



MOKSHA is Destruction of SUKSHMA SHARIRA and PRALAYA is Destruction of SAURMANDAL

Anatomy

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ABSTRACT

MOKSHA is destruction of SUKSHMA SHARIRA which is body of Jivatma. During destruction of SUKSHMA SHARIRA its fire component becomes separated from its air, water and earth components to merge into its space component. In other words during MOKSHA, Jivatma becomes separated from Prana, Mana and Sense to merge into Brahm resulting the release from birth-death cycle. Existence of JIVATMA remains no more in Brahmand after MOKSHA. In this way process of MOKSHA is just reverse of the process of origin of SUKSHMA SHARIRA.

PRALAYA is destruction of Brahmand in which in all the planets earth merges in water which merges in air which merges in fire of sun. In the last when condensed energy present in the centre of sun scatters to spread in space all around, sun is also destroyed. In this way process of Pralaya is just reverse of the process of origin of Brahmand (Saurmandal).

Process of MOKSHA is very difficult if not impossible because SUKSHMA SHARIRA is immortal. Neither JIVATMA wants to become separated from PRANA, MANA and SENSE nor fire component of SUKSHMA SHARIRA can be separated from its air, water and earth components. When attraction of JIVATMA towards RUPA, RASA, GANDHA, SHABDA and SPARSHA (five Tanmatras of five PANCH MAHABHUTAS-space, fire, air, water and earth constituting the world) is lost and when JIVATMA achieves victory over KAMA, KRODHA, MADA, LOBHA, MOHA and when there is extreme desire to merge into BRAHM then only JIVATMA obtains MOKSHA.

KEYWORDS

Moksha, Pralaya, Sukshma Sharira, Saurmandal.

DISCUSSION

भूतेषु तच्छुतेः । १४/२/५ ।। (ब्रह्मसूत्र)

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

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 । १४/२/८ ।। (ब्रह्मसूत्र)

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

सूक्ष्मं प्रमाणतश्च तथोपलब्धेः । १४/२/९ ।। (ब्रह्मसूत्र)

Earth, water, air, fire and space components of SUKSHMA SHARIRA are in their microform. It is proved by proof given in Vedas.

नोपमर्देनातः । १४/२/१० ।। (ब्रह्मसूत्र)

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

अस्यैव चोपपत्तेरेष ऊष्मा । १४/२/११ ।। (ब्रह्मसूत्र)

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

विपर्ययेण तु क्रमोऽस्तु उपपद्यते च । १२/३/१४ ।। (ब्रह्मसूत्र)

Order of PRALAYA is reverse of the order of creation of Brahmand i.e. earth merges in water which merges in air which merges in fire of sun i.e. Brahma. When condensed energy present in centre of sun scatters to spread in space the sun is also merged in space i.e. Brahma merges in Brahm.

During creation of SAURMANDAL fire is produced from space. Air is produced from fire. Water is produced from air and Earth is produced from water. During creation of SUKSHMA SHARIRA, JIVATMA is produced from BRAHM. PRANA is produced from JIVATMA. MANA is produced from PRANA. SENSE is produced from MANA. During PRALAYA (Destruction of Saurmandal), earth merges in water. Water merges in air. Air merges in fire and fire merges in space. During MOKSHA (Destruction of SUKSHMA SHARIRA), Jivatma

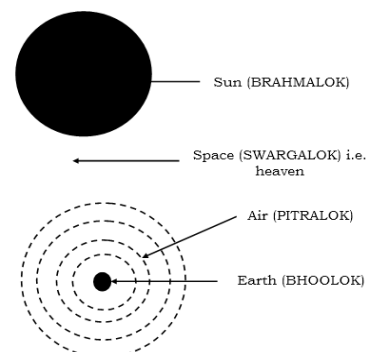
becomes separated from PRANA, MANA and SENSE to merge into BRAHM.

आकाशादग्निः । अग्नेर्वायुः । वायोरापः । अदभ्यः पृथिवी । ब्रह्मात्जीवात्मा । जीवात्मायाः प्राणः । प्राणात्मनः । मनात्ज्ञानः ।।

(Dr. Keshaw Kumar)

Fire is produced from space, Air is produced from fire, Water is produced from air and earth is produced from water. In same way JIVATMA is produced from BRAHM. PRANA is produced from JIVATMA. MANA is produced from PRANA and SENSE is produced from MANA.

After death of PARTHIV SHARIRA the SUKSHMA SHARIRA becomes separated from PARTHIV SHARIRA and lives in air situated around the earth i.e. PITRALOK which is situated between earth i.e. BHOOLOK and space i.e. SWARGALOK but it is not relieved from birth-death cycle. After MOKSHA, the JIVATMA becomes relieved from birth-death cycle. Due to good conduct and work performed in this world SUKSHMA SHARIRA lives in space i.e. SWARGALOK (heaven) for few years which is situated between sun i.e. BRAHMALOK and air situated around the earth i.e. PITRAOK. After being separated from SENSE, MANA and PRANA. The JIVATMA can enter the sun i.e. BRAHMALOK during MOKSHA instead of being merged into BRAHM.



(Situation of Different LOKAS)

REFERENCE

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