



## STRUCTURE OF SUKSHMA SHARIRA

## Anatomy

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## ABSTRACT

Shape of Sukshma Sharira is spherical and it consists of microform of five components - 1. Earth, 2. Water, 3. Air, 4. Fire, 5. Space. Jivatma and Brahm leave the heart and enter the microform of fire component and space component respectively, Senses leave the sense organs and enter microform of earth component, PRANA leaves the lungs and enters microform of air component Mana leaves the brain and enters microform of water component of Sukshma Sharira after death of Parthiv Sharira. Sukshma Sharira is spherical shaped and its diameter equals with the size of thumb. In Sukshma Sharira microform of earth component merges in microform of water component, which merges in microform of air component to merge finally in microform of fire component. In this way in Sukshma Sharira, senses merge in Mana, which merges in Prana, which merges in Jivatma. In Sukshma Sharira, Jivatma can not merge in Brahm because microform of fire component does not merge in microform of space component. With Jivatma and Brahm, The Sukshma Sharira lives in the sky and when it enters cardiogenic area of developing embryo, pulsations start in the arterial heart.

## KEYWORDS

Brahm, Jivatma, Prana, Mana, Sense.

## DISCUSSION

एक आत्मनः शरीरे भावात् ॥ ३/३/५३ ॥ (ब्रह्मसूत्र)

Many people say that existence of JIVATMA is not possible without a living Parthiv Sharira.

यतिरेकस्तद्भावामावित्वानन्तं तूपलब्धिवत् ॥ ३/३/५४ ॥ (ब्रह्मसूत्र)

JIVATMA is a separate thing from the Parthiv Sharira because existence of Parthiv Sharira is possible even in the absence of

JIVATMA. It proves separation of JIVATMA from the living Parthiv Sharira.

वाङ्मनसि दर्शनाच्छब्दाच्च ॥ ४/२/११ ॥ (ब्रह्मसूत्र)

At the time of death speech merges in MANA. It is mentioned in Vedas and it is also proved by seeing a dying person.

अत एव च सर्वाण्यनु ॥ ४/२/२१ ॥ (ब्रह्मसूत्र)

It should be learnt that all the senses merge in MANA.

तन्मनः प्राण उत्तरात् ॥ ४/२/३१ ॥ (ब्रह्मसूत्र)

After that with all the senses MANA merges in PRANA.

सोऽप्यक्षे तदुपगमादिभ्यः ॥ ४/२/४१ ॥ (ब्रह्मसूत्र)

PRANA merges in JIVATMA with MANA and all the senses. It is proved by description of JIVATMA when it leaves a living Parthiv Sharira.

After death of PARTHIV SHARIRA, JIVATMA leaves the PARTHIV SHARIRA through eyes or through anus or through any other aperture in PARTHIV SHARIRA (o`gnkj.;dksifu"kn 4@2@2). When JIVATMA leaves the Parthiv Sharira, it is accompanied by PRANA, MANA and all the senses.

भूतेषु तच्छ्रुतेः ॥ ४/२/५१ ॥ (ब्रह्मसूत्र)

With senses, MANA and PRANA, the JIVATMA is situated in microform of earth, water, air, fire and space which is known as

SUKSHMA SHARIRA.

पृथिवीमय, आपोमय, वायुमय, आकाशमय, तेजोमय ॥  
(बृहदारण्यकोपनिषद् ४/४/५)

SUKSHMA SHARIRA is described as RATHA consisting of microform of earth, water, air, fire and space components.

तदापीतेः संसारव्यपदेशात् ॥ ४/२/८१ ॥ (ब्रह्मसूत्र)

JIVATMA remains related to SUKSHMA SHARIRA till it is released from the birth-death cycle.

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः ॥ ४/२/९१ ॥ (ब्रह्मसूत्र)

Earth, Water, Air, Fire and Space components of SUKSHMA SHARIRA are in their microform. It is proved by proof given in Vedas.

नोपमर्देनातः ॥ ४/२/१०१ ॥ (ब्रह्मसूत्र)

SUKSHMA SHARIRA can not be destroyed by burning like the PARTHIV SHARIRA.

अस्यैव चोपपत्तेश्च ऊष्मा ॥ ४/२/१११ ॥ (ब्रह्मसूत्र)

Heat of PARTHIV SHARIRA is lost when SUKSHMA SHARIRA leaves it with JIVATMA.

अंगुष्ठमात्रो रवितुल्यरूपः,  
सकल्पाहंकारसन्धितो यः।  
बुद्धेर्गुणोनात्मगुणेन चैव,  
आराग्रमात्रो ह्यपरोऽपि दृष्टः ॥ ४ ॥  
- श्वेताश्वतरोपनिषद्, (पंचम अध्याय)

JIVATMA lives in SUKSHMA SHARIRA. Diameter of spherical SUKSHMA SHARIRA equals with the size of a thumb. It shines like sun. It is accompanied by thoughts, proud, wisdom and his own characters. JIVATMA is minute like the end of needle. It is separate from BRAHM and it has been seen by wise persons.

In SUKSHMA SHARIRA microform of earth component merges in microform of water component which merges in microform of air component which merges in microform of fire component.

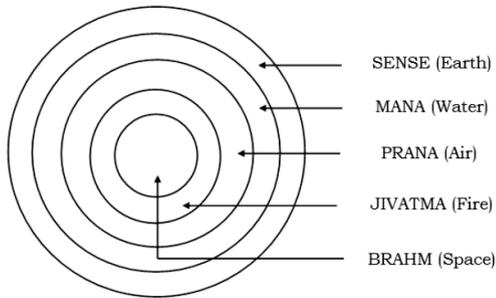
Senses leaves the sense organs and enter, microform of earth component, MANA leaves brain and enters microform of water component, PRANA leaves lungs and enter microform of air component, JIVATMA leaves heart and enters microform of fire component BRAHM leaves heart and enters microform of space component of SUKSHMA SHARIRA after death of PARTHIV SHARIRA.

In SUKSHMA SHARIRA senses merge in MANA which merges in PRANA which merges in JIVATMA.

In SUKSHMA SHARIRA JIVATMA can not merge in BRAHM because microform of fire component does not merge in microform of space component.

With JIVATMA and BRAHM the SUKSHMA SHARIRA lives in sky and when it enters cardiogenic area of a developing embryo, pulsations start in arterial heart.

SUKSHMA SHARIRA consists of microform of five components 1. Earth, 2. Water, 3. Air, 4. Fire, 5. Space which are arranged as follows :



#### (STRUCTURE OF SUKSHMA SHARIRA)

Dr. Keshaw Kumar (1994, 2013)<sup>1,2</sup> defined the followings as follows :

1. BRAHM is the energy present in space component of SUKSHMA SHARIRA.
2. JIVATMA is the energy present in fire component of SUKSHMA SHARIRA.
3. PRANA is the energy present in AIR component of SUKSHMA SHARIRA.
4. MANA is the energy present in water component of SUKSHMA SHARIRA.
5. SENSE is the energy present in earth component of SUKSHMA SHARIRA.

#### REFERENCES

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2. Keshaw Kumar. Spiritual Anatomy. 2nd Ed (2013).