

Chapter Seven

MICRO LEVEL SELF AND LIFE HEREAFTER

Before coming to the subject of universe, which is one of the most important subjects of the Vedic literature, it would be in the fitness of things that the nature of the self be discussed. In the first introductory chapter we have shown that the parallelism between the micro and macro—let us discuss micro—the self along with its past and future. (See figure No. 1)

THE MEANING OF ĀTMĀ

While discussing the nature of the self, we shall have the occasion to discuss all the dimensions of its personality. In fact, the term *ātmā* has a very wide range in Vedic literature as shall be clear from what follows in this chapter. In short, *ātmā* means all the constituents of one's personality. This is clear from the statement *ātmā* consists of body, breath and mind!

MICRO AND MACRO

Our body, breath and mind representing the matter, action and knowledge respectively of an individual (*vyasī*) are just a part of the universal matter, action and knowledge, the *samāsī*. What is known as *vaiśvānara*, *taijasa* and *prājña* *vyasī* of micro-level is *virā*, *hiranyagarbha* and *sarvajña* at *samāsī*-macro-level. What is *jīva*, is a combination of *vaiśvānara* and *sarvajña* at micro level. *īśvara* (a combination of *virā*, *hiranyagarbha* and *prājña*) at macro level. *Vedānta* uses this terminology.

VEDIC TERMS

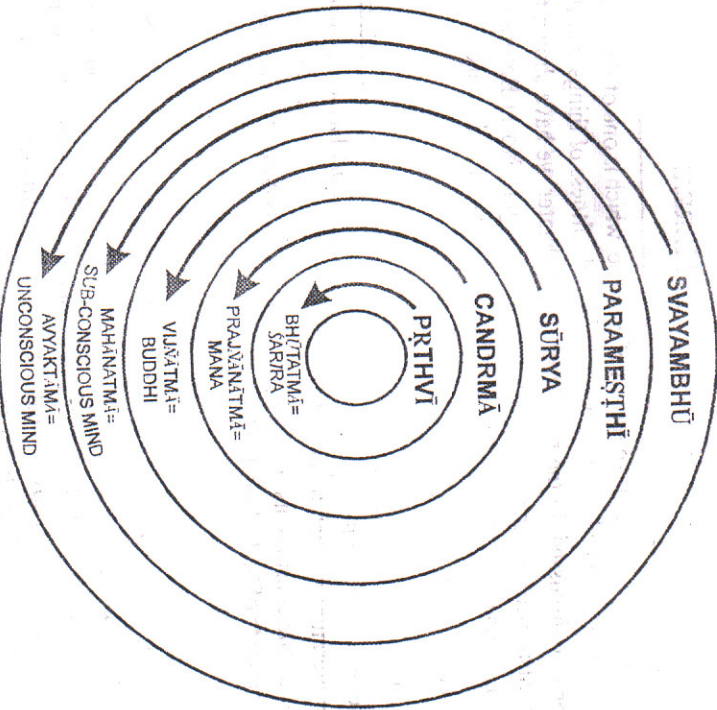
The terminology used by the *Vedas* is *agni*, *vāyu* and *āditya*. This is trinity of *devas*. If *vaiśvānara*, *taijasa* and *prājña* cover the *jīva*, *agni*, *vāyu*

1 वाङ्मनः, प्राणमनो मनोमन आत्मा - शतपथ ब्राह्मण १४.४.३.१०

2 अग्निर्वायुर्ऋतुः एतानि त्रयानि देवानां हृदयानि - शतपथब्राह्मण १.१.१.२३

यथा पिण्डे तथा ब्रह्माण्डे

BRAHMĀNDA



PIṇḍa

This drawing shows the parallelism of *piṇḍa* and *brahmāṇḍa* as follows. The order is from gross to subtle :

पृथ्वी	Body
चन्द्रमा	Mind
सूर्य	Intellect
परमेष्ठी	Sub-Conscious Mind
स्वयम्भू	Un-Conscious Mind

Figure No. 1

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āditya cover the universe. There is a correspondence between the two—यथा पिण्डे तत्र ब्रह्माण्डे *Agni*, *vāyu* and *āditya* preside over earth, atmosphere and heaven respectively (See figure No. 2). Not only that, they are the source of the *trayī* of *ṛk*, *yajus* and *sāma*³.

THE TRINITY

Man has been defined as conglomerations of *devas*⁴. All the *devas* reside above: man. Before we elaborate it, let us, have a trinity on the basis of what has been said above:

The regions	The devas	The individual	God
भूः	अग्नि	वैश्वानर	विराट्
भुवः	वायु	तैजस	हिरण्यगर्भ
स्वः	आदित्य	प्राज्ञ	सर्वज्ञ

II

TRIVRĪTKARANA

In *Vedānta*, *quintuplication* (*pañcīkaraṇa*) is famous, but the older *Upaniṣad* speak of *trivṛṭṭikaraṇa* also. There is a *trivṛṭṭikaraṇa* of *agni*, *vāyu* and *āditya*, i.e., they are inter-mixed with each other. *Puruṣa sūkta* speaks of *devas* performing *yajñā*⁵. *Trivṛṭṭikaraṇa* is nothing but inter-mixing (*saṅgati-karaṇa*) of these *devas*. For this process *agni*, for example, does not remain confined to *bhūh* only but goes to *bhuvah* and *svah*, i.e., the middle region and the upper region also.

Similarly, *vāyu* remaining in the middle goes to upper and lower region also. *āditya* seated in the upper region comes to middle and lower region also. Thus, there is inter-mixture of all the three *devas* in all the three regions other than their own. The nature of the *devas* in different regions also change as follows:

3 अग्निर्वायुर्विष्णुस्तु त्रयं ब्रह्म सनातनम्

दुदोह यज्ञोऽसिद्धयर्थं यजुस्सामलक्षणम् - मनुस्मृति १.२३

4 नतो वै देवानां ग्रामः - ताण्ड्यब्राह्मण ६.९.२

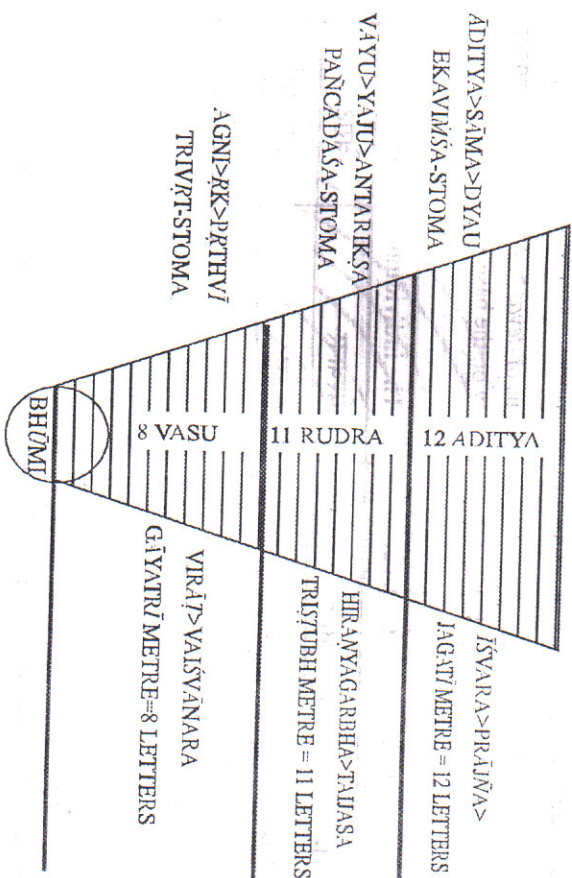
5 [अ] देवा यज्ञमनन्तवत् - ऋग्वेद १०.९०.६

[आ] तेन देवा अयजन्त - ऋग्वेद १०.९०.७

[इ] देवा यज्ञं तन्वा - ऋग्वेद १०.९०.१५

[ई] यज्ञेन यज्ञमयजन्त देवाः - ऋग्वेद १०.९०.१६

The Harmony



The *ādhidivika* trinity of *agni*, *vāyu* and *āditya* is elaborated in *adhyātma* as *vaiśvānara*, *hriṇyagarbha* and *sarvajña* respectively.

Each sphere is connected not only with *devas* but with the metres also as follows:

LOKA	DEVAS	METRES	ADHYĀTMA
Earth	8 <i>Vasus</i>	<i>Gayatri</i> = 8 Letters	<i>Vaiśvānara Vṛddā</i>
Atmosphere	11 <i>Rudras</i>	<i>Trīṣṭup</i> = 11 Letters	<i>Hriṇyagarbha</i>
Heaven	12 <i>Adityas</i>	<i>Jagati</i> = 12 Letters	<i>Sarvajña</i>

It may be noted that number of deities in each region is equal to the number of the letters of the metres pertaining to that region.

Figure No. 2

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Deva →	Name in the lower region	Name in the middle region	Name in the upper region
अग्नि →	अग्नि.	पावक	शुचि
वायु →	मातरिश्वा	वायु	पवित्र
आदित्य →	वासव	मरुत्तान्	आदित्य

When a *deva*, say *agni*, goes to the region other than its own, it offers itself as an oblation in the presiding *deva* of that region. Similar is the case with *vāyu* and *āditya*. Thus, there is a *yajña* constantly going on in the whole of the universe, which the *devas* themselves perform, offering themselves as oblation into each other.

III

THREE QUESTIONS

Three Three questions are pertinent.

- If all the *devas* are inter-mixed with each other like this, which one of them is great and which is small?
- What happens to a *deva* when it offers itself as an oblation into the other *deva*?
- What is the net result of this *yajña* of *devas*?

THE CONCEPT OF EQUALITY

First of all, let us discuss the question of greatness and smallness. The answer is that none of the *deva*s is great or small, all of them are equal⁶. And yet, every *deva* in his own region is great.

This needs to be understood because this has an important bearing on Vedic view of equality. Every one has to perform various activities in his life. In some of these activities we play the key role, in other activities, the others play the key role and we only assist them, just as when we play the key role, others assist us. Those who assist are naturally assistants whereas those who lead are leaders. Now none of us is 'leader' or 'assistant' in the absolute sense of the term; we lead as well as we assist. When we lead and others assist us, we feel inflated but when we have to assist others we feel humiliated. This is

6 न हि वो असत्सर्गको देवासो न कुमारकः । विश्वे सन्तो महान इत् - Ibid ८.३०.१

wrong. The society cannot progress in this way. A team spirit demands dedication to the work and not to any individual. This is the essence of the *yajña* - spirit.

In the terminology of *yajña*, an object or a person is either *agni* or *soma*, there is no third entity. One who offers himself as oblation (or offers to assist) is *soma* and one in which the oblation is offered is *agni*. Naturally *agni* assimilates *soma*, i.e., *soma* loses its identity, but, it does not belittle it; it assumes a subtle form and becomes all the more powerful. Sense of co-operation or a team spirit demands that *soma* befriends *agni* in all humbleness⁷. *Agni* on its part makes *soma* its own part. The question of either of them – *agni* and *soma* – being great or small does not arise. Both of them are equal.

This implies equality for all in theory (*samādṛṣit*) but appropriate behavior in practice. For example, all students are equal in the eyes of a good teacher. He will not discriminate between a rich student and a poor student; he will give equal attention to all of them. But, this does not mean that since all students are equal, therefore, all of them, whether studious or negligent, should be awarded equal marks in the examination. Here a distinction is to be made on the basis of their merit. This is the Vedic approach towards the value of equality. This becomes the basis for our social behavior.

GIVE-AND-TAKE

The other basis is the principle of give-and-take. There is a reciprocal give-and-take among *agni*, *vāyu* and *āditya*. This is *saṅgīkaraṇa*—mutual inter-mingling – which is one of the meanings of *yajña*. We give and also receive in our social life. It is a two-way traffic. The insistence only to receive and not to give cannot form a healthy society.

One who gives loses something. One who receives gains something. One is both-receiver and giver. If we think that the one who gives, is discriminated against, by the one who receives, we could be right if the giver is always the giver and never a receiver. Sacrifice for some cause is not violence – वैदिकी हिंसा हिंसा न भवति. A *yajña* is an *adhvara*, i.e., without *adhvara* or violence.

III

DIVINE VAJÑA AND HUMAN PERSONALITY

Coming to the *yajña* of the *devas*, we have to remember that *agni*, *vāyu* and *āditya*, the *devas* who perform the *yajña*, are not physical objects but the psychic energies (*prāṇa*), which underlie the physical objects. In traditional terms we say that *āditya* is not

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the shining orbit in the sky but its presiding deity. Similar is the case with *agni* and *vāyu*. Now, by the *yajña* in which the *agni* amongst the three, offers itself as an oblation in the remaining two, *vaśvānara* is formed. *Viśvānara* literally means born of all (= *viśva*) the leading (= *nara*) *devas*. Similarly, the other two-*aijasa* and *prajāna*-are also formed a shown below:-

Oblation i.e. <i>soma</i> which is offered	<i>agni</i> i.e. in which the oblation is offered	Resultant constituent of the self
अग्नि —————→	वायु & आदित्य	—————→ वैश्वानर
वायु —————→	अग्नि & आदित्य	—————→ तैजस
आदित्य —————→	अग्नि & वायु	—————→ प्राज्ञ

This is how, by the *yajña* performed by the *devas*, the constituents of the self are formed, because of which man is proclaimed as the conglomeration of *devas*.

MACRO LEVEL

Just as an individual *jīva* has a body and power to act and know, the universe has also a body and power to act and know. The body of the universe is known as *virāt*, its power to act is *hiraṇyagarbha* and its power to know is *sarvajña*. *Virāt* is omnipresent, *hiraṇyagarbha* is omnipotent and *sarvajña* is omniscient. These three are the attributes of God or *Isvara*. *Jīva* is a part of *Isvara* just as a tree is a part of forest.

Now a question arises that the psychic energy of the *devas* constitute the individual but, from where do the *devas* themselves get their energy? The question is very important and can be understood if we comprehend the two Vedic terms, *brahmandana* and *pravaraṇa* – That part of the energy which is utilized in forming the *devas* themselves *brahmandana*. But all the energy is not consumed by *devas*, a part of it remains unutilized which is known as *pravaraṇa*. It is from this *pravaraṇa* that the individuals are formed i.e., man is formed by that part of energy, which remains extra, after being utilized for the formulation of the universe, which is the body of *Isvara*.

THE QUESTION OF RIGHTS

What is known as *pravaraṇa* in Vedic terminology is popularly known as *prasāda* i.e. grace. Every object has a right to consume something to formulate its own personality but, then, it leaves out something that is extra. The other objects can consume or enjoy

⁷ अग्निर्जातः तमचं सोम आह - तवाहमस्मि सखे न्योकाः - ऋग्वेद ५.४४.१५

what is left over by it. The tree, for example, consumes water and light and manure which go to form its trunk, branches and leaves, etc., but it releases oxygen which we consume for our benefit. The carbon dioxide, which we release, is consumed by trees. This is the process of *yajña*, i.e., *ādānāvisarga* or give-and-take.

There is also a cycle in this process of give-and-take. The trees, for example, shed leaves that are eaten by animals. The animals absorb the digestible part of the leaves and throw away the remaining part as excreta that again provides food to the vegetation. The cycle goes on.

The message is that in nature there is a system in which we can survive by what is left over by others, i.e., *pravrāgya* or *prasāda*, but, we have no right to snatch away what is owned by them. तेन स्वकृतेन भुञ्जीथाः मा गृधः कस्यस्मिन्नङ्गत्. This is an important message for keeping the balance of eco-system. Nature, like a mother, is kind enough to fulfill our requirements, provided that we do not ill-treat her by exploitation. This is, in short, the way to sustainable development.

What is known as *pravrāgya* or *prasāda* is more meaningfully known as left over or *ucchisṭa* in the *Ātharvaveda* which says that all are born of *Uchhiṣṭa* - उच्छिष्टाज्जनिरे सर्वे⁹.

IV

FOOD AND PERSONALITY

There is another way of explaining how our personality is constituted by the whole universe. This is a more tangible way of understanding our relationship with the universe.

It is obvious that our body is formed by what we eat. The food that we take is digested by our digestive system i.e. *vaiśvānara agni*¹⁰ and the various parts of body are constituted by the food. This body itself supports our power to act i.e. *prāṇa* and our power to know, i.e., *manā*. Thus we owe our existence to food. Now we have to explain (i) how food is produced by a *yajña* which all the three regions of the universe offer their oblation and (ii) how the food constitutes our body.

The food has four elements (i) the solid part (ii) the oily part (iii) the sweetness and (iv) the tastefulness. The solid part comes from earth, the oily part from atmosphere, the

8 यजुर्वेद ४०.१

9 अथर्ववेद ११.७.११

10 अथर्वनिर्देशात्: । यो यमन्तः पुरो येनेदमन्नं पच्यते - शतपथ ब्राह्मण १४.८.१०.१

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sweetness from heaven and tastefulness from the fourth region, *parameshīhika*. Therefore, food is also a production of *yajña* in which the whole of universe contributes its part - यज्ञो वा अन्नम् ।

Now, this *anna* or food is again offered in *vaiśvānara* as oblation. The *Vedas* speak of a *yajña* performed by a *yajñā*¹¹. Here is a concrete example of such a *yajña*. The food is converted into liquid by *vaiśvānara agni*. This liquid is again offered as oblation in *vaiśvānara*, and blood, the essence of the liquid, is separated from the gross waste part, which is thrown out of the body as excreta. The blood is again offered as oblation, with the result that flesh is formed. This process goes on in the body to form fat, bones, marrow and semen. Up to this stage we have something solid corresponding to the solid part of the food.

Then comes the aura, which surrounds the body. This is certainly subtler than the solid part of the body, which is terrestrial, whereas, the aura is atmospheric. This is formed by the subtler atmospheric part of the food, the oily part.

At the next stage comes the formation of mind. The subtlest portion of the food forms it. This is formed by the celestial and rarified part of food, viz., *Soma*.

Thus food is formed by the contribution made by the entire universe and our personality is formed by the contribution made by that food. This becomes clear from the following chart.

Different parts of <i>anna</i>	Relation with different regions of universe	Contribution towards the making of our personality
Solid (<i>Dadhi</i>) →	Earth →	Liquid, blood, flesh, fat, bone, marrow & semen (<i>vāṅ</i>)
Oily (<i>Ghṛta</i>) →	Atmosphere →	Aura (<i>prāṇa</i>)
Sweetness (<i>Madhu</i>) →	Celestial →	Mind (<i>manā</i>)
Tastefulness (<i>Soma</i>) →	<i>Parameshī</i> →	Super-Mind (<i>manā</i>)

Not only, the individuals are sustained by food, carrying with it the energy of the whole universe, but the universe itself, is a sort of *yajña*, in which one region supports the other. The *parameshī* with its *soma* supports the *agni* of *āditya* - सोमोनादित्याः बलितः, and *candmā* with its *soma* supports the *agni* of earth.

11 यज्ञेन यज्ञमयजन्त देवाः - ऋग्वेद १०.९०

what is left over by it. The tree, for example, consumes water and light and manure which go to form its trunk, branches and leaves, etc., but it releases oxygen which we consume for our benefit. The carbon dioxide, which we release, is consumed by trees. This is the process of *yajña*, i.e., *ādānavisarga* or give-and-take.

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The message is that in nature there is a system in which we can survive by what is left over by others, i.e., *pravyagya* or *prasāda*, but, we have no right to snatch away what is owned by them. तेन त्वत्वेन भुञ्जीथाः मा गृयः कस्यचिद्वत् १. This is an important message for keeping the balance of eco-system. Nature, like a mother, is kind enough to fulfill our requirements, provided that we do not ill-treat her by exploitation. This is, in short, the way to sustainable development.

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8 यजुर्वेद ४०.१

9 अथर्ववेद ११.७.११

10 अथमणिर्वैश्वानराः । योऽयमन्तः पुरोवे येनेदमन्नं पच्यते - शतपथ ब्राह्मण १४.८.१०.१

11 यज्ञेन यज्ञमयजन्त देवाः - ऋग्वेद १०.१०

There is another version of how our personality is formed by food. We absorb solid food, liquid and light. Each of these three are again gross, subtler and subtlest. The gross form of the solid food is thrown out as excreta, the subtler form forms flesh and the subtlest form forms the mind. The gross part of the liquid forms the urine, the subtler part forms blood and the subtlest part forms the vital forces. The gross form of light forms the bones, the subtler forms the marrow and the subtlest form forms the speech¹². *Mana*, *prāṇa* and *vāk*—the three constituents of self are thus formed by food, liquid and light in the following manner:

Forms	Gross	Subtle	Subtler
Food	Excreta	Flesh	Mind (<i>mana</i>)
Liquid	Urine	Blood	Vital force (<i>prāṇa</i>)
Light	Bone	Marrow	Speech (<i>vāk</i>)

In each of the alternative processes, food constitutes our whole personality. Therefore, the one who provides food to us, becomes, our master¹³.

IV

FIVE-FOLD PERSONALITY

These *vāk*, *prāṇa* and *mana* are respectively called gross (*sūkṣma*), subtle (*sūkṣma*) and causal (*kāraṇa*) bodies. This is a three-tier system based on the three regions of the solar system. This is the manifest part of the universe.

There are, however, two other parts also of the universe – one of them is semi-manifest and the other is un-manifest, thus having a five-tier (*pañcaparvā*) system. Corresponding to this arrangement, we have a five-tier system of our personality also. These five constituents of our personality correspond to the five regions of the universe as follows:

Five bodies of the universe	Corresponding Constituents of Personality
पृथ्वी	शरीर ¹⁴
चन्द्रमा	मन ¹⁵
सूर्य	बुद्धि ¹⁶
परमेष्ठी	महत्
स्वयम्भू	अव्यक्ती

12 छान्दोग्योपनिषद् ६.५.१-३-४

13 अनेन ह्येदं सर्वं गृहीतम् । तस्माद्वाचन्तो नोऽन्नमश्नन्ति, तेन सर्वं गृहीताः भवन्ति । एषैव स्थितिः – शतपथ ब्राह्मण

४.६.५, ४

14 यच्छरीरे सा पृथ्वी – ऐंकारव्यक २.३.३ Also पृथ्वी मे शरीरे ध्रिता – तैत्तिरीयव्यक ३.१०.८, ७

15 यत्तन्मन एष स चन्द्रमा – शतपथ ब्राह्मण १०.३.३, ७

16 ब्रह्म वै देवः सविता – तैत्तिरीयसंहिता ५.३.४, ४

MICRO LEVEL

These five constituents of personality are arranged in an order in which the latter is subtler than the former¹⁷.

These two systems, - three-tier system and five-tier system—can be reconciled by equating *śarīra* of the five-tier system with the gross body (*sūti śarīra*) of the three tier system and *avyākṛta* of the five-tier system with the causal body (*kāraṇa śarīra*) of the three tier system. The remaining three – *mana*, *buddhi* and *mahat*—form the subtle body (*sūkṣma śarīra*).

It is clear from what has been said above that so far we have been speaking of the bodies, be it a three-tier system or be it a five-tier system. Bodies are of the cover or sheathes which enclose the soul. From this arose the concept of five-fold sheathes (*kośa*).

When we speak in terms of sheathes, we name them after their micro characteristics as follows:

Gross body	<i>Ānnamya kośa</i>
Subtle body	(i) <i>Prāṇamaya</i> – Consisting of five <i>prāṇas</i> and five <i>karmendriyas</i> . (ii) <i>Mānomaya</i> – Consisting of <i>mana</i> and 5 <i>Jñānendriyas</i> . (iii) <i>Vijñānamaya</i> – Consisting of <i>buddhi</i> and 5 <i>Jñānendriyas</i> .
Causal body	<i>Āvānandamya kośa</i>

With this preliminary remarks, we can now probe into the making of personality, first according to the five-fold system of *kośa* and then, according to three-fold system of *vaiśvānara*, *liujasa* and *prājña*.

17 इन्द्रियेष्वः परा ह्यर्था अर्थेष्वच परं मनः

मनसस्तु परा बुद्धिर्बुद्धेरता महात् परः

महत्तः परमव्यक्तमव्यक्तान् पुरुषः परः

पुरुषात् परं किञ्चित्सा काष्ठा सा पराणिः – कठोपनिषद् १.३.१०-११

GROSS BODY OR ANNAMAYA KŌŚA

We have spoken above of how our personality is formed by the food we take. Food forms not only the gross body, but vital energy and mind also. Here we are concerned with the gross body only. This gross body is composed of the five gross constituents viz. the earth, water, fire, air, and space. The space comes out of *ātmā*. From space is born air, from air is born fire, from fire is born water, from water is born the earth, from earth are born the vegetables and from vegetables is born the semen and from semen is born our gross body.

The hard part of the gross body is the earth, the liquid part is water, the hot part is fire, the mobility is air and the empty part is space. Earth supports it, water joins it together, fire enlighens, air disjoins and space makes room.

The gross body of man is spoken of as a bird (*suparṇa*) having seven parts – the trunk, one hand and one foot each on the left and right side, the head and the end of the back-bone. The hands and feet are like wings and the end of the back-bone is like a tail.

The lower, middle and upper parts of the body correspond to the three regions of the universe, *bhūh*, *bhuvah* and *svah*. Another way of describing the structure of the body is to divide it into four parts—the head, the chest, the belly and the part below the navel.

PRĀṆMAYAKOŚA

Subtler than *annamaya kōśa* is *prāṇamayakośa* consisting of five vital forces and five *karmendriyas*. The five vital forces are *prāṇa*, *apāna*, *vyāna*, *udāna* and *samāna*. Five *karmendriyas* are tongue, hand, foot, *anus* and *penis*. This is *prāṇa* which supplies energy to *annamaya kōśa*. If any limb of the body fails to get support of *prāṇa*, it is paralysed. *Prāṇa* pervades the whole of space and the creatures – small or big – contained in the space—सोऽयमाकाशः प्राणेन बृहत्स्य विदुर्बुधः तद्वथायमाकाशः प्राणेन बृहत्स्य विदुर्बुधः, एवं सर्वाणि भूतान्याप्तिपीलिकाभ्यः प्राणेन बृहत्स्य विदुर्बुधधीनित्वेन विव्रात्।

Neither *anna* nor *prāṇa* is complete in itself, they become *devatā* only when supported by each other. *Anna* becomes stagnant without *prāṇa* and *prāṇa* becomes weak without *anna*¹⁸.

The lower part of the body has terrestrial *prāṇa*, the middle part has atmospheric *prāṇa* and the higher part has celestial *prāṇa*. The terrestrial *prāṇa* becomes *samāna* while coming in and becomes *apāna* while going out. Celestial *prāṇa*

becomes *prāṇa* while coming in and *udāna* while going out. The atmospheric¹⁹ *prāṇa* *vyāna*. *Iyāna* is the substratum of all the five *prāṇas*.

As the *prāṇas* move in the space, space is their soul. *Iyāna* in the south is *āgr* and *apāna* in the north is *sonya*, both of which keep the digestive system fit. *Prāṇa* is head and earth is the tail. In this way, the *prāṇamayakośa* resembles *annamaya kōśa* its structure. From the point of view of location *prāṇa* is located at the tip of the *n* *apāna* in the lower part (*anus*), *vyāna* in the whole body, *udāna* in the throat, and *sam* in the middle.

If *annamayakośa* is physical, *prāṇamayakośa* is divine. The three constituent *prkṛti* - - *satva*, *rajas* and *tamas* and *ākṛti*, *prkṛti* and *akhaṁkṛti* are the six elements *mahat* which decide the physical structure of a living being²⁰. (See figure no. 3)

MANOMAYAKOŚA

Subtler than *prāṇamayakośa* is *manomayakośa*, consisting of five senses mind. Whereas, *prāṇamayakośa* is predominated by activity, *manomayakośa* predominated by will. It is this *kōśa* which issues orders to *prāṇamaya annamayakośa*, i.e., the desire propels *prāṇa* and *prāṇas* propel the physical body act. This trinity consists of desire (*kāma*), internal urge (*tapā*) and actual action (*śr* of *mana*, *prāṇa* and *anna* respectively.

Mana has four forms. The first is the universal mind (*svopasthyas mana*) which controls the activities of the universe and, therefore, belongs to *Īśvara*. The second controls the subconscious or un-conscious mind (*satva*, *mana* or *mahat*) which control involuntary activities of the body and functions even in deep sleep. These two constitute the MANOMAYA-KOŚA. The third is the controller of senses (*sarven mana*) which co-ordinates the information received from different senses like ears, etc. The fourth is the mind as a sixth sense (*indriyamanā*) which ponders over what in what way (*saṅkalparīkṣā*). Here, by *manomayakośa* we mean only the last forms of *mana*.

VIJÑĀNAMAYAKOŚA

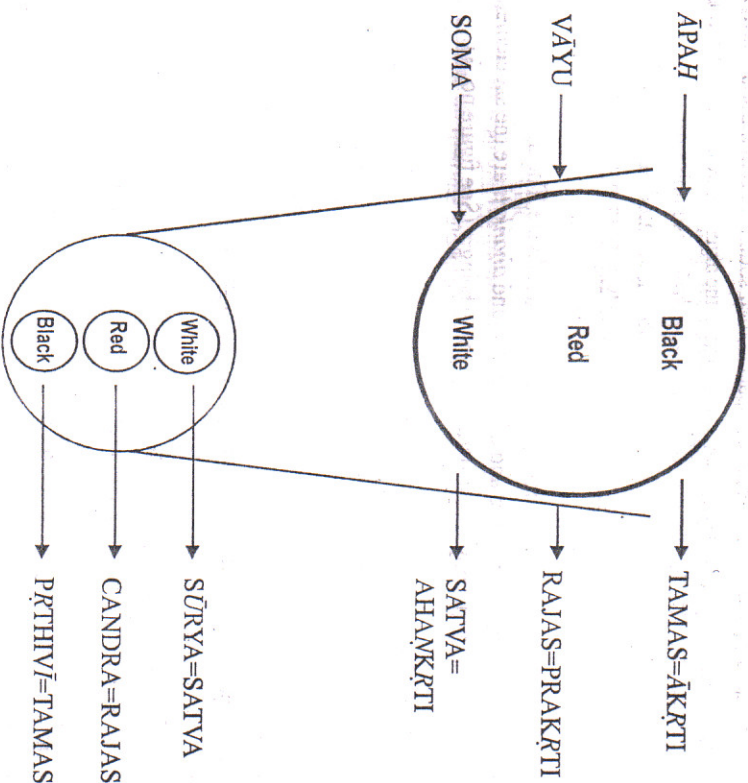
The five senses are common to this *kōśa* and *manomayakośa*. The difference is that, whereas, *mana* belongs to *manomaya kōśa*, *vijñānamayakośa* consists of *buddhi*.

19 मध्ये वामनमासीनं सर्वं देवा उपसते - कठोपनिषद् ५.५

20 तस्य प्राण एव शिरः। व्यानो दक्षिणः पक्षः। अपान उल्लः पक्षः आकाश आत्मा। पृथिवी पुच्छं प्रतिष्ठा - तैत्तिरीयोपनिषद् २.२

18 अन्नं ब्रह्मेत्येक आहुः। तन्न तथा। पूयति वा अन्नमूले प्राणात्। प्राणो ब्रह्मेत्येक आहुः। तन्न तथा। शुष्यति वै प्राणः, ब्रह्मेऽन्नात्। एते ह त्वेव देवते एकश्च भूत्वा परमार्त गच्छतः - बृहदारण्यकोपनिषद् ५.१२.१

The Three GUNAS



The *āpah* has three stages. *Āpah* itself is the gross form, *vāyu* is subtler form and *soma* is the subtlest form. These three represent the *ākṛti* (=form), *prakṛti* (=nature) and *ahankṛti* (=ego) respectively. In the solar system these three become the three *gunas* of *sāṅkhya* system—*tamas* (principle of ignorance) in association with earth, *rajas* (principle of movement) in association with *candramā* and *sattva* (principle of knowledge) in association with *sūrya*.

Further *sattva* is associated with *īśvara*, *rajas* with *jīva* and *tamas* with *jagat*. In *īśvara*, therefore knowledge predominates, in *jīva*, action predominates and in *jagat*, objects predominate.

Figure No. 3

MICRO LEVEL

The *mana* desires whereas *buddhi* knows. Knowledge controls desires. *Manas* corresponds to moon, *buddhi* to *sūrya*. Therefore, *buddhi* is self-illuminated whereas *mana* is illuminated by *buddhi*. Objects come automatically on *mana*, *buddhi* chooses objects of its own accord. *Mana* has, therefore, no freedom to choose or reject, *buddhi* has this freedom. *Mana* gives birth to impressions (*samskāra*), *buddhi* gives birth to knowledge.

Faith is the head of *Pñjānamayakośa*—*ṛta* is its southern part, *sattva* is its northern part, intelligence is its soul and *māhāt*, the fourth region, is its tail²¹.

ĀNANDAMĀYAKOŚA

We experience a sort of bliss in our deep sleep. The mind and intelligent stop working in that state. Only the unconscious mind, i.e., *māhāt* continues to regulate the involuntary activities of blood circulation, pulse and breath, etc. The impressors remain in a latent form in the causal body. These impressions constitute ignorance (*avidyā*) which is made up of *sattva*, *rajas* and *tamas*. It is because of predominance of *sattva*, that an individual feels bliss in this state, but because of *rajas* and *tama* he is still not omnipotent and omniscient. God, on the other hand, has his *rajas* and *tamas* subdued and is, therefore, omnipotent and omniscient. His omnipotence is expressed in his *hiraṇyagarbha* form and his omniscience is manifested in his *sarvajña* form.

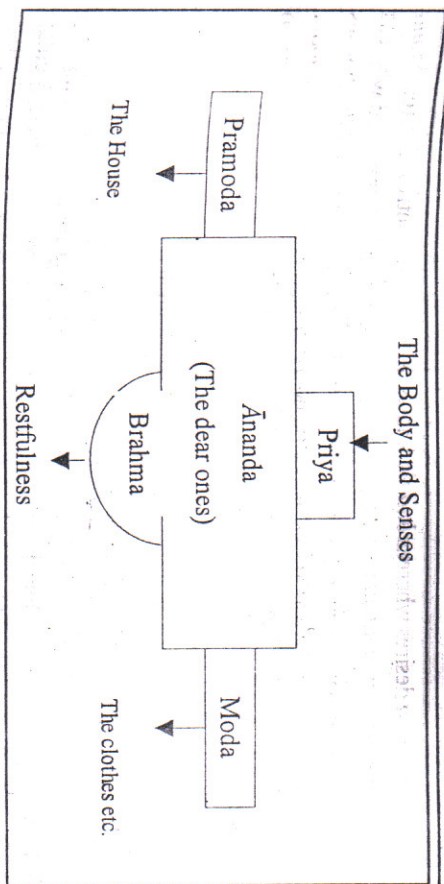
The bliss is of two types – bliss of association with objects of pleasure (*samādhiānanda*) and the bliss of restfulness (*sāntānanda*). The bliss of association with objects of pleasure is, again, of four types in accordance with the four types of objects of pleasure. These objects are initially of two types: primary and secondary. The primary internal objects are the body, the life and the senses. The primary external objects are those which are used perpetually like the house, whereas, those which are used occasionally are called secondary external objects like clothes.

The primary internal objects are dear (*prīya*). This is the head of the *ānandamayakośa*. The secondary internal objects are pleasure (*ānanda*). This is the *ātma*. The primary external objects are enjoyments (*prananda*) which are the northern side. The secondary external objects are pleasures (*moda*) which are the southern side. *Brahman*, the blissful, is the tail. This can be shown with the help of the following chart.

This is the anthropomorphic presentation of bliss²².

21 स वा एष पुरुषविष एव। तस्य श्रद्धैव शिरः श्चक्षुर्दक्षिणः पक्षः, सत्यमुत्तरः पक्षः योऽग आत्मा, महः पुच्छं प्रतिष्ठा। - तैत्तिरीयोपनिषद् २.४

22 स वा एष पुरुष विष एव तस्य त्रिषमेव शिरः मोदो दक्षिणः पक्षः, आनन्द आत्मा, श्चक्षुः पुच्छं प्रतिष्ठा। - तैत्तिरीयोपनिषद् २.५



It has to be noted that while dealing with man's personality, the layers of physical body, astral body and intelligence are to be treated as more or less the manifest dimensions, whereas, the sub-conscious mind which works in the state of dream is semi-manifest and the unconscious mind which works not according to our will but according to the will of God is un-manifest for us. It is beyond our control to regulate activities like the beating of the pulse or circulation of blood. They are controlled by *mahat* which is beyond intelligence – बुद्धेरान्ता महान्तरः ।

DIFFERENT CONCEPTS OF SELF

Various philosophers took one or the other sheath, mentioned above, as the self, whereas it was only a cover of the self. The first of such philosophers were the materialists—the *cārvākas* – who thought that the body²³, or the senses²⁴ at the most, are the self.

Then came the Buddhist for whom *viñāna* or *buddhi* is the real self²⁵. It is because of this that a school of *Buddhism* declares itself as to *viñānavādī*.

Beyond the *buddhi* is the state of bliss. There is no functioning of intelligence in the state of bliss. We can say, therefore, that this is the state of ignorance²⁶. Perhaps the *niyāyikas* and the followers of *Prabhakara* school of *mīmāṃsā* held this view.

23 सा वा एष पुरुष अनन्तरसमयः - तैत्तिरीयोपनिषद् ३.१.१

24 अन्योऽन्तर आत्मा प्राणमयः - तैत्तिरीयोपनिषद् ३.२.१

25 अन्योऽन्तर आत्मा मनोमयः - तैत्तिरीयोपनिषद् ३.३.१

अन्योऽन्तर आत्मा विज्ञानमयः - तैत्तिरीयोपनिषद् ३.४.१

26 अन्योऽन्तर आत्मा आनन्दमयः - तैत्तिरीयोपनिषद् ३.५.१

MICROLEVEL

According to the Vedas there are different sheaths of self which one has to peel one after the other to search the real self. They are, therefore, the stepping stones towards self-realization.

Now, having dealt with these five sheaths of self, we have to come to the self itself. But, before that, we have to understand the three stages of awareness, through which a daily pass.

VI

THREE STAGES

The first is the waking state. We are conscious of our physical body in the state. We perform various physical activities and are extrovert. This is the state where five senses along with the speech and vital forces are active. Also active are the five vital forces—mind, intelligence, *chitta* and ego, i.e., the four internal instruments knowledge. It has thus 19 openings²⁷.

The second stage is that of dream. In this stage the intelligence and the subconscious mind continue to be active. Therefore, in this state also we experience the same objects and activities, which we experience in the waking state, but the difference is - - and this is a great difference - - that we experience them mentally rather than physically because we are introvert. The senses, though inactive outwardly are active inwardly²⁸.

The third stage is the stage of deep dreamless sleep. Here, intelligence also stops working, only the unconscious mind continues to work, because of which involuntary activities of the body remain intact. If this unconscious mind were to stop there would be no life.

The impressions in this stage lie dormant. There are no pleasures, pains. We are conscious of the self only, there is no consciousness of the diversity²⁹.

27 जागरितस्थानो बहिः प्रज्ञाः सप्ताङ्गाः एकोनविंशतिमुखः

स्थूलभूत वैश्वानरः प्रथमः पारः - माण्डूक्योपनिषद् ३

28 स्वप्नस्थानोऽन्तः प्रज्ञाः सप्ताङ्गाः एकोनविंशतिमुखः

प्रविकृतमुखः तैजसो द्वितीयः पारः - माण्डूक्योपनिषद् ४

29 सुषुप्तस्थान एकोभूत प्रज्ञानघन एवानन्दमयो

स्थानन्दमुखः चेतोमुखः प्राज्ञस्त्वतीयः पारः - माण्डूक्योपनिषद् ५

THE TRANSCENDENTAL STAGE (TURIYA)

Now, there is one more state, which for want of any better name is called the fourth state. The *Vedas* have a *traya*, a triad, when we transcend that triad, we come to the fourth transcendental state. So far, either while dealing with the five sheaths or while dealing with the three states of waking, dreaming or deep sleep, we were talking of only the *prakṛti*; *puruṣa*, the real self, is beyond *prakṛti*. *Prakṛti* has three *guṇas*, *puruṣa* is beyond *guṇas*.

Naturally, our language is meant for conveying the ideas connected with *triguṇāmikā prakṛti*. Language belongs to the sphere of *prakṛti*; *puruṣa* cannot be described in words, nor can we express the state of *samādhi* in words. The only way to describe *puruṣa* on *samādhi* is to employ negatives, so as to suggest that, that experience is different from the mundane experience. That is what the scriptures actually do. It is said that this state is neither a state of introversion nor a state of extroversion, neither both, neither a state of intelligence nor of an absence of intelligence. It is unforeseen, beyond mundane experience, un-grasped, beyond definition, thought and words; only having self for its subject, all diversity having dissolved, peaceful, blissful, non-dual, the transcendental - - this is the self which should be known³⁰.

At another place it has been said to be free from sin, old age, death, misery, hunger and thirst. It is from this that all creatures are born, by this that they are sustained, and into this they are dissolved. It is the *brahman*³¹.

It is, thus, stage by stage that the Vedic literature approaches the problem of the nature of self. But it does not leave its effort mid-way, but takes it to the natural conclusion - the seer must be different from the scene, and, not only the nature, but also, the body, mind and intelligence are parts of the scene; the seer is different from all of them.

The three stages of waking, dreaming and sleeping are characterized by A, U and M respectively. This is in accordance with the rule of correspondence of *para-brahma* with *śābdabrahma*³². A, U and M become OM by euphonic combination of A+U. This Om represents all the three stages of our consciousness, as also, the fourth state of *samādhi*. *Māṇḍūkyaopaniṣad* explains this in the following manner: -

- 30 नातः प्रज्ञं बहिर्ज्ञं तोषयतः प्रज्ञापरमं प्रज्ञं नाप्राप्य । अदृष्टमव्यवहारमलक्षणमचिन्तमव्यवहारेभ्यः एकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतव्यवृद्धं मन्यन्ते स आत्मा विज्ञेयः - माण्डूक्योपनिषद् १
31 सोऽपहृतपाप्मा, अजन्तः, विमल्युर्विशोकोऽविजिह्वस्त अपिपासः - यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति,
यत्तदप्यन्त्यभिसंविशन्ति तद्विजिह्वस्तस्व । तद् ब्रह्मेति - तैत्तिरीयोपनिषद् ३.३
32 शब्दब्रह्मणि निष्ठातः परब्रह्माधिगच्छति - ब्रह्मविन्दूपनिषद् १७

MICROLEVEL

A - This being the first letter of the alphabet represents the first state of waking. Just as all alphabets are just a modification of A - अकारो वै सर्वा वाक् सैषा स्पर्शोष्माभिर्यज्यमाना ब्रह्मिणानरूपा भवति, similarly all sheaths of self depend on the first sheath of *anna* or *vaiśvānara*, the deity of waking state, the worship of which makes one the leading personality, as also, one gets (*āpnoti*) all his desires fulfilled³³.

U - It indicates excellence (*ulkaṛa*), as also, the relationship with both (*ubhaya*), the waking stage and the sleeping stage; the dreaming stage lying in between the two. One who worships this, becomes exalted and dear to both, friends and foe. His progeny is also self-realized³⁴.

M - This represents the third stage of sleep in which all knowledge is absorbed, (*apñiti*) as it were or everything becomes limited (*miti*) by knowledge. All objects become limited as they are reflected in knowledge. One who knows this absorbs everything in his knowledge and ordains everything for himself³⁵.

The fourth stage (*Turiya*), being beyond words, has no representation in vocal forms but is represented by the silence that follows the M of OM. As already stated, it is transcendental, free from all mundane characteristics, blissful and non-dual. One who knows this becomes self-absorbed³⁶.

It would be interesting to know, how *Pandit Mohitl Shastri* has explained the terms used by the *Upaniṣad*, for describing this fourth transcendental stage:

अद्वैतम्	Super - sensous
अव्यवहार्यम्	Super - mundane
अग्राह्यम्	Beyond the reach of mind
अचक्षुः अश्रोत्रम् अपाणिपादम् अलक्षणम्	— having no <i>Jñānendriya</i> , <i>Karmendriya</i> and no characteristics
अचिन्त्यम्	— Beyond thoughts
एकात्मप्रत्यसारम्	— All pervading
प्रपञ्चोपशमम्	— The ultimate cause of the universe.

- 33 जागतिस्थानो वैश्वानरोऽकारः प्रथमा मात्राक्षेपदिमत्वात् यान्तिति इ वै सर्वान् कामानादिष्व भवति य एवं वेद - माण्डूक्योपनिषद् १
34 स्वप्नस्थानसौजस उकारो द्वितीयमात्रोकार्यादुभयत्वाद्ब्रह्मोक्त्यति इ वै ज्ञानसत्तति समानश्च भवति नास्याब्रह्मविकृते भवति य एवं वेद - माण्डूक्योपनिषद् १०
35 सुषुप्तिस्थानः प्राज्ञो मकारास्तृतीया मात्रा मिमेरपीतेर्वा निनोति इ वा इदं सर्वमपीतिष्व भवति य एवं वेद Ibid. ११
36 अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मानं य एवं वेद य एवं वेद - माण्डूक्योपनिषद् ११

शान्तम्	—	Beyond all regions
शिवम्	—	Blissful, connected with <i>soma</i>
अद्वैतम्	—	Non-dual

One has to reach this stage, knowing that the real self is beyond the three stages of wakefulness, dream and sleep.

As the syllable OM represents all the stages of consciousness, as also the pure consciousness beyond all stages, it is said to be the essence of the Vedas, the aim of all penances and austere celibacy³⁷.

PART II

LIFE HEREAFTER

The question of life after death has attracted the minds of people all over the world. Only the Veda can answer this question satisfactorily because it deals with something which is beyond perception or inference and also because where all other organs of knowledge fail, the Vedas can provide us an insight—

प्रत्यक्षेणानुमित्या वा यस्तूपायो न बुध्यते ।
एतं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥

We know that according to the Vedas either one gets liberated or one takes re-birth or goes to heaven or hell.

RE-BIRTH

First of all, let us take the case of those who take re-birth. It should be remembered that the *ātmā*, which is all pervading, does not and cannot transmigrate. The physical gross body is reduced to ashes before our very eyes; the question of its transmigration does not arise. The earth, water, fire, air and space, parts of the physical, merge with their elements of the universe. The speech, vital forces, eyes, ears and other senses dissolve into *agni*, *vāyu*, *sūrya*, *candra* and *dik* respectively. *Cidātmā*, *sātvātmā*, *ksētrajñātmā*, *mahānātmā* and *bhūtātmā* merge with *svayambhū*, *parameshīh*, *sūrya*, *candra* and *prihvī*. It is only the subtle body which transmigrates.

In the subtle body, *mana* is in the centre. *Mana* is associated with *candā*. Therefore, in most of the cases *mana* takes the subtle body to *candraloka* that is also known as *piṇḍaloka*. This is the case in an average situation.

37 सर्वे वेदा यत्प्रदानमन्ति तपसि सर्वाणि च वेदुर्दन्ति ।

यदिच्छन्तो ब्रह्मचर्यञ्चरन्ति ततो पदं सङ्ग्रहेण ब्रवीम्योमित्येतत् - कठोपनिषद् १.२.१५

MICROLEVEL

There are, however, cases which are above average or below average. Those who are above average, overpower the *mana* with *Buddhi* - They are predominated by intelligence rather than by desires. They, therefore, crossing the *candāloka*, go to *sūryaloka* which is also known as *svargā* or *devāloka* because it has divine light. Those who are below average, have such a deep attachment to earthly things like wealth and buildings etc, that they do not rise above the earth, and are not able to attain even *candāloka*.

Speaking psychologically, we have three types of personalities attached to body, mind and intelligence, the latter being superior to the former. Physical attachment leads to earthly re-birth, mind and intelligence lead to lunar and solar re-birth respectively. All these situations after death lead to birth and re-birth again and again.

As regards birth on the earth, we have 84 lacs famous *yonis* where *jīva* can take birth according to his actions and knowledge—योनिसु प्रपद्यते यथाकर्म यथाश्रुतम् ।

As regards *piṇḍaloka* we have three of them - the *piṇḍaloka* predominated by *apah* is *udānvalī*, the one predominated by *vāyu* is *pilīmālī* and that predominated by *soma* is *pradyanī*.

HEAVEN

Coming to *devāloka*, which is popularly known as *svargā*, we have to understand that the middle and upper regions are divided into *Aharyanas*. The *sūrya* stands at 2 *aharyana*. From 17th to 25th *aharyana*, the terrestrial *agni* intermingles with solar *indriya*. This is known as *navāharyajñā*. On these nine *aharyanas*, we have nine *svargas* follows:

No. of <i>Aharyanas</i>		
17.	नचिकेतो स्वर्ग	known as ब्रह्मविष्टम्
18.	ऋतधाम्ना / आग्नेयस्वर्ग	
19.	अपरोदक / वायव्यस्वर्ग	
20.	अपराजित ऐन्द्रस्वर्ग	
21.	नाक स्वर्ग and also ऐन्द्रस्वर्ग	known as विष्णुविष्टम्
22.	अश्विनौ / वारुणस्वर्ग	
23.	प्रद्यौ / मुच्युस्वर्ग	
24.	रोचन / ब्राह्मस्वर्ग	
25.	प्रतस्वर्ग	known as इन्द्रविष्टम्

Out of these 10 *svarga* (because at 21 *ahargana* we have 2 *svargas*) *nācikēā*, *nāka* and *prathā* together are known as *triviṣṭap*. From *Rādhāma* to *Rocanā* the seven *svargas* are known as *devasvargas*—सप्त देवस्वर्गाः. As regards *nāka* and *aindra*, both of which are situated at 21st *aharganas*, *nāka* has *sūrya* as its center, whereas, *aindra* has the confluence of solar and terrestrial light as its center. (See figure no. 4)

The three *svargas* before this 21st *ahargana*, i.e., the *svargas* at 18th & 19th *aharganas* are called *prākṣvarasāma* and the *svargas* after 21st *aharganas*, i.e., the *svargas* at 22nd, 23rd and 24th *aharganas* are known as *uttarasvarasāma*.

III

LIBERATION

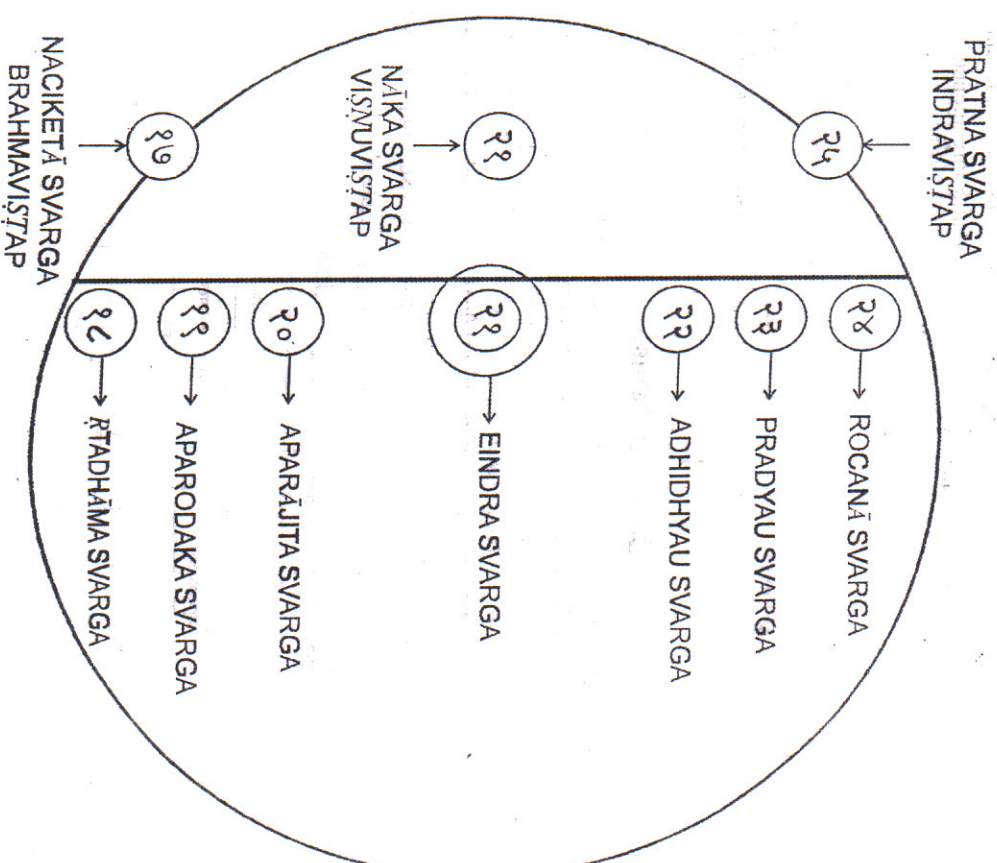
Having dealt with svargas, we can now come to liberation. The concept of liberation, like that of *svarga*, is also associated with *aharganas*. At 21st *aharganas* liberation, which is either indirect or direct—यत्किञ्चात्मावीनमर्त्त्यत्वात्सर्वं तन्मृत्युनाम् । From heaven also, the *jīva* comes back into the circle of birth and death as soon as his meritorious actions are exhausted—क्षीणे पुण्ये मर्त्यलोके विर्जति. But one who crosses the 21st *aharganas*, gets liberated from trans-migratory circle and attains immortality, being free from *rajoguna*. This is attainable only by one who is free from desires, even though he may perform the actions prescribed by the scriptures. In the language of *Sāṃveda* liberation is known as *gosavaṃjñā*. It is also known technically as *pañcādaśāhyajñā*.

Liberation means going beyond 21st *aharganas*. From 21st to 36 *aharganas*, we have freedom from both meritorious and demeritorious actions but the individuality of *jīva* persists. It is, therefore, called *aparāṃmukti* as against *parāṃmukti*, where the *jīva*, losing its individuality, merges into *brahman*.

Coming to *aparāṃmukti* first, it has two varieties—*kāmapra* and *aśokamāhina*. In *kāmapra* stage, one does not get freed from desires, but all his desires get fulfilled. When the *jīva* lives in *brahmaloka* this stage is known as *sālokyā*; when the *jīva* lives in proximity of *brahman*, it is known as *sāmīpya*. At 22nd *ahargana* is *sālokyā*, at 23rd and 24 *ahargana* is *sāmīpya*.

From 25th to 36 the *ahargana* is *aśokamāhinaloka*. In *kāmapra* stage desires arise, though they are fulfilled also. In *aśokamāhina*, desires do not arise at all. When *jīva* resembles *brahman* it is called *sāmīpya* and when it becomes identical with *Brahman* it is known as *sāmīpya*. *Sāmīpyamukti* is at 25th to 30th *ahargana* and *sāmīpyamukti* is from 31st to 36th *ahargana*.

Seven SVARGAS and TRIVIṢṬAP



This figure shows the relationship of the seven *svargas* with the *aharganas* on the right side and the *triviṣṭap* on the left side.

Figure No.4

Parāṇukṭi or direct liberation is from 36 to 48th *ahargarya*. Here, the *jīva* becomes free from name and form. This stage is also bifurcated into two *ksīṇodārka* and *bhūmodārka*. In *ksīṇodārka*, one has to renounce all desires, and activities leading to those desires. He becomes detached to all senses, mind and intelligence. In *bhūmodārka* one has a sense of *ātmā* in all. He, therefore, engages himself in activities of social welfare.

Beyond all these, is a third kind of liberation known as *samavalayamukṭi*. In this stage, when the *jīva* sees nothing but *ātmā* everywhere, he becomes dissolved in the *ātmā*, not going anywhere—*न तत्र गता उक्तामिदं, इदं च विलीयते*. This is *śākyomukṭi* or *videhamukṭi*. It is also, like *parāṇukṭi*, either *ksīṇodārka* or *bhūmodārka*.

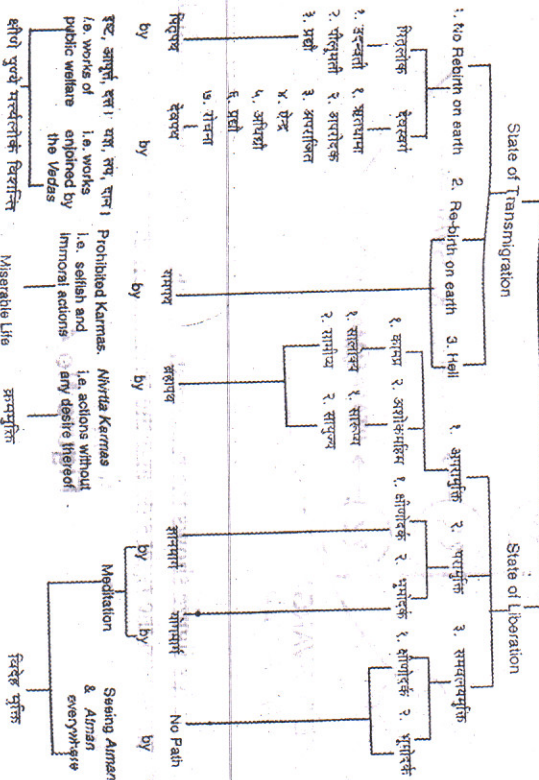
IV

DIFFERENT PATHS

All these stages are the result of different kinds of *sādhana*. For understanding this, we will have to understand another classification of the paths which are followed by the deceased *jīva*. The first classification is that of *devyāna* and *pīṭyāna*, which are also known as *suklagati* or *arcināṅga* and *krīṣṇagati* or *dhūmanāṅga* respectively. *Devyāna* is again bifurcated into *devpāṭha* and *brahmapāṭha* leading to indirect liberation (i.e. all kinds of liberation except *samavalaya mukṭi* where liberation is instantaneous). *Pīṭpāṭha* leads to *pīṭlōka* and *yamapāṭha* to hell. (See figure no. 5)

The whole thing could be summarized in chart form as follow:

Chart of the State of Jiva after death



The paths of movement of Jiva after death

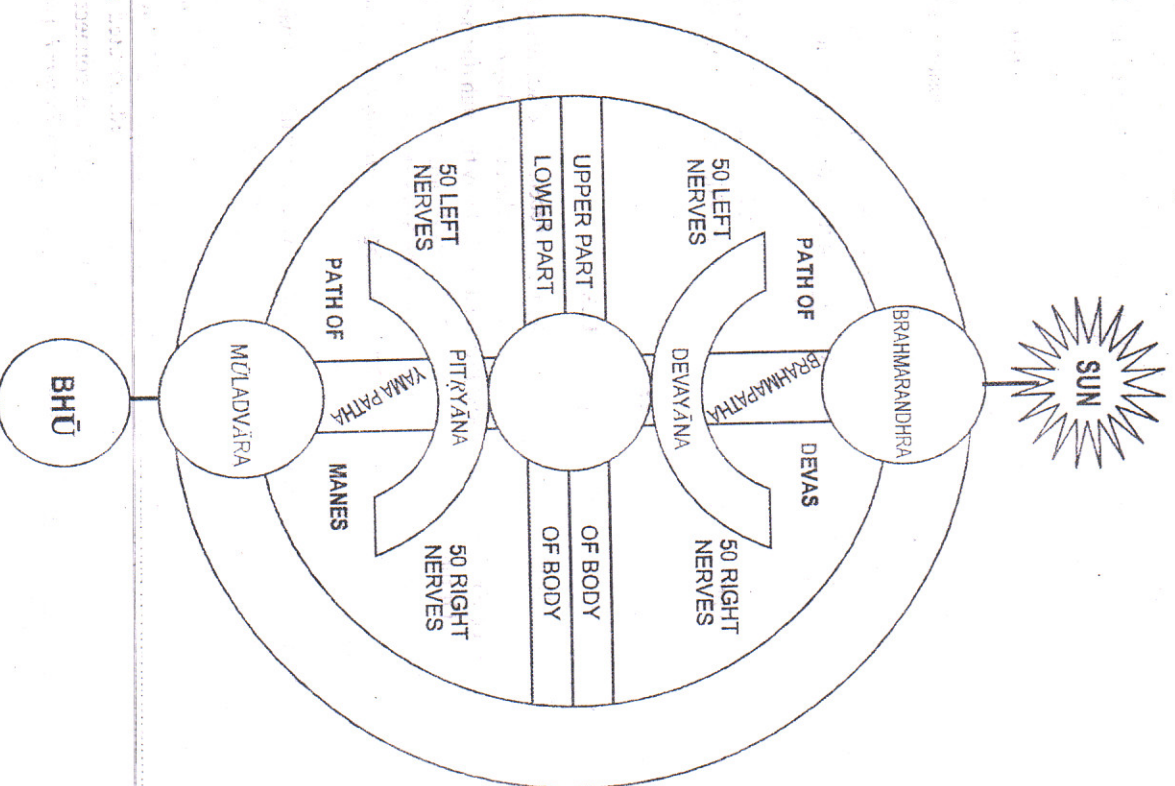


Figure No. 5

It is clear from this chart, that the lowest are the selfish and immoral activities which lead either to re-birth on the earth itself or lead one to hell. Higher than that are the works of public welfare, charity to the poor and incapable etc. The works prescribed by *smritis* also fall under this category, which lead to either of the three *pitrilokas*. Highest are the works prescribed in the Vedas. Of these *yajña* connect the individual self (*mānīśāma*) with the divinity (*devāma*). *Tapa* in the form of renunciation and worship protects this divinity. By *dāna* is meant paying *dakṣiṇā* to a Vedic scholar.

Higher than the highest is the performance of activities without any desire. It is only the desire which causes bondage and not the action itself.

More superior is the position which has nothing to do with actions. In this position a *jīva* sees *ātmā* and *ātmā* alone. He has, therefore, not to go anywhere but attains liberation now and here in this very world.

Thus we have four gradations of *jīva* which decide its future after death. *Karma*, of course, is the most important factor which decides the future of the deceased. But there is one more factor connected with *karma*.

V

NERVES CHANNELS

There is a physical aspect of how the *prāṇas* of a deceased person leave the body. *Chāndogyaopaniṣad* says that there are 101 nerves in the body. One of which passes through the cerebral. The one, whose *prāṇa* leave the body through this nerve, attains immortality.¹ Of the remaining 100 nerves, 50 pass through the left side and 50 through the right side. Out of these, those nerves which are above the heart are passage to *devyāna* and those below the heart are passage to *pitṛ yāna*. The nerve going down-ward is the passage to *yamapāṭha*.

The channels are of three types (1) Sensory nerves which carry the information (2) Artery that carry oxygen and blood from heart to the body and (3) Veins which carry blood back to heart, etc. These channels carry information, activate the body and mobilise blood etc. They are connected with *sarvajña*, *hiraṇyagarbha* and *virāṭ* at the macro level and with *prajāña*, *taijās* and *vaiśvānara* at micro level. At macro level the consciousness is the witness, at micro level it *Prāṇa*, predominated by knowledge, is connected with *prajāña*, *vyāna* predominated by action, is connected with *taijāsa* and *apāna*, predominated by matter, is connected with *vaiśvānara*. Thus we have the following chart.

MICRO LEVEL

प्राण	ज्ञान	ग्राह	सर्वज्ञ
ब्रह्म	क्रिया	तैजस	हिरण्यगर्भ
अपान	अर्थ	वैश्वानर	विराट

From the point of view of five *bhūtas*, the five *prāṇas* are connected with the *bhūtas* as follows:

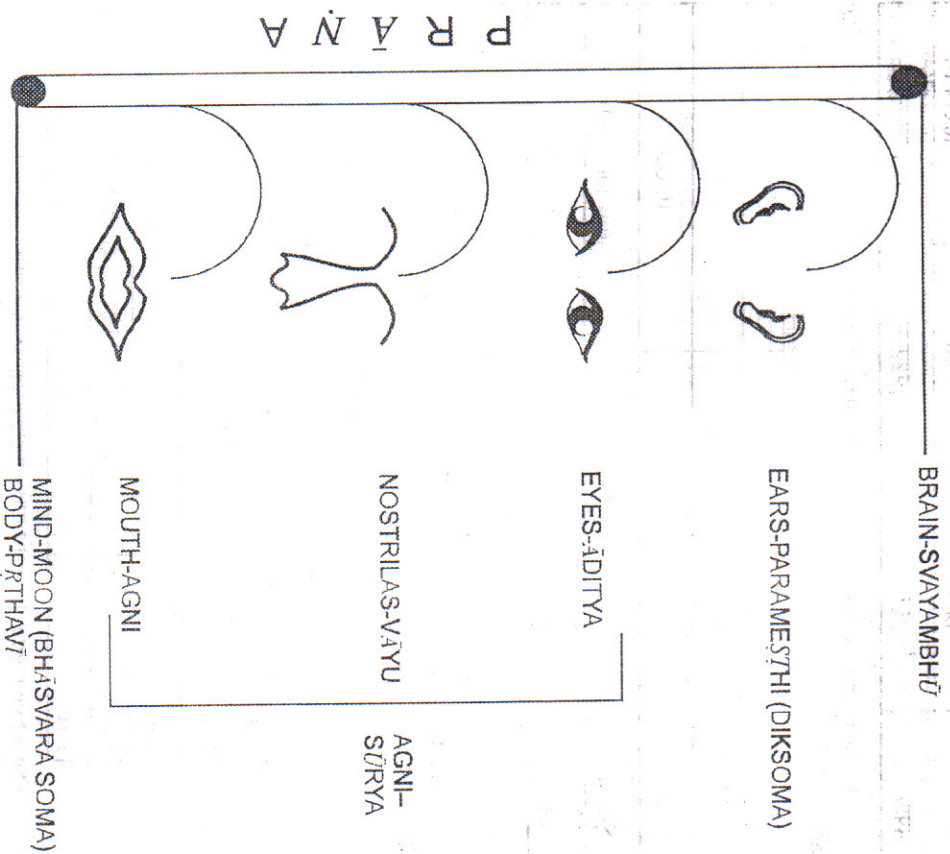
भूत	प्राण	Place of location of <i>prāṇa</i>
Earth	प्राण	heart
Fire	उदान	throat
Space	ब्रह्म	the whole body
Air	समान	navel
Water	अपान	Anus

The five *bhūtas* are connected with *jñānendriyas* and *karmendriyas* as follows :-

	ज्ञानेन्द्रिय	कर्मेन्द्रिय
Earth	nose	anus
Water	tongue	penis
Air	touch	hand
Space	ear	speech
Fire	eye	feet

These five *bhūtas* have 14400 nerves each, thus 72000 nerves in all. A version of how the seven *Prāṇas* are associated with universe is given figure no. 6.

The relationship of *micro* with *macro*



Seven *prāṇas* (senses of knowledge) are associated with *parames̥thi* and *śūrya* as shown above. Body is associated with earth and upper part of the head with *svayambhū*. This shows the relationship of micro with macro.

Figure No. 6

ऋतञ्च सत्यञ्चाभीक्षात् तपसोऽथजायत ।
ततो रात्र्यजायत ततः समुद्रो अर्पितः ॥ १ ॥
समुद्रादर्णादाधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥ २ ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चाऽन्तरिक्षमथो स्वः ॥ ३ ॥ - ऋग्वेद १०.१०.१-३

R̥ita and *satya* were born of blazing *tapas*. Thence was born the night and then the billowy ocean of space. From the billowy ocean of space was born *sarivatsara*. Days and nights were created by the ruler of every moment. As before, the creator created sun and moon, the heaven, the firmament and the earth.

देवानां युगे प्रथमेऽसतः सदाजायत ।
तदाशा अन्वजायन्त तदुत्तानपदस्मरि ॥ - ऋग्वेद १०.७२.३

Existence came from non-existence in the first age of *devas*. After that the directions were born and then the upward mobility.

यदेवा अदः सलिले सुसंरञ्चा अलिखत ।

अगा वो नृत्यतामिव तीव्रो रेणुरपायत ॥ - ऋग्वेद १०.७२.६

O devas! When you stood united in the waters then as if dancing, a burning particle (viz sun) arose.

Chapter Eight

THE ORIGIN OF UNIVERSE

BRAHMAVĀDA AND TEN THEORIES OF PŪRVA-PAKṢA.

The Vedic seers based their theory of origin of universe on certain presumption: A few of them are as follows:

- 1- As in microcosm so in macrocosm - यथा पिण्डे तथा ब्रह्माण्डे Microcosm as well as the macrocosm are the creation of the same creator and as such follow the same model. We have dealt with microcosm in the previous chapter
- 2- The creation is not different from the creator. One creator has transformed himself into many¹.
- 3- The one – the creator – is infinite and, therefore, intangible whereas the many – the creation – is finite and tangible².
- 4- The creator permeated the creation³.
- 5- Potentially, the energy { *svadha* } was present before the creation, but, in a latent form only⁴.
- 6- The latent energy became active because of the desire of the creator to create⁵.
- 7- The activity { mentioned in 6 above } is both centripetal { *Indra* } and centrifugal { *viśnu* } resulting in the multiplicity of the creation⁶.
- 8- Every object in the creation has a name and form, which do undergo change but are not illusions⁷.

1 एकं वा इदं विबभूव सर्वम् - ऋग्वेद ८.५८.२

2 प्रजापतिर्निर्वाक्यचानिर्वाक्यश्च परिमितश्चापरिमितश्च शतपथब्राह्मण ६-५-३-७

3 तत्सु रूपा तदेवाजग्राचिषात् - तैत्तिरीयोपनिषद् २-६-१

4 आनीदवानं स्वधया तदेकम् - ऋग्वेद १०-१२९-२

5 कामस्तदो समवर्तताधि - Ibid १०-१२९-४

6 इन्द्रश्च विष्णो यदपस्युधेयम् - ऋग्वेद ६-६९-८

7 नामरूपे सत्यम् - शतपथ ब्राह्मण १४-४-४-३

- 9- An immutable underlies the change — मृत्पावमृत्पान्तिम्
- 10- The universe is a combination of the two opposites – hot and cold, positive and negative, attraction and repulsion⁸
- 11- Consciousness is the ultimate cause of creation⁹.
- 12- Consciousness has three constituents: mind, vital energy and matter¹⁰.
- 13- Creator in his par-excellence form has no limitation but has the inherent limiting power called *māyā*.
- 14- Creator par-excellence becomes *puruṣa* by this delimiting power of *māyā* which encircles, as it were, a portion of the creator. The word for boundary-line is *pura* and the one encircled by the boundary-line is *puruṣa*—पुरि शेते¹¹.
- 15- As soon as *puruṣa* becomes finite under the influence of *māyā* (it sleeps i.e., शेते as it were) it becomes restless to become many — एकोऽहं बहु स्याम्.
- 16- The desire to become many awakens the latent vital energy to become dynamic. This dynamic power is responsible for creation.

Having thus enumerated some presumptions of Vedic theory of creation, it is now easy to follow the story of creation. First of all, let us try to understand the situation prior to creation. "There was neither non-existence, nor existence, nor any activity, not even space or anything beyond space¹²". What existed, was only that one, along with its latent power called *svadhā*¹³. The verb *āni* indicates latent power, which when pre-fixed by *pra* becomes manifest, i.e., *prāṇi*. The latent power does not give birth to any activity; it is without *vāda* – *avācam*. The latent power was one with the creator, just as, the fire latent in the wood is one with the wood.

I

VITAL ENERGIES

Coming back to the statement, 'there was neither non-existence nor existence', *Śatapatha brāhmaṇa* clearly lays down that non-existence does not mean absence

8 इयं वा इदं न तृतीयमस्ति। आर्द्धञ्चैव युक्ञ्च – Ibid १-६-३-२३

9 जन्माद्यस्य यतः – ब्रह्मसूत्र १.१.२

10 अयमात्मा वाङ्मनो मनोमयः प्राणमयः – शतपथ ब्राह्मण १४-४-३-१०

11 लेखा हि पुरः – Ibid ६-३-३-२५

12 नासदासीन्नो सदासीत्तदानीं नासीद्रजो नो व्योमा परोऽयं – ऋग्वेद १०-१२९-१

13 अनीतवत् स्वधया तदेकम् – Ibid १०-१२९-२

THE ORIGIN OF UNIVERSE

of existence, but presence of *ṛṣi prāṇa*, which is the first and the purest form of vital energy¹⁴. As soon as the latent power becomes active, the first result is the *ṛṣi prāṇa*, which in turn gives birth to the creative vital energy i.e. *pitṛ prāṇa*. This creative vital energy gives birth to divine energy, i.e. *deva-prāṇa*, from which all creation proceeds¹⁵.

That *ṛṣi prāṇa*, is the manifested form of the latent *prāṇa*, is clear from the fact that etymologically *ṛṣi* means movement - रक्षिस्त्वरूपः. This movement gives birth to the opposite forces - the centrifugal and centripetal. These two forces again take the form of enjoyer (*prayatī*) and objects of enjoyment (= *svadhā*). Of these, the enjoyer is superior and the objects of enjoyment are inferior¹⁶. The enjoyer (*amāda*) is *agni*, the object of enjoyment is *sona* (*amda*) They together constitute the world¹⁷.

II

TWO MOVEMENTS

The centrifugal movement leads to expansion and heat, whereas, the centripetal movement leads to contraction and coldness. These two forces compete with each other and bring about all changes in the universe¹⁸. When the centrifugal movement reaches its climax, it changes into centripetal movement; similarly, when the centripetal movement reaches its climax it changes into centrifugal movement. The combination of these two is all pervasive and is known as *āpakti*¹⁹.

At the creative level (i.e. as *pitṛ prāṇa*) these two forces are known as *bhṛgu* and *aṅgīrā*, which manifest themselves as *sona* and *agni* at the divine level²⁰ (i.e. as *deva-prāṇa*)

The creative process starts as these two opposites forces react with each other. The resultant is the material creation from *Sur* to *Earth*. This is how the energy changes into matter²¹.

14 तदहुः किं तदसदासीदित्युभयो वाच तेऽग्रेऽसदासीत्। तदहुः के त ऋषयः – शतपथ ब्राह्मण ६-१-१-१
15 ऋषिभ्यः पितरो जाताः पितृभ्यो देवदानवाः।
देवेभ्यश्च जनात्मनो – मनुस्मृति ३-२-१

16 स्वधा अवस्तात् प्रयतिः परस्तात् – ऋग्वेद १०-१२९-५

17 अग्निमोमानकं जगत् – बृहज्जाबालोपनिषद् २-४

18 इन्द्रश्च विष्णो यदपसृधेयम् – ऋग्वेद ६-६९-८

19 सर्वमानोत् यदिदं किञ्च। यदानोत्तस्मादायः – शतपथ ब्राह्मण ६-२२-९

20 सर्वमानोमयं भूतं सर्वं भुवङ्गिरोमयम् – गोपथ ब्राह्मण १.३.९

21 देवानां पूर्वं युगोऽसतः सदाजायत – ऋग्वेद १-७२-२

The centrifugal and centripetal movements, represented by out-breathing and in-breathing in the living organism, have a rhythm, and, therefore, they create a cosmos according to a model (*pratimā*) and not on ad-hoc basis – कासीत्प्रमा का प्रतिमा²². The *vedas* speak of *mā* (=matter), *pramā* (= the quantity) and *pratimā* (=the model) as the three *chandas* (=coverings) for creation – माच्छन्दः, प्रमाच्छन्दः, प्रतिमाच्छन्दः²³ – The movement (*vajasas vimānah*) decides these three. These three transform the infinite (*aparimā*) into finite (*parimā*) and also the one into many²⁴ according to a definite scheme.

III

DESIRE

One becoming many, the infinite becoming finite and the un-manifest becoming manifest, is the process of the creator creating (or rather becoming) the universe. The Being is infinite. The desire is the starting point of its capacity for manifesting itself. The being without desire is a perfect and infinite one. There arises a desire in him to become many. एकोऽहं बहु स्याम. Why this is so, is a question that has been answered in the following way.

The desire to create is natural and not motivated; just as we have the desire to get up in the morning after a particular period of sleep, so, the creator has the desire to create after a particular period of his sleep, which is another name for state of deluge²⁵. Of course, this desire to create is inspired by the necessity of yielding fruits of the actions of those creatures, whose actions of previous creation have become mature for fructification and can yield fruit only if there is a universe²⁶.

Thus, the desire to create, when once it has arisen, transforms the infinite into finite. This is done through *māyā*, the power of demarcation. As soon as there is a desire, which is the first seed of mind, there is a circle, which is necessary for all finite existence. The circle presupposes a centre, which is itself without any dimension, and, therefore, un-manifest; indicated by the term *ka*, which suggests a query full of wonder.

22 ऋग्वेद १०-१३०-३

23 यजुर्वेद १४-१८

24 रूपं रूपं भवत्वा बोधयति मायाः कृप्यमानः + ऋग्वेद ३-५-३-८ also

इन्द्रो मायाभिः पुरुरूप ईयते – बृहदारण्यकोपनिषद् २-५-११

25 अथ्यक्तादः व्यक्तायः सर्वाः प्रभवन्त्यहोरात्रे – गीता ८-१८

26 अतीते कल्पे प्राणिभिः कृतं पुण्यान्तकं कर्म भूयुः वर्षिष्मज्जात परिपक्वं सत् फलोन्मुखमासीदित्यर्थः । ततो कर्मवृक्षस्य परमेश्वरस्य मनसि सिमृशा अजायत – सायणभाष्य, ऋग्वेद १०-१२९

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This is the process of all finite creations, technically known as *pur*, meaning a line of demarcation – लेखा हि पुरः²⁷ (which is to be read as रेखा हि पुरः as per rule रलयोरभेदः)

The creator is called *puruṣa* because it sleeps, as it were, in the *pur*. (*purī śete*). The famous *puruṣa-sūkta* of *Rgveda*, says, that the whole creation originated from *puruṣa*²⁸.

IV

THE BIRTH OF DEVAS

The one being, which is infinite, thus becomes finite by the limiting power, *māyā*, which displays itself in the form of a desire to create. This desire disturbs the equilibrium in the nature and the 'one' transforms itself into three²⁹. These are the three *devas* of which we have spoken earlier.

The *devas* are the solar forms of energy. They are responsible for the creation which we can perceive. The *agni* is the first *deva* which gives the objects their solid forms. The activity of objects is due to the second *deva*, *vāyū*. The knowledge is contributed by the third *deva*, *āditya*. This trinity of *agni*, *vāyū* and *āditya* pervades the whole universe—*agni* pervades the earth, *vāyū* pervades the atmosphere and *āditya* pervades the upper region. At the microcosmic level, the *agni* forms the body, the *vāyū* activates it and the *āditya* animates it. This trinity can be further extended in many ways, e.g.

त्रिदेव	अध्यात्म		त्रयी	पदार्थ	आत्मा	त्रिलोक	प्राण
	व्यष्टि	समष्टि					
अग्नि	वैश्वानर	विराट्	ऋक्	नाम	वाक्	भूः	प्राण
वायु	तैजस	हिरण्यगर्भ	यजुः	कर्म	प्राण	भुवः	अपान
आदित्य	प्राज्ञ	सर्वज्ञ	साम	रूप	मनस्	स्वः	व्यान

27 शतपथ ब्राह्मण ६.३.३.२५

28 ऋग्वेद १०-९०

29 सर्वं इ वै देवा अग्ने सदृशा आसुः सर्वं पुण्यान्तो वा सर्वं वा सदृशानां सर्वेषां पुण्यानां त्रयोऽकामयन्तातिष्ठयानः स्वामेत्यनिनिद्रः सूर्यः । - शतपथब्राह्मण ४-५-४-१

This trinity is spoken of as the source of universe in three ways:-

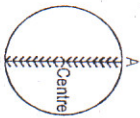
- (i) The *trayi* is the cause of all - वेदादेव प्रसूयते
- (ii) The *ānman* is the cause of all³⁰.
- (iii) The *devas* are the source of all - देवेभ्यश्च जातसर्वम्.

V

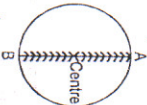
PENANCE

Out of the trinity of *ānman*, *manas* desires, *prāṇa* performs penance and *vāk* labours, penance being the inner activity and labour being the physical activity. Desire must be followed by penance³¹. According to *Sāyana*, penance (*tapas*) means contemplation of things to be created. It is because of the power of this contemplation, that the universe has an order of cosmos and is not chaos. The *Vēdas* speak of this order as *Rita* being born of *tapas*³².

After penance comes the external activity – the horizontal movement, the upward movement and the downward movement³³. The downward movement can be either centrifugal (See line A below) or centripetal (See line B below)



Similarly the upward movement can also be either centrifugal (see line A below) or centripetal (See line B below)



As said earlier, the centrifugal movement is responsible for expansion and centripetal for contraction. They are known as *indra* and *viṣṇu* respectively and are balanced by the centre known as *brahma*, who does not move. *Indra*, *viṣṇu* and *brahma* are the three deities who hold the existence of any object, and are its heart (*hridayam*); *hr* takes away (i.e. the centrifugal movement) *dā* gives (i.e. the centripetal movement) and *yam* controls (i.e. the principle of stability)

30 आत्मनः सकाशादाकाशः सम्भूतः - तैत्तिरीयोपनिषद् २-१-१

31 तपसस्तन्महिनाजायतैकम् - ऋग्वेद १०-१११-३

32 ऋग्वेद सत्यञ्चभीक्ष्णतमसोऽध्याजायत - ऋग्वेद १०-११०-१

33 तिस्रवीनो विततो रश्मिरोषामधःस्त्रिवदसोऽपुस्तिस्रवदसोऽन् - ऋग्वेद १०-१२१

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The horizontal movement causes elliptic shapes as shown below :-



As shown here, any elliptic shape will have three centers(*trinaḥ*), which are the origin of *trayi*, as explained above.

In all this process, the creator does not require any external material for creation. In his own power of *māyā*, he transforms himself into creation – तत्सृष्ट्वा तदेवानुप्रविशत्. The cause of the universe is thus, not different from it. *Brahman* is the material as well as the instrumental cause of the universe.

This special relationship between the creator and the creation, where the creator converts himself into the creation is indicated by the root *√bhū* preceded by the pre-fix – इयं क्सिष्टिर्दत्तबभूव. We generally use *prabhavati*, *sambhavati* or *prādurbhavati* indicating the cause – and – effect relationship as in हिमालयात् गङ्गा प्रभवति. Here, however, the effect, creation, does not exist independent of the creator. Here, we have therefore the verbal form *ābahuva*. Connected with *ābahuva* is *ābhu* - आसमानाद्भवति. Being *ābhu* and Becoming is *abhva*. *Abhu* becomes *abhva* through *māyā*. *Abhva* nothing but the creator assuming different names and forms. These names and forms are the results of the mental projection of the creator³⁴. Sometimes we call it *māyā* and sometimes *yakṣa*, the wonderful.

The question of the origin of universe has been attracting, both, the scientists and the philosophers. It is not surprising that the riddle remains unsolved for both of them. The *Vedic* thinkers were deeply involved in this problem and spoke of many alternative solutions none of which, could satisfy them. They came to the conclusion that this universe has originated from *brahman*, a reality, which transcends time and space. The logic for reaching this conclusion was like this: everything in the universe is bound by time and space and therefore, anything, which is bound by time and space, is itself, a part of universe. To see that the universe originated from something, say X, which is bound by time and space, like saying that the universe originated from a part of the universe, which is absurd. What we are seeking, is, the origin of the whole of the universe, including all of its parts, and since anything bound by time and space, is itself, a part of the universe, the universe must have originated from something which is beyond time and space and what is beyond time and space is precisely, *brahman*.

34 ते हैते ब्रह्मणे महती अप्ये - ते हैते ब्रह्मणो महती यन्मे-ममसा हि वेदेदं रूपमिति याचा हि नाम गृह्णाति - शतपथ ब्राह्मण ११-२-३-४६

VI

TEN THEORIES

Suppose we do not accept this proposition and think of something else as the origin of universe, then, the question will remain, as to, wherefrom that something else originated. Suppose that something else originated from still something else. Then, again, the same question will arise about that something else, thus, leading to *infinite regress* (*anavasthā*). *Brahman*, therefore, is self-born, without any cause, but is the cause of everything else, the ultimate cause. *Vedic* thinkers reached this conclusion after rejecting ten other possible origins of the universe as under:

- 1- From something existing or non-existing
- 2- From motion or *rajās*
- 3- From space
- 4- From the Immanent
- 5- From *māyā*
- 6- From Water
- 7- From rest-cum-motion
- 8- From Time
- 9- From *Devas*
- 10- From the unknown

These above mentioned ten views have been refuted in the following portion of the mantras of the *māsadhyasūkta* -

- १- नासदासीन्नो सदासीत्तदानीम्
- २- नासीद्वज्रः
- ३- न व्योमा
- ४- परो यत्
- ५- किमादारीवः कुह कस्य शर्मन्
- ६- अग्नेभः किमासीदराहन् गभीरम्
- ७- न मृत्युरासीदमृतं न तर्हि
- ८- न रात्र्या अह्नः आसीत्यक्रेतः

९- अर्वाग्देवा

१०- को वेद यत् आबभूव

Let us consider them in some detail one by one.

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VII

SADVĀDA-ASADVĀDA

Sad and *asad* are the two terms, which have wide ramifications. They are like positive and negative of the science.

In Vedic literature we find statements supporting the idea that the universe must have originated from something existent, because, nothing can come out of non-existent. The *Sāṅkhya* system has very elaborately propounded that only existent can give birth to something. This is based on the statement of *Taittiriya-saṃhitā*³⁵.

On the other hand there are statements propounding that there was *asad* in the beginning³⁶. Now *asad* has two important meanings: (1) Transitory (2) The primary psychic energy as against the matter which is *sat*³⁷. As every thing in the universe is transitory, its cause must also be transitory. This is the first view giving birth to momentariness – theory of the *Buddhists*. Secondly, accepting that matter and energy are inter-convertible, it is presumed that the gross matter originated from the subtle energy.

The third view reconciles *sadvāda* and *asadvāda*. It is argued that the universe has both, the permanence and transitoriness. As such, its cause must also be permanent-cum-transitory³⁸.

In terms of philosophical systems of India, *sadvāda* represents *Vedānta*] *asadvāda* represents *Buddhism* and *sadasadvāda* represents *Jainism*.

In broader terms, all the possible view-points are included in this duad of *sat* and *asad*, just as, all formulations are done by the computer with only two digits – zero and one.

There are two fundamental concepts—*agni* and *soma*. This pair of opposites; represents all other pairs of opposites like dryness and wetness, expansion and contraction movement and rest, immanent and transcendental, cover and object to be covered, day and night. The universe, being a combination of continuity and change, when we think of its cause, we emphasise either of these two or both of them. There is no other alternative, so

35 सतो अयमा सज्जगत् - तैत्तिरीयसंहिता ४-६-२-३ Also अहवेद १-९६-७, ८-१०१-११, ९-३१-६, ९-८६-५ and १०-५३-११ - तैत्तिरीयानुपिषद् २-२६

36 असदितो विष्णु - ऋग्वेद १-१५ Also अहवेद १०-७२-३ and तैत्तिरीयोपनिषद् २-२-९

37 असद्वा इदमग्र आसीत् । तदाहुः किं तदात्मनसीदति । अग्रयो याव तेऽग्रे सदासीत् । तदाहुः के ते अग्रयः इति । प्राजा वा अग्रयः - शतपथ ६-१-१

38 असद्य सद्य परसे व्योमन् - ऋग्वेद १०-५-७

much so, that those who hold word to be the origin of universe, (*śabdābrhamādin*) also think of duality of openness and closeness of letters, to be the cause of the diversity of the universe— अकारो वै सर्वा वाक् स्पर्शोष्मिर्वाय्मना बह्वी गानारूपा भवति ।

Pandit Madhvanadan *Ojha* gave different interpretations to these basic concepts of *sat* which means something existent. According to *Pandit Ojha* this 'something existent' could be one of the following:

1. Knowledge
2. *Brahman*
3. The essence (*rasa*)
4. Effect
5. Matter
6. Origination-cum-destruction
7. Nature

Similarly *asat* could also have seven meanings: -

- 1- Concept
- 2- Action
- 3- Power (*balā*)
- 4- Absence of effect
- 5- Absence
- 6- Psychic energy
- 7- Un-manifest

Now the third alternative of *śatśasat* could also have many implications like the following: -

- 1- Bliss-cum-knowledge
- 2- *Brahman*-cum-action
- 3- *Rasa*-cum-*balā*
- 4- Illusory effect
- 5- Mind
- 6- Absence-cum-persistence
- 7- Consciousness

It is under these 21 alternatives that we can include *Vedānta*, *Buddhism*, *Sāṅkhya* and *Nyāya* systems of philosophy. This is why *Mānu* declared that all past and future can be derived from the Vedas. The basic two concepts are that of Being and Becoming. Now

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Being could be explained as (1) knowledge as against action which is changeable *Abhu* the all pervading, (termed as *sat*, *cit* and *ānanda* by the *Vedāntists*) as against *abhya*, the name and form, which change constantly. They are called *rasa* and *bh* respectively by *Pandit Ojha* (3) Absence as against presence. *Vaiśiṣṭika* would that an effect does not exist prior to its birth (i.e. there is *prāgabhāva* of the effect before its birth) and, therefore, it comes out of nothingness. The *Sāṅkhya* would that the effect is in un-manifest form in the cause and there is no birth of a new effect but only a manifestation of what was not manifest previously. (4) The matter is *sa* against vital force which is *asat* and mind which is *sadaśat*. One could conceive birth of the remaining two from any one amongst these three. (5) *prakṛti* is according to *Sāṅkhya* from which all the creation originates (6) *Ayavya* behind *ksara* universe is *sat*. This is the opinion of the *Vedānta*.

Thus the terms *sat* and *asat* have such a wide range that no school of thought left out of these two categories.

VIII

RAJOVĀDA

The universe being, a conglomeration of action, must have its origin in *rajās* the principle of movement. This has been referred to in the *Vedas* repeatedly³⁹, sometimes against *ajā* which is the principle of rest⁴⁰. *Ajā* is *anyaya* and *rajās* is *akṣara* the *Citā*. Of the seven *lokas*, the last is *satya* which is *ajā* or *paravṛtā* and the remaining six are *rajās*.

Now movement has many forms. One is the movement of atoms resulting in their conglomeration. The second is expansion and contraction, seen in the forms of breathing (expansion) and out-breathing (contraction), as also, in the form of waking (expansion) and sleep (contraction). When atoms expand they lead to thinness and when they contract they lead to thickness. Expansion is creation, contraction is deluge. The technical name for expansion is *udgrābha* and for contraction it is *nigṛābha*. The expansion is light or day, contraction is darkness or night. These are formed by a circular movement⁴¹. The *time* moves in a circular and not in a linear-fashion. Therefore, the name—'wheel of time' (*kālacakra*)

39 योऽन्तरिक्षे रजसो विमानः - यजुर्वेद ३२-६

40 वि यत्तस्मात्प गच्छिमा रजस्त्यजस्य रूपे किमपि स्थितकम् - ऋग्वेद १-१६४-६

41 अदृश्यं कृष्णमहरजुन्मज्जं विवर्तते रजसो वेद्याभिः - ऋग्वेद ६-९-१

Also नाता चक्राने यस्याश्चर्यं तयोत्पद्यते वेद्ये कृष्णमन्वत् ।

रयाणी च यदरणी च स्वसारौ महद् देवानामसुखमेकम् ॥ - ऋग्वेद ३-५५-११

This duality of movement is expressed in *bhrygu* and *anghīrā* at the level of *parameshīhī*, and as *soma* and *agni* at solar level; *bhrygu* or *soma* are contraction, *anghīrā* or *agni* are expansion. The last stage of expansion is *mana*; further expansion than that means that the object becomes un-manifest. The last stage of contraction is *prithvī*. Earth and water have density and are called matter (*bhūta*); *prāṇa* and *mana* have a thinness and are called divine (*deva*); speech, *vāyu* and light lie in between and are matter as well as divine.

The diversity is because of (1) time (2) nature and (3) action. All these three are the result of movement. (i) The movement of earth creates time, (ii) the upward movement of fire and downward movement of water form their nature and (iii) any action in any direction is also a movement.

Movement manifests the un-manifest. Prior to movement everything is un-manifest, which is known as *tamas* or the principle of rest⁴². The energy, which is one, in equilibrium (*sāmyāvasthā*) is perturbed (*ksobha*) by movement and we have the trinity of *mana*, *prāṇa* and *vāk*; the first two of these are subtle, the third is word, which is the quality of space and thus indicative (*upadāksana*) of all the five gross elements.

Only the un-manifest is at rest, all manifest objects are in constant motion⁴³. The vital energy (*prāṇa*) is subtler than *vāyu* and, therefore, the Veda speaks of vital energy without *vāyu*⁴⁴. *Prāṇa* of course, pre-supposes *apāna*, which forms the duality of movement⁴⁵. When there is a system and harmony between these two diametrically opposed movements, then there is light against darkness, immortality against death and righteousness against riotousness.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय मृत्योर्मांस्तुतं गमय

In the familiar terminology of the *Gītā* (which is also not unknown to the Vedas) *ajā* is *avyaya*, *akṣara* is *rajās* from which comes this visible world (*ksara*)⁴⁶.

Vajña is *sangalīkaraṇa* or mixing up of *soma* with *agni* and assumes three forms – *gārhapatyāgni*], *dakṣiṇāgni* and *dhāvanyāgni* corresponding to earth, atmosphere and heaven. This trinity assumes the form of many triads as follows:

42 तम आसीत्तमसो गूढरम्यो - ऋग्वेद १०-१२९

43 जगत्सो जगत् - ऋग्वेद ४०-१

44 अनीद्वयानम् - ऋग्वेद १०-१२९

45 अन्तरवर्तते रोचनान्त्रा प्राणवपनती - Ibid १०-१८९-२

46 तस्याः समुद्राः अग्निं विश्वसि तेन जीवन्ति प्रशिरावन्तः

ततः क्षीरत्यक्षं तद् विश्वमुपजीवति - ऋग्वेद १-१६४-४२

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अग्नि	देव	आत्मा	व्यष्टि	समष्टि	साहस्री	लोक	वेद	अथ
↓	↓	↓	↓	↓	↓	↓	↓	↓
गार्ग्यस्य	अग्नि	वाक्	वैश्वानर	विश्व	वाक्	भूः	ऋक्	प्राण
दक्षिणाग्नि	वायु	प्राण	तैजस	हितवर्गस	लोक	भुवः	यजुः	अपान
आहवनीय	आदित्य	मन	प्राज्ञ	सर्वज्ञ	वेद	स्यः	साम	व्यान

As regards *soma*, it is of two types – *bhāsvara* i.e. moon and *abhāsvara* directions. Moon lies in between *mana* and *prāṇa* and directions lie in between *prāṇa* and *vāk*. *Prāṇas* come-together as *stoma* or energy packets? Without *st* everything would be scattered. *Mana* is in the centre, *prāṇa* and *vāk* are or circumference.

It is the movement of the earth that creates seasons. Mixture of one each of *agni* and *soma*, makes an atom, which move to form the *renu* and *renu* form the *skandha*.

We find both, knowledge and action, in the creation. There is a third element which is called *abhva*. *Abhva* does not have any existence of its own but experienced by everybody. Name and form, for example, do not have any existence independent of the object. They are, therefore, *abhva*. Similarly number, quality, direction etc are all *abhvas*. On the basis of these three – knowledge, action, *abhvas* - we have four theories: (1) *trividyavāda* or belief in all of these three *divisatyavāda* or belief in knowledge and action. (3) *asatyavāda* or belief only in action. (4) *satyavāda* or belief only in knowledge.

Those who do not believe in *abhva* hold that *abhva* and action are in a transitory and, therefore, we need not accept independent existence of *abhva*. *Abhva* has three forms- (i) activity, (ii) withdrawal from activity and (iii) stability. Activity means activation of knowledge, withdrawal means passivity of knowledge. Creation is activity, deluge is withdrawal.

Knowledge is beyond time and space, action is bound by time and space knowledge, the bliss (*rasa*) predominates over power (*balā*), in action power predominates over bliss. Knowledge predominates in the animate beings, power predominates in the inanimates. Inanimate also becomes animate if knowledge awakens in it.

One school of thought holds that action in its stable form (*stambhika*) becomes knowledge. Action in its latent form is power (*balā*), in its potent form vital energy (*prāṇa*) and its active form is activity (*kriyā*). Those who believe

action only, were, known as *śramana*. In fact, knowledge was held by them, only, to be an act of knowing. Everything is ephemeral because action lasts only for a moment. The continuity is only an illusion.

The *Brāhmanas*, on the other hand, held that knowledge alone is true. The knower is the proof of the knowledge of objects. The objects are, therefore, creation of knowledge.

IX

APARAVĀDA

It holds that the universe originated from *prakṛti*. It means that it is futile to trace the origin of universe from anything else than, of what the universe is made of. Different elements of nature constitute the universe and, therefore, the universe originated from nature. Now, this can have five meanings: (1) Materialism of the *Cārvākas* (2) *Pariṇāmanavāda* (3) Accidentalism (4) Determinism (5) Naturalism.

- (i) **Materialism** - It means that since the universe is made up of earth, water, fire and air, there is no necessity of tracing its origin to anything else.
- (ii) ***Pariṇāmanavāda*** - The different objects have different nature (*svabhāva*) which causes diversity. The nature of objects has no cause.
- (iii) **Accidentalism** - There is no cause-effect relationship. It is accidental that two things or incidents are found to occur one after the other. It does not mean that one of them causes another. So, it is useless to search for the cause of the universe.
- (iv) **Determinism** - It stands against accidentalism and holds that only certain objects can give birth to certain objects e.g. only sesame can produce oil and not sand. Thus causes of effects are determined.
- (v) **Naturalism** - According to *Sāṅkhya*, all modifications belong to nature comprised of three *guṇas*. *Satva* of them sustains, *rajas* creates and *tanu*s destroys. There is no creation, as long as these three *guṇas* have equal force, but as soon as that equilibrium is disturbed, we have creation. The first creation is *māhāt* which gives birth to *ahankāra* having three components: (1) Objective world from *tanu*s (2) Active world from *rajas* and (3) Knowledge from *satva*.

Therefore, from *ahankāra* we have three types of creation. Objective world means *tanmātrā* of word, touch, form, taste and smell. Active world means five senses of action - speech, hands, feet, genitals and place of bowels (*pāyu*) - and five senses of knowledge - ears, nostrils, tongue, eyes and skin. These senses have

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their presiding deities as follows: ears are presided over by direction, skin *vāyu*, eyes by sun, feet by *viśnu*, genitals by *prajāpati* and bowels are presided over by *mitra*. From the world of knowledge proceeds the divine creation. From *tanmātrā* proceed the gross elements - from word the space, from word a touch *vāyu*, from word, touch and form *agni*, from word, touch, form and taste water and from word, touch, form, taste and smell earth.

The creation of *agni* is three fold: (1) vegetation of six types - grass, bush creepers which spread on the earth and climb the tree, (2) Animals having one hoof, two hoofs, five nails and feathers (3) Men.

In any case, *aparavāda* means that consciousness has no role to play in the creation of the universe.

X

ĀVARANAVĀDA

Any object has name, form and action. These three are called *vayal*. The quantity which covers this *vayal* is *vayonāḍha*. *Vayonāḍha* is *chanda*. *Chanda* decides the quantity of an object (*vakpariṇāma*) Five factors distinguish one object from another. They have a brief description of these five factors as follows:

(1) **The support** - Any object is supported by the vital force which could be divine, human, parental or demonish. Divine force is merciful, human force is weak parental force is detached and demonish force is ferocious. The variation in the forces gives birth to (1) *satva* & predominant creation - *brahmā*, *ṛṣi*, *gandharva*, *kubera*, *indra*, *yama*, *varuṇa*. (2) *raja* - predominant creation - *rākṣasa*, *piśāca*, *asura*, *preta*, *sarpa*, *pakṣi*. (3) *tanu* - predominant creation - fish, animals and trees.

Chandas are related to certain characteristics. Thus *Gāyatrī* is related to *Brahmavarcas*, *usuk* to longevity, *amṛtup* to heaven, *bṛhāt* to glory and fame, *pūṇa* to *yajña*, *tristup* to power of senses, *jagat* to animals, and *virāt* to food.

Gāyatrī is connected with *agni* and *brāhmanā*, *tristup* with *indra* and *ksatriya*, *jagat* with *viśvedeva* and *vaiśya*. *Gāyatrī* has 8 letters and, therefore *Brhmanā* is initiated at the age of 8, *tristup* has 11 letters and, therefore, *ksatriya* initiated at the age of 11 and *jagat* has 12 letters and, therefore, *vaiśya* is initiated at the age of 12.

On the globe, the equator is associated with *bṛhāt*, *makara* with *gāyatrī* and *karka* with *jagat* -

(2) **The nature** – *Devas* decided our nature. *Sarasvatī* leads to excellence in speech, *pūṣā* to richness of animals, *agnī* to luster, *varuṇa* to power, *bhaga* to glory, *savitā* to inspiration, and *soma* to *dyumna* or light.

(3) **The material cause** – The body is formed by five gross elements which also vary from person to person.

(4) **The number, the quantity, the model and the qualities** – These four are *mā*, *pramā*, *pratimā* and *asṛīvyah* respectively. They go to differentiate one object from another. The *mā* is the number which belongs to *pythvī*, *pramā* is the quantity which belongs to *antarīkṣa*, *pratimā* is the model which belongs to *dyau*, *asṛīvyah* is the *soma* which supports the object.

(5) **The temporary qualities** – Qualities like heat and cold or dirty and clean are temporary and go on shifting from one to another.

Thus, everything in the universe is qualified by the above mentioned five factors which are the cover (*āvaraṇa*) as it were. *Āvaraṇa*, therefore, is the cause of universe according to this school of thought.

XI

AMBHOVĀDA

Deluge means water all around. Common sense says that the creation arises from those waters⁴⁷. The Vedic word for water is *āpah* which stands for the state of equilibrium of energy. This equilibrium is disturbed by the centrifugal movement of *angirā* and centripetal movement of *bhṛgu*. This is the story of creation at the stage of *parameśhī*.

Water, even in its ordinary sense, occupies the major portion of the body as well as of the world. We have water above in the form of cloud and water below in the form of sub-marine water. *Soma*, an important ingredient of universe, is a subtle form of water.

When it moves upward, water becomes thin, whereas it becomes thick when it moves downward. From upward movement are born, amongst other things, matter, energy and mind. From downward movement are born the vegetables and our bodies⁴⁸.

47 य सुव आपो महिमानमुत्तमम् – ऋग्वेद १०.७५.१

48 Ibid ७-८७-५

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The atoms gather together through *tapas* of *prāṇa* and *śṛma* of *vāk*. This *yajña* which supports all the five layers of universe; at *svyambhū* level it is *ādīvarā* at *parameśhī* level it is *yajña-varāha*, at *sūrya* level it is *śvetavarāha*, at earth it is *emūṣavarāha* and at *candrama* it is *brahmavarāha*. In fact, the *tapā* and *śṛāma* *brahmā* created *sweda* (sweat)⁴⁹, whereas, the same process in case of *viśnu* created *ambha* and in case of *sūrya* it created *marīci*. At heaven, *ambha* is cold and is associated with the *Gangā*, at atmosphere, *marīci* is warm and is associated with the *Yamunā*. (earth, it is called *marā*).

The intellectual labour gives birth to sweat in the forehead, the mental activity is faith and love creates tears of love (*premaśrū*), physical labour generates sweat, which excess is called tears of shock (*śokaśrū*). Physical labour must be supported by faith a knowledge i.e. labour of mind and intellect.

Only water can generate creation through inter-course. *Āpah* or water a therefore, also called *jāyā* or *dhārā*⁵⁰ -

Wherever there is no water in the body, that part of the body becomes impure e.g. nails and hair.

The world is a combination of continuity and change. Continuity is *amṛta*, change is *mṛtyu*, both of them go together⁵¹.

Whatever is above the sun is immortal and whatever is below the sun mortal⁵². *ruśa* is another name for *amṛta* and *bala* is another name for *mṛtyu*. They are, in fact, Being and Becoming. Both of them are inseparable. *Amṛta* leads happiness and *mṛtyu* leads to pain. *Soma* is said to be *amṛta* and *agnī* is identified with *mṛtyu*.

XIII

AHORĀTRAVĀDA

Ahorātravāda presents the duality in terms of time. Just as universe cannot exist without space, it cannot exist without time as well. In time *ahah* is *agnī*, *rā*,

49 ब्रह्म वा इदमग्र असीत् – स्वप्नोक्तेकमेव। तदश्रान्तं समपत्त। तस्य श्रान्तस्य तस्य सन्तस्य तल्लोटे स्नेहः । यदार्द्रम् अजातत्, तेनानन्दत्। सुवेदोऽ भवत्। कं वा एतं सुवेदं सन्तं स्वेदं इत्याचक्षते – गोपश्रवण १-१२

50 धाता अपवर्णस्तद्वाराणां धारात्वं यच्चासु पुरुषो जायते – गोपश्रवण १-२

51 निवेशनन्मृतं मर्त्यञ्च – यजुर्वेद ३४-३१

Also तस्य ह प्रजापतेरधोमव मर्त्यमासीदधोमृतम् – शतपथ १०-१-३-२

Also गीता – अमृतञ्चैव मृत्युश्च सच्चासच्चाहमर्तुः। – गीता १-११

52 स एष मृत्युस्तद्वहिकञ्चार्वाचीनमादित्यात्सर्वं तन्मृत्युनामम् – अथ य एमत्त ऊर्ध्वं चित्तुते स पुनर्मृत्युमप्यजयति – शतपथ १०-५-१-४

is *soma*; Their combination is a sort of a *yajña*. They are of opposite nature⁵³.

Time is the supreme *deva*⁵⁴. It encompasses the whole existence. The universe is a wheel of the chariot of time.

Literature speaks of day and night in many ways. Day is knowledge, night is ignorance, day is light, night is darkness, day is existence, night is non-existence, day is heaven, night is earth, day is luster, night is *sneha* (love).

All sacrifices are controlled by time; *agnihotra* is related with day and night, *darśapaurṇamāsa* with fortnight, *carurmāsa* with seasons and *paśubandha* with *ayana*.

It took six days to formulate *vāk*, *prāṇa* and *mana* of earth and heaven and the seventh day was the day of glory (*śrī*). This is the origin of a week.

The division of day and night is very broad. *Aditi* is day, *diti* is night, bright fortnight is day, black fortnight is night, *utārāyāna* is day and *dakṣiṇāyāna* is night, creation is day and deluge is night. Day and night are human, bright and black fortnights are paternal, *utārāyāna* and *dakṣiṇāyāna* are divine and creation and deluge are *brahma*.

From 12 AM to 12 PM is the paternal day but divine night. From 12 PM to 12 AM is the divine day and paternal night. Fore-noon, therefore, is divine, afternoon is paternal.

Day is associated with *indrā*⁵⁵ - *mitrā*⁵⁶ and *agni*⁵⁷, whereas, night is associated with *varuṇa*⁵⁸ and *soma*⁵⁹.

Day and night fix the age. Man has the age of 100 years. One human year is one day for *devas*. They also live for 100 years. Further details have been given while dealing with time⁶⁰.

53 विष्णुस्ते अहनी सञ्चरेते - ऋग्वेद १-१२३-७ - १-१८५-१

54 कालः स ईयते परमो देवः - अथर्ववेद ११-५-४-५

55 ऐन्द्रमहः - तैत्तिरीयब्राह्मण १-१-४-३

56 मैत्रे वा अहः Ibid १-७-१०-१

57 अग्नेरवान्ये - शतपथ १-६-३-२४ Also यच्छुकं तदग्नेयम् - Ibid १-६-३-४१

58 रात्रिर्वारुणः - ऐतरेय ब्राह्मण ४-१०

59 सोम्या रात्रिः - शतपथ १-६-३-२४ Also यच्छुक्लं तसौम्यम् Ibid १-६-३-४१

60 See Appendix I

XIV

DEVA-VĀDA

Things come together and then are separated. What joins them is *soma* and what separates them is *agni*. The universe is nothing but coming together and separation. This is brought about by *soma* and *agni*. Therefore, these two *deva* create the universe. The *nāśadīyasūktā* says that the *devas* came into being only after creation and, therefore, cannot be its cause.

XV

SAMŚAYA-VĀDA

In the midst of such a wide range of thoughts, one is confused as to what really is the cause of universe. This leads to agnosticism⁶¹. This agnosticism implies two things: (i) The cause of universe is undecided (ii) cause of the universe is beyond our comprehension or beyond the approach of intellect.

The *Jainas* did not raise the question of origin of universe, which they held to be eternal whereas the *Buddhists* placed this problem amongst such other problems, which are inexplicable (*avyākīrta*).

CONCLUSION

The matter of the fact is that the universe has one cause but we find duality in universe. Hence the puzzle. The Vedic thinkers solved the problem through the doctrine of *māyā*. *Māyā* is appearance. It means that though in reality one, there appears to be duality in the universe due to *māyā*. Being is one, becoming makes it appear as many. This *māyā* when associated with *ātmā* is called *yoganāyā* and when associated with *brahma* it is called *mahanāyā*. *Brahma*, accepting *mahanāyā*'s cover of his own accord, is called *īśvara*. *Yoganāyā* is imposed on *ātmā* forcibly and the *ātmā* becomes *jīva*. This is how there is diversity in the universe.

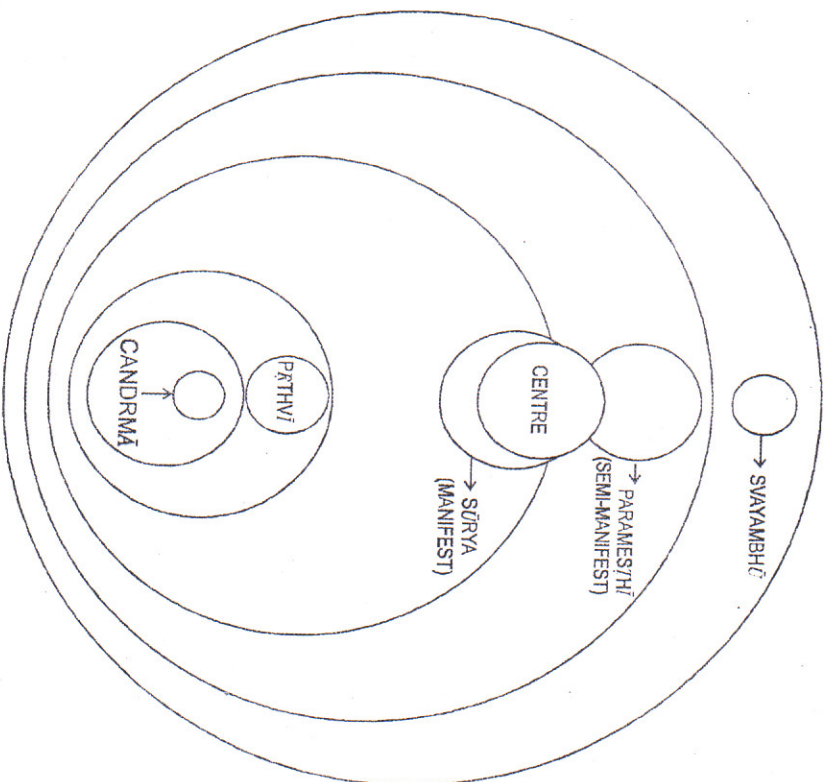
The school of thought that we have outlined above, are partially true, as they account for the diversity in the universe, but they miss the unity which is clear only in *brahman*, the ultimate cause of universe. We can very well perceive duality in all of the schools detailed above in the following way :-

61 न तं विदित्य य इमा जजान - ऋक्संहिता १०-८-२७ Also योऽस्याध्वक्षः परमे व्योमन्तसो अंग वेद यदि वा न वेद Ibid १०-१२९-७

1-	In सत्सद्वाद -	the duality between सद् and असद्
2-	In रजोवाद -do-	movement and rest
3-	In व्योमवाद -do-	Physical space and transcendental space
4-	In अपरवाद -do-	पर and अपर
5-	In आवरणवाद -do-	वयोनाथ and वयः
6-	In अभ्योवाद -do-	भृगु and अङ्गिरा
7-	In अमृतवाद -do-	अमृत and मृत्यु
8-	In अहोरात्रवाद -do-	अहः and रात्रि
9-	In देववाद -do-	अग्नि and सोम

Thus all these schools trace the origin of universe in some duality, whereas, all duality comes only after the creation. Before creation, all duality has been denied by such statements as नास्त्यसीन्नो सदसीत्तदानीम् etc. Only the existence of one — तदेकम् — is accepted. Of course, the *svadhā*, which we have called *māyā* above, is there, but, it being the power of *brahman*, is not different from him and, therefore, its unity is not disturbed.

Five fold universe



The universe has five layers, one encompasses the other. The first layer of *svayambhū* is the largest, encompassing in its womb, as it were, the second layer of *paramesūhī*. The first layer is unmanifest to us, the second one is semi-manifest. Then comes the third layer of sun which is manifest. Within the *sāma mandala* of sun lies *pṛthvī* and within the *sāma* of *pṛthvī* lies the moon.

Only *svayambhū*, out of these, is static. The others are in motion, the smaller ones rotating around the greater i.e., the moon around the earth, the earth around the sun, the sun around the *Paramesūhī* and *Paramesūhī* around the *svayambhū*, which is in rest and does not rotate.