

## **Atmodel : An Introduction**

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### **Abstract**

The word 'atmodel' is a combination of the words 'atma' and 'model'. There are two types of atma: Paramatma and jivatma. Paramatma is Brahman or supreme soul. Jivatma is individual soul. The supreme soul is omnipresent but the individual soul resides in the body of the organism. Jiva and Brahman are one, but due to ignorance jiva thinks of himself as separate from Brahman. When the individual soul merges with the supreme soul, then the salvation of the living being takes place. But as a result of doing lustful deeds, the living being enjoys happiness and sorrow in the samsara. If one does not end up enjoying his fruits of karma in a life, he or she is born again and again in the samsara. As a result, his or her salvation is delayed and he or she has to be reborn in the samsara. When one starts selfless deeds, he or she will be relieved from the fruits of his or her deeds. This will prevent his or her rebirth. He or she will be released after enjoying the fruits of his or her previous lustful deeds. This issue is mathematically explained in this article.

### **Keywords**

Atmodel, Brahman, Maya, Devata, Reincarnation, Moksa.

### **Article Outline**

1. Introduction
2. Postulates of Atmodel
3. Related Elements of Atmodel
4. Applications
5. Conclusions

### **1. Introduction**

In the Mandukya Upanishad it is said that 'Ayam Atma Brahma' that is Atma and Brahma are one. Shankara also spoke of the oneness of Atma and Brahman. Shankara says, atma cha brahma. Shankara further says, 'jivo brahmaiva naparah' that is there is ultimately no difference between Brahman and the individual self. This paper speaks of the oneness of Jiva and Brahman. Organisms (jivas) have to work to survive. Due to ignorance, the individual self considers itself identical with its body. He or she considers all the pleasures and sorrows of the body as his or her own. This is the result of lustful actions. As a result, one has to be reborn in the world in order to enjoy the fruits of one's deeds. After enjoying the fruits of karma, his or her salvation comes. Then the individual self merges with the supreme self. This is just like the Rutherford Atom model. Here the Supreme self is compared to nucleus and the individual self is compared to electrons.

Note that in the Rutherford atom model the kinetic energy of the rotating electron will continuously decrease and as the radius of the electron's orbit decreases, at some point the electron would collapse in the nucleus. In the same way, the living self will also merge with the supreme self after enjoying its fruits of karma. The main issue has been discussed in two parts. First postulates of atmodel and then related elements of atmodel.

## **2. Postulates of Atmodel**

Brahma satyam jagan-mithya jivo-brahmaiva naparah (Brahman alone is real, the universe is unreal. Jiva is not other than Brahman). Jiva and Brahman are one. The atmodel is a model expressing the unity of living beings (jivas) and Brahman or Paramatman. I have tried to present the relationship of Paramatman and Jivatma mathematically through atmodel. Atmodel's postulates are as follows;

- (1) Atmodel has two parts, Paramatma and jivatma. Paramatma is at the center.
- (2) Jivatma revolves around the Paramatma.
- (3) Two forces are effective on jivatma. One is centripetal force which is the force of attraction of living being and Brahman. The other is that when the living being orbits Brahman in a circular path, a force equal to and opposite to the centripetal force is formed along the radius of the circular path on the living being. This is the centrifugal force.
- (4) The motion of an organism will be like the motion of a wave.
- (5) This journey (cycle of birth and death) of the living being continues till salvation is attained.

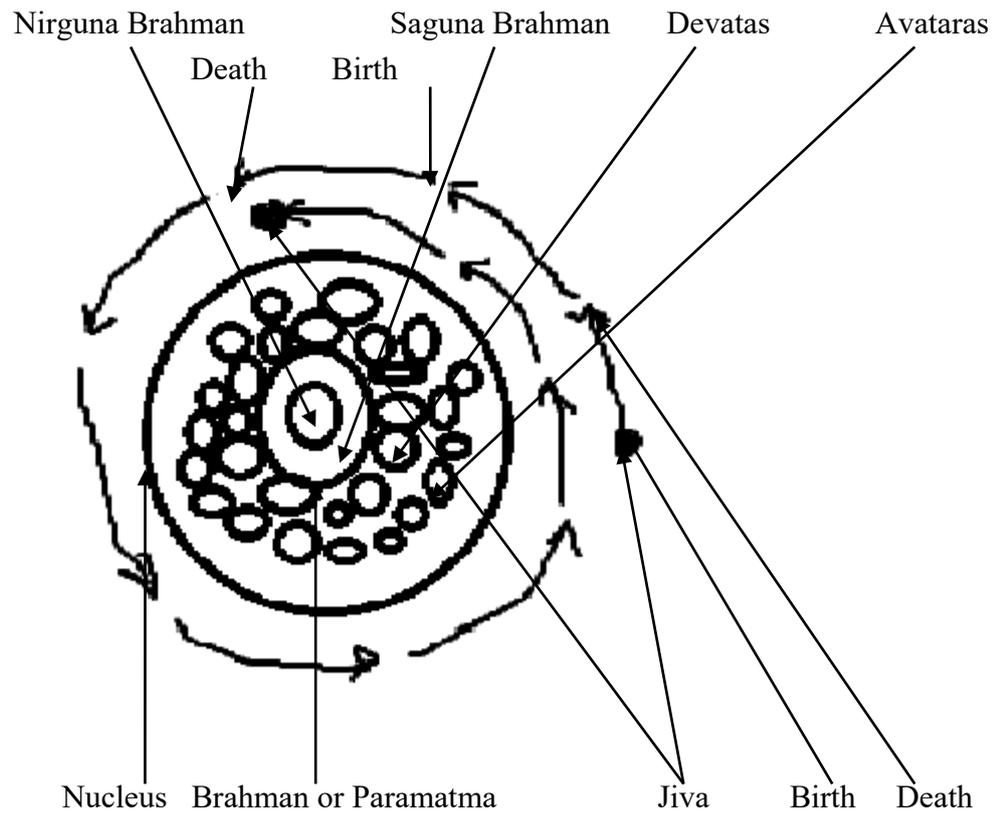


Fig. 1 Atmodel

The above figure shows that Nirguna Brahman is at the centre of all. Through maya, Nirguna Brahman is transformed into Saguna Brahman. Therefore, Saguna Brahman or God is shown to be in the pervasive state of Nirguna Brahman. After God, the first layer shows the devatas (gods) and the second layer shows the avataras. Brahman, God, devatas and incarnations can be considered as a nucleus. The jiva revolves around this nucleus or the jivatma (individual soul) revolves around the Paramatma (supreme soul). Paramatma is Brahman. This orbiting of the organism continues until the moksa (salvation) is attained. In order to enjoy the fruits of karma, one has to be born again and again in samsara (world). The figure shows the birth and death of an organism through an arrow sign.

Salvation of the living beings is achieved through selfless deeds (nishkam karma). Selfish deeds (sakam karma) are an obstacle to the salvation of living beings. Nishkam karma creates centripetal force and sakam karma creates centrifugal force. Salvation is the attainment of Brahman, that is, realizing that the living being and Brahman are one. Therefore, if the individual soul (jivatma) meets the supreme soul (Paramatma), it can be said that moksa has been attained. The devatas and avataras are helpful in attaining salvation.

Mandukya Upanishad says 3.1.1

Dva suparna sayuja sakhaya samanam vrksam parisavajate  
tayoranyah pippalam svadvattyanasnannanyo abhicakasiti MU 3.1.1

### Meaning

Two birds, inseparable companions, perch on the same tree, one eats the fruit, the other looks on. The first bird is our individual self feeding on the pleasures and pains of this world; The other is the universal Self, silently witnessing all.

Isvara (God) and Jiva (living beings) are present in the world of creation as well as in the human body. They are friends. They are inseparable siblings, one connected with the other perpetually. These are compared to birds living on a single tree which is this vast creation. And they enjoy their existence on the tree.( Explanation by Swami Krishnanand / resanskrit.com).

Rig Veda samhita 1.164.20-22 says:

‘Two birds associated together, and mutual friends, take refuge in the same tree; one of them eats the sweet fig; the other abstaining from food, merely looks on. Where the smooth-gliding rays, cognizant, distil the perpetual portion of water; there has the Lord and steadfast protector all beings accepted me, though immature in wisdom. In the tree into which the smooth-gliding rays feeders on the sweet, enters, and again bring forth light over all, they have called the fruit sweet, but he partakes not of it who knows not the protector of the universe.’ This is taken from the site <https://treespiritwisdom.com>.

Two birds and mutual friends associated together take shelter in the same tree; one was sitting on the branches of the tree and is eating its fruits, the other is just watching.

The first bird represents a jiva or individual self. The Shiva Samhita briefly highlights the nature and functioning of the jiva. It says, ‘jiva live in the body of a man and also in the body of a woman. It is covered in all kinds of desires.

The second bird is Paramatman, an aspect of God who accompanies every living being in the heart while he is in the material world. He is the support of all creatures and is beyond sensual pleasure.

## 3. Related Elements of Atmodel

### 3.1 Atma

In the Bhagavad Gita, Bhagavan Sri Krishna says about the soul

na jayate mriyate va kadachin  
nayam bhutva bhavita va na bhuyah  
ajo nityah shashvato'yam purano  
na hanyate hanyamane sharire (BG-2.20)

### Meaning

The soul is neither born, nor does it ever die; nor having once existed, does it ever cease to be. The soul is without birth, eternal, immortal, and ageless. It is not destroyed when the body is destroyed.

vasamsi jirmani yatha vihaya  
navani grhnati naro 'parani  
tatha sarirani vihaya jirnany  
anyani samyati navani dehi (BG-2.22)

### Meaning

As a man casts off worn-out garments and puts on others that are new, so does the soul cast off its worn-out bodies and enter into others that are new.

nainam chindanti sastrani nainam dahati pavakah  
na cainam kledayantyapo na sosayati marutah (BG-2.23)

### Meaning

No weapon can cut the soul into pieces, nor can it be burned by fire, nor moistened by water, nor withered by the wind.

There are usually four types of experiences in our lives, namely, jagrat (waking experience), svapna (dreaming experience), susupti (deep sleep experience) and turiya (spiritual experience). The experience we get while awake is the jagrat experience. There is a difference between the knower and the object of knowledge. Both seem to be true separately. The experience we get in a dreaming state is a svapna experience. In this experience there is a difference between the knower and the object of knowledge, but the object of knowledge is not as true as the object of knowledge in the waking (jagrat) state. The object of knowledge in the waking state does not depend on the experience of the dreamer. The experience of deep sleep is the susupti (deep sleep experience) experience. In deep sleep state there is self-consciousness but no memory of any object which is in the waking or dreaming state. For example, I slept very happily, I didn't feel anything. Here the soul is present as knowledge. In this state knowledge about the nature of the soul can be gained. The experience that a devotee gets after being buried (samadhistha) is the experience of the turiya state. In the turiya state, the devotee realizes the fullness of the soul. The four types of states and the knower and the knowable are described with the help of a table below.

The four types of states	The description of the known and the knowable
Jagrat state	Both the knower and the knowable are true, the knowable object does not depend on the individual.
Svapna state	The knower and the knowable are both true, but the knowable object depends on the individual.
Susupti state	There is the knower and the knowable, but the thing to know here is the individual soul.
Turiya state	There is the knower and the knowable, but here the knowable object is the full form of the soul or paramatma.

Tab. 1

So, from this discussion it is understood that the soul is unrestricted in these four states of waking, dreaming, susupti and turiya. Hence it can be said that the soul is the ultimate truth. No experience is possible without the soul. The existence of the soul cannot be denied. Because in order to doubt the existence of the soul, one has to acknowledge its existence.

There are two types of souls, namely, Paramatma (supreme soul) and jivatma (individual soul). Paramatma refers to Brahman. There is only one paramtma and that is Brahman. The individual soul resides in the living beings. The individual soul or jivatma is a partial manifestation of the supreme soul or Paramatma. Just as ghatakash is a partial expression of mahakash (space), so is the living soul a partial expression of Paramatma.

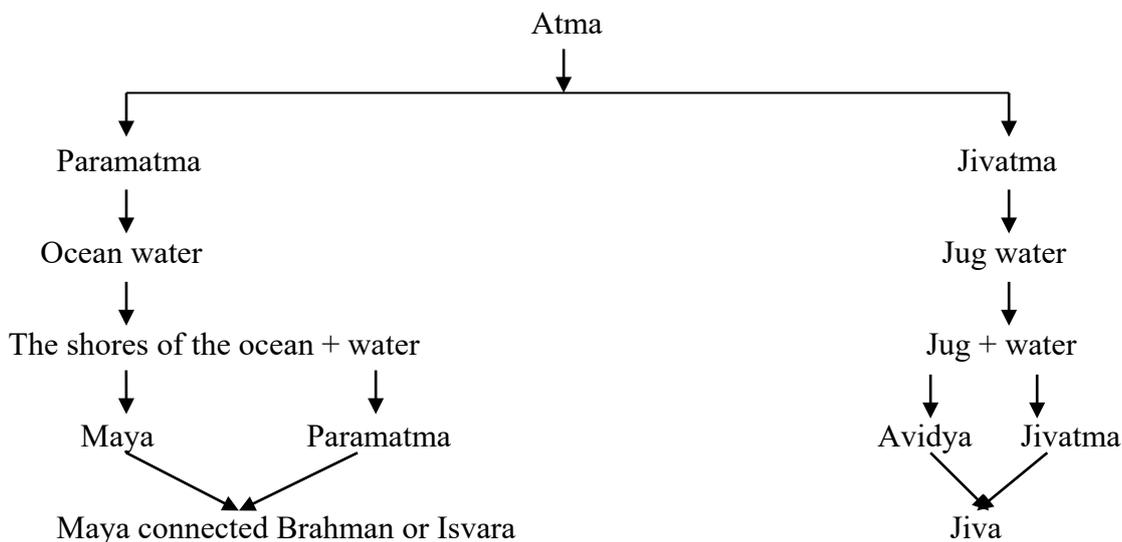


Fig. 2

### 3.2 Brahman

Maharshi Badarayana's Brahma Sutras started with the enquiry of Brahman. The first sutra of Brahma Sutras is 'Athato Brahma Jijnasa'. The English meaning is 'now, therefore, the enquiry into Brahman'. Brahman is the only provable of the Brahma Sutras. According to the Vedanta, Brahman is the absolute reality. The word Brahman is derived from the root 'brha' with the suffix 'man'. The root 'brha' means big or wide and the suffix 'man' means excessively. Therefore, the one who is very great, that is, from whom there is nothing superior, is Brahman. 'Atma cha Brahma' that is atma and Brahma are one. Brahman is omniscient, omnipresent and eternal. Brahman is eternally pure, eternally enlightened and eternally free. Brahman is one and unique. Since Brahman is infinite, Brahman is inactive and unchanging.

Brahman is sat, chit ananda swarupoham. That is Brahman is existence, consciousness and bliss. Sat, chit and ananda are the svarupa (essence) of Brahman, not the signs or qualities of Brahman. Brahman is sat means he is not non-existence or false. Brahman is chit means he is not something inert or unconscious. Brahman is ananda means he is not a form of sorrow. Sat, chit and ananda, these three terms are indicative of lack. Sankaracharya hesitated to call Brahman one. It may seem that there are the quality of numbers in Brahman. That is why he called Brahman as advaitam.

In Sruti (most authoritative, ancient religious texts), there are two kinds of Brahmanic words, Nirvisesa and Savisesa. He is not gross, not subtle, not short, not long, these sentences are specific to Nirvisesa Brahman. Again He is all action, all pleasure, all smell, all juice, these sentences are specific to Savisesa Brahman. The essence of Nirvisesa Brahman is to be realized by neti neti. That is He is not this, He is not that. The Upanisads speak of two forms of Brahman. One is devoid of all upadhis (limitations) and the other has all the upadhis (limitations). The first is called Parabrahma and the second is called Aparabrahma. Again in the Vedanta there are two forms of Brahman, Nirguna Brahman and Saguna Brahman. The Parabrahma of the Upanisads is the Nirguna Brahman of Vedanta and the Aparabrahma of the Upanisads is the Sarguna Brahma of Vedanta. Nirguna Brahman is devoid of all upadhis (limitations) and Saguna Brahman is of all kinds of upadhis (limitations).

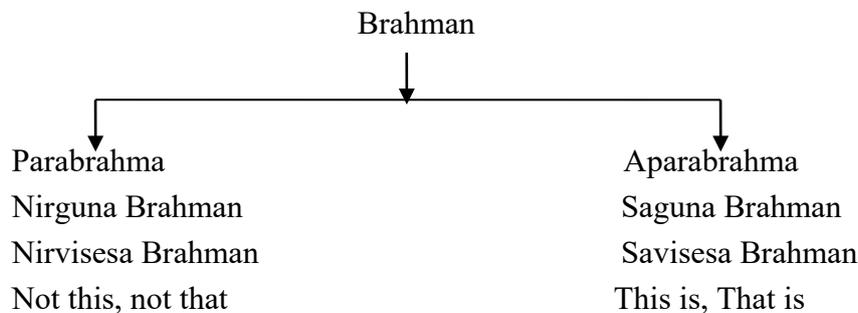


Fig. 3

He is not this means he is both; this and not this. He is not that means he is both; that and not that. He is not 'this', admitting 'this' then have to say is not 'this'. He is not 'that', admitting 'that' then have to say is not 'that'. He is Nirvisesa means He has all the visesas (attributes). Think of the number line below.

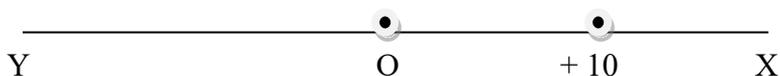


Fig. 4

Here by +10 we mean the point numbered by +10 on the number line.

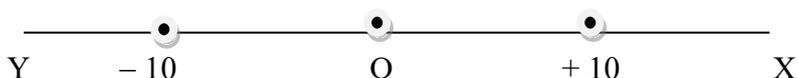


Fig. 5

Again, by -10 we mean the point numbered by -10 on the number line. To mean -10 here, we also accept +10. That is, to accept -10, +10 must be accepted.

$$-10 = -(+10)$$

### 3.3 Maya

Maya is an indescribable power of Brahman. Brahman is one and unique. Brahman is undivided, infinite and without any discrimination. So maya cannot be anything separate from Brahman. Again, Brahman is stable, immobile and unaffected. But the universe (jagat) created by maya is unstable, restless and consequential. Therefore, Brahman and maya cannot be said to be identical. Brahman is limited by acknowledging the existence of maya, again this universe cannot be explained by denying it. So maya is both sat (real) and asat (unreal). That is why maya is indescribable.

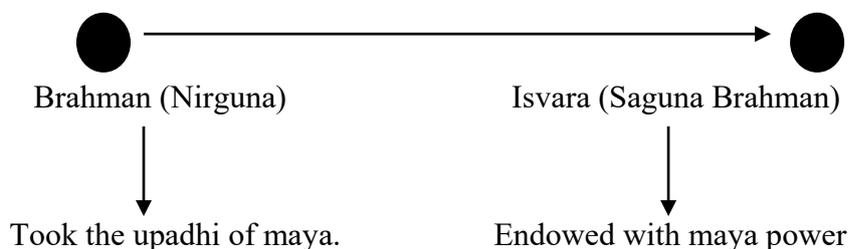


Fig. 6

This universe is the creation of maya, again maya is the power of God (Isvara). Just as the burning power of fire cannot be separated from fire, so the illusory power (maya

shakti) of God cannot be separated from God. This maya power of God can make people fall astray. Just as a magician uses his magic power to turn a rupee into ten rupees, so God creates the universe (jagat) in Brahman under the influence of his power of maya. Just as the creation of a magician is mithya (false), so is the creation of the universe in Brahman. Just as a magician cannot deceive another magician with his magic power, so God cannot deceive a tattvajnani (one who has the knowledge of absolute truth) with his maya power. Ordinary people ignorantly see ten rupees for one rupee and see the universe in Brahman.

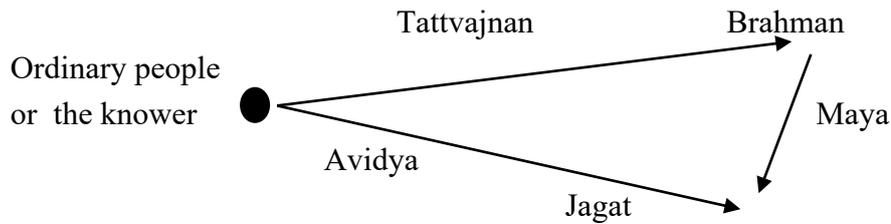


Fig. 7

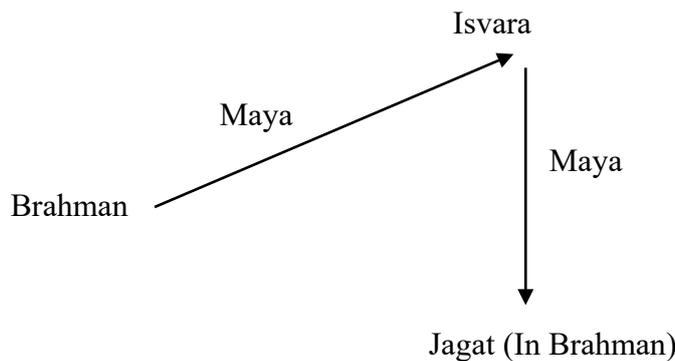


Fig. 8

Now let us learn about sat, asat, mithya and anirvachaniya.

One who exists independently by itself and does not have to depend on anyone else for his existence is called sat (existence, real, being). Sat is eternal and never changes. Brahman is sat (existence, real, being). Anything that does not exist at any time is called asat (non-existence, non-real, non-being). Bandhyaputra (barren woman's son), akasa kusuma (sky-flower), sasa-srriga (hare's horn) etc. are the examples of asat (non-existence, non-real, non-being). They do not have any meaning, because no one has ever perceived these categories.

Mithya does not mean asat (non-existence, non-real, non-being). Mithya has to depend on something else for its existence. Mithya is first perceived as true and later is constrained or proved to be untrue. Mithya exist for a certain period of time. Such as the serpent delusion on the rope. Here the person clearly perceives the snake and his snake-conviction exists until the mistake is broken.

What is not sat (existence, real, being) and what is not asat (non-existence, non-real, non-being) is anirvacaniya (indescribable). For example, maya. Maya cannot be called sat because maya does not exist for the tattvajnani (one who has the knowledge of absolute truth). Again, it cannot be said to be asat because maya seems to be true as the cause of the universe until the rise of tattvajnana (the knowledge of absolute truth). So maya is indescribable. Earthly objects are indescribable because earthly objects are not eternal (nitya), they are changeable. Therefore earthly objects are not sat. Again earthly objects are not asat. Because if it is asat, how can it be perceived. So it is indescribable that the earthly objects are not sat or asat.

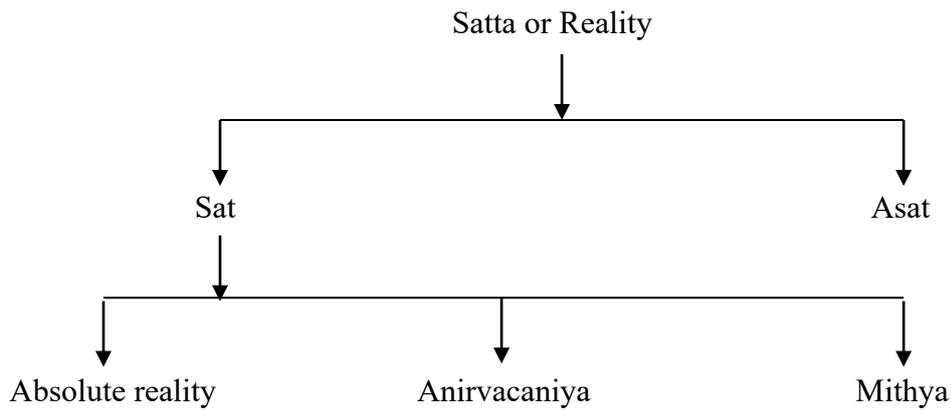


Fig. 9

Bhagavan Sri Krishna says in the chapter 02, verse 16, of the Srimad Bhagavad Gita, 'nasato vidyate bhavo nabhavo vidyate satah ubhayorapi drsto'nastvanayostattvadarsibhih' (Bhagavad Gita 2.16)

For the unreal (asat), there is never any being. For the real (sat), there is never any non-being. The ultimate truth about both of these (the real and the unreal) has been seen by the knowers of the truth (or the seers of the essence).

### 3.4 Isvara

Nirguna Brahman becomes Saguna Brahman by taking the upadhi (imposition) of maya. Saguna Brahman with maya power is God. This Saguna Brahman or Isvara (God) is the creator, protector or destroyer of the universe. Brahman can be described from two points of view, namely, the transcendental (paramarthika) point of view and the empirical (vyavaharika) point of view. In the transcendental point of view, Brahman is nirguna, nirvisesa and inactive. This Brahman is not the creator or the defender or the destroyer of the universe. In the empirical point of view, Brahman saguna, savisesa and active. This Brahman is omniscient and omnipotent. This Brahman is God. The origin, stability and destroy of the universe is from God. The Upanisads speak of two forms of Brahman. These two forms are- Parabrahma and Aparabrahma. Parabrahma is Nirguna Brahman and Aparabrahma is Saguna Brahman. This Saguna Brahman is God.

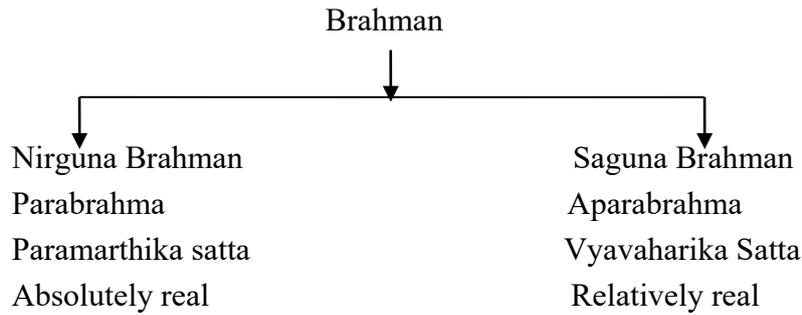


Fig. 10

Two laksanas or signs of Brahman can be described; these two laksanas are svarupa laksana and tatastha laksana. Svarupa laksana means the symptom which is always present. This is the original characteristics of a substance. Tatastha laksana means the symptom which is incidental. This is the subsequent characteristics of a substance. Sat, cit and ananda or sacchidananda form (rupa) is the real form of Brahman. To describe Brahman as satyam (eternal truth), jnanam (omniscient) and anantam (infinite) is to describe the svarupa laksana of Brahman. In the original form, Brahman is manifested in the form of joy or nectar. This description is made from the transcendental point of view. Brahman is the creator, defender and destroyer. To describe this form of Brahman is to describe the tatastha laksana of Brahman. This description is made from the empirical point of view. This description is of God.

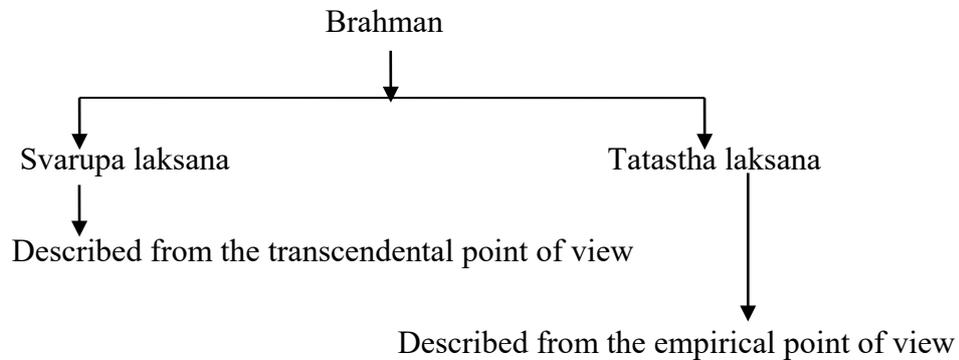


Fig. 11

Saguna Brahman or God is Bhagavan of the devotee. Bhagavan or God is the deity of living beings. Nirguna Brahman is imagined as Saguna Brahman for worship. When He appears as God, then he is characterized by the sentences all-love, all-smell, all-form, all-juice etc. At the root of the worship of God is the difference between the deity (god) and the worshiper. The living beings dominated by maya or avidya worship God as the creator of the universe. As a result of long-term worship of God, living beings consider this universe to be false and enchanting. Thus gradually he proceeds on the path of understanding Brahman. Therefore, worship of God is a step towards the realization of Nirguna Brahman. Worship of God results in purification of the mind, removal of

filthiness of the mind and preparation of the mind for the realization of Brahman. If there is knowledge of Brahman, the devotee realizes that ‘Aham Brahmasmi’ or I am (part of) Brahman. At this highest level of realization (upalabdhi) there is only pure consciousness or satchidananda Brahman.

### 3.5 Devata

Devata is a Sanskrit word. The English synonym for devata is deity. In Hinduism, the deity is considered a divine being. The devatas or deities can be male or female. Then they are called deva (gods) and devi (goddess) respectively. The deities have a certain number of heads, arms and legs. The deities are usually seen attached to vehicles. They are seen adorned with various types of ornaments and weapons. They are also associated with different numbers. When we talk about different aspects of deities, these (the symbols associated with) have different meanings in different senses.

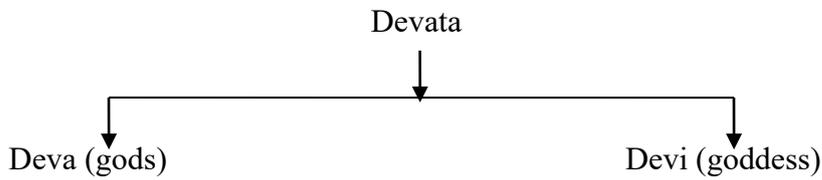


Fig. 12

The devata is a supernatural being that is considered sacred or heavenly. The devata is the manifestation of the power of Saguna Brahman or Isvara. Generally, the devatas can be divided into three parts, namely, Vedic devatas, Puranic devatas and Loukika devatas.

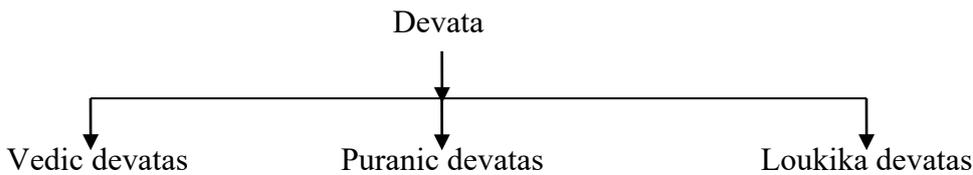


Fig. 13

The devatas mentioned in the Vedas are called Vedic devatas. For example, Agni, Indra, Mitra, Rudra, Surya, Soma, Varuna, Usha etc. The Vedic devatas had no idols. However, the Vedic mantra describes the form, quality and power of each devata. The devatas described in the Puranas are called Puranic devatas. For example, Brahma, Vishnu, Shiva, Lakshmi, Saraswati, Kali, Durga etc. There is a mention of idols of puranic devatas. There are rules for worshipping Puranic devatas. The great trinity of Brahma, Vishnu and Shiva, are the three forms of Isvara, or Saguna Brahman. Brahma is the creator, Vishnu is the perserver and Shiva is the destroyer of this universe. They are the three aspects of Isvara or god relative to the trigunas of rajas, sattva and tamas. Among the

Vedic deities, some deities are also mentioned in the Puranas. They are Agni, Indra, Surya, Varuna etc. Kali, Lakshmi and Sarasvati are the three powers of the great trinity of Brahma, Vishnu and Shiva. The devatas not mentioned in the Vedas and Puranas, but worshiped by the devotees, are called loukika (folk) devatas. For example, Manasa, Shitala, etc. Later, many other loukika devatas including Manasa Devi were also included in the Puranas.

Through worship we get the grace and closeness of the deities and later we get the opportunity to get closer to God. After gaining closeness to God or Saguna Brahman, one gets a chance to merge in Nirguna Brahman.



Fig. 14

### 3.6 Avatara

In the Bhagavad Gita, Chapter 4, Verse: 7-8, Bhagavan Sri Krishna says

Yada yada hi dharmasya glanirbhavati bharata  
 Abhythanamadharmasya tadatmanam srijamyaham  
 Paritranaya sadhunang vinashay cha dushkritam  
 Dharmasangsthapanarthaya sambhabami yuge yuge (BG 4.7-8)

#### Meaning

Whenever there is decay of righteousness, O Bharata, and there is exaltation of unrighteousness, then I Myself I come down incarnate. For the salvation of the saints, the destruction of the wicked, and the establishment of religion, I am born from age to age.

It is not possible to say when God will appear on earth as an incarnation. But whenever the shadow of iniquity descends on the earth, the filth of religion descends, then God descends on the earth in the form of an incarnation. God came down to earth from time to time with the aim of protecting the virtuous, destroying the wicked and establishing religion.

Bhagavan Sri Krishna says says more

ajo 'pi sann avyayatma  
 bhutanam isvaro 'pi san  
 prakrtim svam adhisthaya  
 sambhavamy atma-mayaya (BG 4.6)

### **Meaning**

Although I am unborn, the Lord of all living entities, and have an imperishable nature, I still appear in this world by virtue of Yogmaya, my divine power.

According to Hindu scriptures, the arrival of Bhagavan Vishnu on earth in human or animal form is called avatara (incarnation). There are two types of incarnations namely, anshavatar (partial incarnation), purnavatar (complete incarnation). When Vishnu appears fully, he is called purnavatar (complete incarnation) and when he appears partially, he is called anshavatar (partial incarnation). According to the Garuda Purana, the ten incarnations of Vishnu are: Matsya, Kurma, Varaha, Narasimha, Vamana, Parashurama, Rama, Krishna, Buddha and Kalki.

Matsya avatara descended in the form of fish in Satya Yuga. Kurma avatara descended in the form of a tortoise in Satya Yuga. Varaha avatara descended in the form of a boar in Satya Yuga. Narasimha avatara incarnated in the form of part man and part lion in Satya Yuga. Vamana avatara descended in the form of a dwarf in Treta Yuga. Parasurama avatara incarnated in Treta Yuga in the form of the warrior with an axe. Rama avatara incarnated as the prince of Ayodhya in Treta Yuga. Krishna avatara incarnated with his brother Balaram in the Dvapara Yuga. Gautama Buddha incarnated as an avatara of Vishnu in Kali Yuga. Kalki, the last incarnation, will appear at the end of Kali Yuga.

### **3.7 Jiva**

According to Sankara, 'Brahma satyam jagat mithya, jivo brahmaiva naparah'. There is only one truth and that is Brahman, the universe is illusion, and there is ultimately no difference between Brahman and individual self. Jiva is nothing but Brahman. Under the influence of maya, Nirguna Brahman becomes Saguna Brahman or God. Again Saguna Brahman or God becomes a living being associated with maya. Nirguna Brahman is one and unique. He is formless and omnipresent. One Brahman or soul is manifested as many beings or jivas only because it is sophisticated by the imposition (upadhi) of antahkarana. Antahkarana is the sum of ahamkara (ego), buddhi (intellect) and manas (mind). When the soul is manifested through the imposition of this antahkarana, then He is a jiva. Brahman has transcendental existence (paramarthika satta) and jivas have empirical existence (vyavaharika satta). Jivas are the creation of maya or avidya (ignorance). With the attainment of tattvajnana (knowledge of reality), ignorance is removed and the distinction between jiva and Brahman disappears. Then the identity of jiva and Brahman can be realized.

The Jivas are the divided manifestation of the undivided Brahman. Consciousness (chaitanya) limited by the antahkarana is the jivas and this antahkarana is different from person to person. So the individual soul (jivatma) is also different. The jivas are ghatakash (space separated by pot or ghat i.e., pot-space). Brahman is the mahakash (total space). Just as total space is given the name ghatakash for falling into the wall of the ghat, in the same way, falling into the wall of the antahkarana undivided Brahman is called jiva. The

fruit of maya is avidya (ignorance), the pure chaitanya Brahman associated with maya is God and the pure chaitanya Brahman associated with avidya is the living being or jiva.

The combination of soul and non-soul is jiva. The organism consists of the connection of body and soul. The jiva has a sthula sarira (gross body) and a suksma sarira (subtle body). The gross body of the jiva is the creation of pancha mahabhutas or five great elements. The subtle body of the jiva is made up of pancha jnanendriya (eyes, ears, nose, tongue and skin), pancha karmendriya (hands, feet, rectum, mouth and genitals), pancha prana (prana, apana, samana, udana and vyana), manas (mind) and buddhi (intellect). The death of the jiva destroys the gross body but does not destroy the subtle body. The subtle body is present with the soul during the migration of the organism.

Apart from these two bodies there is one more karana sarira or causal body. The karana sarira or the causal body is the basis of the sthula sarira and the sukshma sarira. It is the seed of the two other bodies so it is called the karana sarira.

### 3.8 Avidya

Before discussing avidya (ignorance), it is necessary to know what the adhyasa (illusion) is. When in the dark a rope is seen as a serpent then our perception is error. Seeing the rope as a serpent is an illusion or adhyasa. There is some real support for perceiving such illusions, This real support is the adhisthana (substratum). In this case the adhisthana is the rope. Another object is mistakenly imagined on this adhisthana. In this case the snake is imagined on the rope. Perceiving one object over another is called adhyasa. The reason for this illusion is avidya or ignorance.

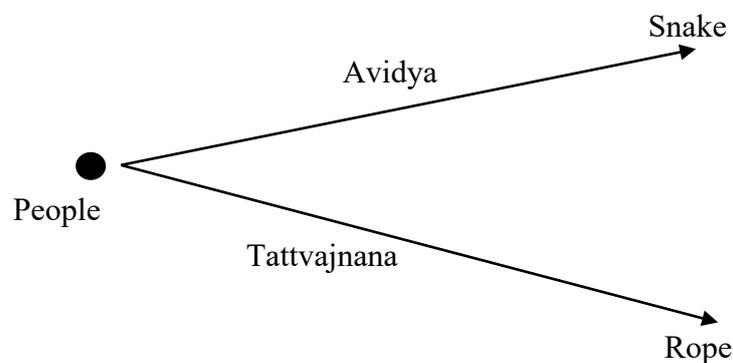


Fig. 15

Ignorance has two powers (shakti), such as avarana shakti (concealment power) and viksepa shakti (distortion power). Ignorance by concealment power covers the substratum or true object (here covered the rope) and later creates false object by the power of distortion (here created the snake). Here, due to ignorance, there is an illusion of serpent in the rope. Ignorance covers the form of the rope as well as scattering the serpent on the rope. Until the rise of the knowledge of truth (tattvajnana), the serpent is illusioned on the rope. This universe (jagat) is just an illusion like rope-snake. The universe is illusioned in Brahman because of ignorance. Here maya or avidya covers the form of Brahman and at

the same time distorts the universe in Brahman. In the false vision of the living entity, the form of the universe is realized in Brahman. When the knowledge of truth emerges, ignorance is eliminated and the illusion of the universe in Brahman is also disappeared.

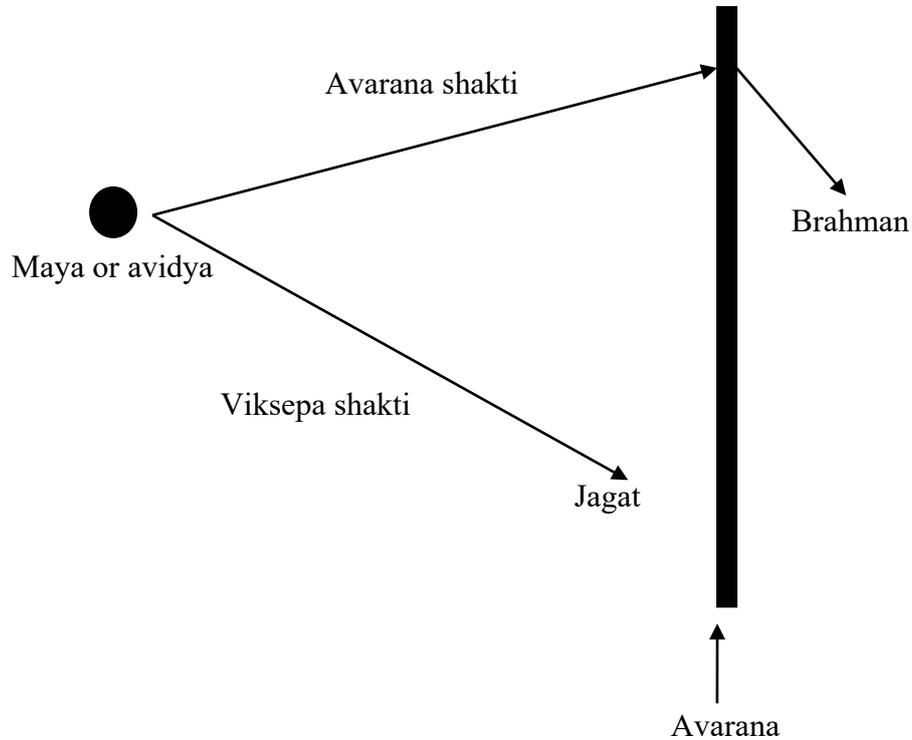


Fig. 16

### 3.9 Reincarnation

All Indian philosophers except Carvaka believe in an eternal moral order. Vedic and non-Vedic, astika (orthodox) and nastika (heterodox) all schools believe in such a universal moral discipline. In the Rig Veda, this eternal and inviolable universal order is called 'Rta'. This discipline is both universal and moral. Everything in the universe is subject to this inviolable law. No one can break this order, even the gods have to follow this order. The Vedic Rta has been called 'apurva' in the Mimamsa philosophy and 'adrsta' in the Nyaya-Vaisesika philosophy. Again this idea gradually transformed itself into the law of karma.

Causal relationship exists between both action (karma) and the result or fruit of action (karmaphala). The fruit of action is never lost. Everyone must suffer the consequences of their actions. Good-evil, sin-virtue are all preserved through karmaphala. That is why karmavada (law of karma) is called the law of conservation of moral values.

In the Bhagavad Gita, Bhagavan Sri Krishna says about reincarnation

dehino 'smin yatha dehe  
 kaumaram yauvanam jara  
 tatha dehantara-praptir  
 dhiras tatra na muhyati (BG- 2.13)

### **Meaning**

Just as in the physical body of the embodied being is the process of childhood, youth, old age; similarly in the transmigration from one body to another the wise are never deluded.

sariram yad avapnoti  
 yac capy utkramatisvarah  
 grhitvaitani samyati  
 vayur gandhan ivasayat (BG- 15.8)

### **Meaning**

The living entity in the material world carries his different conceptions of life from one body to another, as the air carries aromas. Thus, he takes one kind of body and again quits it to take another.

Reincarnation or rebirth is based on karmavada. After death the soul is reborn and the soul assumes a new body. If an organism does not enjoy the fruits of all the deeds it does in one life, then it has to take on a body again in order to enjoy the fruits of its deeds. He or she continues to be born after birth to enjoy the fruits of his deeds. Because the moral value of karma is always conserved. The living being has to be born to enjoy the fruits of sakam karma (actions with desire). Since there is no fruit of nishkam karma (actions without desire), there is no enjoyment of fruits. Nishkam karma does not lead to rebirth, if one has already suffered the consequences of one's actions. Sakam karma binds the living being to the samsara (endless cycle of birth, death, and rebirth), but nishkam karma liberates the living being from the samsara. Many times the righteous person is seen to suffer, while the sinner is seen to enjoy happiness. The enjoyment of these fruits cannot be explained by the actions of the present life. Since the moral value of karmaphala (fruit of action) is conserved, it can be said that they are enjoying the karmaphala of previous births. In accordance to bear fruits of action, karma is divided into two parts, namely, anarabdha karma and arabdha karma or prarabdha karma. Anarabdha karma is that the action has not yet yielded results. Arabdha or prarabdha karma is the action that has begun to bear fruit. Anarabdha karma is again of two types, namely, sanchita karma (accumulated works) and sanchiyaman karma (current works).

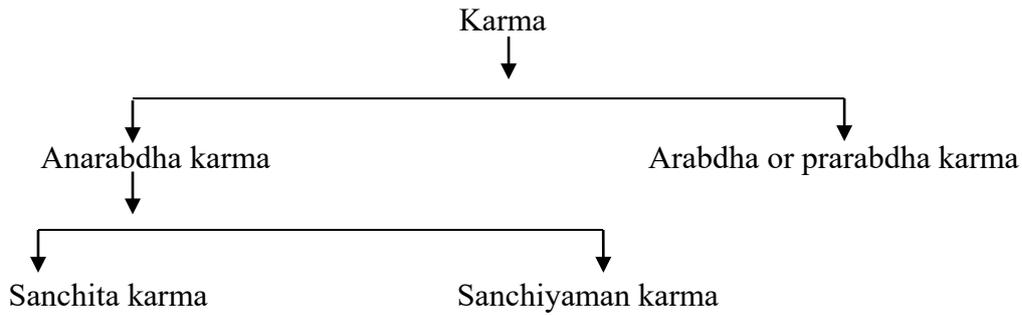


Fig. 17

### 3.10 Moksa

The soul is nitya (eternal), suddha (pure), Buddha (enlightened) and mukta (free) in svabhava (essential nature). But due to ignorance, the individual soul considers itself identical with the body and considers itself the master, knower and consumer. This feeling of oneness of the soul with the body of jiva is its captivity or bondage. A bound organism mistakenly imposes the properties of inert body in the non-inert soul and thinks of worldly happiness-sorrow and disease-grief as its own. As a result of doing sakam karma (to work with selfish expectations), living beings are born again and again in the world to enjoy the fruits of karma. In the closed state the soul forgets its Brahmatva (identification with Brahman or God). The individual soul (jivatma) and the Supreme soul (Paramatma) are identical in natural form (svarupata). Lack of proper knowledge about the nature (svarupa) of the soul is the cause of the bounded state of organism (jiva).

Moksa (salvation) is natural (svabhavika) or self-established (svatasiddha). Moksa is not a product, moksa is eternal; it is always there. The creature is actually eternally free. Due to ignorance, the living entity imposes the characteristics of the body on the soul and suffers itself. In fact, the feeling of oneness of soul and Brahman is liberation. And the fact that atma and Brahman are one is eternally true. There is a false difference between atma and Brahman because ignorance keeps this eternal truth covered. The self resides in its own form of the soul when the knowledge of self (atmajnana) exposes that false cover. And this is the liberation of the soul or moksa. Salvation is not just the ultimate cessation of sorrow, salvation is a state of bliss. Brahman is called sat (existence), chit (consciousness) and ananda (bliss) svarupa (own form), and so jivas are also sat, chit and ananda svarupa.

Both jnana (knowledge) and karma (action) are needed to free the living being from this bondage. First of all, atmajnana (knowledge of the self) or accurate knowledge of the nature (svarupa) of the soul. The second is nishkam karma (to work with selfless motives), that is, action that does not bear fruit. Bonds are created from adhyasa (superimposition of an attribute). Adhyasa is the name of perceiving two different objects as one. Adhyasa is to impose one's attribute on another by mistake. The reason for this superimposition is avidya or ignorance. When the knowledge of self or atmajnana arises, ignorance disappears, there is lack of superimposition. The living being acquires knowledge about

the true nature of the soul. The living entity (jiva) then realizes that jiva is Brahman. Jivatma (individual self) and Paramatma (Supreme self) are identical. Only then, after enjoying the karmaphala of the living beings, salvation or moksa takes place.

The following figures show the relationship between jiva, Brahman and avidya or ignorance.

Figure 18 shows that jiva is a part of Brahman or identical with Brahman.

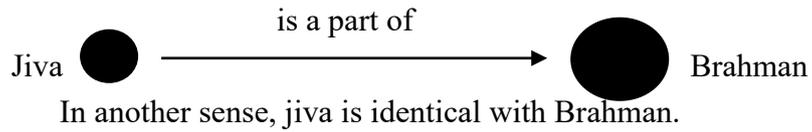


Fig. 18

Figure 19 shows how the difference between jiva (living being) and Brahman is created when ignorance is connected.

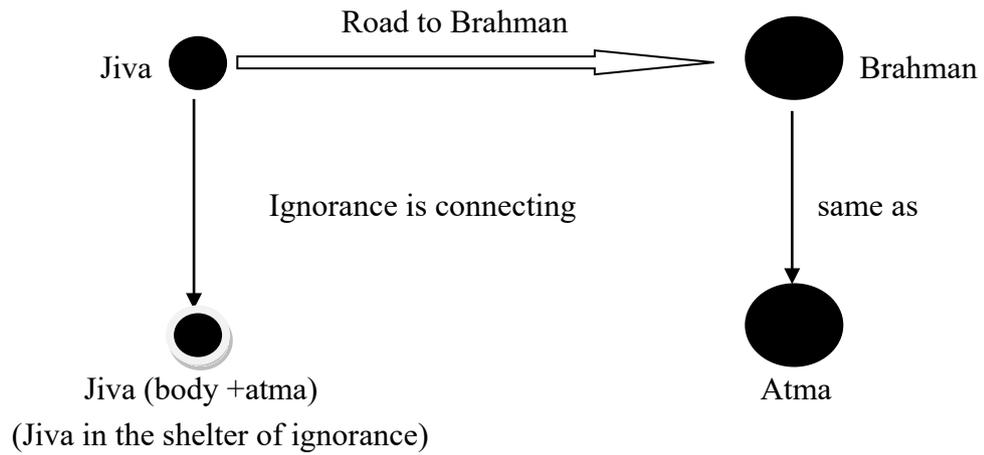


Fig. 19

Figure 20 shows how the oneness of the jiva (living being) with Brahman is created when ignorance is removed.

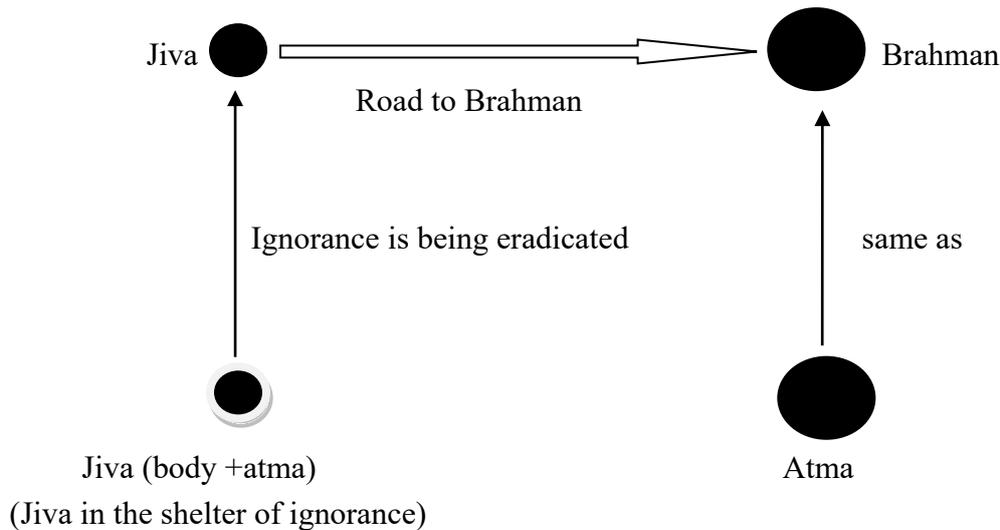


Fig. 20

#### 4. Applications

By reading this article people can be aware of his or her release. The creature can realize this great saying (Mahavakya) 'Aham Brahma Asmi' of Brihadaranyaka Upanishad. 'Aham Brahma Asmi' means 'I am Brahman'. Humans may be aware of the release of other organisms. Human atrocities towards other organisms will be reduced. This article reveals the fact that not only inanimate matter but also living beings follow the rules of mathematics and physics. The mathematical explanation of reincarnation is known from this atmodel.

#### 5. Conclusions

The atmodel is the mathematical model of the unity of living beings and Brahman. The liberation of all people of all countries irrespective of religion and caste has been mentioned in this model. This will reduce discrimination between people and maintain peace and coexistence. Not only human beings, but the release of all living beings is beautifully explained here.

#### Acknowledgment

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