Adhyāropā – In Retrospect

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Introduction

The topic of adhyāropā has been covered in a total of eleven essays. It would be only in the fitness of things to summarise this vast topic of adhyāropā and have a comprehensive understanding before we proceed to the next step of apavāda (negation of the superimposition). In this essay there shall be no elaborate explanations — only the points that have been covered in the earlier essays shall be mentioned. This will help in recapitulating and thereby remembering the ideas, which is very essential before we enter the stage of apavāda. It is to be noted that the purpose of adhyāropā is not to establish the reality of the triad of jīva, jagat and Īśvara but only to endow sufficient clarity for the student to negate them and see his oneness with Brahman which is the substratum of jīva, jagat and Īśvara. This negation is termed as apavāda.

Adhyāropā – Summary

1. Definition: 'Vastuni avastu āropāḥ adhyāropāḥ — It is the deliberate superimposition of the unreal on the real. The important word here is 'deliberate'.

2. Why is adhyāropā deliberately done?: It is done in order to facilitate the student to grasp the truth 'brahma satyam jagannithyā jīvo brahmaiva nāparah' – Brahman alone is true, the world is false and the Self is nothing but Brahman. This adhyāropā is a specific compassionate modus operandi adopted by the sāstra and the guru, which enables the dawn of the knowledge of the Self in the faithful student.

Refer to June 2003 issue of Tapovan Prasad – Adhyāropā and Apavāda

May 2004
3. Māyā\(^3\): Adhyāropa begins with the positing of māyā. Māyā has Brahman as its adhiṣṭhāna (substratum) - brahmāśrayā māyā asti. It is trigunātmika (made up of the three guṇas - sattva, rajas and tamas), anirvacanīyā (indescribable as either existent or nonexistent), jñānairodha (antagonistic and destroyed by knowledge) and bhāva-rūpa (positive presence - not mere absence).

4. Iṣvara and prājña\(^4\): The pure Consciousness with the conditioning of māyā, i.e., the samaśṭi aspect is called Iṣvara. The same Consciousness conditioned by the vyāṣṭi aspect of māyā (sometimes known as avidyā or kāraṇa śarīra) is called prājña. Iṣvara controls māyā while prājña is under the control of avidyā. The special state of experience of Iṣvara is pralaya (cosmic dissolution) and the special state of experience of prājña is susupti (deep-sleep state) wherein the prājña is identified with the kāraṇa śarīra.

5. Powers of māyā\(^5\): Iṣvara's māyā has two inherent powers - āvaraṇa śakti (veiling power) and vikṣepa śakti (projecting power). Āvaraṇa śakti veils the Self. Iṣvara with the help of His māyā's vikṣepa śakti creates the world of names and forms.

6. Nimitta kāraṇa and upadāna kāraṇa\(^6\): We have already seen that Iṣvara is Brahman (Consciousness) with the upādhi (conditioning) of māyā. Brahman is the chetana bhāga (conscious aspect) and māyā is the jada bhāga (inert aspect). The chetana bhāga of Iṣvara is the nimitta kāraṇa (efficient cause) of the universe and the jada bhāga i.e., māyā is the upadāna kāraṇa (material cause). Thus Iṣvara is at once both the efficient and material cause of the universe — abhinna-nimitta-upadāna-kāraṇa.

7. Tanmātra-sṛṣṭi\(^7\): By the will of Iṣvara, from māyā are created the five tanmātras or subtle elements - space, air, fire, water and earth. The first one to be created is space, from space came air, from air was born fire, from fire originated water and from water was created earth. Each of these elements has three aspects - sattvic, rajasic and tamasic.

8. Creation of jñānendriyas and antaḥkaraṇa\(^8\): From the individual

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\(^3\) Refer to July 2003 issue - Māyā  
\(^4\) Refer to August 2003 issue - Iṣvara and Prājña  
\(^5\) Refer to September 2003 issue - Powers of Māyā  
\(^6\) Refer to October 2003 issue - Iṣvara - The Creator  
\(^7\) Refer to November 2003 issue - Tanmātras
sattva aspect of the tanmātras — space, air, fire, water and earth are born the jñānendriyas or the five organs of knowledge — ear, skin, eye, tongue and nose respectively. From the collective sattva aspect of all the five tanmātras is born the antahkaraṇa or the inner instrument constituted of the manas (mind), buddhi (intellect), chitta (memory) and ahaṅkāra (ego or the 'I' thought).

9. Creation of karmendriyas and the prāṇas: From the individual rajasic aspect of the tanmātras — space, air, fire, water and earth are born the karmendriyas (organs of action) — the speech (vāk), hand (pañcī), feet (pādu), the organ of evacuation (pāyu) and the organ of generation (upastha) respectively. From the collective rajasic aspect of all the five tanmātras are born the pañcā prāṇas constituted of prāṇa, apana, vyāna, uṣṇā and samāna, which take care of all the physiological functions of the body.

10. Sūkṣma-sarīra and its seventeen components: Jñānendriyas (5), karmendriyas (5), Prāṇas (5), manas (1) and buddhi (1) are subtle and not perceived by the senses. These seventeen components together constitute the sūkṣma-sarīra (subtle-body). Please note that chitta and ahaṅkāra, the other two aspects of antahkaraṇa are included in manas and in buddhi respectively by upalakṣaṇa (implication).

11. Taijasa and hiranyagarbha: The pure Consciousness with the conditioning of individual sūkṣma-sarīra (vyaṣṭi) is called taijasa and when conditioned by the total sūkṣma-sarīra, samaṣṭi, it is called hiranyagarbha. Hiranyagarbha is also often referred to as sūtratmā. The special state of experience of taijasa is the dream state or śvapna-avasthā wherein he is identified with the sūkṣma-sarīra.

12. Creation of sthūlabhūtas: The tamasic aspect of the five elements — space (ākāsa), air (vāyu), fire (agni), water (āpaḥ) and earth (prthivī) — undergo the process of pentameros division and combination called pañcikaraṇa by which they become grossified. The five grossified elements are called sthūlabhūtas.

Refer to December 2003 issue - Sūkṣmasṛṣṭi - Part I
Refer to January 2004 issue - Sūkṣmasṛṣṭi - Part II
Refer to February 2004 issue - Sūkṣmasṛṣṭi - Part III
Refer to March 2004 issue - Sthūlasṛṣṭi - Part I
13. *Sthūlasrṣṭi* ¹³: From the *sthūlabhūtas* is created the *sthūlaprapaṇa* (gross world) constituted of (i) the fourteen worlds – *Bhūḥ, Bhuvah, Svaḥ, Mahah, Janah, Tapaḥ, Satyam* which are collectively called the higher worlds and *Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala, Pātala* which are collectively called the lower worlds, (ii) the gross bodies of the beings of the worlds and (iii) their food, water etc.

14. *Viśva* or *Virāṭ* ¹⁴: The Consciousness identified with the total gross cosmos is called *vaiśvānara* or *virāṭ* and the same Consciousness identified with the individual *sthūla sarīra* (gross body) is termed the *viśva*. The experience of the *viśva* is the *jāgrata-avasthā* (waking state) wherein he is identified with the individual *sthūla sarīra*.

15. Three *ṣarīras* and five *koṇas*: The *ṣarīras* (bodies) are threefold — *sthūla* (gross body), *sūkṣma* (subtle body) and *kāraṇa* (causal body). These three *ṣarīras* can be viewed from the angle of five *koṇas* (sheaths) also. The *sthūla sarīra* is called *annamaya-koṇa* (food sheath), the *sūkṣma sarīra* is divided into *prāṇamaya koṇa* (vital-air sheath), *manomaya koṇa* (mental sheath) and *vijñānamaya koṇa* (intellectual sheath) and the *kāraṇa sarīra* is called *ānandamaya koṇa* (bliss sheath).

**Conclusion**

The above fifteen points are *adhyāropā* in a nutshell. Please note that *adhyāroopa* starts with the positing of *māyā* as the power of *Īśvara* and that the whole world is pointed out as having evolved from the Lord. This is the vital fact established by *adhyāropā*. In *apavāda*, i.e., the negation of *adhyāropā*, everything is merged (*laya*) into *Brahman*. How this is done will be the topic of the next essay. A diagrammatic summarisation of *adhyāropā* is given at the end to aid visualisation and comprehension of the *vaidika adhyāropā*.

**Understanding the *Adhyāropā* Illustration**

Please study the illustration in the next page with the explanation given below for easier comprehension.

¹³, ¹⁴ Refer to April 2004 issue - *sthūlasrṣṭi* – Part II
Adhyāropa is presented here at three levels – kāraṇaprapāṇca, sūkṣmaprapāṇca and sthūlaprapāṇca. A vertical dotted line is used to distinguish each of these levels. The division of the three śārīras and five kośas is also given at the bottom of the illustration.

Kāraṇaprapāṇca
- Constituted of māyā.
- Consciousness conditioned by kāraṇaprapāṇca at the samaṣṭi and vyaṣṭi levels is called Iśvara and prajña respectively.

Sūkṣmaprapāṇca
- Jñānendriyas, antahkarana, karmendriyas and prāṇa together constitute the sūkṣmaprapāṇca.
- From Consciousness endowed with the power of māyā evolve the tanmātras – ākāśa, vāyu agni, āpah, prithivi – each consecutive one is born from the tanmātra prior to it.
- The jñānendriyas and karmendriyas are born respectively from the sāttvic and rajasic aspect of each of the individual tanmātras.
- The antahkarana and prāṇa are born respectively from the sāttvic and rajasic aspect of the tanmātras in their totality.
- Consciousness conditioned by sūkṣmaprapāṇca at the samaṣṭi and vyaṣṭi levels are called ṛta and viṣva respectively.

Sthūlaprapāṇca
- The fourteen lokas, sthūlaśarīra and food and drink make up the sthūlaprapāṇca.
- The total tāmasic aspect of the tanmātras undergoes the process of pañcikaraṇa to produce the pañcamahābhūtas – the five gross elements.
- From the pañcamahābhūtas are evolved the fourteen lokas, the four types of gross bodies as well as the food and drink for the beings.
- Consciousness conditioned by sūkṣmaprapāṇca at the samaṣṭi and vyaṣṭi levels is called virāṭ and viśva respectively.

Important
Though you find the term Consciousness (that is Brahman) mentioned only in the kāraṇaprapāṇca level, please note that Consciousness is the substratum for all these prapañcas (worlds).
### ADHYÄROPA

#### KARANA PRAPANCA
- **Mâyâ**
  - From Individual Rajasic Aspect
    - Vak
    - Pâni
    - Pâda
    - Pâyu
    - Upâstha
    - Praña
  - From Individual Sattvic Aspect
    - Srotâ
    - Tvâk
    - Cakshuh
    - Jihvâ
    - Ghrâna
    - Antaḥkarana

#### SÜKṢMA PRAPANCA
- **Jñānendriyas + Antaḥkarana + Karmendriyas + Praṇas**

#### STHÜLA PRAPANCA
- Lokas + Gross Body + Food & Drink
  - Food & Drink for Being
    - Såtârasamkhya
      - Tapas
      - Jâni
      - Mahah
      - Svaya
      - Bhuvah
      - Iśwah
      - Agala
      - Vitala
      - Sañjala
      - Rasâñjala
      - Tañjala
      - Mahâñjala
      - Patañjala

### Tanmatra

#### KARANA ŠARĪRA
- Anandamayakośa

#### SÜKṢMA ŠARĪRA
- Prâgamayakośa + Manomayakośa + Vijñanamayakośa
  - (Praṇa + Karmendriya) + (Manas + Jñanendriya) + (Buddhi + Jhâmendriya)

#### STHÜLA ŠARĪRA
- Annamayakośa

### Conditioned Consciousness

<table>
<thead>
<tr>
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<th>ISŚVARA</th>
<th>Hiranyagarbha</th>
<th>VIRAT</th>
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<td>Prajña</td>
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<td>Vīśva</td>
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