

Tattva Bodha of Adi Sankaracharya – A Vedantic Primer : Part 2 (contd.)

(Lecture Notes compiled by Venkat Ganesan from the series of
SVBF Lectures given by Dr. S. YEGNASUBRAMANIAN)

Under the discussion of Creation (Section 3.1), we briefly outlined the evolution of the sattva aspect in the previous article. We will now continue with the discussion of the evolution of the rajas and tamas aspects.

3.1.3 Evolution of the rajas Aspect

The second aspect of mAyA (which is triguNATmika) is rajas and it also appears in the five elements and consequently in the jagat. From the rajo- guNa (action or agility) aspect of the five basic elements, evolved the karmendriyas (organs of action) as follows - speech (Space), hands (Air), legs or locomotion (Fire), genitals (Water) and Anus (Earth). Then, from the total (samashTi) rAjasic aspect of the five basic elements, the panca prANa's (five vital airs) are born.

3.1.3.1 Organs of Action

5hK' dā hĀj b^ a 3mY
U/ l Gm f^ g l hŪ
j l Bō g' ha Ū'

From among these five elements, from the rAjasic aspect of AkASa:, the organ of speech evolved.

j mS f^ g l hŪ dō Bō g' ha Ū'

From the rAjasic aspect of vAyu:, the hand evolved.

j wS f^ g l hŪ X Bō g' ha Ū'

From the rAjasic aspect of agni:, the leg evolved.

^ ` Gm f^ g l hŪ dCe Bō g' ha Ū'

From the rAjasic aspect of Water, the genitals evolved.

dē JmS f^ g l hŪ X Bō g' ha Ū'

From the rAjasic aspect of Earth, the anus evolved.

3.1.3.2 Five Vital Airs

5hK' ga j' f^ g l hŪ dō S' g' hS "

From the total rAjasic aspect of these five elements, the five vital airs evolved (comprising of prANa, apAna, vyAna, udAna and samaAna)

Thus, from the rAjasic aspect of the five subtle elements, the prANamaya koSa: (comprising the panca prANas and the karmendriyas) evolved as given below.

From the rajas aspect of	is formed
AkASa:	Speech
vAyu:	Hands
agni:	Legs
Apah:	Genitals
prithvi	Anus
Total of Five	Five Airs.

Thus, from the sAttvic and rAjasic aspects of the five elements, evolved the sUkshma SarIra and the sUkshma prapanca. This concludes the discussion of the creation of the subtle aspects of the body and the universe.

the same basic elements in nature. Also, the sthula SarIra (individual or vyashTi) and the sthUla prapanca (total) have the same raw material, namely the five elements. The five gross elements are the effect (kAryam) from brahman-mAyA couple. And, the author concludes the section by saying that in creation the individual, piNDa – (the microcosm) and the total, brahmANDa – the macrocosm, are identical in terms of their material nature. Neither of these is part of brahman, which is the fundamental substance from which the entire universe is made. Therefore, everything, sentient and insentient, is made by brahman. Through the attainment of Knowledge, one will be able to

experience the presence of brahman everywhere and will be also able to see the identity between the individual and the universe, or the microcosm and the macrocosm.

This concludes the discussion on creation (srushTi-prakaraNam). We will continue with the discussion of Iswara in the next article.

Om, SAnTi: SAnTi: SAnTi: |

1. Tattvabodha of Sankaracharya, Central Chinmaya Mission Trust, Bombay. 1995.
2. Tattvabodha – Lectures by Swami Paramarthananda, Chennai.