

In the following verse the body is analysed in more detail for the purpose of observing closely its contribution to the total experience of the individual –



पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।  
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।  
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८ ॥

*pañcikṛtebhyo bhūtebhyah sthūlebhyah pūrvakarmaṇā,  
samutpannamidam sthūlam bhogāyatanaṁtmanah,  
avasthā jāgarastasya sthūlārthānubhavo yataḥ.* (88)

88. *Made up of the gross elements formed by the combination of the subtle elements and ordered by past actions, this gross body is the seat of experience for the Self. The state in which it perceives gross objects is its waking condition.*

Anything gross must necessarily rise from a previous condition of subtle existence. The five gross elements that can be perceived by the sense organs must have risen from their previous condition of subtlety in which they were not perceptible, in this, their nascent state, they are called tanmātrās. The theory that explains how these five subtle elements from their nascent condition have grossified is called ‘pañcikaraṇa’, as has already been explained.

The five elements that have undergone this process are the very material with which all gross bodies are made. They are fashioned out according to the result of the actions done in the past by the ‘indweller’ of a given body. The gross body so formed is the hutment of experiences, the temple of joy and sorrow. The indweller of the body experiences his joys and sorrows only through his physical body. The state in which the ego making use of its physical body comes in contact with the world of objects and ekes out its joys and sorrows is the waking condition of the jīva.



**बाह्येन्द्रियैः स्थूलपदार्थसेवां सकन्दनस्त्रयादिविचित्ररूपाम्।  
करोति जीवः स्वयमेतदात्मना तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ८९ ॥**

*bāhyendriyaiḥ sthūlapadārthasevāṁ srakcandanastryādivicitrarūpām,  
karoti jīvah svayametadātmanā tasmātpraśastirvapuṣo'sya jāgare. (89)*

89. *The individualised ego identifying itself with this body, enjoys gross objects such as garlands, sandal paste, women and so on, of an endless variety by means of the sense organs. Therefore, this body has the greatest play in the waking state.*

The Self identifying with the gross body expresses Itself as the perceiver and thereafter recognises the world of objects as being other than Itself. Expressing through the physical body and its sense organs, the jīva gathers its quota of pleasures by indulging in sense objects. The endless varieties of objects that cater to man's sense gratifications are comprehended by the idiom, 'garland, sandal paste, woman' (strak-candana-strī) and even these are enjoyed by the individual according to his whim and fancy in a thousand variegated combinations and arrangements.

Thus to the jīva, the gross physical body is the vehicle by which it comes in contact with and indulges in the world of objects. When a person is not conscious of the physical body, he cannot perceive the world of objects around him. The world of waking experiences is available only when we are conscious of the physical body and when we express ourselves through its sense organs. Therefore, it is that the waking condition is the fullest expression of the gross body.



**सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।  
विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ ९० ॥**

*svarvo'pi bāhyasamāsāraḥ puruṣasya yadāśrayaḥ,  
viddhi dehamidam sthūlam gr̥havadgr̥hamedhinah. (90)*