2. Analysis of the Individual - jIva vicAra: (continued)

In the discussion on the Analysis of the Individual - जीवविकारणः, in the previous issue, it was stated that the Atman is different from the three “bodies” and the five “sheaths”, and is the witness of the three states of Consciousness, the Author enters into the explanation of each of the anAtmA aspects, their components and attributes. The section begins with a discussion of the SarIra-trayam [three bodies].

2.1 SarIra-traya (three bodies) : sthULa-sUKshma-kAraNa SarIra’s

2.1.1 The Gross Body: sthULa SarIra

स्थूल्यार्थक शरीर किम्? What is sthULa SarIra? Gross - sthULam- means that it can be known by the sense organs for direct perception and is visible to others.

पद्धतिपद्धतिमाहत्तृत्वः कृत् सक्षरमन्नये सुखुद्धा खादिः प्रागतिः अविद्ययते वर्धते विपरीतिते अपक्षयपेश विनयतिति पद्धतिकारसदेहस्थूल्यार्थकः ।

It is composed of the five elements (mahAbhUtas), that have gone through a process of pacIkaraNam; is born as a result of good deeds; is the abode to experience pleasure and pain; is subject to six modifications, is born, it grows, transforms, decays and dies – is the gross body.

a) What is it made of? पद्धतिपद्धतिमाहत्तृत्वः कृत् - of the five great elements – Air (vAyu), fire (agni), earth (prithvi), water (Apah) and space (AkAṣa) – which are matter, and so body is also matter.

b) What is the process? पद्धतिकारसदेह: by grossification [pancIkaraNam] of these five elements – volume of the body due to “space”, respiration due to “air”; body heat due to “agni”; the make up due to water (fluids) and mineral “earth”.

c) How is this body acquired? [if all bodies are made up of the same material, why there is difference among them – animal body, human body, plant body and even variations among them? ] - सक्षरम्य जन्मस् - the body is acquired out of sat karma – good deeds in the past.

d) What is its function? सुखुद्धा खादिः प्रागतिः - it is the abode for the experience of pleasure, pain etc.

e) What is its nature? - is subject to six modifications ( पद्धतिकारसदेहः) as follows:

- अश्रुरस्ति - it exists as potential form in the mother’s womb
- जायते - is born
- वर्धते - it grows
- विपरीतिते - it transforms
- अपक्षयपेश - it decays, declines, and
- विविधयति - it perishes.

Once we know that the nature of the body is to go through the shadvikAra, we learn to accept it and do not “protest” against it including death. The author declares that this is sthULa SarIram - स्थूल्यार्थकः
2.2 The Subtle Body: sUkshma SarIra
सूक्ष्मशारीरिः किम्? What is sUkshma SarIra?
sUkshmam means subtle – not visible to others.

अपश्चक्तपद्धार्थै: कृतं सत्कर्मज्ञैं
सुखद्विधोभोगसाधनः पद्धतादिन्द्रयाणि पद्ध
कर्मादिन्द्रयाणि पद्धप्रणादयः मनःशैवं बूढ़िश्वेता
एवं सतदशाक्लबं: सह यतिन्द्वति
तत्सूक्ष्मशारीरम्।

It is composed of the five elements (mahAbhUtas),
before the process of pancIkaraNam; is born out
of good deeds; is the instrument for the expe-
rience of pleasure and pain; comprises of sev-
eenteen items, namely, the five sense organs
(jnAnendriyas), five organs of action
(karmendriyas), five prANas (prANA, apANA,
vyANA, udANA and samANA), the mind and the
intellect.

a) What is it made of? पद्धभूतैः कृतं - of the
five great elements – space, air, fire, water
and earth, born before the process of
pancIkaraNam. They are known as
tannAtras.

b) How is the subtle body acquired? -
सत्कर्मज्ञैः - out of sat karma – good deeds
in the past.

c) What is its function? सुखद्विधोभोगसाधनः -
the instrument for experiencing pleasure,
pain etc. (as against gross body which is
the house for experiencing). Since there are
varieties of experiences, there should be
varieties of instruments also!

d) How many are there? एवं सतदशाक्लबं: -
seventeen are listed as follows:
• पद्धतादिन्द्रयाणि - Five sense organs
• पद्धकर्मादिन्द्रयाणि - Five organs of action
• पद्धप्रणादयः - the five prANas
• मनः - the mind, and
• बूढ़िः - the intellect.

These are subtle and are known as indriyas as
supposed to their gross counterparts – known
as goLakas. (For example the physical ear lobe
is the gross version and the power of hearing
is the subtle counterpart). The subtle body
varies from one jiva to another and so every
jiva is unique!

सह यतिन्द्वति तत्सूक्ष्मशारीरम्। - Alongwith these
seventeen, is called sUkshma SarIram.

The following table summarizes the differences
between the gross body and the subtle body:

<table>
<thead>
<tr>
<th>sthUla SarIram</th>
<th>sUkshma SarIram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross</td>
<td>Subtle</td>
</tr>
<tr>
<td>Visible</td>
<td>Not visible</td>
</tr>
<tr>
<td>Is the locus of Experience</td>
<td>Is the instrument of Experience</td>
</tr>
<tr>
<td>आयतनम्</td>
<td>साधनम्</td>
</tr>
</tbody>
</table>

The author then proceeds to the discussion of
each component of the subtle body.

2.2.1 Organs of Perception (jnAna indriyas)
श्रोत्रौ त्वक्कच्छुः रसना ग्राणम् इति
पद्ध ज्ञानेन्द्रियाणि ।

• श्रोत्रौ : Ear (hearing)
• त्वक् : Skin (sense of touch)
• च्छुः : Eye (sight)
• रसना : Tongue (taste)
• ग्राणम् : Nose (smell)

The power of any faculty (hearing etc.) of any
individual is only limited, both in quality and
quantity. If one has a limited power, then one
can infer the possibility of a total power of
which he/she is a part.
• So, for each faculty there is a corresponding total power.

• Power itself does not have an independent function unless there is a wielder of that power - for example, seeing power is wielded by the seeing person (jīva) and so on. Similarly, for the total power, the scriptures visualized a total power wielder, known as presiding deity for that total power, - the Ādhiṣṭhānadevatā - and the summation of the power of all Ādhiṣṭhānadevatā’s, is the power wielded by the Lord, Iswara or Parameswara. The author gives the list of the Ādhiṣṭhānadevatā’s and the faculty that each of the devatas presides over.

Shrotraśaya विषयः शब्दग्रहणम्।
亢चो विषयः स्पर्शग्रहणम्।
चक्षुषो विषयः रूपग्रहणम्।
रसनाय विषयः रसग्रहणम्।
ग्लाणस्य विषयः गंधग्रहणम् इति।

• Shrotraśaya विषयः शब्दग्रहणम्। The function of ear is grasping of sound.

• त्वचो विषयः स्पर्शग्रहणम्। The function of skin is perception of touch.

• चक्षुषो विषयः रूपग्रहणम्। The function of eyes is the perception of forms.

• रसनाय विषयः रसग्रहणम्। The function of tongue is the perception of taste.

• ग्लाणस्य विषयः गंधग्रहणम् इति। The function of nose is the perception of smell.

2.2.2 Organs of Action (karmendriyas)

वाक्प्राणियपदपायुपस्थानीति पञ्चकमण्ड्रियणि।

The five organs of action are:

• वाकः: organ of speech

• पाणि: hands

• पादः feet

• पायु: excreitory organ

• उपस्थयमः: genitals

वाचो देवता बन्धः। हस्तयोगिन्द्रः।
पादयोगिन्यः। पायांमितः।
उपस्थम्य प्रजापितः। इति कमण्ड्रियदेवताः।

Similar to the discussion of jnanendriyas, the presiding deity for each of the organs of action are as follows:

• वाचो देवता बन्धः। The presiding deity of speech is Fire

• हस्तयोगिन्द्रः। Of hands, Indra
• पादयोग्यविषयः । Of legs, Vishnu
• पाण्योपपूतः । Of excretory organ, Mrityu [Lord of Death]
• उपस्थायस्थ प्रजापितः । Of genitals, Prajapati
• इति कमेंदृश्यदेवता: ।Thus the presiding deities of the organs of action
  चाचेविषयः भाषणम् ।
  पाण्योविषयः वस्तुग्रहणम् ।
  पादयोविषयः गमनम् ।
  पाण्योविषयः मलित्यागः ।
  उपस्थायस्थ विषयः आनंद इति ।

Then, the function of each of the organs of action is enumerated:
• चाचेविषयः भाषणम् । The function of the organ of speech is to speak
• पाण्योविषयः वस्तुग्रहणम् । Of the hands, is to grasp things.
• पादयोविषयः गमनम् । Of the feet, is movement
• पाण्योविषयः मलित्यागः । Of the excretory organ, is waste removal
• उपस्थायस्थ विषयः आनंद इति । Of the genitals, is pleasure of procreation.

The author concluded with the discussion of only ten of the seventeen subtle bodies. Of the missing seven, two of them, namely, mind and intellect, are discussed as part of the inner equipment [अन्तःकरणानि], and five of them , the pAnca prAnAs, as part of the pAnca koSAs, later. For the sake of completion of this section, we will briefly outline all these seven. The pAnca prAnAs are responsible for the five-fold physiological functions as follows:

• प्राणः । Respiration
• अपानः । Evacuation / Excretion
• व्यानः । Circulation
• उदानः । Reaction, Throwing out
• समानः । Digestion / Assimilation

Mind and Intellect are names of one and the same instrument, called अन्तःकरणम् [inner equipment] based on the function. When there is indecision and oscillation or doubting, it is called Mind - मनः: and is defined later as संकल्प-विकल्पात्मक मनः।

When the same equipment does assertion than oscillation, it is known as Intellect - ज्ञानः: and is defined as निरस्त्रायत्तिका वृद्धिः। The presiding deity of Mind is Moon and that of Intellect is Brahma.

2.3 Causal Body (kAraNa SarIram)
कारणसीरेण किम् ? What is Causal Body?
अनिवाच्यानां विद्यारूपं सरीरस्य कारणान्तः सर्वकालकर्मान्तः अत्यन्त निर्विकल्पकर्मां यदिन्ति तत्कारणशरीरम्।

The one that is unexplainable, without beginning, and in the form of ignorance (of Truth), which is the cause for the other two Sarvegas, ignorant of its own Nature, which is free from any division (transformation), is the kAraNa SarIram or Causal Body.

The very word – kAraNa SarIram – itself implies that it is a Body, but the question is, for what is it the kAraNam [cause]?

शरीरस्य कारणान्तः - it is the cause for the other two bodies – the sthUla and suKshma SarIras। That means that the other two bodies are the
effect (कार्यम्) and the kAraNa SarIram is the cause. Let us briefly analyze Cause and Effect. For example, the seed is the cause for the tree (effect). What is the difference between them? The seed is the potential, (dormant) unmanifest form, while tree is the manifest form. So, both the kAraNam and the kAryam are essentially the same but different in condition. Similarly, the kAraNa SarIram is only the sthUla SarIram and sUkshma SarIram, but in the dormant condition. Then the question arises, what is dormant? In a seed, the various branches, leaves, etc. are not differentiated and so are imperceptible. But we have to infer that, even though the differences are imperceptible, they must be there, since from a mango seed only a mango tree grows and not an orange tree! In short, kAraNam must contain kAryam. So, in kAryam, differences are perceptible and is called सविकल्प: and in kAraNam, they are not perceptible and so is called निविकल्प:। So the kAraNa SarIram is the निविकल्पकरूपः. The deep-sleep state is identified with the causal body, since during this state one does not perceive the differences created by the subtle body and the gross body. It is also described as अनिर्वच्य-अनादि-अविद्या रूपम्। अविद्या means ignorance - अज्ञानं, but in this context it implies मिथ्या. Atman alone is satyam. It is अनिर्वच्यम् - indescribable, since any mithyA vastu is indescribable. It is अनादि since its beginning cannot be understood (than calling it beginningless). The concept of time is perceivable only through buddhi which is part of the sUkshma SarIram and at the plane of kAraNa SarIram, all concepts of time fails, since buddhi itself is in dormant form.

सत्त्वरूप-अज्ञान -As intellect is in potential (or dormant) form in kAraNa SarIram, so also is ignorance !! What ignorance? About the true nature of the Self.

यद्वित्त तत्कारणशरीरम्। is the kAraNa SarIram or causal body!

Then what is Atman? Not even kAraNa SarIram! Why? sthUla and sUkshma SarIras are different from each other and are not kAraNa SarIram (are only in the dormant / potential form in kAraNa SarIram). If sthUla and sUkshma SarIras are inert matter [as was discussed earlier], kAraNa SarIram also should be matter only – the subtlest plane of matter, to the extent that we can never understand. So all bodies are inert and are anAtmA and different from Atman.

Table 1 gives a summary of the elements discussed in this discussion of three bodies to enable the reader with a quick reference.

Having defined all “bodies” and enumerated that they are different from Atman (स्थूल-सूक्ष्म-कारण-शरीरात्म-ज्ञानितिकः), the author proceeds to show how Atman is different from the five sheaths (पञ्च कोशः) of the body and the three states (avasthas), which will be discussed next.

References / Source of Material

2. Tattvabodha – Lectures by Swami Paramarthananda, Madras.
Table 1. **SarIra trayam (शरीर–त्रयम्)**

| sthUla SarIram | • Physical body or the Gross body (including the physical organs of perception or *Golakam*);
| | • Composed of *pancamahAbhutas* (five basic elements) namely space, air, fire, water and earth after *pancIkaraNam* (grossification);
| | • gained by good deeds in the past;
| | • is a tenement to experience pleasure and pain etc.
| | • subject to *shad-vikAra* (undergoes six types of modifications namely birth, existence, growth, aging, decay and death) |
| sUkshma SarIram | • Subtle body or Astral body;
| | • controls all physiological functions and powers of the organs of perception, action, mind and intellect;
| | • composed of pancamahAbhutas or five basic elements before *pancIkaraNam*.
| | • Gained by good deeds in the past;
| | • is an instrument to experience pleasure and pain etc.;
| | • composed of seventeen components - *jnAnendriyas* (five organs of perception), *karmendriyas* (five organs of action), *panca prANAs* (five different airs), *manas* (mind) and *buddhi* (intellect).
| | • Organs of perception or the powers behind them are called *jnAnendriyas*. They are ears (hearing), skin (touch), eyes (sight or experience of forms), tongue (cognition of taste) and nose (cognition of smell).
| | • It is unique in our scripture and culture to associate a *devata* (deity) for each one of the organs or the power behind. Presiding deities are: for ear - Space; skin –Air; eyes – Sun; tongue –Varuna; and nose - Aswini Kumaras.
| | • Organ of action are *karmendriyas*. The organs and presiding deities are as follows - Speech (to speak) – Fire; Hands (to catch or grasp) – Indra; Legs (locomotion) – Vishnu; Anus (excretion) – Mrutyu; and Genital organs (procreation) - Prajapati.
| | • No discussion of the *panca prANAs*, mind and intellect are given at present, but the author discusses them later. |
| kAraNa SarIram | • Causal body; the cause for the other two bodies;
| | • It is not describable (*anirvacanlya*);
| | • it indicates a state of ignorance since mind and intellect are absent and it is neither existing in all periods of time (past, present and future) nor non-existent.
| | • Causal body influences the deep sleep state (which is discussed later);
| | • Ignorance of the true nature of the Self results in misconception and incorrect identification with gross and subtle bodies. |