



INTERRELATIONSHIP BETWEEN CREATION/DESTRUCTION OF SUKSHMA SHARIRA/ SAURMANDAL

Anatomy

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ABSTRACT

SAURMANDAL is the BRAHMAND, formed by space, fire, air, water and earth components. SUKSHMA SHARIRA consists of microform of space, fire, air, water and earth components in which energy of BRAHMAND is present in the form of BRAHM, JIVATMA, PRANA, MANA and SENSE respectively. Because earth is produced from water which is produced from air which is produced from fire which is produced from space during creation of SAUR MANDAL therefore SENSE is produced from MANA which is produced from PRANA which is produced from JIVATMA which is produced from BRAHM during creation of SUKSHMA SHARIRA.

Because earth merges in water which merges in air which merges in fire, which merges in space during PRALAYA i.e. destruction of SAURMANDAL therefore SENSE merges in MANA which merges in PRANA which merges in JIVATMA which merges in BRAHM during MOKSHA i.e. destruction of SUKSHMA SHARIRA (Release from birth-death cycle).

KEYWORDS

SUKSHMA SHARIRA, SAURMANDAL, MOKSHA, PRALAYA

DISCUSSION

आकाशादग्निः । अग्नेर्वायुः । वायोरापः । अदम्यः । पृथिवी । ।

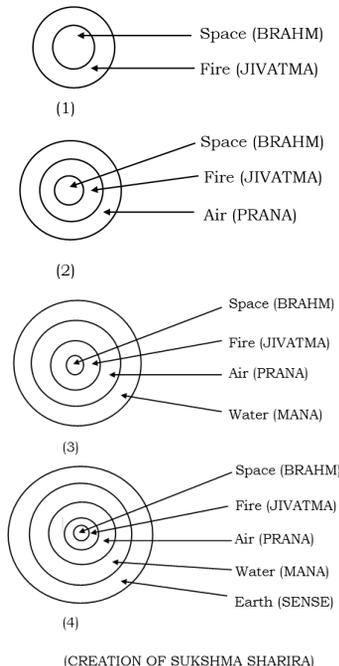
(Dr. Keshaw Kumar)

Fire is produced from space. Air is produced from fire. Water is produced from air. Earth is produced from water. These are also known as PANCHA MAHABHUTAS.

ब्रह्मात्जीवात्मा । जीवात्मायाः प्राणः । प्राणात्मनः । मनात्ज्ञानः । ।

(Dr. Keshaw Kumar)

JIVATMA is produced from BRAHM. PRANA is produced from JIVATMA. MANA is produced from PRANA. SENSE is produced from MANA.



हृदयेष आत्मा (प्रश्नोपनिषद 3 / 6)

JIVATMA is present in the heart of living PARTHIV SHARIRA

न हन्यते हन्यमाने शरीरे ।। (कठोपनिषद)

Only PARTHIVA SHARIRA dies. SUKSHMA SHARIRA never dies.

आकाशं शरीरं ब्रह्म ।। 1/6/2 ।। (तैत्तिरीयोपनिषद)

Space is the body of BRAHM.

न वियदश्रुते ।। 2/3/1 ।। (ब्रह्मसूत्र)

Space can not be produced.

सत्यं ज्ञानमनन्तं ब्रह्म ।। (तैत्तिरीयोपनिषद)

BRAHM is truth, sense and infinite.

In PARTHIV SHARIRA JIVATMA is present in the form of heart beat, PRANA is present in the form of respiration, MANA is present in the form of function of brain and SENSE is present in the form of capability of sense organs to feel the form (RUPA), taste (RASA), smell (GANDHA), sound (SHABDA), touch (SPARSHA) which are five TANMATRAS of five PANCHA MAHABHUTAS (earth, water, air, fire, space) from which entire world is formed.

BIRTH DEATH CYCLE

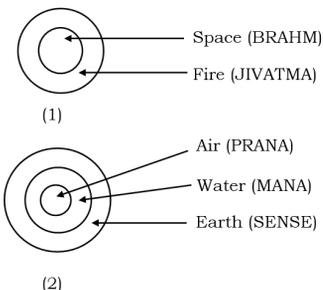
This is cycle in which SUKSHMA SHARIRA enters the new PARTHIVA SHARIRA developing in uterus of mother to take birth in this world and leaves the old PARTHIV SHARIRA i.e. death to enter again in a new PARTHIV SHARIRA.

पुनरपि जन्मं पुनरपि मरणं । पुनरपि जननी जठरेशयनं ।।

Again and again Jivatma takes birth by entering Parthiv Sharira. Again and again Sukshma Sharira leaves Parthiv Sharira after the death. Again and again Jivatma lives in uterus of mother by entering Parthiv Sharira.

MOKSHA

Moksha is the destruction of SUKSHMA SHARRIA. During destruction of SUKSHMA SHARRIA its fire component becomes separated from air, water and earth components to merge into space component. In this way JIVATMA leaves the PRANA. MANA and SENSE to merge into BRAHM.



(Separation of JIVATMA from PRANA, MANA and SENSE to merge into BRAHM i.e. MOKSHA i.e. destruction of SUKSHMA SHARIRA)

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