

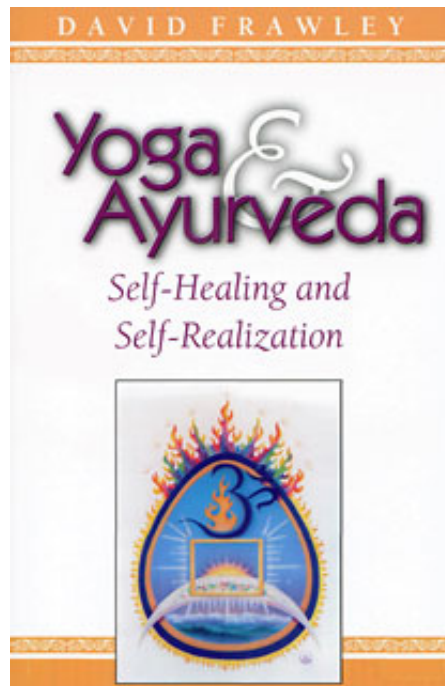
David Frawley Yoga & Ayurveda

Leseprobe

[Yoga & Ayurveda](#)

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The Soul and Its Different Bodies

*The three — body, mind and soul — are like a tripod.
The world stands by their combination;
in them everything abides.
This combination exists for the
sake of the Purusha or conscious being.
It is the subject matter of Ayurveda for which the
teachings of Ayurveda have been revealed.*

CHARAKA SAMHITA, SUTRASTHANA 1.46-47

The human being is not simply a physical body, but a collection of three bodies that constitute various densities of matter, from the gross elements to most subtle layers of the mind. Behind these bodies resides our true Self that is beyond all manifestation, mental or physical. The three bodies, therefore, are not bodies in the ordinary sense but rather different types of encasements for the soul.

When yoga and Ayurveda address the human being and its needs, they are referring to this greater human being of the three bodies, not merely to the physical self, which in itself is little more than a collection of flesh and bones. Nor are they mainly addressing the higher Self or pure consciousness beyond all embodiment because that is not subject to suffering or igno-



raanee and therefore does not need any help. Yoga and Ayurveda seek to unfold the mysteries of the subtle and causal bodies which serve as bridges to this higher Self. Without the development of these inner vestures, it is not possible to reach the divinity within us or to find real wholeness.

In this chapter we will discuss these three bodies along with their related five sheaths. This greater yoga and ayurvedic science of the three bodies and five sheaths¹³ is the main concern of the book and the greater field of these two disciplines. The book aims at this original integral Yoga-Ayurveda, through which we can understand not only these two great systems and their interrelationship on all levels but also our greater being and function in the universe.

1. The Causal Body — the Magnetic Sphere of the Soul

The term soul refers to our deeper identity in life, which different thinkers define variously. In the Vedic sense, the soul means the reincarnating entity behind the veils of body and mind that endures throughout all our different births. This is called *jiva* in Sanskrit, meaning the "life power," or *jivatman*, Jiva-Atman, meaning the "individual Self or embodied soul," which is contrasted with *paramatman*, the "Supreme Self" or God beyond manifestation.

The jiva or soul is the basic unit or monad of creation. It is the ultimate indivisible entity or atom, the building block behind all matter in the universe, gross or subtle. All creation arises through the soul which is the causative power behind the cosmic manifestation. Our own soul itself is a divine creative power and our various lives are its creative play, its dreams or meditations. The soul is the divine flame or spark that descends into matter in order to fashion the worlds, creating struc-



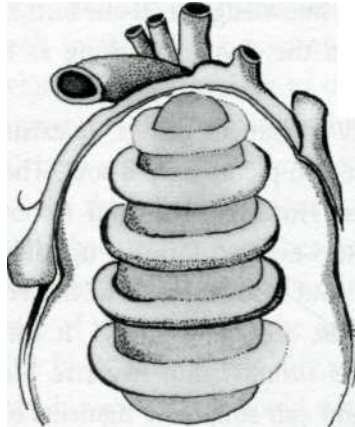
ture, form and life. It contains direct knowledge of all our births, remaining in intimate contact with the divine, working as a servant to unfold the Divine Will.

The soul is not limited merely to human beings. It exists in all nature. Not only animals but also plants have a soul. The soul is hidden even in the rocks. However, the soul is not individualized in all creatures. In less-evolved forms it upholds their existence from behind. The soul also exists in advanced forms beyond humanity, as in gods, seers and angels. It can exist in darker creatures, anti-gods (*asuras*), but negative life forms do not always have a soul and can simply be figments of our imagination.

The soul directs all activities in the universe as the natural intelligence responsible for the marvelous order of creation. It plays behind the great forces of the earth, atmosphere, sky and stars. Universal soul forces work through the elements and uphold the laws of nature. An Earth soul sustains all life on the planet. Atmospheric, solar and planetary souls function as the guiding spirits or *devatas* behind the world process. The soul itself is like a sun, a source of light. Each individual contains such a secret sun in its heart as the soul force behind its being.

The soul is primarily a force of will and motivation, a seeking to do or become which reflects its creative power. Through the soul arise the various desires and aspirations that direct our karma. As a force of will, the soul possesses a magnetic energy that draws to us whatever we truly wish in our hearts. This magnetism of the soul holds together the different parts of our being and keeps them connected. It generates the energy that sustains the body and mind along with their different systems and faculties.

The World Soul similarly holds the world together, sustaining the various energies and processes of creation from the elemental realm to the kingdoms of the higher mind. The soul's



magnetism is responsible for the organic harmony not only of our own being, but of all creatures. This special magnetism of the soul exists on a deep level of consciousness beyond the ordinary mind and senses, maintaining our existence even in sleep and death.

The soul dwells within the hearts of all creatures, which is the source of real feeling and knowing. Yet this is not the physical heart but the core of our being, which we experience in the heart region of the physical body. The magnetic force of the soul, working through our hearts, holds us at a level that no external disturbance can reach. It regulates the heartbeat of creation. The causal body or sphere of the soul exists like a golden egg in the heart.¹⁴

THE SPIRITUAL HEART

The Three Powers of the Soul

The soul possesses three basic powers — life (*jiva*), light (*jyoti*), and love (*prema*) — from which arise the ability to perceive, move and feel. The soul's will is threefold: the will to be, the will to see, and the will to be happy. The magnetic force of the soul generates life, love and consciousness. From these three powers of the soul all creatures have three innate desires: to live forever, to know the absolute truth, and to feel perfect happiness. The arising of these aspirations shows the soul awakening within us.

The soul's magnetism is first of all a power of life, a



magnetic power that connects us with life and makes us feel alive, allowing us to move and breathe. Life is a current of energy that is generated by the magnetic force of the soul.

Second, the soul's magnetism is a power of light, insight, wisdom and understanding. Light attracts and magnetizes our minds to it, just as all creatures are drawn to the sun. The soul possesses a power of illumination. Its nature is pure light. It is our inner sun that illumines the mind and senses. Its magnetism has a gravitational force, just as the gravitational force that comes from the sun.

Third, the soul's magnetic force is a power of love. It compels us to love all creatures and to love life. Love, after all, is the most powerful magnetic force of creation. It is the very power of attraction. Nothing else serves so strongly to bring creatures together and unite them at a core or heart level.

These three powers of life, light and love are the soul's reflection of Being-Consciousness-Bliss (*Sat-Chit-Ananda*), the threefold Godhead or Absolute. From them arise energy, light and matter as the main forces in the physical world. They give rise to the three great vital forces of *prana*, *tejas* and *ojas*, vitality, valor and endurance. They are behind the three active elements of air, fire and water, and the three doshas of *vata*, *pitta* and *kapha*.

THE THREEFOLD ORDER OF THE SOUL

Being	Consciousness	Bliss
Life	Light	Love
Prana	Tejas	Ojas
Air	Fire	Water
Vata	Pitta	Kapha



Charisma and Power of Character

Each soul projects a magnetic force according to its level of development. We can observe the soul's magnetism in our human interactions. We speak of magnetic personalities who have the power to draw people to them. Such individuals usually have a strong force of personality. However, this personality force is not always from the soul. It can be a thing of persuasion, sex, or manipulation. There are several levels and aspects of personal magnetism. Only the awakened soul, aware of its divine mission of Self-realization, has an entirely wholesome magnetic force. An unevolved soul can generate a strong ego energy, particularly if it has some mass following, which has its own sort of magnetism.

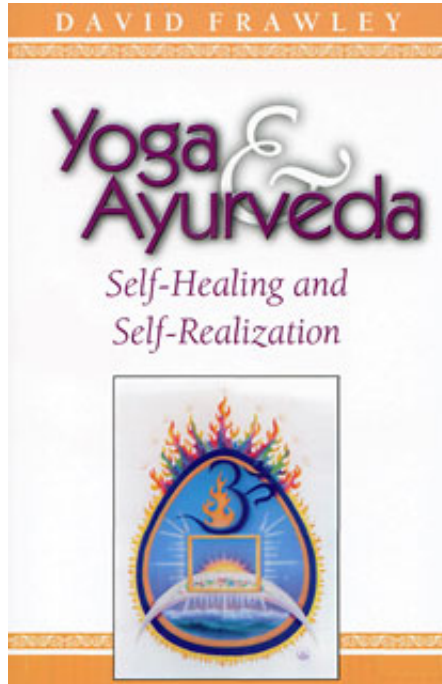
We all gravitate toward that with which our soul has affinity. This is owing to the magnetic nature of the soul. We draw to us people and circumstances that are in harmony with our soul and the type of manifestation that it is seeking. As we evolve spiritually, the Godward magnetized soul draws to itself divine influences — deities, teachers or experiences — to aid in its inner unfoldment. Our soul's magnetism, which is its power of love, brings us into various relationships and links us with other souls who further our soul quality and help us grow. This power of soul magnetism is the basis of the yogic emphasis on the *guru* (spiritual teacher) and *satsanga* (communion with the wise). Yet sometimes the soul draws us to people or situations that test it and challenge its growth as well, just as an advanced mountain climber will seek difficult slopes to climb.

Therefore, association is the main factor that magnetizes the soul. There is an entire science of association and personal magnetism known to yogis. The people we are drawn to in life reflect the nature of our soul's magnetism. So, too, the people we associate with in life hold our soul under their magnetic



influences, which can either be hypnotic or enlightening. For this reason, yoga emphasizes right association as the foundation of yogic practice. Ayurveda similarly emphasizes right relationship as the basis of health. Unless we bring harmony into our relationships, the root of health and spiritual growth within us remains impaired. Wrong relationships not only cause emotional unrest but lead to improper actions with the body, mind and senses. After all, what we do and even what we eat reflects those with whom we associate.

If you want to understand the nature of your soul and its level of development, examine your relationships, not only physical ties but the people you emulate at a heart level and who function as your role models. The soul is reflected not so much by what we know but in the strength of our character, which is sustained by the people we look up to. The integrity of character projects the highest magnetic force that serves to integrate not only our own being but those of others.



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