

- (26) Tasmādākāṣa utpannaḥ
śabdatanmātrarūpakah /
bhavet sparśātmako vāyus-
tejorūpātmakam punah //
- (27) Jalam rasātmakam paścāt—
tato gandhātmikā dharā /
śabdaikaguṇa ākāśo
vāyussparśaravānvitah
- (28) Śabdasparsārūpaguṇam
teja ityucyate budhah /
śabdasparsārūparasai-
rāpo vedaguṇāḥ smṛtāḥ //
- (29) Śabdasparsārūparasa-
gandhah pañcaguṇā dharā /
tebhyobhavan mahatsūtram
yallīngam paricakṣate //
- (30) Sarvātmakam tat samproktam
sūkṣmadehośyamātmanah /
avyaktam kāraṇo dehaḥ
sa cokatḥ pūrvameva hi //

(From this primordial principle the five elements (pañcabhūtas) were born. The first of these is ether which is the element of sound because sound travels through ether (śabda-tanmātra-rūpa). Then air (vāyu) gave rise to the sense of touch and so air is called sparśarūpa. This vāyu again gave rise to Agni (Vāyoraṅniḥ). Then came water which corresponds to the sense of taste (rasarūpa). From water came earth which is gandharūpa (the source of smell) (Udakādbhūmiḥ). Ākāśa (ether) has only one guṇa, namely sound. Vāyu (air) has two guṇas—Śabda and Sparśa (Sound and touch). Agni has three guṇas:—rūpa, śabda and sparśa. Jalam (water) has four guṇas—śabda, sparśa, rūpa, and rasa. The last element—earth—has five guṇas—śabda, sparśa, rūpa, rasa and gandha. From these five tanmātrās is born the liṅga-śarīra or sūkṣma-śarīra).

- (31) Yasmin jagadbijarūpaṁ
sthitam liṅgodbhavo yataḥ /
tataḥ sthūlāni bhūtāni
pañcīkaraṇamārgataḥ //
- (32) Pañcasamkhyāni jāyante
tatprakārastvathocyate /
pūrvoktāni ca bhūtāni
pratyekam vibhajedvidhā //

(The jagat (universe) remained in embryo form (bija-rūpa) in these pañcatanmātrās. Then by the process of Pañcīkaraṇa all the gross material objects were created. These pañcabhūtas were first divided into two (each was divided into two). Then by a process of the combination of these ten parts different substances were born as detailed in the following stanzas.

- (33) Ekaikam bhāgamekasya
caturdhā vibhajed gire /
svasvetaradvitīyāṁśe
yojanāt pañca pañca te //

(Each half of each of these five bhūtas is again subdivided into four parts. These 1/8 parts are joined to the other halves and by combining them in other fractions the material bodies (sthūlaśarīras) of all beings are made).

- (34) Tatkāryam ca virāt dehaḥ
sthūladeho yamātmanah /
pañcabhūtasahasatvāmśaiḥ
śrotrādīnām samudbhavaḥ //

Virāṭdeha (Cosmic body) is the sum total of these individual material bodies. The inner conscience and bodily organs like ear etc. originate from the gentle and pure aspects of the five elements.

- (35) Jñānendriyāṇām rājendra !
pratyekam militaistu taili /
antaḥkaraṇamekaṁ syād
vṛttibhedāccaturvidham //
- (36) Yādā tu samkalpavikalpakṛtyam
tadābhavettanmana ityabhikhyam /
syād buddhisamjñam ca yādā pravetti
sunīcitam samśayahīnarūpam //
- (37) Anusandhānarūpaṁ ta-
ccittam ca parikīrtitam /
aham kṛtyātmavṛtṭyā tu
tadahaṁkārātām gatam

(Antaḥkaraṇa, due to differences in state assumes four forms. When once conception and doubt arise in a subject, then it is called mind. When there is no doubt, but there is assuredness it is called understanding (buddhi). The function of examining a subject again and over again belongs to citta. To think of 'I' is egoism or ahaṁkāra).

- (38) Teṣām rajomśairjātāni
Kramāt karmendriyāni ca /
pratyekam militaistaistu
prāṇo bhavati pañcadhā //

- (39) Hṛdī prāṇo gudeṣpāno
nābhisthastu samānakaḥ /
kaṅṭhadeśepyudānassyād-
vyānaḥ sarvaśarīragaḥ //

(From the coarse (rājasic) aspects of the five sense-organs originate the five organs of action like word, foot, hand, excretory and the genital organ, and also the five prāṇas (breaths) called prāṇa, apāna, samāna, udāna and vyāna. Prāṇa is located in the heart, apāna in the anus, samāna in the nābhi (navel) udāna in the throat and vyāna all over the body).

- (40) Jñānendriyāni pañcaiva
pañcakarmendriyāni ca /
prāṇādi pañcakam caiva
dhiyā ca sahitam manaḥ //

- (41) Etat sūkṣmaśarīram syān
mama liṅgam yaducyate /
Tatra yā prakṛtiḥ proktā
sā rājan dvividhā smṛtā //

(Organs of knowledge 5, of actions 5, and prāṇas 5, and buddhi 1, mind 1, the body is composed of these 17 factors). This forms the Sūkṣmaśarīra whose prakṛti is two-fold (as mentioned below).

- (42) Satvātmikā tu māyā syād-
avidyā guṇamiśritā /
svāśrayam yā tu samrakṣet
sā māyeti nigadyate //

One is pure māyā and the other is avidyā possessing properties).

- (43) Tasyām yat pratibimbasyād-
bimbabhūtasya ceṣituḥ
sa Īśvaraḥ samākhyātaḥ
svāśrayajñānavān paraḥ //

- (44) Sarvajñaḥ sarvakartā ca
sarvānugrahakāraḥ /
avidyāyam tu yat kiṁcit
pratibimbam nagādhipa //