

# SHARIRAM

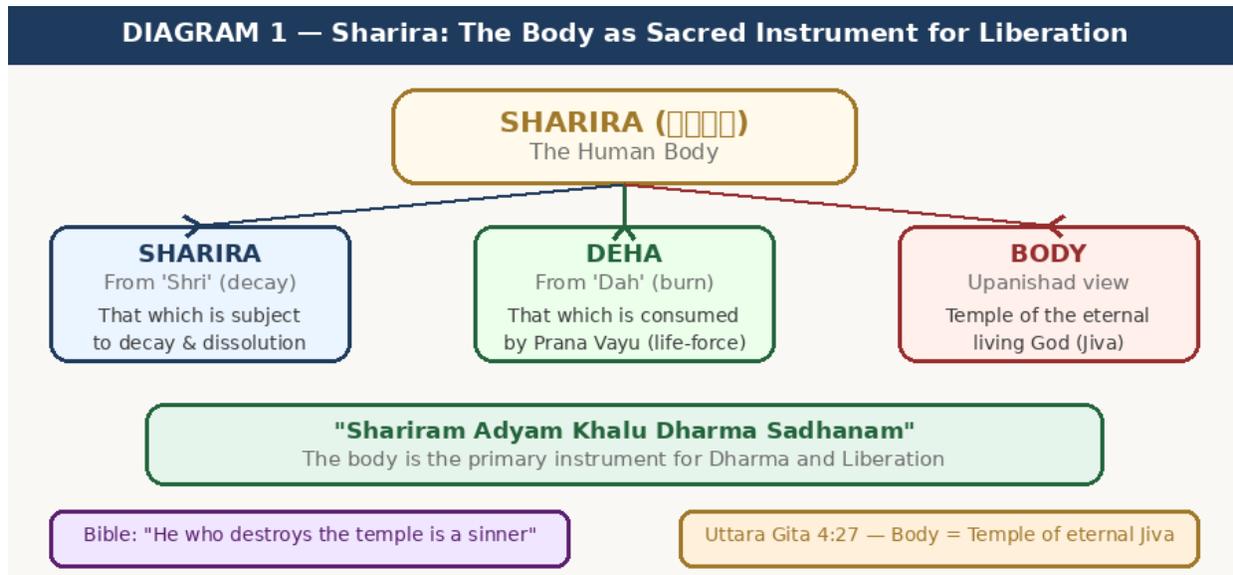
*The Body — Sacred Instrument for Liberation*

## The Meaning of Sharira and Deha

'Shiryate iti Shariram' — that which is subject to decay and dissolution is called Sharira (the body). 'Dahyate iti Deha' — that which is consumed (by fire/Prana) is called Deha. Because this body is formed by the Prana Vayu (the life-force breath), which is the Jiva-Shakti (living force), and because it is consumed by it — the Supreme Guru-God Sri Swami Shivananda Paramahansa has declared: Prana Vayu itself is the Deha (body).

Even though this body is impermanent (Ashashvatam), it is the instrument — or the means — for knowing the eternal Parabrahman (the Supreme Absolute). Therefore, the human body is both the most necessary and the most sacred thing in this creation. This is why it is said: 'Shariram Adyam Khalu Dharma Sadhanam' — the body is indeed the primary instrument for Dharma and Jnanam (spiritual knowledge).

As the Vedas declare: 'Acharat Prathamam Vedah' — conduct (Achara) is the foremost in the Vedas. That which sustains and upholds the body — that alone is true conduct (Achara).



*Diagram 1 — Sharira: the body defined as sacred instrument, temple of the Jiva, and primary means of liberation*

## Vedanta's Description of the Body — For the Initiated Only

In Vedanta, this body is described in many ways — as impermanent (Ashashvatam), momentary (Kshanabhangu), inert (Jadam), base (Mey), and as the principal form of impurity (Malina Pradhanam). However, these descriptions apply to the Yoga-arudha (one who has already

ascended through Yoga and achieved the goal) — not to the Sadhaka (the spiritual aspirant who is still on the path). Therefore, for the Sadhaka, protecting and preserving the body is absolutely essential.

*Vedanta's harsh descriptions of the body are spoken from the perspective of those who have already transcended it through Yoga. For the Sadhaka still on the path, the body is the most precious instrument — to be carefully preserved and purified.*

As the Bible confirms: 'He who destroys the temple is a sinner' — and the temple here is the body.

*Deho devalaya prokto jivo devah sanatanah,  
Tyajedajnana nirmaalyam so-ham bhavena pujayeth.  
(Uttara Gita 4:27)*

*"The body is spoken of as the temple. The eternal Jiva (individual soul) within is the God. Casting away the garland of Ajnana (ignorance), one must worship with the attitude of 'So-Ham' (He am I / I am That)."*

The body is the temple of God. The eternal Jiva dwelling within it is God Himself. Through sadhana, casting away the 'stale garland' of Ajnana (ignorance), one must worship the Self with the attitude of 'So-Ham' — 'He is I.' This body is nourished by food and sustained by Prana. For an ordinary person, if either of these is deficient, the body withers away. The Shruti (scripture) says: by Yoga alone can this body be protected, and through it one can become liberated from sin.

## **Pranayama Nourishes the Seven Tissues — The Vara Upanishad**

*Divaratramavachhinnam yame yame yatha tatha,  
Anenabhyasayogena vayu rabhyasito bhavet,  
Vayavabhyasite vahnir pratyaham vardhate tanau,  
Vahnau vivardhha mane tu sukham annam jirna te,  
Annasya paripakena rasa vridhhi prajayate,  
Rase vridhding gate nityam vardhante dhatavasta tha,  
Dhatoonam vardhanenaiva prabodham vardhate tanau,  
Dahyante sarvapaapani janmakotarjitaani cha.  
(Vara Upanishad 5:4)*

*"For those who practise with Prana Vayu without interruption, day and night, and whenever opportunity arises — that is, for those who practise Pranayama — the Jatharagni (digestive fire) increases, and the food that is eaten is digested with ease and comfort. After proper digestion, the Rasa (nutritive essence of food) grows. As the Rasa grows continuously, the Dhatus (bodily tissues) also grow. As the Dhatus grow, Jnana (spiritual knowledge) arises in the body. All the sins accumulated over crores (hundreds of millions) of births are burned away."*

## DIAGRAM 2 — Sapta Dhatu: The Seven Bodily Tissues



Pranayama → Jatharagni grows → Food digests → Rasa builds → All 7 Dhatus nourished → Jnanam arises

**All sins of crores of births are burned when the 7 Dhatus are purified by Yoga-Agni**

Diagram 2 — The Seven Dhatus (Sapta Dhatu): bodily tissues purified step by step by Yoga-Agni through Pranayama

### The Seven Dhatus (Bodily Tissues)

The seven Dhatus are: 1. Charma (skin), 2. Rakta (blood), 3. Mamsa (flesh/muscle), 4. Medas (fat/marrow), 5. Asthi (bones), 6. Majja (bone marrow), and 7. Shukla (vital reproductive essence / Ojas). When all seven grow and are purified through Pranayama and Yoga-Agni, Jnana arises within the body, and all sins accumulated over hundreds of millions of births are completely burned away.

### Yoga-Agni: The Fire That Makes the Body Indestructible

*Kukshou tishthati yasyannam yogabhyasena jirna te,  
Kulantaraya te tesham dashapurvan dashaaparan.  
(Uttara Gita 3:21)*

*"The food within the stomach (Kukshi) is digested through Yoga practice. Through such Yoga practice, ten generations of ancestors before them and ten generations of descendants after them are liberated from their family line."*

This verse reveals the immense power of Yoga: it does not merely benefit the individual practitioner — through the purification of the body's digestive and subtle systems, ten generations before and ten generations after the Yogi are also uplifted. This demonstrates the extraordinary importance of Yoga for humanity.

*Sapta dhatu mayo deho dagdho yogagnina dhruvam,  
Vyadhayastasya nashyanti cchedakhatadika stavtha.  
(Yoga Shikhopanishad 1:10)*

*"The body made of the seven Dhatus must be firmly consolidated by Yoga-Agni. Diseases in such a person are destroyed. Even if struck with a stick or cut with a sword, it does not become damaged."*

Just as coal — when burned — becomes diamond (vajra), the Yogi with a body purified by Yoga-Agni becomes Vajra-Sharira (one with a diamond body). Hanuman had limbs like vajra (diamond) — therefore he was called 'Vajranga' (diamond-limbed) and his army was called the 'Vajranga Dala' (Bajrang Dal). Hanuman is thus proven to be a great Mahayogi.

*Sapta dhatu mayo deho dagdho yogagnina shanai,  
Devairapina lakshyeta yogadeho mahaabalah.  
(Yoga Shikhopanishad 1:7)*

*"When this body — made of the seven Dhatus — is gradually burned (purified) by Yoga-Agni, even the Gods take notice of the Yoga-body with its great strength."*

*Na tasya rogo na jara na mrityuh,  
Praptasya yogagnimayam shariram.  
(Shvetashvatara Upanishad 2:12)*

*"For the one who has attained a body made of Yoga-Agni — there is no disease, no old age, no fear of death."*

*Sarvo yogagnina deho hya jdashokavarjitah,  
Jadastu parthivo jneyo hyapakvo dukha do bhavet.  
(Yoga Shikhopanishad 1:6)*

*"Through Yoga-Agni, the body becomes Ajada (not inert — alive with consciousness). That Yogi becomes free from grief. The body without Yoga-Agni is Jada (inert), Parthiva (earth-bound), and in its unripe state causes suffering."*

Therefore the body must be preserved through Yoga alone. As food-essence (Annarasa) becomes blood (Rakta), and then gradually becomes vital essence (Shukla), Ojas, and Tejas — this is the progressive refinement of the body through Yoga. The body's necessity being so great, yet this rare human body being used by us like a tenant in a rented vehicle — let us observe this carefully.

### DIAGRAM 3 — Yoga-Agni: The Transformative Fire of Yoga

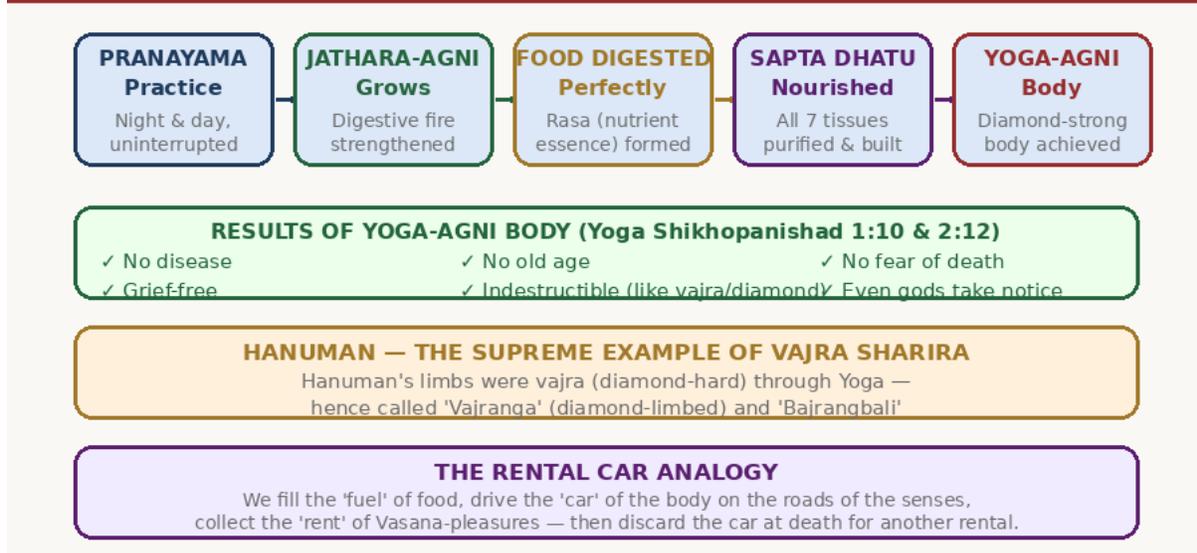


Diagram 3 — Yoga-Agni: the transformative fire that makes the body disease-free, grief-free, and indestructible like vajra

## The Rented Vehicle — How We Misuse This Precious Body

We are using this rarely-obtained human body like a tenant using a rented vehicle. How so? We fill the 'fuel' of food into this body-vehicle, place it on the roads of the sense-objects (the visible world), and with the three Vasanas (desire-tendencies) we are collecting the 'rent' of Samsara (worldly experience). And this rent — we plan to use it in a future birth for yet another rental vehicle — and so we are laying aside (abandoning) the very source and foundation. That is, we are dying and leaving the body behind.

What we must abandon is not the gross physical body — but to achieve Jiva-Brahmaika (union of individual soul with Brahman) within this very body, in the cave of Buddhi (the intellect), and to shed the Deha-traya (the three bodies: gross, subtle, and causal). In Vedanta, in many places the phrase 'one who has shed the body attains Me' — means crossing beyond the Deha-traya (the three bodies and their corresponding states of consciousness: Jagrat, Svapna, and Sushupti) and reaching the Turiya state at the Bhramadhyā.

## DIAGRAM 4 — Three Bodies and the Turiya State

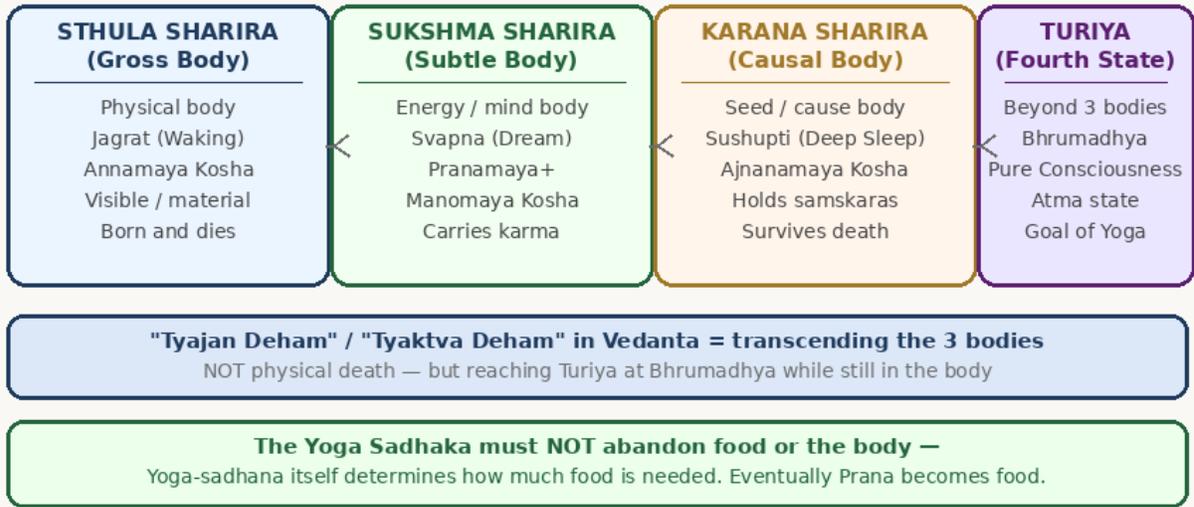


Diagram 4 — The Three Bodies and Turiya: 'Tyajan Deham' means transcending the three bodies to reach Turiya at Bhrumadhya

## Food, Yoga, and the Progressive Purification

'Tyajan Deham' (abandoning the body) and 'Tyaktva Deham' (having abandoned the body) — these Vedantic phrases do not mean physical death or giving up food. The Yoga-sadhaka must not abandon food. How much food is needed — Yoga-sadhana itself determines this. After this point, 'Ashaneti annam' — Prana itself becomes food (the stage where the advanced Yogi is nourished directly by Prana rather than physical food).

*Yuktahara viharasya yukta cheshtasya karmasu,  
Yukta svapnaava bodhasya yogo bhavati dukhaha.  
(Bhagavad Gita 6:17)*

*"For one who is balanced (Yukta) in food, recreation, sleep, and activities — Yoga becomes the remover of suffering."*

The Yogi who maintains the right measure of food, recreation, and sleep attains freedom from suffering. And since obtaining such a human body is difficult, we must make our life worthwhile through this body.

## The Preciousness of the Human Body — Garuda Purana

*Punah gramam punah kshetram punar vittam punargriham,  
Punah shubhashubha karma na shariram punah punah.  
(Garuda Purana)*

*"A village can be regained. Fields can be regained. Wealth can be regained. A home can be regained. Good and bad karmas can be re-experienced again. But this sacred body — it cannot be obtained again and again."*

A town, fields, wealth, a house, good and bad karmas — even if lost, they can all be regained or re-experienced. But obtaining this sacred human body is Mahaa-durlabham — exceedingly rare and difficult. Therefore, this birth itself must be made meaningful.

*Everything lost in life can be re-obtained — wealth, land, home, reputation, relationships. But the human body once lost cannot be recovered. It is the rarest gift in all creation — to be used for liberation.*

#### DIAGRAM 5 — Garuda Purana: The Preciousness of This Human Body

##### CAN BE REGAINED ✓

- Village / hometown
- Agricultural land / fields
- Wealth and money
- Home and property
- Good and bad karmas
- (all can be re-earned or re-experienced)

##### CANNOT BE REGAINED ✗

- This specific human body
- (Mahaa-durlabham — exceedingly rare)
- Once lost at death,
- this exact vehicle for
- liberation is gone forever.

"Punar janma Punar vittam Punar griham — Na Shariram punar punah" — Garuda Purana

Diagram 5 — Garuda Purana: everything else can be regained; this human body alone cannot. Use it wisely.

# CHAPTER SUMMARY — ENGLISH

## *Shariram (The Body) — Key Teachings*

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- The word 'Sharira' comes from 'Shri' (to decay/dissolve) — that which decays is the body. 'Deha' comes from 'Dah' (to burn) — the body is consumed by Prana Vayu. The Supreme Guru Sri Swami Shivananda Paramahansa declared: Prana Vayu itself is the Deha.
- Though the body is impermanent, it is the essential instrument (Upadi/Upakarana) for knowing the eternal Parabrahman. Hence the body is the most necessary and most sacred thing in creation. 'Shariram Adyam Khalu Dharma Sadhanam' — the body is the primary instrument for Dharma.
- In Vedanta, the body is described as impermanent, inert, and impure — but these descriptions are for the Yoga-arudha (one who has already transcended the body through Yoga), NOT for the Sadhaka. For the Sadhaka, preserving the body is absolutely essential.
- Uttara Gita (4:27): The body is the temple. The eternal Jiva within is God. Through Yoga-sadhana, casting away the garland of Ajnana, one must worship with the attitude of 'So-Ham' (I am That). Damaging the temple-body is declared sinful (Bible).
- Vara Upanishad (5:4): Pranayama practised day and night without interruption → Jatharagni (digestive fire) grows → food digests easily → Rasa (nutritive essence) grows → all seven Dhatus (bodily tissues) are nourished and grow → Jnana arises in the body → all sins of crores of births are burned away.
- The Seven Dhatus (Sapta Dhatu) are: 1. Charma (skin), 2. Rakta (blood), 3. Mamsa (flesh), 4. Medas (fat/marrow), 5. Asthi (bones), 6. Majja (bone marrow), 7. Shukla (vital essence/Ojas). All are purified and strengthened by Yoga-Agni through Pranayama.
- Yoga-Agni (Yoga fire) gradually purifies the body made of seven Dhatus (Yoga Shikhopanishad 1:10, 1:6, 1:7; Shvetashvatara Upanishad 2:12). The result: no disease, no old age, no death-fear, no grief. The body becomes Vajra-Sharira (diamond body), indestructible like vajra.
- Hanuman had limbs like vajra (Vajranga / Bajrangbali) — proving he was a Mahayogi who had purified his body through Yoga-Agni. His army was called Vajranga Dala (Bajrang Dal) for the same reason.
- Uttara Gita (3:21): Yoga-Agni not only benefits the Yogi but liberates ten generations of ancestors and ten generations of descendants from the Yogi's family line. This demonstrates the social and karmic power of Yoga.
- The Rental Car Analogy: We treat this rare body like a rented vehicle — filling it with food-fuel, driving it on the roads of sense-pleasures, collecting the rent of Samsara, then abandoning it at death to rent another. 'Tyajan Deham' in Vedanta means transcending the three bodies (gross, subtle, causal), not physical death.
- Bhagavad Gita (6:17): Balanced food, recreation, sleep, and activity — a Yogi who maintains this balance attains freedom from suffering (Dukhaha). The Yogi does not abandon food — Yoga-sadhana determines how much is needed.
- Garuda Purana: Village, land, wealth, home, and karmas — all can be regained. But this sacred human body — Mahaa-durlabham — cannot be obtained again and again. This birth must be made spiritually worthwhile.

## Key Concepts Glossary – English

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**Sharira:** Body; from 'Shri' – that which decays and dissolves. One of two Sanskrit words for the physical body.

**Deha:** Body; from 'Dah' – that which is consumed/burned by Prana Vayu. Sri Swami Shivananda declared: Prana Vayu itself is the Deha.

**Prana Vayu:** The life-force breath; the Jiva-Shakti that forms, maintains, and ultimately consumes the body. Separate from atmospheric Oxygen.

**Parabrahman:** The Supreme Absolute; the Eternal Reality that the body, as impermanent instrument, is meant to help us realise.

**Shariram Adyam Khalu Dharma Sadhanam:** 'The body is indeed the primary instrument for Dharma (righteous living) and spiritual realisation.' Classical Dharmic maxim.

**Achara:** Conduct; discipline; whatever sustains and upholds the body for spiritual practice. 'Acharat Prathamah Vedah' – conduct is foremost in the Vedas.

**Ashashvatam:** Impermanent; one of the Vedantic descriptions of the body. Valid for the Yoga-arudha, but not a reason for the Sadhaka to neglect the body.

**Yoga-arudha:** One who has ascended through Yoga and achieved the goal; for such a one, the body's impermanence is a lived reality, not a concept.

**Sadhaka:** Spiritual aspirant; one who is still on the path of Yoga. For the Sadhaka, the body must be preserved and purified.

**Deha-devaalaya:** The body as temple (Deha = body, Devaalaya = temple). Uttara Gita 4:27. The eternal Jiva within is the God of this temple.

**So-Ham:** 'He am I' / 'I am That'; the mantra of non-dual realisation to be practised as worship within the body-temple.

**Jatharagni:** The digestive fire; strengthened by Pranayama. When Jatharagni grows, food is perfectly digested, Rasa builds, and all Dhatus are nourished.

**Rasa:** Nutritive essence of food; the primary product of perfect digestion. When Rasa grows, all seven Dhatus grow.

**Sapta Dhatu:** Seven bodily tissues: Charma (skin), Rakta (blood), Mamsa (flesh), Medas (fat), Asthi (bones), Majja (marrow), Shukla (vital essence/Ojas).

**Yoga-Agni:** The fire of Yoga; the transformative spiritual fire generated through Pranayama that gradually purifies the body's seven Dhatus and burns all accumulated sins.

**Vajra-Sharira:** Diamond body; the indestructible, purified body achieved through Yoga-Agni practice. Not damaged by sticks or swords.

**Vajranga / Bajrangbali:** Hanuman's epithets meaning 'diamond-limbed.' Proof, according to this text, that Hanuman was a great Mahayogi who had achieved Vajra-Sharira.

**Deha-traya:** The three bodies: Sthula (gross/physical – Jagrat state), Sukshma (subtle/energy – Svapna/dream state), Karana (causal/seed – Sushupti/deep sleep state).

**Turiya:** The 'Fourth' state; beyond the three bodies and their states; the state of pure Atma-consciousness at the Bhrumadhya. The goal of Yoga.

**Tyajan Deham / Tyaktva Deham:** 'Abandoning the body' in Vedantic texts — correctly understood as transcending the three bodies (Deha-traya) to reach Turiya, NOT physical death.

**Ashaneti Annam:** 'Prana itself becomes food'; the advanced stage where the Yogi is sustained directly by inner Prana rather than physical food.

**Yukta:** Balanced, measured, harmonious; the Gita's term for the right measure of food, recreation, sleep, and activity required for Yoga.

**Mahaa-durlabham:** Exceedingly rare and difficult to obtain; the Garuda Purana's description of the human body — the rarest gift in creation.

**Vasana-traya:** The three desire-tendencies (Vasanas) driving Samsaric experience; the 'rent' collected while using the body-vehicle.

## Reflective Questions & Answers — English

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### **Q1. Why does this chapter say the body is 'most necessary and most sacred' when Vedanta often describes it as impure and impermanent?**

A: This is one of the most important distinctions in this chapter. Vedanta's harsh descriptions of the body — impermanent, inert, impure — are spoken from the vantage point of the Yoga-arudha: the one who has already transcended the body through sustained Yoga practice and achieved the goal. For that person, these descriptions are a lived reality. But for the Sadhaka who is still on the path — to hear these descriptions and then neglect or abuse the body — is a serious spiritual mistake. The body is the only instrument available for the entire journey. Without it, nothing else in spiritual practice is possible.

### **Q2. What is the difference between Sharira and Deha, and what does Sri Swami Shivananda's declaration mean?**

A: 'Sharira' comes from 'Shri' (to decay) — it is named for its eventual dissolution. 'Deha' comes from 'Dah' (to burn) — it is named for the process of being continuously consumed by the Prana Vayu. Sri Swami Shivananda's declaration that 'Prana Vayu itself is the Deha' is a profound statement: the body is not just a physical structure maintained by breath — the Prana is the very life-force that both creates and continuously burns/maintains the body. When the Prana leaves, the 'Deha' ceases to exist as a living entity. This reveals the intimate relationship between Prana and the body that Pranayama directly works with.

### **Q3. Explain the Vara Upanishad's teaching on how Pranayama nourishes all seven bodily tissues.**

A: The chain described in the Vara Upanishad (5:4) is: Pranayama practised continuously → Jatharagni (digestive fire) increases → food is digested perfectly and with ease → Rasa (the refined nutritive essence of digested food) increases → as Rasa increases, all seven Dhatus (bodily tissues: skin, blood, flesh, fat, bones, marrow, vital essence/Ojas) are progressively nourished and strengthened. As all seven Dhatus grow in this purified way, Jnana (spiritual knowledge) arises naturally in the body. And simultaneously, all sins accumulated over crores of births are burned away. The body itself becomes the vehicle of liberation.

### **Q4. What is Yoga-Agni and what does a 'Vajra-Sharira' mean practically?**

A: Yoga-Agni is the spiritual fire generated within the body through sustained Pranayama practice. As Prana is directed upward through Sushumna, the inner heat rises and gradually

purifies each of the seven Dhatus — just as coal, when subjected to intense heat and pressure, becomes diamond (vajra). The resulting body — Vajra-Sharira — is physically described in Yoga Shikhopanihad (1:10) as one where diseases are destroyed and the body is not damaged even by blows from a stick or sword. The Shvetashvatara Upanishad (2:12) adds: no disease, no old age, no fear of death. This is not metaphorical — it describes the actual physical transformation produced by sustained Yoga practice.

**Q5. How does Hanuman prove to be a great Yogi according to this chapter?**

A: The text points to Hanuman's epithets as evidence: 'Vajranga' means 'one with diamond-limbed body' and 'Vajranga Dala' (Bajrang Dal) was his army — named for the same quality. In Yoga Shikhopanihad (1:10), the Vajra-Sharira (diamond body) is specifically described as the result of Yoga-Agni burning and purifying the seven Dhatus. Since Hanuman possessed limbs like vajra (diamond), the text concludes that Hanuman must have been a great Mahayogi who had fully purified all seven Dhatus through Yoga-Agni. His great strength, endurance, and indestructibility were not miracles — they were the direct result of Yoga practice.

**Q6. What is the Rental Car Analogy and what spiritual lesson does it teach?**

A: The analogy compares the human body to a rented vehicle: we fill in 'fuel' (food), drive it on the 'roads' of sense-object pleasures (the visible world as experienced through the senses), and collect 'rent' (the pleasures and pains of Samsara driven by the three Vasanas — desire-tendencies). And at death we leave this rental vehicle behind, planning to rent another one in the next birth. The lesson is stark: we are treating the most precious, rarest instrument in all creation — the human body — as a disposable rental vehicle for collecting Samsaric experiences. The body's true purpose is liberation, not pleasure-collection.

**Q7. What does 'Tyajan Deham' really mean in Vedanta, and why is this misunderstood?**

A: 'Tyajan Deham' literally translates as 'abandoning/leaving the body' — and this leads many to interpret it as meaning physical death. However, the text clarifies that it correctly means transcending the Deha-traya (the three bodies: gross, subtle, and causal) and their corresponding states of consciousness (Jagrat/waking, Svapna/dream, and Sushupti/deep sleep) — and thereby reaching the Turiya (Fourth) state at the Bhrumadhya. This is achieved while still alive in the physical body through Yoga practice. The Sadhaka is not supposed to physically die, starve, or abandon food — but to transcend the identification with the three bodies through the direct experience of the Turiya state.

**Q8. Why does Yoga-Agni benefit not just the practitioner but ten generations before and after them?**

A: The Uttara Gita (3:21) makes this extraordinary claim: that through Yoga practice which properly digests food through Yoga-Agni, ten generations of the Yogi's ancestors and ten generations of their descendants are liberated from their lineage. The underlying principle is that the accumulated Karmas of a family lineage are held in the subtle body and are carried forward generation to generation. When one member of the lineage achieves the purification of the Sapta Dhatu through Yoga-Agni, the karmic debt of the entire lineage is addressed. This is analogous to the concept that one truly enlightened person's liberation benefits all those connected to them.

**Q9. How does the Gita's teaching on Yukta-ahara (measured food) fit into the path of Yoga?**

A: Bhagavad Gita (6:17) instructs: 'Yukta-ahara vihara' — balanced and measured in food and recreation; 'Yukta-cheshtasya karmasu' — balanced in activities; 'Yukta svapna-

aabodhasya' — balanced in sleep and wakefulness. The prefix 'Yukta' (harmonious, measured, right amount) is key. The Gita does not prescribe fasting or ascetic deprivation — it prescribes balance. This is essential for Yoga practice: an underfed body lacks Prana for Pranayama; an overfed body is too heavy for the subtle work of Pranayama. The right measure — determined by Yoga-sadhana itself — is the Gita's practical prescription.

**Q10. Why does the Garuda Purana say the human body cannot be regained, and what is the implication for daily life?**

A: The Garuda Purana contrasts the human body with everything else that can be lost and regained: towns, fields, wealth, homes, and even the fruits of past karmas — all of these can be re-obtained or re-experienced in future lives. But 'Na Shariram punah punah' — this specific human body, in this specific configuration, at this specific point in the soul's journey — cannot be obtained again and again. It is Mahaa-durlabham: exceedingly rare. The implication is immediate and practical: every moment of this life spent on anything other than the spiritual work of Yoga — the actual purpose for which this body was given — is an irreplaceable loss. This birth must be made spiritually worthwhile.

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# తెలుగు విభాగం

(Telugu Section — Easy Readable Font)

## అధ్యాయ సారాంశం — శరీరం

- 'శిర్యతే ఇతి శరీరం' — క్షయమవుతుంది కనుక శరీరం. 'దహ్యతే ఇతి దేహం' — ప్రాణ వాయువు చేత దహింపబడుతుంది కనుక దేహం. శ్రీ స్వామి శివానంద పరమహంస: ప్రాణ వాయువే దేహం అని ప్రకటించారు.
- శరీరం అశాశ్వతమైనా, శాశ్వతమైన పరబ్రహ్మాన్ని తెలుసుకోవడానికి ఇదే ఉపకరణం. కావున మానవ శరీరం ఈ స్పష్టిలో అత్యంత ఆవశ్యకమైనది, పవిత్రమైనది. 'శరీరమాద్యం ఖలు ధర్మ సాధనం.'
- వేదాంతంలో శరీరాన్ని అశాశ్వతం, జడం, మలిన ప్రధానం అని వర్ణించడం — యోగారూఢులకు వర్తిస్తుంది, సాధకులకు కాదు. సాధకుడు శరీరాన్ని కాపాడుకోవడం అత్యంత ఆవశ్యకం.
- ఉత్తరగీత (4:27): శరీరం దేవాలయం; లోపల నివసించే సనాతన జీవుడే దేవుడు. అజ్ఞాన మాలను తొలగించి 'సో-హం' భావంతో పూజించాలి. దేవాలయాన్ని పాడు చేసేవాడు పాపి (Bible).
- వర ఉపనిషత్ (5:4): ప్రాణాయామం → జరరాగ్ని వృద్ధి → ఆహారం సులభంగా జీర్ణం → రస వృద్ధి → సప్త ధాతువులు (చర్మ, రక్త, మాంస, మేదస్, అస్థి, మజ్జ, శుక్ల) వృద్ధి → జ్ఞానం కలుగుతుంది → కోటి జన్మల పాపాలు దహింపబడతాయి.
- యోగిగ్నిచే సప్త ధాతువులు శుద్ధమైన శరీరం వజ్ర శరీరం అవుతుంది. అందులో రోగం లేదు, వార్షికం లేదు, మృత్యుభయం లేదు (శ్వేతాశ్వతర ఉపనిషత్ 2:12). కర్రతో, కత్తితో కొట్టినా శిథిలం కాదు (యోగ శిఖోపనిషత్ 1:10).
- హనుమంతుడికి వజ్రం వంటి అంగాలున్నాయి కనుక 'వజ్రాంగ/బజరంగ్ బలి' అని పేరు వచ్చింది — ఆయన మహా యోగి అని నిరూపితమవుతుంది.
- ఉత్తరగీత (3:21): యోగాభ్యాసం ద్వారా ఆహారం జీర్ణమైతే ఆ యోగి కుటుంబంలో పది తరాల ముందువారు, పది తరాల తర్వాత వారు తరించుతారు.
- అద్దె కారు ఉపమానం: మనం ఆహారమనే చమురు నింపి, శరీరమనే అద్దె కారులో ఇంద్రియ విషయాలనే రోడ్ల మీద తిరిగి వాసనాత్రయంతో సంసారమనే కిరాయి పోగుచేసి, మరణంలో కారు వదిలి మళ్ళీ అద్దెకు తీసుకుంటున్నాం.
- 'త్యజన్ దేహం' అంటే శారీరక మరణం కాదు — సూక్ష్మ కారణ స్థూల దేహాలను (దేహాత్రయం) దాటి భ్రూమధ్యంలో తురీయం చేరడం.
- భగవద్గీత (6:17): ఆహారం, విహారం, నిద్ర, కార్యం — అన్నింటిలో యుక్త (సమతుల్యమైన) మోతాదు పాటించే యోగికి దుఃఖ నివృత్తి కలుగుతుంది. సాధకుడు ఆహారాన్ని విడువకూడదు.
- గరుడ పురాణం: గ్రామం, భూమి, ధనం, గృహం, కర్మలు మళ్ళీ పొందవచ్చు. కానీ ఈ పవిత్ర మానవ శరీరం మళ్ళీ మళ్ళీ పొందడం మహా దుర్లభం.

## ముఖ్య పదాల నిఘంటువు — తెలుగు

**శరీరం:** 'శిర్యతే' నుండి — క్షయమయ్యేది. మానవ శరీరానికి ఒక పేరు.

**దేహం:** 'దహ్యతే' నుండి — దహింపబడేది. ప్రాణ వాయువు చేత నిర్మింపబడి, దహింపబడే శరీరం.

**ప్రాణ వాయువు:** జీవశక్తి; శరీరాన్ని నిర్మించే, నిలుపే, చివరికి దహించే శక్తి.

**శరీరమాద్యం ఖలు ధర్మ సాధనం:** శరీరమే ధర్మ సాధనకు, ముక్తికి మొదటి ఉపకరణం.

**యోగారూఢుడు:** యోగం ద్వారా లక్ష్యం సాధించినవాడు — వేదాంత వర్ణనలు ఇతనికి వర్తిస్తాయి.

**సాధకుడు:** మార్గంలో ఉన్న సాధకుడు — ఇతడు శరీరాన్ని కాపాడుకోవాలి.

**దేహ దేవాలయం:** శరీరం = దేవాలయం; లోపలి జీవుడే దేవుడు (ఉత్తరగీత 4:27).

**సో-హం:** 'ఆయనే నేను' — అద్వైత సాక్షాత్కార మంత్రం; ఆత్మ పూజ.

**జఠరాగ్ని:** జఠర (పొట్ట) అగ్ని; జీర్ణ శక్తి — ప్రాణాయామంతో వృద్ధి అవుతుంది.

**రసం:** ఆహారం జీర్ణమైన తర్వాత వచ్చే పోషక సారం; ధాతు పోషణకు మూలం.

**సప్త ధాతువులు:** ఏడు శరీర ధాతువులు: చర్మ, రక్త, మాంస, మేదస్, అస్థి, మజ్జ, శుక్ల.

**యోగాగ్ని:** యోగ అగ్ని; ప్రాణాయామం ద్వారా కలిగే అంతర్ వేడి — ధాతువులను శుద్ధపరచి జ్ఞానాన్ని వెలిగిస్తుంది.

**వజ్ర శరీరం:** వజ్రం వంటి శరీరం; యోగాగ్నితో పూర్తిగా శుద్ధమైన, అజేయమైన శరీరం.

**వజ్రాంగ / బజ్రంగ్:** హనుమంతుడి బిరుదు — వజ్రం వంటి అంగాలు కలవాడు; మహా యోగి అని నిదర్శనం.

**దేహత్రయం:** మూడు శరీరాలు: స్థూల (జాగ్రత్), సూక్ష్మ (స్వప్నం), కారణ (సుషుప్తి).

**తురీయం:** నాలుగవ స్థితి; మూడు శరీరాలు దాటిన తర్వాత భూమధ్యంలో అనుభవమయ్యే ఆత్మ స్థితి.

**అశనేతి అన్నం:** 'ప్రాణమే అన్నం' — అత్యున్నత స్థాయిలో ప్రాణాయామీ సాధకుడు ప్రాణంతోనే జీవిస్తాడు.

**యుక్తాహారం:** సమతుల్యమైన, సరైన మోతాదులో ఆహారం — గీత 6:17; యోగానికి అవసరం.

**మహా దుర్లభం:** అత్యంత అరుదైనది; మానవ శరీరాన్ని గరుడ పురాణం ఇలా వర్ణిస్తుంది.

## విచారణ ప్రశ్నలు మరియు సమాధానాలు — తెలుగు

**ప్ర1. వేదాంతం శరీరాన్ని అశాశ్వతమని చెప్పే, సాధకుడు దాన్ని ఎందుకు కాపాడాలి?**

జ: వేదాంత వర్ణనలు యోగారూఢులకు వర్తిస్తాయి — ఇప్పటికే యోగంతో లక్ష్యం సాధించినవారికి. సాధకుడు మార్గంలో ఉన్నాడు — శరీరమే అతనికి ఏకైక ఉపకరణం. శరీరం లేకుండా ప్రాణాయామం, ధ్యానం, జ్ఞానం ఏదీ సాధ్యం కాదు. కావున సాధకుడికి శరీరాన్ని కాపాడడం అత్యవశ్యకం.

**ప్ర2. శరీరమాద్యం ఖలు ధర్మ సాధనం అంటే ఏమిటి?**

జ: శరీరమే ధర్మానికి, జ్ఞానానికి, ముక్తికి మొదటి ఉపకరణం. వేదాలలో 'ఆచారత్ ప్రథమో వేదః' — ఆచారమే మొదటిది. ఆచారమంటే శరీరాన్ని నిలబెట్టే క్రమశిక్షణ. శరీరం చెడిపోతే అన్ని సాధనలూ చెడుతాయి.

### ప్ర3. ప్రాణాయామం ఏ విధంగా సప్త ధాతువులను పోషిస్తుంది?

జ: ప్రాణాయామం → జఠరాగ్ని వృద్ధి → ఆహారం సంపూర్ణంగా జీర్ణం → రస వృద్ధి → సప్త ధాతువులు వరుసగా (చర్మ → రక్త → మాంస → మేదస్ → అస్థి → మజ్జ → శుక్ల) పుష్టి పొందుతాయి → శరీరంలో జ్ఞానం కలుగుతుంది → కోటి జన్మల పాపాలు నశిస్తాయి (వర ఉపనిషత్ 5:4).

### ప్ర4. వజ్ర శరీరం అంటే ఏమిటి? ఇది నిజమా?

జ: యోగాగ్నిచే సప్త ధాతువులు పూర్తిగా శుద్ధమైన శరీరాన్ని వజ్ర శరీరం అంటారు. బొగ్గు అగ్నిలో మండి వజ్రమవుతుంది — అలాగే శరీరం యోగాగ్నిలో వజ్రంగా మారుతుంది. యోగ శిఖోపనిషత్: కర్రతో కొట్టినా, కత్తితో కొట్టినా శిథిలం కాదు. శ్వేతాశ్వతర ఉపనిషత్: రోగం లేదు, వార్షక్యం లేదు, మృత్యుభయం లేదు.

### ప్ర5. హనుమంతుడు యోగి అని ఈ అధ్యాయం ఎలా నిరూపిస్తుంది?

జ: హనుమంతుడు వజ్రాంగుడు — వజ్రం వంటి అంగాలు కలవాడు. యోగ శిఖోపనిషత్ ప్రకారం వజ్ర శరీరం ప్రాణాయామంతో సప్త ధాతు శుద్ధి ద్వారా మాత్రమే వస్తుంది. కావున హనుమంతుడు మహా యోగి అని స్పష్టమవుతుంది. ఆయన బలం, అజేయత మహిమలు కావు — యోగ ఫలమే.

### ప్ర6. అద్దె కారు ఉపమానం ఏమి నేర్పుతుంది?

జ: మనం ఆహారమనే చమురు నింపి, శరీరమనే అద్దె కారులో ఇంద్రియ విషయాలనే రోడ్ల మీద తిరిగి సంసారమనే కిరాయి వసూలుచేసి, మరణంలో కారు వదిలేసి తిరిగి అద్దెకు తీసుకుంటున్నాం. ఈ అత్యంత అరుదైన మానవ శరీరాన్ని ముక్తి కోసం ఉపయోగించకుండా వృథా చేస్తున్నాం అనే హెచ్చరిక ఇది.

### ప్ర7. 'త్యజన్ దేహం' అంటే శారీరక మరణమా?

జ: కాదు. 'దేహాత్రయం' — స్థూల (జాగ్రత్), సూక్ష్మ (స్వప్నం), కారణ (సుషుప్తి) — ఈ మూడు శరీరాలు దాటి భూమధ్యంలో తురీయం చేరడం. జీవించి ఉండగానే, ఈ శరీరంలోనే యోగ సాధన ద్వారా ఈ అవస్థ సాధ్యమవుతుంది.

### ప్ర8. యోగం ఒక వ్యక్తికి మాత్రమే కాదు, పదిహేను తరాలకు ఎలా ఉపయోగపడుతుంది?

జ: ఉత్తరగీత (3:21): యోగాభ్యాసంతో ఆహారం జఠరాగ్నిలో జీర్ణమైతే — ఆ యోగి కుటుంబంలో పది తరాల ముందువారు, పది తరాల తర్వాత వారు తరిస్తారు. కుటుంబ వంశపారంపర్య కర్మ వల్ల వచ్చిన బంధాలు ఆ యోగి సాధనతో తొలగిపోతాయి.

### ప్ర9. యుక్తాహారం అంటే ఏమిటి? అతిగా తినకూడదా, తక్కువగా తినకూడదా?

జ: భగవద్గీత (6:17): ఆహారంలో, విహారంలో, నిద్రలో, పనిలో 'యుక్త' — సమతుల్యం పాటించే వాడికే యోగం దుఃఖాన్ని తొలగిస్తుంది. అతి ఆహారం యోగానికి అడ్డం; తక్కువ ఆహారం శరీరానికి బలం లేకుండా చేస్తుంది. యోగ సాధనే ఎంత ఆహారం అవసరమో నిర్ణయిస్తుంది.

### ప్ర10. గరుడ పురాణం మానవ శరీరం మల్లీ పొందడం అసాధ్యం అంటే దైనందిన జీవితంలో తాత్పర్యమేమిటి?

జ: గ్రామం, భూమి, ధనం, గృహం — అన్నీ మళ్ళీ పొందవచ్చు. కానీ ఈ మానవ శరీరం మళ్ళీ  
మళ్ళీ రాదు — 'నా శరీరం పునః పునః' (గరుడ పురాణం). అర్థం: ఈ జన్మలో యోగ సాధన  
చేయకపోతే ఇంత అరుదైన అవకాశాన్ని వదులుకున్నట్లే. ఈ జన్మనే సార్థకం చేసుకోవాలి.