

Chapter 11: Analysis of the three bodies

Question 1: Why is the name 'Annamaya' given to the body?

Answer: The gross body is born from anna, it grows because of anna and subsequently merges into anna. That is why is it given the name 'anaamaya'.

Question 2: What are the nine outlets, Navadvaras?

Answer: Two ears, two eyes, two nostrils, one mouth and two outlets below for discharging excrement and urine are known as nine outlets or Navadvaras.

Question 3: What are the six transformations, vikaras?

Answer: The six vikaras are as follows:-

- Asti - Existing as foetus in the womb
- Jaayate - Taking birth
- Vardhate - Growing
- Parinaamate - Becoming old
- Apakshiyate - Degenerating
- Vinashyati - Death

Question 4: What are the six dhatus?

Answer: The six dhatus are Tvacha (Skin), Rakta (Blood), Maans (Flesh), Medas (Fat), Asthi (Bone), Majja (Marrow) and Shukra/Shonit.

Question 5: What are the similar features between human beings and plants?

Answer: Plants and human beings both have Prana. However, human beings have mind which the plants don't have (Aitareya Aranyaka 2.3.2.3). Further, plants and human beings are quite similar from the point of view of gross body as mentioned in the table below (Brihadaranyaka 3.9.18).

Plants	Human beings
Leaves	Hair
External bark	Skin
Fluid	Blood
Inner bark	Flesh
Fibre	Nerves
Wood	Bone
Marrow	Marrow

Question 6: Why does jiva get a gross body?

Answer: Jiva gets a gross body from God in order to expend the good and bad karma which it had done in previous lives. Births are beginningless and hence there is nothing like first birth.

Question 7: What is the difference between jnani and ajnani?

Answer: Jnani uses the body **only** for exhausting the karmas done previously. Ajnani, apart from using the body for exhausting previous karma, does further karma and accumulates them and thus makes way for next birth.

Question 8: What are the different types of bodies that are got by jiva when punya and papa are low or high?

Answer: The following table depicts the answer (Chhandogya 6.11.2):-

Punya	Body	Papa	Body	Mix	Body
High	Hiranyagarbha	High	Thorny trees, snakes etc	Punya dominant	Mumukshu
Medium	Devatas like Indra etc	Medium	Mango trees etc	Medium	Average human beings
Average	Yaksha, Gandharva etc	Average	Tulsi plants, cow etc	Papa dominant	Dull

Question 9: Why is it said that jiva does not change despite change in gross body?

Answer: The following are the reasons for the statement that jiva does not change despite change in gross body:-

- Gross body is given to jiva for expending the karma-fala of previous lives. Thus, the one which expends, the experiences jiva, has to be different from the gross body. Gross body is like a machine which has to work for some experienter.
- Now, when this gross body becomes old and dilapidated, the jiva takes up new gross body in order to expend karma just as a man takes up new cloth. This is known from Gita 2.22 and it thus proves that jiva does not change despite change in gross body on the analogy of old and new clothes.
- Apart from Shastra Pramana, Pratyaksha and Anumana also prove this. Despite change in body from childhood, youth and old age, one remains himself and does not change.
- When some parts of body are lost, then the doctor removes them and attaches either artificial limbs or the limbs of some other jiva. However, one continues to remain oneself. Thus, it is obvious that jiva does not change despite change in gross body.

Question 10: How is it said that gross body is an instrument of experience of jiva?

Answer: It is established in previous question that the jiva does not change despite change in gross body. **This proves that jiva is different from gross body.** The fact that doctor removes a limb from body and replaces it by artificial limb or limb of another jiva and yet the same jiva uses those limbs proves categorically that the gross body is a mere instrument of experience of the jiva.

Question 11: Subtle body is of what kind? Why is it said ‘Linga Sharira’?

Answer: Subtle body is a body which is inside gross body. It is called subtle because it is not perceptible by indriyas. Gross body cannot do anything on its own. Subtle body is responsible for its activities. Subtle body is called Linga Sharira because it is an index to recognize the jiva which is inside gross body.

Question 12: What is the connection of jiva with gross and subtle body in sleep?

Answer: Subtle body animates the gross body. During sleep, it recedes very much inside from the gross body. Thus, many activities of the gross body stop during sleep.

Question 13: How do the activities of the body continue?

Answer: Body has two kinds of activities. Some are motor activities and some are sensory activities. These activities are controlled by Karma-Indriyas and Jnana-Indriyas respectively.

Question 14: What are the elements of subtle body?

Answer: Subtle body comprises five Karma-Indriyas, five Jnana-Indriyas, five Pranas and Antah-Karana which further comprises Manas, Buddhi, Chitta and Ahamkara. Thus, the number of elements comprising subtle body is nineteen.

Question 15: Which state is referred as death?

Answer: During sleep, the subtle body recedes very much inside the from gross body. However, when it recedes completely and the connection is snapped completely then that state is called as death.

Whatever karma is done in Jagrat, the karma-falas thereof get situated in subtle body as Adrishta. On death of gross body, the subtle body does not die. It gets another gross body in accordance with the Adrishta which is situated inside it.

Question 16: What are Adhyatmika, Adhidaivika and Adhibhautika?

Answer: The subtle body consists of nineteen elements. Each of them are referred as Adhyatmika. Their activity is called as Adhidaivika. The Devata behind each of them is called Adhidaivika. Since the elements are inert, they cannot function independently. The Adhidevata is responsible for its function. The chart is as under:-

Element	Adhyatmika	Adhibhautika	Adhidaivika	Place
Antah-Karana	Manas	Samkalpa-Vikalpa (Thinking)	Moon	Throat

	Buddhi	Nishchaya (Deciding)	Brahma ji	Face
	Chitta	Memory and retrieval	Vishnu	Navel
	Ahamkara	Sense of I-ness	Rudra	Heart
Prana	Prana-Vayu	Exhaling	Face	Aditya
	Apana-Vayu	Inhaling	Anus and private parts	Prithvi
	Vyana-vayu	Holding the breath	Nadi network	Vayu
	Udana-vayu	To take to next birth and deep sleep	Sushumna - extending from top to toe	Tejas
	Samana-vayu	Distribution of food	Navel	Akasha
Jnana-Indriyas	Shrotra	Hearing	Ear	Dig-Devata
	Chaksu	Seeing	Eyes	Surya
	Tvak	Touching	Skin	Vayu
	Jihva	Tasting	Tongue	Varuna
	Ghrana	Smelling	Nose	Ashvini Devata
Karma-Indriyas	Vak	Speaking	Chest, throat, face	Agni
	Pani	Giving-taking	Hands	Indra
	Pada	Walking	Feet	Upendra
	Payu	Defecating	Anus	Mrityu
	Upastha	Urinating	Private organ	Prajapati

Question 17: What is karana?

Answer: The instruments of body which help the jiva to experience are called as karana. There are external karanas and internal karanas. External karanas are five Jnana-Indriyas. Internal karana is Antah-Karana which comprises Manas, Buddhi, Chitta and Ahamkara. The Jnana-Indriyas grasp the information and Antah-Karana analyses it. Then that information is offered to jiva for its experience.

Question 18: What is the function of Antah-Karana?

Answer: The function of Antah-Karana is to analyse the information which is presented to it by Jnana-Indriyas.

Question 19: Name the resultants of the different parts of the food that we eat?

Answer: Food is Trivritkrita i.e. three-fold. Its gross part becomes excrement, the middle part becomes flesh and subtle part become the food of mind. The strength to function for mind comes from this subtle part of food that we eat. This is described in Chhandogya 6.5.1.

Question 20: What would happen if food is not eaten?

Answer: We saw that the function of Antah-Karana depends on the subtle part of food. Thus, if food is not taken then thinking (mind), deciding (buddhi) and memory along with retrieval (chitta) will be affected.

Further, the sensory information coming from external world through Jnana-Indriyas are also referred as food.

Since the Antah-Karana depends on food, one should take Satvik food i.e. both Satvik annam as well as Satvik sensory information so that Satvik feelings/thoughts are produced in the Antah-Karana.

Question 21: What are the four classifications of Antah-Karana?

Answer: Antah-Karana is an internal karana which analyses the information given by Jnana-Indriyas. It contains all five Tanmatra and hence it can analyse all five vishayas. Its classification is Manas, Buddhi, Chitta and Ahamkara. Its Adhyatmika, Adhibhautika and Adhidaivika is mentioned in the chart above.

Question 22: Where are the karma-fala stored?

Answer: Any karma starts from Samkalpa and ends with the feeling 'I have done it'. Therefore, the karma-fala is stored in Antah-karana as Adrishta. If the aspirant acquires realization after a lot of good practice, the fruit of that realization also stays in it.

Question 23: What are the five pranas? In which part of the body are they situated?

Answer: The five pranas are Prana-vayu, Apana-vayu, Vyana-vayu, Udana-vayu and Samana-vayu. For their respective position, see the chart above.

Prana-vayu is like the king of all Pranas. It is situated in face.

Apana-vayu is situated in Anus and private parts.

There is a hole on the right side of the heart. From there Nadis originate and spread all over the body. Such Nadis are 101 in number. Each Nadi has 100 divisions. Each division then gets further subdivided into 72000 branches. Vyana-vayu is situated in this network of Nadis.

One of the 101 Nadis spreading from heart is known as Sushumna. It spreads from Murdha to toe. Udana-vayu is situated in Sushumna.

Samana-vayu stays in Navel.

Question 24: What are the functions of five pranas? What are the resultants of the different parts of the water which we drink?

Answer: The function of Prana-vayu is exhaling.

The function of Apana-vayu is inhaling and excretion.

The function of Vyana-vayu is all karmas which require effort like lifting weight, speaking etc. It functions by stopping the breath between inhaling and exhaling.

The function of Udana-vayu is to take the jiva to sushupti and next birth. Those who work as per Shastra are taken by Udana-vayu to better births and those who act against Shastra are taken by the very same Udana-vayu to lower births.

The function of Samana-vayu is to distribute the eaten food equally to entire body.

The water which we drink has three parts. The gross part becomes the urine. The middle part becomes blood and the subtle part goes as food to Prana. This is mentioned in Chhandogya 6.5.2.

Question 25: What are the five Jnana-indriyas? What are their functions?

Answer: Please refer to the chart above. Also note the difference between Jnana-Indriyas and the place where they are located. Those places are called indriya-golakas.

Question 26: Why can't a particular jnana-indriya carry out the function of other jnana-indriya?

Answer: One indriya can grasp only the respective vishaya. It cannot grasp other vishaya. For e.g. chakshu-indriya can grasp only rupa but not rasa. This is so because one indriya contain only one element. Therefore, one indriya cannot carry out the function of other indriya.

Further, when one indriya works, the other cannot work. This is because of the fact that Manas can function through only one indriya at a time. Manas can get only one thought at a time. Therefore, jiva experiences only one vishaya at a time. But since Manas changes the connection with indriyas very fast, it is hard to notice it.

Question 27: Who are the Adhidaivika of the jnana-indriyas?

Answer: Surya for chakshu, Dig-devata for Shrotra, Varuna for Jihva, Vayu for Tvak and Ashvini Devata for Ghrana are the respective Adhidaivikas.

Question 28: When one indriya works, the other does not work. Give an example.

Answer: When one eats a pretzel, if one carefully observes, it can be identified that when one indriya works the other does not work.

Question 29: What are the five karma-indriyas?

Answer: Vak, Pani, Pada, Payu and Upastha are the five karma-indriyas.

Question 30: What are the resultants of the different parts of the tejas (fat) which we eat?

Answer: As explained in Chhandogya 6.5.3, the gross part of the tejas which we eat goes to bones, the middle part to marrow and the subtle part to vak. Though only vak is mentioned, it is to be understood that all karma-indriyas are referred.

Question 31: What are the graha and atigraha? What do they do with the jiva?

Answer: Subtle body contains nineteen elements. Out of these, eight are called Grahas. They are 5 Jnana-indriyas, Manas, Vak and Pani.

Prohibited Shabda, Sparsha, Rupa, Rasa and Gandha, Prohibited desires, Prohibited Statements and Prohibited actions are the respective Atigrahas of those Grahas.

Grahas is under the firm grip of Atigrahas. This Graha-Atigraha combination is the death of jiva i.e. its bondage. (Brihadaranyaka 3.3.2-9). Ishwara is the death for this death (the graha-atigraha combination).

Question 32: How can it be said that the jiva is different from subtle body?

Answer: Due to the following reasons, it is said that jiva is different from subtle body:-

- Prana and Indriyas are like a machine and is similar to gross body. Their different parts work together. They have to work for some experiencer. That is jiva who is hence different from Indriyas and Prana.
- Jiva knows as to whether the Indriyas and Prana are working satisfactorily or not. Since he is a knower, the Prana and Indriyas have to be different from it.
- Prana is under the control of jiva to some extent. It is completely under the control of Yogis. Thus, it is clear that the Prana is a tool for the experience of jiva.
- Subtle body is Prana, Indriyas and Antah-karana. We saw that jiva is different from Prana and Indriyas. However, for Antah-karana, there is a difficulty. Despite I know and see the samkalpa, nishchaya, memory and I-ness, my very witnessing too appear to be as a feature of Antah-karana. Thus, 'I am the knower/witness of Antah-karana' also appears to be a thought emanating from Antah-karana. Therefore, a difficulty arises as to how can I be different from Antah-karana. This is solved by looking at the experience of deep sleep. Jiva continues to exist in deep sleep. But the Antah-karana stops functioning in deep sleep. Jiva knows this absence of functioning of Antah-karana and jiva knows this by itself without Antah-karana because Antah-karana was not functioning then. Hence, jiva is proved to be different from Antah-karana because it can know the absence of functioning of Antah-karana.

Thus, jiva is proved as different from Prana, Indriya and Antah-karana and hence from subtle body.

Question 33: How is it ascertained that jiva is a Sakshi remaining different from Antah-karana?

Answer: The experience of deep sleep proves it. The Antah-karana does not function in deep sleep. Jiva continues to exist in deep sleep as is evident from the assertion of 'I slept well, I did not know anything'. Now, jiva knows the absence of functioning of Antah-karana in the deep sleep because it is a universal experience that we did not know anything in deep sleep owing to the Antah-karana being dysfunctional. And this jiva knows without the help of Antah-karana because Antah-karana was dysfunctional there. Thus, jiva has to be different from Antah-karana. There can be no confusion like in waking and dream that Antah-karana is recognized by Antah-karana itself. Sushupti clears this confusion that the jiva, knows the absence of functioning of Antah-karana by itself. And hence it is a witness different from Antah-karana.

Question 34: What is karan-sharir or causal body?

Answer: It is shown that jiva that is myself is different from gross body and subtle body. However, surprisingly, the jiva continues to identify with gross body and subtle body and makes the statements like ‘I am man, I am woman, I am tall, I am short, I eat, I go, I am happy, I am sad, I am intelligent, I am powerful’ etc. Despite logically understanding his difference from gross body and subtle body, he continues to make this error of believing himself as what it is not. The reason for this error is its ignorance of itself. It does not know what it actually is. Hence it considers something else as itself namely gross body and subtle body. This ignorance of one’s own self is known as avidya.

Because of this avidya, jiva does karma and accumulates karma-fala. The karma-fala gets situated in Antah-karana as Adrishta. Since all karma-fala cannot be enjoyed in this birth, jiva takes birth again by taking new body.

This avidya can be destroyed by jnana. Hence it is called Sharira by the definition शीर्यते इति शरीरम्.

Further, since this avidya is the **cause** for cycle of birth and death where the subtle body is same but gross body is changed, it is called causal body.

Question 35: What is Vidya-Karma-Purvaprajna?

Answer: The jiva continues to do something and know something **in waking state** in accordance with its likes and dislikes. All the knowledge acquired in this way is called Vidya and all the actions done are called Karma. This Vidya and Karma may be classified as Shastra-enjoined, prohibited, non-enjoined and non-prohibited. And are thus good, bad and pointless respectively. Such Vidya and Karma generate samskara which is an overall tendency/proclivity in Antah-karana. This samskara is also called vasana or Purvaprajna. This Purvaprajna acts as the inducer for subsequent vidya and karma.

This vidya-karma-purvaprajna remains in Antah-karana and is carried by jiva along with it from one birth to another. These three form the blueprint for next birth. (Brihadaranyak 4.4.2). [Vidya-Karma-Purvaprajna are generated in waking state and not in dream state].

Question 36: What is vasana?

Answer: Vasana is another name of Purvaprajna. It is overall tendency/proclivity in the Antah-karana which is generated due to Vidya and Karma done in accordance with likes and dislikes.

Question 37: What are Sanchita, Agami and Prarabdha Karma?

Answer: The jiva has countless births from beginningless time. He does karma in each birth and accumulates karma-fala. All karma-fala cannot be enjoyed in one birth due to lack of space, time and circumstances necessary for their enjoyment. Further, some karma-falas require several births to get exhausted. The karma-falas are made available as per Ishvara’s directions and then they get exhausted by enjoyment. However, several karmas remain unenjoyed. The sum total of all such unexhausted karmas of a jiva since beginningless time is called Sanchita Karma.

Ishwara takes part of the Sanchita Karma and allots it to be spent in a particular birth. This allotted karma for a particular birth is known as Prarabdha Karma.

The karmas done in this birth are known as Agami Karma or Kriyamana Karma.

Death happens due to exhaustion of Prarabdha Karma. The Agami Karma gets added to the Sanchita Karma at death. Generally, one accumulates more karma than what he spends in a given birth. Prarabdha and Sanchita can be destroyed to some extent by Prayashchit and Punya but it will not ensure birthlessness because one has to be born again to at least spend Punya.

Question 38: How is it proved that even good karmas cause bondage?

Answer: One needs to be born again in order to exhaust the Punya which is generated by good karmas. Thus, even good karmas are cause of bondage due to their being the reason of rebirth.

Question 39: On which factor is the age of human beings dependent?

Answer: The age of human beings is pre-fixed as per Prarabdha. This may increase by doing Prayashchit and Punya in this birth. This may decrease by doing Papa in this birth.

Question 40: What happens at the time of death?

Answer: At the time of death, the subtle body withdraws completely from the gross body and the gross body therefore dies.

Question 41: The next course of journey is dependent on which factors?

Answer: The withdrawal of subtle body from gross body causes unconsciousness and the jiva cannot do anything for his own good then. The Vidya-Karma-Purvaprajna acquired by him determines its next course of journey. (Brihadaranyak 4.4.2)

Question 42: How exactly do the indriyas lose their strength of functioning at the time of death?

Answer: At the time of death, the first bodily function which is affected is Vak. It stops functioning and takes the vritti (form) appropriate to next birth and merges in Manas. Here Vak refers to all five Karma-Indriyas. (Brihadaranyak 1.4.7). The person stops speaking. [**This is called Vak-vritti**]

Then the Jnana-Indriyas merge into the mind. This is similar to what happens in dream but now it is complete and total merger in mind.

The Adhidevatas of Karma-Indriyas and Jnana-Indriyas stop favoring the jiva and merge in their original form of Sun etc.

Then the mind carrying all the Indriya-forms along with the Tejo-matra (the subtle bhootas) enters into heart and all Indriya functions stop. (Brihadaranyak 4.4.1.2)

Mind then takes the form appropriate to next birth [**Mano-vritti**] and merges into Prana.

Next the Prana takes the form appropriate to next birth [**Prana-vritti**] and merges into jiva.

The jiva along with the merged Vak-vritti, Mano-vritti and Prana-vritti gets out from one of the nine outlets (described earlier) along with subtle body in the form a heat pulse. (BSB 4.2.1.11)

Question 43: Describe the sequence of rebirth.

Answer: BSB 3.1.8-17 explains that he goes to the following places and then again returns to this loka:-

Jiva	Loka
Upasaka	Brahma-loka
Special Punya as described in Shruti	Swarga-loka
Special Karma as described in Smriti	Pitru-loka
Severe Papa	Raurava Naraka etc

The process of rebirth is like the movement of caterpillar. It starts from the previous life. Just as caterpillar first holds the stick in front and only after that leaves the stick behind, the jiva holds to the next birth through its Vasana and then leaves the present body (Brihadaranyak 4.4.3). However, the upadana of the next body, the subtle bhootas, are carried along by jiva from the previous body. (BSB 3.1.1)

While returning back from the lokas mentioned above, the jiva comes through rain water and then enters into foodgrains and then in male body as semen and then goes to mother's womb (Chhandogya 5.10.1.8).

The Vak-vritti, Mano-vritti and Prana-vritti, carried over by the jiva, in accordance with Vidya-Karma-Purvaprajna act as the blueprint of present life and he is accordingly born.