenomenal universe) is the projection of the mind. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.  

The Intelligent Sheath (Vijnānamayakośa).

The intellect together with the organs of perception constitutes the intelligent sheath (Vijnānamayakośa). The buddhi with its modifications and the organs of knowledge, form the Vijnānamayakośa or knowledge sheath, of the agent, having the characteristics which are the cause of man's transmigration. Vijnānamaya means composed of Vijnāna and Vijnāna means intellect and refers to the faculty which discriminates, determines or wills. The state of Ātman with the adjunct of buddhi is called Vijnānamayakośa. It also covers Ātman through the buddhi.
The cognitive mind with the five organs of perception constitutes the intelligent sheath (Vijñānamayakośa) since it bears the reflection of the witness-self and it appears to be self-luminous. Identified with the not-self, the reflected self asserts itself as the agent. Impelled by self consciousness in such forms as 'I am the knower', 'I am the doer', 'I am happy', 'I am unhappy', the intelligent sheath operates on the mental and the vital sheaths. It functions as the empirical 'self' (vyāvahārika Jīva) that transmigrates.\(^{118}\) It is the sheath composed of more intellection, associated with the organs of perception. This gives the personal soul its first conception of individuality. The sheath of the buddhi or Vijñānamayakośa together with Prāṇamayakośa composes the body.\(^{119}\) The V.S., says, among the five sheaths, the intelligent sheath, which is possessed of the power of cognition is the agent.\(^{120}\)

According to Śaṅkara, buddhi (the cognitive mind), with its modifications (such as egoism) combined with the organs of perception and having the characteristics of agent (the ideas of being a knower and doer) forms the the intelligent sheath (Vijñānamayakośa) which is the cause of man's transmigration.\(^{121}\) This knowledge sheath, which seems to be followed by a reflection
of the power of the 'Cit', is a modification of Prakṛti. It is endowed with the function of knowledge, and it always wholly identifies itself with the body, organs etc.\(^{122}\) In V.S., 'this Vijñānamayakośa on account of its being conscious that it is an agent and enjoyer and that it is happy or miserable etc., is called the phenomenal Jīva (the individual self) subject to transmigration to this and the other worlds.\(^{123}\) The intelligent sheath which is attended with the power of the reflection of consciousness, is a modification of Prakṛti (insentient nature) and is possessed of the power of knowledge and action and continually and intensely identifies itself with the body, the organs, and the rest. This is the Jīva which has no beginning, which is characterized by egoism, which functions in countless ways on the relative plane. Owing to the impressions of previous incarnations, it performs good and evil deeds and experiences their results. Being born in various bodies; it comes and goes, up and down. It is this knowledge sheath that has the waking, dream and other states and experiences joy and grief. It always mistakes the duties, functions, and attributes of the orders of life which belong to the body as its own. The knowledge of sheath is exceedingly effulgent, owing to its close proximity to the Supreme Self, which
identifying itself with it, suffers transmigration through delusion. It is therefore a super imposition on the self.\textsuperscript{124}

\textbf{The Blissful Sheath (Ānandamayakośa)}

Ānandamaya means composed of Ānanda, and Ānanda means bliss, and its sheath refers to the ego. 'Ānandamayo abhyāsāt', which means that (Brahman) is constituted of bliss, because of the repetition of the term 'Ānanda' in respect of Brahman in the Up.\textsuperscript{125} Brahman is blissful in nature (Ānandamaya) and as such it is distinct from the sentient souls or what is generally regarded as Jīvātmā.\textsuperscript{126} In the Upaniṣads, the sheath is known also as the 'causal body'. The intelligent sheath is permeated by the blissful sheath (Ānandamayakośa) which is the finest and innermost of all the sheaths being their causal state. Iti is the causal body.\textsuperscript{127} According to Tai.Up., Brahman as 'Vijnanamaya' is further transcended by the concept of Ātman as 'Ānandamaya', 'tasmādvā etasmāt vijnānamayā anyontara ātmā ānandamayaḥ. The meaning of this statement is that other than this Vijnānamaya, another Ātman is Ānandamaya. It is characterized by Tai. Up., Different from this very intelligent sheath and within it is the one consisting of bliss. By that (the blissful sheath) this is filled. This (the
intelligent sheath) has the human form. According to the human form of this, that too, has the human form of that joy is verily the head, delight the right wing, and great delight the left wing, bliss is the trunk; Brahman is the tail support.  

Śaṅkara described the blissful sheath is that modification of nescience which manifests itself catching a reflection of the Ātman which is Bliss Absolute, whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds, from which every corporeal being derives great joy without the least effort. The 'Ānandamaya' is also described as 'śārīra ātmā', which means that it is a soul encased in the physical body, as in the case of the concepts such as Annamaya, Prāṇamaya, Manomaya and Vijnānamaya. 

In deep sleep, when the senses and the mind cease functioning, there still stands the causal body between the finite world and the blissful self. As the fifth sheath is nearest of all to the blissful self, its name in the Upaniṣads is Ānandamaya. V.C., says that, the blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial
manifestation, occasioned by the sight of agreeable objects and so forth.\textsuperscript{132}

According to Śaṅkara's commentary on the B.S., 'Para' is the higher undifferentiated Brahman and 'apara' is the lower Brahman conditioned by Māyā. He argues that the entity described as Ānandamaya in the Up., does not apply to the higher Brahman, but on the contrary, it refers to the conditioned self or Jīva in its highest.\textsuperscript{133}

**The Five Vital Forces**

The five vital forces are the Prāṇa, Apāna, Samāna, Udāna, Vyāna.\textsuperscript{134} These five vital forces, viz., Prāṇa etc., are produced from the combination of the active (Rajas) particles of ether etc. These five vital forces such as Prāṇa etc. together with the organs of action constitute the vital sheath (Prāṇamayakośa). Its active nature shows that it is the product of the particles of Rajas. The vital sheath which is endowed with activity is the product.\textsuperscript{135} Prāṇa also has been used for all the five vital airs.\textsuperscript{136} C.R., says that, the five Prāṇas are 'Prāṇa', 'Apāna', 'Vyāna', 'Udāna', and 'Samāna'.\textsuperscript{137}

\begin{tabular}{l}
Prāṇādiyaṁcumupaprāṇanmāraṁcumevam \\
prāṇanumapānanum vyānanumudānanum
\end{tabular}
Prāṇa

Prāṇa is that vital force which goes upward and has its seat at the tip of the nose.¹³⁸ The term Prāṇa is used to signify the life principle as operative in the body as a whole and also as carrying on a specific function. Prāṇa in the latter sense is the life principle operative in the lungs and the heart and responsible for respiration. It tends to move upward to the mouth and nostrils. It is the principal vital force (Mukhya prāṇa) in performing others function.

Prāṇa can be viewed as functioning in living individuals and also sustaining the cosmic order. The individual Prāṇa is the life principle that distinguishes the animate from the inanimate. It has a cosmic counterpart. The cosmic Prāṇa is the universal potent energy that holds the living and the nonliving as a complex, as a co-ordinated whole. Prāṇa is manifest as the life principle only in the animate.¹³⁹ Without being endowed with the light of Ātman, none of the organs, nor the mind, nor Prāṇa can function. So the self (Ātman) is said to be the Prāṇa of Prāṇa, the Eye of the eye, the Ear of the ear, and the Mind of the mind.¹⁴⁰ In fact, the organs, the mind, and Prāṇa are like so many attendant of the self (Ātman) to
carry out specific functions. Being closely allied with the self, its master, Prāṇa stays in the physical body as long as the self stays and accompanies it when it departs. So it is said, when it (the self) departs Prāṇa follows; when Prāṇa departs all the organs follow.¹⁴¹

The self does not actually go out of the body in dream. In dreamless sleep all mental operations stop, yet Prāṇa keeps on functioning. (When all the organs sleep) it is the fires of Prāṇa that keep watch in this city. During deep sleep, when the organs and the mind cease to function, the vital processes continue. The respiration becomes slower and the heart beat softer, but neither stops. In the dream state the mind, though inwardly active, is not conscious of the body, the immortal radiant self, the lone wanderer (being unrelated), preserves the unclean nest (of the body) with the help of Prāṇa and rooms out of the nest.¹⁴² Even then Prāṇa is not dissociated from the mind in the self.

Prāṇa is the subtler than the nerves. It operates on the nervous system, the central, and the autonomic as well. It is wholly responsible for the functions of the autonomic system, which is not controlled by the will. Prāṇa vitalizes the whole body. Prāṇa is indeed, the essence of the members (of the body) truly, it is their essence. Hence from which so ever member Prāṇa departs forth
with it withers. Prāṇa is responsible for all the physiological functions.

Apāna

Apāna is that vital force which goes downward and has its seat in the organs of excretion. Apāna functions below the heart down to the navel and helps elimination.

Vyāna

Vyāna is that vital force which moves in all directions and pervades the entire body. Vyāna is so called because it pervades the whole body and operates on the nerves. It regulates the Prāṇa and Apāna as their nexus. It is responsible for the utterance of speech and actions of great effort, such as lifting a weight, jumping over a fence, and so forth. Śaṅkara says, Vyāna is so called because it exists all over the body through the cords (nāḍīs) that extend from the heart in all directions like the heat rays from the Sun. It functions especially in the joints, the shoulders, and the vital parts. It manifests itself in the performance of deeds requiring great strength, while both Prāṇa and Apāna stop functioning.

Udāna

Udāna is the ascending vital force which helps the passing out from the body and has its seat in the throat. Udāna functions
upward from the sole of the feet to the head. It promotes growth and helps in rising up etc. It also conveys the soul in passing out of the body. As we have noted it maintains bodily heat and as it leaves, the body loses all heat. Vyāna and Udāna are associated with the cerebro-spinal system.

**Samāna**

Samāna is that vital force which assimilates food and drink and has its seat in the middle of the body. Samāna (equalizer) is located in the stomach. It digests and assimilates food and drink. It is to be noted that Prāṇa, Apāna, Samāna, are responsible for the functions of the autonomic nervous system, such as movement of the lungs, beats of the heart, secretion of bile etc., and peristalsis of the alimentary canal. Though operating on the physical body, the five Prāṇas belong to the subtle body we have.

**Subtle bodies (Sūkṣmaśarīras)**

The subtle bodies are what are known as the Liṅga-śarīras having seventeen component parts. The component parts (of the Liṅga-śarīra) are the five organs of perception, the intellect, the mind, the five organs of action, and the five vital forces. The subtle body is composed of the five subtle elements in their rudimentary uncompounded state. It is the five subtle elements-
ether (ākāśa), air (vāyu), fire (tejas), water (ap) and earth (prthvī) which by their five fold combination called quintuplication (pañcīkaraṇa) produce the five gross elements. The subtle body is too fine to be discovered by the microscope. It has seventeen component factors. Śaṅkara defined, the subtle body, as the means of the Jīva's experience (of the results of his karma) and consists of the five Prāṇas, the ten organs, the manas and buddhi, all, formed from the rudimentary elements before the quintuplication (pañcīkaraṇa).

The subtle body consists of the seventeen elements viz. five organs of perception, five of action, five vital forms, mind and intellect. This subtle body, while material, is also transparent and so is not seen when the Jīva migrates. This subtle body, called also the Liṅga śarīra, is produced out of the elements before their subdividing and combining with one another, is possessed of latent impressions and causes the soul to experience the fruits of its past actions. It is a beginningless super imposition on the soul brought on by its ignorance.

The five organs of perception are the ears, the skin, the eyes, the tongue and the nose. The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us to cognize objects.
According to Vedānta the ten organs located in the physical body are not the real organs. They are the outer stations of the real organs that belong to the subtle body. The five visible sense organs viz., the ears, the skin, the eyes, the palate or tongue and the nose derive their power of hearing, touch, sight, taste and smell from their counter parts in the subtle body. These are produced separately in consecutive order from the satva particles of ether etc.

Now the subtle form is air and the ether that is in the body. It is immortal, it is imperceptible. The essence of that form which is subtle, immortal, unlimited, and imperceptible is this principle that is in the right eye, for it is the essence of those two elements. The five organs of actions such as speech, the five organs of knowledge such as the ear, the group of five Prāṇas, the five elements ending with the ether, together with buddhi and the rest as also nescience, desire and action- the eight cities make up what is called the subtle body. The organs of action are the organs of speech, the hands, the feet and the organs of evacuation and generation. The vocal organs, hands, legs, etc. are organs of actions, owing to their tendency to work. The five visible motor organs, viz., the tongue, the hands, the feet, the anus and the sex organs derive their powers
of speech, receiving and giving, walking, evacuation, and generation from their counter parts in the subtle body. These are produced separately in consecutive order from the active (rajas) particles of ether etc.\(^{162}\)

One and the same Prāṇa (vital force) becomes Prāṇa, Apāna, Samāna, Udāna, and Vyāna according to their diversity of functions and modifications, like gold, water, etc.\(^{163}\) The five Prāṇas are the five phases of the vital principle. The one and the same vital principle, Prāṇa has, according to its five different functions, five different names.

Mind, the inner instrument (antāḥkaraṇa) has two distinct phases-manas and buddhi, according to its two fold function-deliberation and determination or decision. The inner organ (antāḥkaraṇa) is called manas, buddhi, ego or citta, according to their respective functions; manas, from its considering the pros and cons of a thing; buddhi from its property of determining the truth of objects; the ego, from its identification with this body as one's own self; and 'citta' from its function of remembering things it is interested in.\(^{164}\) Intellect (buddhi) is that modification of the internal instrument (antāḥkaraṇa) which determines. The mind (manas) is
that modification of the internal instrument which considers the pros and cons of a subject (saṅkalpa and vikalpa). The mind-stuff (citta) and egoism (ahaṅkāra) are included in the intellect (buddhi) and the mind (manas) respectively. Memory (citta) is that modification of the inner organ which remembers. Egoism (ahaṅkāra) is that modification of the inner organ which is characterized by self-consciousness. These, be it noted, are produced from the combination of the Satva particles of ether etc. All these seventeen components of the subtle body are the products of the five subtle or rudimentary elements.

This body reputed to be the abode of the delusion of 'I' and 'mine' is designated by sages as the gross body. The sky, air, fire, water, and earth are subtle elements. From these subtle elements are produced subtle bodies and gross elements. The subtle bodies of the living creatures are formed out of subtle elements. The subtle body which accompanies the soul after death consists of seventeen parts, namely the five organs of perception, the five organs of action, the five vital breath or Prāṇas, the mind (manas) and the intellect (buddhi). Under the three cosmic forms, the self come to be called Īśvara, Hiraṇyagarbha, and Virāt. Īśvara is Brahman
qualified by Māyā. He is like the bleached canvas which is stiffened with starch, pure but serving as the substrata of world creation. Hiraṇyagarbha or Sūtrātman is the cosmic subtle form of the self. He is of the nature of all jivas put together, for he has conceive (I-hood) in the subtle bodies to them all. The self which is by nature pure intelligence is called 'antaryāmin' (Īśvara) when it is associated with, Māyā Sūtrātman (Hiraṇyagarbha) when it creates the cause of the gross world. Moreover a collective totality of subtle bodies is supposed to exist, and the soul, which is imagined to pass through these subtle bodies like a thread, is called the Sūtrātman, thread-soul and some times identified with Hiraṇyagarbha. In the V.C., transferring the identification now rooted in the body to the Ātman, the existence, knowledge-Bliss Absolute, and discarding the subtle body, 'thou art ever alone, independent'. That in which there is this reflection of the universe, as of a city in a mirror-that Brahman art thou, knowing this thou will attain the consummation of thy life.

The eighteen constituents made up of buddhi and ahaṅkāra (the intellect and 'I') and eleven sense organs and the five things in themselves ('indriyas' and 'tanmātras') form a complex system,
held together as a unit. This is the Liṅga or sūkṣmaśarīra (the subtle body), it is in reality this subtle body that is usually termed the self in the soul which lives and functions and dies.¹⁷₄

**Samaṇṭi and Vyāṣṭi**

According to C.R., the Ultimate Real is only one. Īśvara as basis for all, is known as aggregate (samaṇṭi) and individual (vyāṣṭi).¹⁷⁵

Sakalātmakanākumārīsvaranatu mūlam
samaṇṭiyennucollum vyāṣṭijīvanum collum
samastam samaṇṭiyumekam vyāṣṭiyumevam
Samaṇṭivyāṣṭyopādhibhadāḷaraṇāḷārum.

Aggregate body is again divided in to causal, gross, and subtle. Individual body is also divided as similarly.¹⁷⁶

Kāraṇasamaṇṭiyum sūkṣmamām samaṇṭiyum
Nere keḷ sthūlasamaṇṭiyumēḷē kramam.
Kāraṇavyāṣṭisūkṣmavyāṣṭiyum sthūlavyaṇṭi
Cerumiṇēḷē kramāḷ viśvādināthanmārum
Iēḷē jīveśvarabhedamennārāḷārum

In V.S., here also the sum total of all the subtle bodies, when looked upon as one, like a forest or a reservoir, is called samaṇṭi or
aggregate and when viewed as many, like the trees or quantities of water, is called vyāṣṭि or individual. According to this as in the case of ignorance, all the subtle bodies that are in the universe may be looked upon collectively or individually, like a forest and the trees that form it, or like a reservoir and the quantities of water that make it up. In the former case, it is an aggregate or totality, and in the latter it denotes the different individual, consciousness that identifies itself with this aggregate as an undivided whole, and is known as Hirāṇyagarbha, whereas the consciousness that identifies itself with each of the subtle bodies is called 'taijasa'.

Consciousness associated with the totality is called Sūtrātmā, Hirāṇyagarbha, and Prāṇa etc. because it is immanent everywhere and because it identifies itself with the five great uncompounded elements endowed with the powers of knowledge, will and activity. In V.C., this body reputed to be the abode of the delusion of 'I' and 'mine', is designated by sages as the gross body. The sky, air, fire, water, and earth are subtle elements. Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-object-the group of five such as sound, which conduces to the happiness of the
experiencer, the individual soul. From Ātman, ākāśa, air, fire, water, and earth were successively produced.

Ear is part of ākāśa of the nature of the sky and it takes in only sound. Skin is part of the nature of air and gives us the sense of touch. The eye part ākāśa is of the nature of fire and takes in only the colour. The tongue part takes of the nature of water and it gives us the taste. The nose part takes of the nature of the earth and takes in only the smell.

**Pañcabhūtas**

C.R., says that, the body built by the five basic elements is the seats of other seven elements.

Pañcabhūtaṁ aññalute guṇam koṇṭulavāyi
Saṅcitam tvagādi dhātukkalāl gātrakṣetram

With the constituent help of Māyā, from Paramātman, ākāśa; from ākāśa, air; from air, fire; and from fire, water; from water, earth is originated.

Ether (ākāśa):- As the four guṇas (sparśa, rūpa, rasa, and gandha) are spread in the sky (ether) they are imperceptible. But sound which is the guṇa of the sky itself is perceptible. C.R., says that ether is made up from the power of projection.

Vikṣepaśaktiyil ninnuṇṭāyitākāśavum
Air (vāyu):- As the rūpa-rasa-śabda guṇas are spread in air they are imperceptible. But śabda, the base of air, and touch with its own guṇa is perceptible. C.R., says, from the ether, air.

Fire (agni):- That being willed, may I become many, may I grow forth. It created fire. As the rasa and gandha are of the nature of fire they are imperceptible. But touch, the base of fire and rūpa, with its own guṇa are perceptible. C.R., says that, fire is created from the air.

Water (ap):- That fire willed, may I become many, may I grow forth. It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues. As the rasa guṇa is spread in water it is imperceptible. But śabda and sparśa the base of water and rasa, with its own guṇa are perceptible. The Supreme Lord Himself, existing as fire and heat creates water etc. C.R., says, water originated from the fire.

Earth (pṛthvi):- In earth the śabda -sparśa- rupa- rasa, the base of earth and gandha with its own guṇa are perceptible. That water
willed, may I become many, may I grow forth. It created food. Therefore wherever it rains, abundant food grows there, it is from water that food for eating is produced. From the water, earth.

This way the five basic elements are created.

Pañcabhūtañāluṇṭāyiśānaneṣayinnu per.

Jñāṇendriyas

The eleven sense organs and the five things in themselves (tanmātras) and the five elements are accepted in all systems of thought in India. So far as the things in themselves (tanmātras) are concerned there is a slight difference in the view taken up in different systems of thought, regarding their nature and their relation to the five elements.

Of the eleven indriyas, there is one that is common to all subjective function, and that is called the mind (manas) and this along with the intellect and the 'I' forms what is also called the antaḥkaraṇa or inner organ of perception and action.

Sense Organs

The subject and the object are brought into mutual relation through some intermediates that are called the 'sense organs' (indriyas) and there are eleven of them. The five sense organs viz., ears, skin, eyes, tongue, and nose consume energy for listening,
touching, seeing, tasting, and smelling and organs of action viz., hands, feet and the tongue as speech organ and the organs of procreation, excretion also utilize energy for their activity. C.R., says that, these five sense organs are also known as jñānendriyas. C.R., says that, these five sense organs are also known as jñānendriyas.

Śrotratvak cakṣurjīvāṅgrāṇamennivayajcum orttukaṇṭālum jñānendriyaṅṅaḷanantaram

Karmendriyas

Five karmendriyas or organs of action are speech (Vāk), hand (Pāṇi), feet (Pāda), anus (Pāyu), and organs of generation (Upastha). Speech, hands, feet, the genitals and the excretory organ (anus) are the organs or indriyas of action.

Vākpāṇipādapayurupasthamivayaṅcum pāṛttukaṇṭālum karmendriyaṅṅaḷivattinum

Quintuplication

C.R., says that, minutely created elements are known in different ways as five basic elements, five molecules, quintuplicate, subtle elements, and causal elements. Subtle body is created by the bunch of qualities with five elements.

Paṅcatanmātrayennumapaṅcīkṛtamennum sūkṣmabhūtamenntatum kāraṇabhūtamenntum sūkṣmamāyuṇṭākayāl collunnu palataram.
Vidyāraṇya and later Vedántins accept pañcīkaraṇa. According to V.S., the gross elements are all compounded. The compounding takes place thus; each of the five elements viz., ether etc. is divided into two equal parts; of the ten parts thus produced five being the first half of each elements are each subdivided into four equal parts. Then leaving one half of each element, to the other half is added one of these quarters from each of the other four elements. Thus it has been said, by dividing each element into two equal parts, and subdividing the first half of each element into four equal parts, and then adding to the other half of each element are subdivision of each of the remaining four, each element becomes five in one. According to this one half of ākāśa is integrated with the one-eighth of air, the fire, the water, and the earth and become the gross ākāśa. Similar is the case with the other four elements.

The authoritativness of this method of compounding should not be questioned for the triple combination described in the Śruti indirectly refers to this. Of these, let me make each one three fold. Willing thus, this diety entered into these three deities
through this living self and differentiated names and forms. The triplication of each means the indication of one of the three constituent factors as the primary and the other two as secondary factors. According to this passage the Lord first created fire, water, and earth and combined them according to the process of trivṛtkaraṇa. This process is also similar to that of Pañeikaraṇa. Each of gross elements fire, water, and earth contains half of its own kind and one fourth of each of the other two. This is to be done follows; (subtle) fire\(\frac{1}{2}\) + water\(\frac{1}{4}\) + earth\(\frac{1}{4}\) = grossfire. Subtle earth\(\frac{1}{2}\) + fire\(\frac{1}{4}\) + water\(\frac{1}{4}\) = gross earth. Subtle water\(\frac{1}{2}\)+ fire\(\frac{1}{4}\) + earth\(\frac{1}{4}\) = gross water. Five fold differentiations also come in this way. As for example, ākāśa\(\frac{1}{2}\) + air \(\frac{1}{8}\) + fire \(\frac{1}{8}\) + water \(\frac{1}{8}\)+ earth\(\frac{1}{8}\) = gross ākāśa. Other gross elements are made in this way. The triplication process is of two kinds (a) triplication of the elements inside the body, (b) and the triplication of the universal elements (outside the body). From these composite elements the cosmic egg came into existence. From this egg arose the whole cosmic system comprising the fourteen world as well as the objects of experience and the bodies in which the experiences take place. Thus, according to V.S., the Śruti passages about trivṛtkaraṇa indirectly refer to Pañeikaraṇa.
Being united with parts of one another and becoming gross, (they) form the gross body. And their subtle essences form sense-objects—the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul. This gross body is to be deprecated for it consists of the skin, flesh, blood, arteries, and veins, fat, marrow and bones, and is full of other offensive things. The gross body is produced by one's past actions out of the gross elements formed by the union of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.

Gross Body (Sthūlaśarīra)

C.R., says that, gross body and world are created by the five division of tāmasic avidyā and by the quintuplication of each subtle elements of five basic elements.

Tāmasamāyorapāncīkṛtabhūta-mākave pāncīkaraṇam ceytiṭṭāvakoṇṭu
sthūladehavum bhuvanaṅgaḻum caturvidha-

Being composed of the gross elements as the sensible universe, the physical body is perceptible by the sense organs and is called the gross body (sthūla śarīra). There is then the second body, which is
known as the subtle body (सुक्ष्मा शरीर) because it is constituted of the elements for subtler than the five elements (पञ्चभुताः) which produce the sthūla शरीर.\\n
Though these five gross elements are alike in so far as such of them contains the five elements, yet they are differently named as ether etc. owing to the preponderance of a particular element in them. This body reputed to be the abode of the delusion of 'I' and 'mine' is designated by sages as the gross body. Śaṅkara defined the physical body as composed of the seven ingredients-marrow, bones, fat, flesh, blood, skin and cuticle, and consisting of the following limbs and their parts-legs, thighs, the chest, arms, the back, and the head. Like any other object that comes into being the physical body is subject to six modification (sadbhāvavikāra), origination, subsistence, growth, transformation, decay, and destruction.

At the time of compounding ether manifests sound; air manifests sound and touch, fire sound touch and form, water sound, touch, form and taste, and earth manifests sound, touch, form, taste, and smell. In V.C., being united with parts of one another and becoming gross, (they) form the gross body. And their subtle
essences form sense-objects the group of five such as sound, which conduce to the happiness of the experiencer, the individual soul. 

It is regarded having been produced out of the five elements (pañcabhūtas) namely, earth, water, light, air, and ether, and served as the abode of all the experiences relating to the external world (bhogāyatana). Śaṅkara says, know this gross body to be like a house to the house holder, on which rests man's entire dealing with the external world. The five organs of perceptions and the five organs of action by which we deal with the external world, are evidently located in the physical body, but these bodily organs are not the real organs. The real organs are invisible and belong to the subtle body, but they operate through their physical counter parts, the bodily organs, which are their outer stations, the organ of touch extends all over the body, where as every other sense organ has particular location. The gross body or the Jīva is its particular physical frame which is a composite of the fractionally quintupilated elements. The four kinds of gross bodies are those that are born of the womb, the egg, moisture, and the soil. Those that are born of the womb refer to men, beasts etc. Those that come out of the egg are the birds, reptiles etc. Those that are born of
moisture are lice, mosquitoes etc. Those that spring from the soil are the trees, creepers etc. Here also all the gross bodies in their four fold variety, may be spoken of collectively or individually according as they are thought of as one like a forest or a lake, or many like the trees and the quantities of water.\textsuperscript{227}

The physical body is so predominant in our consciousness that we assume it to be the only body that man has and ignore the other two, which cannot be perceived by the sense organs. An individual leaves the gross body of death and becomes reincarnate in another, but he retains the same subtle and the same causal body all along until he attains final liberation in oneness with Brahman.\textsuperscript{228} The gross body is produced by one's past action out of the gross elements formed by the union of the subtle elements with each other, and is the medium of experience for the soul. That is its waking state in which it perceives gross objects.\textsuperscript{229} The aggregate gross body is called the alimentary sheath (Annamayakośa) on account of its being a modification of food, and is said to be in the waking state on account of its being the medium for the enjoyment of gross objects.\textsuperscript{230} C.R., says that, the state of wakefullness is created from the four kinds of gross bodies.\textsuperscript{231}
In his waking state, being identified with the physical body more or less, the individual soul, the experiencer within, experiences the universe. Just as the physical body serves as the medium of waking experience, so does the subtle body serves as the medium of dream experience and the causal body as the medium of dreamless sleep experience. Birth, decay, and death are the various characteristics of the gross body, as also stoutness etc., childhood etc., are its different conditions. It has got various restrictions regarding castes and orders of life; it is subject to various diseases and meets with different kinds of treatment, such as worship, insult, and high honours. This body of ours is the product of food and comprises the material sheath; it lives on food and dies without it; it is a mass of skin, flesh, blood, bones, and filth and can never be the eternally pure self existent Atman.

The Ka.Up., calls the gross body the city with eleven gates. There is a city with eleven gates, belonging to the unborn one of unwavering consciousness. He also meditates on Him grieves no more, released (from the bounds of ignorance, desire and
karma). He becomes free.\textsuperscript{235} The gates are the orifices in the body. The eleven gates are the following openings, the two ears, the two eyes, the two nostrils, the mouth, the two organs of elimination, the navel, and the one in the crown of the head. In B.G., the body is called the city of nine gates, in which its master, who has self-knowledge dwells happily.\textsuperscript{236} The last two openings above are not included here.

\textbf{Causal Body (Kāraṇaśarīra).}

C.R., says that, the blissful sheath exists in the causal body that which exists as unclear in ignorance and deep sleep. It is unknown by the darkness of ignorance.\textsuperscript{237}

\begin{verbatim}
Kāraṇam vicāriccāl māyopādhikaḷatre
Māyayāmavidyayākunnu kāraṇadeha-
māyatil suṣuptiyāmavasthayatumuṇṭāy.
Sthāyiyoṭavasthayilānandamayakoṣa-
māyatumuṇṭāmajñānāṇāndhakāramitellām.
\end{verbatim}

The third body, which the empirical self is believed to assume, is known as the causal body (kāraṇaśarīra).\textsuperscript{238} The causal body is the medium of the experience of dreamless sleep. Just as the gross body is the seat of waking experience and the subtle body of dream
experience, so is the causal bodies the seat of deep sleep. In deep sleep the mind reaches the very base of the subtle body. This is the causal body underlying the subtle. From there the mind rises again in waking and dream state. In deep sleep even the ego that is ever ready to assert itself disappears, a person loses self-consciousness. Br.Up., says, in this state a father is no father, a mother is no mother, the worlds are no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble brähmaṇa killer, an outcast no outcast, a hybrid no hybrid, a monk no monk, a hermit no hermit.

In deep sleep only the veiling power of avidyā is operative, but not its projecting power. The self covered by this (concealing power of ignorance may become subject to samsāra) characterized by one's feeling as agent, the experiencing subject, happy, miserable, etc., just as a rope may become a snake due to the concealing power of one's own ignorance. Śaṅkara noted that, this undifferentiated (avidyā) characterized as equilibrium of the three guṇas (satva, rajas, and tamas) is the causal body of soul (Ātman). Profound sleep is its special state in which the functions of the mind and the organs are suspended. Profound sleep is the
cessation of all kinds' specific cognition in which the mind remains in a subtle seed like form. The test of this is the universal verdifict,

I didn't know anything then. 242 In dreamless sleep, when the mind is reduced to its causal state, there exists nothing (for the person asleep) as is evident from the universal experience.243 Kāraṇaśarīra becomes evident in that state of the existence of the individual in which both the physical and the subtle bodies cease to function temporarily, as, for instance, in the state of deep sleep. It is in this body that the individual can get some intimations of the perfect spiritual attitude. Further, the gross and subtle bodies seem to arise from this body. That is why it is called kāraṇaśarīra.244

Deep sleep has figured prominently in Advaitin thought; it is often regarded not merely as passive resting, but rather as a clearer indicator of fundamental reality than waking or dreaming.245 In profound or dreamless sleep all mental operation cease. No thought, no feeling, no imagination, no memory of any kind dwells in the mind. Neither pleasure, nor pain, neither hope, nor fear, neither love nor hate, sways it anymore. The ceaseless fluctuation of the mind gives way to after stillness. Just as the tree exists in the seed where all its diversities stay in potential form. So in deep sleep the
mind enters into a causal state in which all its functions lie dormant and all its properties remain latent.\textsuperscript{246} V.P., says, Merit, demerit, and past latent impressions remain them (in deep sleep) in their causal form. \textsuperscript{247}

A basic consciousness exists in sleep, which allows sleep to be remembered as restful and even blissful. Sleep is also seemingly nondual, which makes it a valuable state, that is non-dual sleep is an intimation of release and shows clearly that the self is conscious even when the mind is unaware. Sleep further indicates mightly that bliss arises where non-duality appears.\textsuperscript{248} The causal body is designated the blissful sheath (Ānandamayakośa), because it emits the blissfulness of the self and because it covers, the self like a sheath. During deepsleep a person not only apprehends unspecified ignorance but also perceives indefinite happiness. The ajñāna associated with the individual soul is known as the causal body because it is the causal state of egoism and the rest, it is also known as the blissful sheath because it veils the soul like a sheath and emits bliss, subsides and consequently it is also designated as the state of the dissolution of the gross and the subtle phenomena (that appear in the waking state and the dream state respectively).\textsuperscript{249}
REFERENCES

1. **Ma.Up., 2.**

सर्वे भोतत्र ब्रह्म। अयमात्मा ब्रह्म। सोंयमात्मा चतुष्पात्।


परमात्मने शक्ति---------- व्यामोहयति सदा॥

4. **Ibid, 121-122, cf. C.R.Skt.Tr.v. 61.**

प्रपन्यसृति:स्तितिःसहारकार्याद्र च।

ब्रह्मवस्ते:कन सदृशरभूतविद्विभावत॥

5. R.N.Sharma, **Indian Philosophy,** Orient Longman Ltd., New Delhi, 1984, p. 292.


7. **Ibid, 2.1.2,** p. 182.

8. Chandradhar Sharma, *The Advaita Tradition in Indian Philosophy,*

A Study of Advaita in Buddhism, Vedānta and kashmira Shaivism,

9. **Tai.Up., 3.1.**

यतो वा इमानि भूतानि जायते---------- ॥


भूहः प्रकाशमानी ---------- ॥

---------- आँलेच श्रृणु त्यया॥


योःपि च स्ववमेव जानाति स एवेश।

भूयोःपि तत्स्तन्ति जन्म च दुःखानि च॥
12. *Pd.*, 6.236  
मायामयम् कामधेनूर्वसो जीवेष्ठराचार्यः।

इंश्यरो हिरण्यगर्भस्त्रथा वैभवानरो।  
इंश्यरेत्युथ्वान्त्रिविदेशस्मृति सर्वम्॥

14. Prof.Ram Murti Sharma, *Some Aspects of Advaita Philosophy*,  
Eastern Booklinkers, Delhi, 1985, p. 6.

मायों तु प्रकृति विद्यान्वयिन्यं तु महेश्वरम्॥

इंश्यस्य मायाशक्ति: प्रकृति:।

गात्राणि मनुष्यामात्मिकस्तथापि च तुल्यम्।  
बद्ध परशुति तत् समस्तिविष्टिभेदात्॥


आत्माको भविष्यपि -------।  
------- तदेवं श्रुणु वाले॥


23. Dr.K.P.Sinha, *The Absolute in Indian Philosophy*, p. 90.

   इत्यादिविश्व मिना स्वयं बुधन्य यदि।
   न च शोभनं माया भानिष्ठयानहेतु।।

26. Dr.K.P.Sinha, The Absolute in Indian Philosophy, p. 91.

   गणनायकश्रेष्ठतिष्ठ-स्वरूपम्।
   स्वरूपतासदुद्वाक्ष्यवधारय।।


29. Ibid, p. 185.

30. Sve.Up., 1.3.

   स्वयमेव स्वस्य च स्वरूपवेदक्षमप्रशासित।
   सर्वेऽविद्वभोक्त्यमत्यबधारय।।

32. Prof.Ram Murti Sharma, Some Aspects of Advaita Philosophy, p. 8.

33. B.S.S.B., 2.1.34. p. 217.

34. Prof.Ram Murti Sharma, Some Aspects of Advaita Philosophy, p. 8.

35. B.S.S.B., 1.1.20, p. 45.
   स्वतंत्रप्रमेयसरस्यापि चक्षससं मायाधरम्। शरीरं साधकमायाधार्यम्।।

   तदेव अविद्यात्मकोपाधिपरिवर्च्छेदापेशं इंद्रतरस्य इंद्रतर्तम् ।
38. V.C., 243.
39. Ibid, 244.
   त्वद्दूष्मासातिधिः देव्य कल्याते समे चासिन्द।
   संस्थितः सार्वसनमयो । नायत्वः बोधवान्ते।
42. Chandradhar sharma, The Advaita Tradition in Indian Philosophy,
   A Study of Advaita in Buddhism, Vedānta and kashmira Shaivism,
   p. 189.
   आत्म जीवात्मे च । सत्यवाच्य बाले।
44. G.V.Saroja, Tilak and Śaṅkara on the BhagavadGīta, Sterling Pub.
   संदृष्ठात् ममुख्युवन्तो । नर्यात्म महामयाः।
46. B.S.S.B., 2.3.30, p. 288.
   यावदेव चार्य वुर्ध्द्धपापिदायमन्वयस्य जीवस्य जीवात्म संस्थितवाच्य।
47. V.S.,13.
   अर्यंकर्तर्वद्भोकात्मकसुखितवद्विकर्त्वायभिमानत्वेनेहलोकात्वागमित्वयाबहारिको जीवा इत्युच्यते।
48. Ch.Up., 6.3.2.
49. Ibid, 6.3.2.
50. B.G., 13.2,15.7,7.5.


55. *Pd.*, 1.17.

56. *B.S.S.B.*, 2.3.17, p.278.


59. *B.S.S.B.*, 3.2.28,19; 2.3.46.

60. *Ibid*, 2.3.45. p. 298.


65. Dr.K.P.Sinha, *The Absolute in Indian Philosophy*, p. 97.


कायपर्यतं स्वस्य ------- कथमपि न गच्छेद्।


68. *B.S.S.B.*, 2.3.33, p. 299.


tतत्क्षते स्यद्व स्वस्य ||

यदस्ति तत्र नस्येदिति तद्भोधितेतुः॥


एष हि द्रष्टा स्मृत्या श्रोता ग्रात्ता रसयिता मन्त्रा बोधां कर्ता विज्ञानाल्पमूर्ष॥

स परेरक्षर आत्मिन सप्रतिष्ठते॥


tत्येवं कर्मफलापेश्या शरीरिणाम॥

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भावसमक्षद्वसंसाररुचापि भविष्यति॥


dेहंर्म्मानं सर्व्र्माल्पमेऽञ्जिति बुद्धवा॥

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जीव्यं देहिनोद्धपि दुर्म्भिं न नूनमस्ति॥


मनुष्यास्वयं स्वस्वात्गुलिम्य सुसूक्षमम्।
सेव नासिकायार्थ दक्षिणातो चर्ते॥


पिड्गलता यथा तथा चेडापिव वामपार्थः-

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बामकर्ण च, कन्य दक्षिण गाम्यारी च॥


मूलाधाराविभूताः नाडवशः सल सन्ति।

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मूर्धन स्थित्वा तदा पैगुः सृजति च॥


शहिरक्षनी नाम नाडी तस्या पुरोवितनरो।

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उध्वभागोपि पुनरामाशयायायः।


भूयोपि नाडीकन्दादपोभागादेव च।

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बलप्रदानं कुल्ना तिष्ठंतीविवरंगं॥


पृथिवी सलिलं च वायुराकाशरंचित।

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सन्ति मोदेन तात्सन शृणु त्यं कथयामि॥

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चिन्तापि दूरं गच्छैल् भवेच्च ज्ञानिसिद्धि:।


कोषरकृयन्य स्वप्ना।

86. *Tai.Up.*, 2.2-5.


पञ्चकोषश्च सत्यत्त्रयमप्राणमयः

कोशोऽ च मनोमयविज्ञानमयोऽ पुनः।

आनन्दमयकोष: इत्यपि नामानि च।


89. *V.C.*, 149.


स्थूलदेहस्य पुनः त्रितीयी चतुर्भिधः

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भूतस्य दिशाः पुनः ततोत्पि जगत्सर्वम्।।


94. *V.C.*, 125.
95. *Pd.*, 3.22.

पञ्चकोशपरिल्पाणं साक्षिबोधावशेषतः
स्वस्वरूपं स एव स्वाध्यायत्वं तत्स्य दुर्धर्मम्।


ईश्वरं चापि पुनरात्मानवतत्व।

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किम्यविदित्वा च कालरागीव सदा॥


अराद्वे प्रजा: प्रजायते या: कार्य पृथिविभिष्टा:।
अरो अमेनेव जीविन्नि अथेनलिपिवन्ततत्व॥


100. *V.S.*, 112.


104. *V.C.*, 165.


106. *V.S.*, 87.


कामं: सद्कल्पं विचित्रित्ता श्रद्धाश्रद्धा धृतिश्रृंगितांश्चैवरित्वेतस्य भन

एव॥

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110. V.S., 74.
114. V.C., 167-171.
115. V.S., 72.
116. V.C., 184.
120. V.S., 89.
122. V.C., 185.
123. V.S., 73.
124. V.C., 185-188.
125. B.S.S.B., 1.1.22, p. 47.
128. Tai.Up., 2.5.
129. V.C., 207.
132. V.C., 208.
134. V.S., 77.
138. V.S., 78.
141. *Ibid*, 4.4.2.

प्राणेन रक्षावर्ण कुलालं बहिष्कुल्यादमृतस्थचरित्वा।
स ईयते उमृतो यत्र कर्म हिरणयः पुरुषः एकहस्तः।।

143. *Ibid*, 4.4.22.

स वा एष महानज आत्मा योजयं विज्ञानमयः प्राणेषु। य एषोऽन्तहदय
आकाशस्तमित्वं सर्वस्य कशी सर्वस्येश्च: स न साधुना
कर्मणा भूवणु नो एवासधुना कनिरान्। एष सर्वेऽधरा। एष भूताभिधितः।
एष भूतपालः।

144. *V.S.*, 79.


आदित्यो ह वे बाह्यः प्राणः उदयत्वेष होने चासुषं प्राणमनुगृह्यान्तः पृथिवियाः
या देवता सेषा पुरुषव्यावाधायं। अन्तरा यदान्तः स समानः।
वायुव्यानः।

147. *V.S.*, 81.


पञ्चप्राणमनोबुद्धिदेशन्त्रियसमन्वितम्।
अपन्न्यौत्तमस्तुत्र्यं सूक्ष्माड्यं भोगसाधनम्।।


154. V.S., 63.
155. V.C., 92.
157. V.S., 64.
158. *Br.Up.*, 2.3.5.

अथापूर्तः प्राणवः वर्णाश्चेतरमात्रारः। एतद्वृत्तः। एतद्वस्तः।
तत्त्वेत्त्वायुर्वेदयुर्वृत्तसेवकः। वत एतस्य तत्स्येष रसः सः योऽयं
दक्षिणेवक्षयुरुः। तस्य होष्ठ रसः।

159. V.C., 96.
160. V.S., 75.
161. V.C., 92.
162. V.S., 76.
163. V.C., 95.
164. *Ibid*, 93, 94.
166. *Ibid*, 70.
167. V.C., 73.
173. V.C., 290-291.
अंखिलात्मक इशायात्रा तु समस्तिस्त्रच।

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समस्तिस्त्रचुपाधिभेदोऽपि पुनः शृणु॥

कारणसमस्तिस्त्रच जूत्त्वसमस्तिरिपि।

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भूमोऽपि भेदोऽस्तेन जीवस्य पुनः शृणु॥

177. V.S., 90.
178. Swami Nikhilananda, Com. on V.S., p. 54.
179. V.S., 91.
180. V.C., 73-74.

तस्मादा एतस्मादात्मन आकाश: संभूतः। आकाशादामुः। वायोरमिः।
अग्नेषुः। अरुः यत्र पृथिवी। पृथिव्या ओषधयः। आशोभ्योऽन्तः।
अत्रस्तुरमः। स व एष पुरुषोऽन्तःस्तमः॥


पञ्चभूतानं गुणाण्योनौत्पादितं च।
त्वगाधिवातित्र त्वस्विद्यं गात्रोक्तम्॥


विख्येपशक्तितस्तच गानं संवभूव॥
तत्क्षणास्मादे माययुपायवृहत॥


188. Ch.Up., 6.2.3.


193. B.S.S.B., 2.3.13, p.274.


196. Ch.Up., 6.2.4.


205. *V.S.*, 98.


207. *B.S.S.B.*, 2.3.1, p. 262.


209. *Ch. Up.*, 6.3.3.


211. *Pd.*, 1.27.

212. Swami Nikhilananda, Com. on *V.S.*, p. 60.
213. V.C., 74.
218. V.C., 73.
219. Ibid, 72.
221. V.S., 103.
222. V.C., 74.
224. V.C., 90.
227. V.S., 105-110.
229. V.C., 88.
230. V.S., 112.
   कोशश्चातःमया तथैव पुनराविः
   भूतश्च दिशा: पुनः ततोऽपि जगत्स्वर्वः।।


   पुरुषमेकादश्वारम्भस्यावक्रचेतसः।
   अनुष्ठाय च शोचित विमुक्तर्च विमुच्यते।।

   सर्वकर्माणि मनसा सन्यस्याते सुखं वशी।
   नवहारे पुरे देही नैव कुर्वन् न कारयत्।।

   कारण चिन्त्यते चेत् मायोपाध्य एव।

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   भ्यापि सम्पूर्त: सर्वमेतदशानतमः।।


   अन्त पितापिता भवति मातामाता लोका अलोका देवा अदेवा वेद
   अवेदः। अन्त्र स्तेनोःस्तेनो भवति भूणहाःभूणहा चाण्डालोःचाण्डालः
   पौल्कसोःपौल्कसः श्रमणोःश्रमणस्तापोःस्तापः।। अनन्त्रागतं पुण्येनान-
   न्यागतं पापे।। तीनोऽ हि तदा सर्वाण्ड्वोकान्हदयस्य भवति।
241. V.S., 53.
242. V.C., 120,121.
243. Ibid, 171.
244. R.N.Dandekar, Insights to Hinduism, p. 56.