**Part 3**

**Kosha**

The meaning of the Kosha is the cover or shell, *Chetan Tattva* (Soul) has over five such coverings, 1. *Anandmay Kosha,* 2. *Vigyanmay Kosha,* 3. *Manomay Kosha,* 4. *Pranmay Kosha,* 5. *Annamay Kosha*. Because of these coverings, man cannot experience his real form (of the soul). That is why man has forgotten his true form and has assumed this gross body (*Annamay Kosha*) as his actual form. To fulfill his desires, man continues to deal in this world for his entire life. As being extrovert, due to lack of fulfillment of wishes, for an entire life, the man wanders in the world for realizing the gross material and continues to feel sadness. If a person starts internal development through *Dharna*, *Dhyana*, S*amadhi* by intermingling the senses, then after hard work of many births, the person may get placed in his *Chetan Swaroopa* (conscious form). These enclosures have various types of divine powers and centers, by practicing these centers and divine powers can be awakened, and proper benefits can be obtained. Man can become a superhuman through his own internal development. For this, man must do his internal development by practicing purification of the *Kosha’s* (coverings).

Just like the wrappers cover the onions, if you remove these coverings, then the onion will not exist at the end, i.e. the existence of onion is from these covering only. In the same way, through *dharna*, *Dhyana* and *samadhi*, develop ourselves by being introverted in these *Koshas*. Then there will be a time when you will be free from the effects of these cover, then you will be placed in your actual form. Four kinds of *Shareera’s* (bodies) are considered - 1. *Mahakaran Shareer*, 2. *Karan Shareer*, 3. *Shukshm Shareer*, 4. *Sthool Shareer*, these bodies are covers only. Likewise, there are five types of *Kosha’s,* the covering applied on the *Chetan Tattva (Atma)* is called *Annadmaya Kosha,* the covering applied on the *Annadmaya Kosha* is called the *Vigyanmay Kosha,* the cover applied on the *Vigyanmay Kosha* is called the *Manomay Kosha,* the cover applied on the *Manomay Kosha* is called the *Pranmay Kosha,* the cover applied on the *Pranmay Kosha* is called the *Annamay Kosha. This Annamay Kosha is referred as Sthool Shareer.*

The *Chetan Tattva (Atma)* has a covering of the *Annadmaya Kosha,* and that’s why the densityof the *Annadmaya Kosha* is very low,and so its scope is higher than the other *Koshas* and its boundaries are infinite.The *Annadmaya Kosha* has a covering of the *Vigyanmay Kosha,* the densityof the *Vigyanmay Kosha* is higher than the *Annadmaya Kosha*,and that’s why boundaries of the *Vigyanmay Kosha* are less than that of *Annadmaya Kosha.* That means the *Vigyanmay Kosha* is situated inside the *Annadmaya Kosha,* because the *Annadmaya Kosha* has larger boundaries than that of the *Vigyanmay Kosha*. Likewise, The *Vigyanmay Kosha* has a covering of the *Manomay Kosha,* the densityof the *Manomay Kosha* is higher than the *Vigyanmay Kosha*,and that’s why boundaries of the *Manomay Kosha* are less than that of the *Vigyanmay Kosha.* That means the *Manomay Kosha* is situated inside the *Vigyanmay Kosha,* because the *Vigyanmay Kosha* has larger boundaries than that of the *Manomay Kosha*

The *Manomay Kosha* has a covering of the *Pranmay Kosha,* the densityof the *Pranmay Kosha* is higher than the *Manomay Kosha*,and that’s why boundaries of the *Pranmay Kosha* are less than that of the *Manomay Kosha.* That means the *Pranmay Kosha* is situated inside the *Manomay Kosha,* because the *Manomay Kosha* has larger boundaries than that of the *Pranmay Kosha.* The *Pranmay Kosha* has a covering of the *Annamay Kosha,* the densityof the *Annamay Kosha* is higher than the *Pranmay Kosha*,and that’s why boundaries of the *Annamay Kosha* are less than that of the *Pranmay Kosha.* That means the *Annamay Kosha* is situated inside the *Pranmay Kosha,* because the *Pranmay Kosha* has larger boundaries than that of the *Annamay Kosha.*

Compared to the *Annamay Kosha* the boundaries of the *Pranmay Kosha* are very large and it has less density, so that’s why the *Pranmay Kosha* is purer thanthe *Annamay Kosha.* The boundaries of the *Vigyanmay Kosha* are larger than the *Manomay Kosha* and it has less density, so the *Vigyanmay Kosha* is purer thanthe *Manomay Kosha.* Likewise Compared to the *Vigyanmay Kosha* the boundaries of the *Anandmay Kosha* are larger and as it has very less density, it is purer. *Anandmay Kosha* is absolute pure.

**1. Anandmay Kosha**

The *Prakriti* is established in two forms or the *Prakriti* has two forms, *1. Para Prakriti 2. Apara Prakriti.* In *Para Prakriti* *the guna (properties*) remain in balance state, as guna’s are in balance state there is no action between them, that’s why the *Para Prakriti* is invariant. Here *Satvguna* lives in primary form and *Tamoguna* and *Rajasguna* has a negligible presence. Because *Para Prakriti* is invariant and there is no action between guna’s, Satvguna always holds purity.The nature of *Satvguna* is lightness (in weight), light and bliss form. The relation of *Anandmay Kosha* remains of this *Para Prakriti, Jivanmukta Yogis* remain *Antarmukhi* (being introverted) inside the *Para Prakriti* and so it is said that such *yogi* is situated in *Anandmay Kosha.*

*The Para Prakriti* is also referred as *Chitta* (Consciousness) of God. Because when the *Chetan Tattva* comes in relationship with the *Para Prakriti*, then it is called God, Lord, and *Saguna Brahman*. When the relation of *Chetan Tattva* occurs with *Apara Prakriti*, then it is called a *Jiva*. And that’s why *Ishwara* (God) is referred as *Sachchidanand.* The only practitioners on whose *Chitta* there is the *Prakatya* (appearance) of the *Ritambhara-Pragnya* and who is closer to remove all the branches ignorance by his practice, can practice under *Anandmay Kosha.* In other words, only *TattvGyaani* man can practice under *Anandmay Kosha*. I have written this type of words to avoid any confusion that practitioner may have regarding this subject. Those seekers started saying after a little practice, I was very happy in the meditation, they do not understand that this happiness comes from being introverted. At that time, the quantity of *Satvguna* is increased on a *Chitta,* the same *Satvguna* inspires happiness for a while. This cannot be considered as practicing under *Anandmay Kosha.* for example – While enjoying the material objects, which are favorable to the senses, one started saying, such a thing was very good, there was happiness in it. Like, after eating *Rasogulla* (Indian sweet) or apples, or visiting tourist places one started saying, "I feel happiness". It’s not true happiness, it is a joy of your senses, because after some time of enjoying such happiness one started feeling sadness, Avidya (lack of knowledge) is a reason behind this.

There is a nature of *Anandmay Kosha* - once someone experiences it, then they experience it all the time, that is, such practitioners always live in happiness forever and cannot be touched sadness. This is the reason that the *TattvGyaani* man has not been seen sad till today. The people of the world can believe that such a person is unhappy, but this is not true, regardless of how much TattvGyaani is being insulted, even if his body is being hurt, yet he remains calm like the sea. Yes, in some circumstances, he may appear to be angry, but he remains calm from the inside. Like high waves rise in the sea, but in deep depth, it always remains calm. Because the *jivanmukta* *purusha* (A man free from life & death) has destroyed *Avidya* (lack of knowledge) from his *Chitta* through his spiritual practice, now his *Chitta* has been enriched with *Gyaana* (knowledge). Now they have no relation with *Agyaan* (ignorance). This is a glory of those practicing under the *Anandmay Kosha*. Therefore, the count of people practicing under *Anandmay Kosha* is only a few.

The destruction of ignorance on the *Chitta* is done only by *Ritambhara-Pragnya*, *Ritambhara-Pragnya* is the one to fill the truth; it is obstructed by *Agyaan* (ignorance). When the *Karan Shareer* (*Chitta*) reaches the peak of purity, it becomes widespread or widespread ness is attained, then it begins to descend *Para Prakriti* inside it. After the development of the *Vigyanmay Kosha*, by the practitioner, it begins to introvert into *Annadmaya Kosha*. This is called “being introverted into *Chitta* of god”, this happens after mastery over *Sa-bij Samadhi;* unless the mastery over *Sa-bij Samadhi* not achieved, practitioners remain under *Vigyanmay Kosha*. Until the *Karmashaya* stays on the land of the *Chitta* and land of the *Chitta* is not destroyed, then status of a practitioner is considered under *Vigyanmay Kosha* only. Till that time *Ahankaras* works by being extroverted, along with *Ahankar*, *Buddhi* is also comes under *Vigyanmay Kosha*.

*Sattvic Ahankar* and pure and serene *Chitta* comes under *Annadmaya Kosha*. At that time, the *Prakatya* (appearance) of Ritambhara-Pragnya has been done on the *Chitta* of the practitioner. The land where *Karmashaya* stays, that land of *Chitta* has broken, that time *Chitta* is enlightened with the light of knowledge. The practitioner has already witnessed all the 5 senses of the *Prakriti*, for a practitioner *Apra Prakriti* has become like destroyed one. Then the *Apra Prakriti* does not remain as bondage for the practitioner. Then the *Yogi* (practitioner) is motivated by God and continues to do good in society. Sometimes secretly, sometimes they work directly. Some Yogis with such a status continue to a welfare society, some yogis spend their lives staying highly in secret and established them self in the *Anandmay Kosha* i.e. *Chitta* of *Ishwara* (God) by being introverted. The *Anandmay Kosha* is achieved only in last birth of lifecycle of *Jiva* (human), then they get freedom from ageing and death cycle.

*The Apra Prakriti* is always remained in an imbalance state, the reason for this imbalance state is all three *Guna’s*. The *Guna’s* always react with each other, and never is stay inactive, always forcing down each other. Therefore, there has always changes in *Apra Prakriti*. In each substance, these *Guna* remain in modulator state, hence *Prakriti* is said to be variable. When it is extroverted at the time of creation of the universe, the quantity of *Tamoguna’s* increases gradually, due to an increasing quantity of *Tamoguna’s*, density also increases. Then, at the end, solidarity is achieved, that is, the gross world and gross body is made through gross *Pancha Bhutas*. Then the whole trade is kept on happening in the majority’s influence of the *Tamoguna’s*.

**1. Vigyanmay Kosha**

When the *Chetan Tattva* is related to the *Apara Prakriti*, it is called as the *Jiva*. The *Chitta* of *Jiva* is made of this *Apara Prakriti*. This *Apara Prakriti* produces itself in three states: 1. Karan Avastha, 2. Shukshm Avastha, 3. Sthool Avastha. Out of these five *Koshas* apart from *Anandmay* *Kosha* remaining four are related to this *Apara Prakriti*. Entire *Apara Prakriti* falls under *Vigyanmay Kosha*, and then within *Vigyanmay* *Kosha* other three *Koshas* are established. I shall make it even clear – those on whose *Chitta* the *Prakatya* of *Ritambhara Pragnya* has done and incarnation of *Para Prakriti* has started, that means the primacy of *Sattva* *Guna* has occurred on *Chitta,* in such a state *Chitta* shall be consider under *Anandmay* *Kosha* only, because in such state feeling of true happiness has started. The *Chitta* on which the *Prakatya* of *Ritambhara Pragnya* has not started, the state of such impure *Chitta* has to be consider under *Vigyanmay Kosha* only. To get the state of *Anandmay* *Kosha*, it is very necessary to eliminate the *Avidya* (Ignorance) from the *Chitta*. The *Mahakaran Shareer* itself is the *Anandmay* *Kosha*, I have seen it very carefully the *Karan Shareer* (*Chitta*) is related to *Vigyanmay Kosha*, but in the colloquial language the *Chitta* is called as *Anandmay* *Kosha.* Because when the *Chitta* achieves the absolute purity then the experience of true happiness begins. But the *Chitta* of the worldly man can’t give the experience of the true happiness. Only the *Chitta* of *Jivanmukta* man can give the experience of the true happiness.

The practitioners who are practicing under the *Vigyanmay Kosha*, has not yet achieved the mastery over the *Sa-bij samadhi*. *Karmashaya* are still exist on their *Chitta*. As the *Prakatya* of *Ritambhara Pragnya* has not started, the *Avidya* is still present on their *Chitta*. Their *Karmashaya* are also being form in small quantity. When the land of *Chitta* gets destroyed, then the formation of the new *Karmashaya* is stopped on *Chitta*. Because with the light of *Ritambhara Pragnya,* those *Karmashaya* can be witnessed. *Ahankar* (Ego) and Intelligence falls under *Vigyanmay Kosha.*

**3. Manomay Kosha**

The mind and knowledge senses come under the *Manomay Kosha.* The disorder that occurs in the mind etc., falls under this Kosha. Knowledge of gross matter is obtained through the knowledge senses; therefore, the mind always runs behind this gross matter and desires to get it. New spiritual seekers are very disturbed by this *Kosha*, because when they try to concentrate their mind, then the fickle mind, becomes extrovert and keep running outward. Covered with *Avidya* and *Tamoguna*, The *Chitta* in the influence of *Manomay* *Kosha*, becomes addicted with suspicion, grief and attachments. *Manomay* *Kosha* is filled with will power, but there is very weak will power in theimpure *Manomay* *Kosha.*

**4. Pranmay Kosha**

The five *Prana* and the five *Senses* falls under the *Manomay Kosha.* All creatures survive only through the *Prana*, because of the *Prana*, the feeling of hunger and thirst is realized. *Kriya Shakti* remains in the *Pranayama Kasha* only, through the *PranTattva* (air element) the action is taking place in the entire universe and in the body. If *Prana* is works properly inside the body, then the parts and the glands of the body will function correctly and as expected. Then the body will remain healthy and free from diseases. But if *Prana* is not working properly then the parts and the glands of the body cannot function properly. At that time there remains the fear of various kinds of diseases in the body. That’s why it is very important that *Pranayama Kasha* remains pure.

**4. Annamay Kosha**

The *Annamay Kosha* is produced from the juice of the food, it is nourished by the food and grows the body through the food. That is why it is called as *Annamay Kosha.* The *Annamay Kosha* is referred as *Sthool Shareer.* The kind of food man eats, has direct impact on his *Sthool Shareer*. The *Sthool Shareer* is made up of *Sthool* *Panchbhut, that’s why Sthool Shareer and Sthool Indriya* falls under *Annamay Kosha.*

The first layer of cover on the *Chetan Tattva (Atma)* is of the *Annadmaya Kosha,* The *Annadmaya Kosha* has covering of the *Vigyanmay Kosha.* There is layer of the *Manomay kosha* on the *Vigyanmay Kosha,* onthe *Vigyanmay Kosha* there is layer of the *Pranmay kosha*. The *Pranmay kosha* is covered with the *Annamay Kosha.* The *Annamay Kosha* is visible through these gross eyes. Remaining four *Kosha’s* can’t be seen with gross eyes. Because respectively the density of these *Kosha’s* decreases and the scope increases. As per the eligibility through the divine vision, the subtle to the astral elements can be seen. Therefore, only the best practitioners can witness these covering (of *Kosha’s*) through the divine vision.

The common people neither can see any *Kosha* other than Annamay *Kasha* nor they can experience them. Because they consider the Ananya *Kosha* only as true, they neither had any desire to know about any other *Kosha* nor they try for it. If tries are made to see it through the gross eyes without purifying the *Chitta*, even then due to impurity it is not possible to witness the *Shukshm Kosha’s.* Even though efforts are made to convince people about these Kosha's, but they are not ready to understand about it, all these things are considered unreal. Inside such people, the roots of ignorance are so deep that they cannot even accept the truth. The reason for this is that in their *Chitta* the cover of the impurity is very thick, because of that they do not like to hear about the knowledge and truth, but rather do counter argument. Such people are so tied to ignorance that they believe in the same truth which is visible with gross eyes. Cannot accept the existence of the universe and divine power created with other subtle substances. It is very difficult to convince people with such impure intelligence. Either they do not accept the existence of the microcosm, or their answer is that - Divine power will be subtle, what should I have to take from it, I have to nurture my family. That is, such a man does not accept the life of superiority, the human body has been received, but after enjoying life like animal, death is attained.

Some practitioners tried to make the internal development but were frustrated when the obstruction came, or the practice was stopped when the situation was unfavorable. Some seekers are engaged in the practice, but they are thinking - perhaps the *Chakra* get open and the *Kundalini* also becomes awakened, then something will be received. That means worldly selfishness is hidden when practicing. I have seen many such practitioners who want to take worldly benefits through spirituality. The reason for all this - nowadays, young people do not get the right information about spirituality. That is why they cannot accept spiritual truth. If someone is interested in this subject or started practicing, then his family members or relatives start obstructing. Now you will say - if you were telling about the subject of the *Kosha’s*, why did such a subject come? I am trying to tell – until the *Kosha’s* are not purified through the Yama*-Niyama* and the spiritual practice, till then *Kosha’s* cannot be witnessed and not even get the superior state which is achieved when these Kosha’s are pure. Therefore, to get the proper benefit from these *Kosha’s*, they need to be pure.

If a man purifies the Koshas while doing his inner development through the practice, he will become a super human from the normal human, and will be free from the transaction of this world. That is, will be free from the cycle of birth, age and death. For this, continuous practice has to be done for the many births, then in the final birth, introversion begins in *Anandmay Kosha*, then it will be free from this sad world. For purifying these *Kosha’s* and for internal development, the practitioner has to be introverted. For this, practitioner will have to take the help of *Pranayama*, *Pratyahar*, *Dharana*, *Dhyan* and *Samadhi*. Then gradually these Kosha’s will begin purity. First of all, the *Annamay Kasha* has to be purified, then gradually move forward according to the practice.

**Purification of Kosha**

The fifth *Kosha* covered on the of the *Chetan Tattva* is the *Annamay Kosha*. This *Kosha* hasmost density, and so it has achieved solidarity, the *Sthula Shareer* and the *Sthula Senses* falls under it. The *Sthula Shareer* is called as *Annamay Kosha*, The *Sthula Shareer* is created from juice of food, that is it is formed from the *Raj* and the *Virya* which is made up of the juice of food and it is nurtured by the food. To keep the *Annamay Kosha* pure, you should eat the *Sattvic* food. The *Sattvic* and right quantity of diet is good for digestion and so the digestive system remains in order. If the digestive system is maintained smoothly then the gross body remains healthy. It is very necessary to have disease free and healthy body. As the diet has direct impact on purity of *Kosha*, so diet should be *Sattvic* and balance. Body muscles and internal organs will get strong by the practice of *Asana*. In order to purify the gross senses, should try to make them introverted by stabilizing them. For this one should seat in *Siddha Asana* (comfortable posture), then try to focus the mind on the forehead by straightening the spine, with this type of continuous practice, the senses will start to be introverted, when the senses become pure, the *Annamay Kosha* will start purifying.

There are five *Prana’s* and five *Sushma* *Karmendriy’s* falls under the *Pranayama* *Kosha*, five souls manifest both the *Annamay* *Kosha’s* and the *Pranmay* *Kosha’s*. *Karmendriy’s* are subtle, it is related to *Shukshm Shareer*. It is important to eat *Sattvic* Food to keep the *Pranmay Kosha* pure, because the kind of food we eat, it will impact the subtility of the *Prana*, that means the *Prana* will also become Sattvic, if Sattvic food is taken. If *Tamsik* food is taken, then Prana will become impure (*Tamoguni*). That’s why to purify the *Pranmay Kosha*, the practitioner is abended from taking fried and spicy food. The *Prana* is purified through *Pranayama,*

The *Pranayama* has its direct impact on the *Prana*, there are various method to do the *Pranayama*, the practice of the *Pranayama* shall be done under the supervision of right master. To purify the *Pranmay Kosha*, the *Surya-Naadi* and the *Chandra-Naadi Pranayama* (*Anulom\_Vilom*) and the *Bhasrika Pranayama* are most suitable, with their practice of the *Pranmay Kosha* will start getting purified quickly.

The mind and the *Sushma Gyanendriya* falls under the *Manomay Kosha,* The *Pranayama* is most important to purify the mind, because the mind gets its power from the *Prana*. The disorder of mind is its transience, that is mind always runs here and there. Sometimes on this substance and sometime on other, its excursion is continuous. If the moment of the *Prana* is stopped, then the movement of the mind will also stop automatically. By doing the pranayama, the impurity of mind starts destroying and the purity is also started in instincts. That’s purification of mind starts. The Mind also get stabilized with the practice the Tratak and mind also get purity. When attempts are made to put minds focus on assumed target during the meditation, then mind gradually start getting purified as per the practice. The longer the mind is stable during the meditation, the more the mind gets purified. The mind get purity by the chant of mantra, the thinking of god, reading spiritual books, that means if various forms to purifying the *Manomay Koshas* are attempted at a time, then *Manomay* *Kosha* purifies very quickly.

The intellect and the ego fall under the *Vigyanmay Kosha*. The *Vigyanmay Kosha* is purified through the practice of the *Samadhi*. As much as the practitioner practices the *Samadhi*, the more he become introverted in *Vigyanmay Kosha* and the more the practitioner is introverted, the more purity is resulted in the *Kosha*. The *Vigyanmay Kosha* has its boundaries till the last stage of the *Sabij Samadhi*. The practitioner practicing under this *Kosha*, can witness the *Samskara* on his *Chitta* at that time and such *Samskara* are being destroyed and the *Chitta* start becoming pure. This has its impact on intellect and ego. The *Vigyanmay Kosha* can’t be fully purified in one birth, when practitioner practices it for many of his births, then in his last birth the *Vigyanmay Kosha* can reached to purity. Then in his last birth the practitioner has to definitely suffer from the very harassing *Karma.* When he was suffering from harassing Karma, then he realizes the true reality of the world. He gets harassed by those, whom he considers his own people. Such terrifying harassment is necessary also, because since infinite time, he is considering this world and his relation with this world as his own. It is necessary that this illusion has to be broken, then only he is eligible to enter the *Anandmay Kosha*. There are variety of *Siddhis*, that falls under the *Vigyanmay* *Kosha.* Few practitioners get in the trap, to achieve these *Siddhis*. The success to achieve the *Siddhi* is depend on his practice, even if small Siddhi is gained, they keep losing their precious time into that *Siddhi.* These kinds of *Siddhis* are hurdle in getting realization or being introverted into the *Anandmay Kosha.* Therefore, the intelligent practitioner doesn’t fall into this trap of achieving the *Siddhi*. He discards the temptations for the *Siddhis* and goes ahead*,* then he gets the state of the *Anandmay Kosha*.

The *Chitta* falls under *Anandmay Kosha.* When with the practice excellence is achieved in the *Sabij Samadhi*, then the purity of the *Chitta* is at very high state. At the time *Prakatya* of the *Ritambhara Pragnya* happens on the *Chitta*. The *Ritambhara Pragnya* will slowly start the elimination of the *Avidya* and keeps spreading the light of knowledge. As long as there is continuous flow of the light of the knowledge in the *Chitta* of the practitioner or the flow remain continuous, till then introversion into the *Chitta* of the god or within the own true form will remain. When the continues flow of knowledge breaks, then the Samskara related to this world starts to appear, then his state will fall under the *Vigyanmay Kosha*. When with practice, the continuous flow of knowledge continues to flow, then he became introverted in the *Anandmay Kosha* and started feeling the real happiness. Because at that moment the *Par Vairagya* appears in him. Same way practice is done for many years. Sometime the *Samskara* of this world appears in between, because the *Chitta* is the reason behind this *Samskara*. This happens when the continuous flow of knowledge on the *Chitta* of the seeker breaks, then he starts thinking about this world, then after sometime the flow of knowledge starts again on the *Chitta*. Same way after continuous practice for the many years, time of being introverted in the *Anandmay Kosha* increases. In that situation seekers have achieved the *Tattva Gyaana* and he can experience true happiness for longer duration based on his practice. The true happiness can be experienced with the *Sattva Guna*, because the happiness is the nature of the *Sattva Guna* and therefore the god is called as the *Sachchidanand*. While introverting into the *Anandmay Kosha*, the *Chitta* of the spiritual seeker is introverted into the *Chitta* (*Para Prakarti*) of the god, the *Chitta* of the god containing purity of the *Satvguna*, that’s why its *Ananda Swaroopa*. The *Chitta* of the *Jiva* is made of inconsistent state of the *Guna*. That’s why the inconsistent *Chitta* is contained of *Avidya.* Such Chitta is nothing but the sorrow. When with the practice, the *Ritambhara Pragnya* appears on the *Chitta* of the seeker, then after practicing for some time his *Chitta* get filled with light of knowledge and his *Chitta* can then feel the happiness. That means the *Chitta* containing light of knowledge can have feeling of happiness, that time it is introverted in the *Anandmay Kosha*. When the *Samskara* of this world which are filled with sorrow, start appearing on his *Chitta*, then that seeker falls under the *Vigyanmay Kosha*.

There are four type of bodies - 1. *Sthula Shareer*, 2. *Shukshm Shareer*, 3. *Karan Shareer*, 4. *Mahakaran Shareer*. The *Sthula Shareer* is made of the Sthula *Panchbhut*, it is related to gross world and color is red like blood. The *Sushma Shareer* is made of the *Sushma Panchbhut*, *Sushma Indriya* and *Ahamkara* falls under it and it is white in color. The *Chitta* falls under the *Karan Shareer*, it is shiny light blue in color. The *Mahakaran Shareer* is of the god (*Sagun Braham*), it is related to the *Para Prakarti* and is glossy light blue in color with subtility. The *Chitta* of the god contains the purity of the *Satvguna*, the *Chitta* of *Jiva* is of *Satvguna*. The *Chitta* of both majorly contained of the *Satvguna*, but the *Chitta* of the god is contains purity of the *Satvguna*, the nature of Satvguna is contained of the happiness.

**State of PranTattva during TattvGyaan**

Those men who did not practice the *Pranayama* and the *Yoga,* they will not witness the impact of purity of the *PranTattva* and neither they can understand the greatness of purity of the *Pranvayu*. The practitioner who has achieved the *TattvGyaan* by practicing the yoga, can understand the importance of subject of the *Pranvayu* and its purity. As long as man lives inhalation happens regularly in normal way, man had never tried to regulate it in controlled manner, how does such man can understand the importance of purity of the *Pranvayu.* In fact, such people has suffered a lot for longer duration after getting release from this *Sthula Shareer*. After getting tortured for specific duration, they get chance of another birth. At that moment its not possible to say, which body they may get birth into. If he got body of animal, bird, reptiles, then he will continue to experience the misery due to his previous *Karmas*. By this type of body only the fruit of the *Karmas* is consumed, new *Karmas* cannot be created with this type of body. It is only the human body, who can willingly create new *Karmas* and with practice of yoga controlled over the *Prana* can be achieved. Still lot of ignorant people don’t give important to inhalation process. But few people with the help of the Pranayama try to regulate their inhalation as per them, based on their practice they will defiantly get spiritual benefits from it in future.

I have already explained through articles and videos – When the *Kundalini* of practitioner wakes up & raises, then at that times the *Kundalini* has the form of the fire element (*Agni Tattva*). With after many years of practice, when the *Kundalini* of practitioner completes its whole journey and settled into practitioner’s heart, then the *Kundalini* left its form of fire element (*Agni Tattva*) and settled into Air Element (*Vayu Tattva*). In the form of the Air Element (*Vayu Tattva*) the *Kundalini* spread into the entire body of the practitioner. In such situation when practitioner practices for many years, then due this practice *Yogabala* increases and the practitioner’s ability to do *Shaktipaat* increases. Because practicing under such state the dirt and the *Karma Shaya* situated on the *Chitta* getting destroyed. With this type of practice slowly the prana of practitioners also starts getting purified. The more the *PranTattva* is pure, it has the impact on the *Sthula*, the *Sushma* and the *Karan Shareer*. That mean the *Karan Shareer* is also getting cleaned. Similarly, if such practice is done continuously for many births, then when in last birth he starts practice again, then within few years of practice, the practitioner achieves the highest state of the *Sabij Samadthi*.

At the highest state of the *Sabij Samadthi* the purity of the *PranTattva* is also about to reach to its extreme limits, then in such situation the *Prakatya* (appearance) of the *Ritambhara-Pragnya* start happening. With the *Prakatya* (appearance) of the *Ritambhara-Pragnya* the light of knowledge start spreading on the *Chitta.* With the *Prakatya* (appearance) of the *Ritambhara-Pragnya* the practitioner can see his own real form during the state of the *Samadhi*. He can start seeing extremely bright source like sun (like thousands of suns) in the state of the *Samadhi*. The rays of that light source falls on his face, those rays are so bright that they cross the land of the *Chitta* and pass to the top through it. Then those rays fall on the face of practitioner. As the light falls on the face, it breaks the *Samadhi* of thepractitioner. The practitioner then thinks that the brightness of these rays was fantastic, the rays cross the land of the *Chitta* and raise up by passing through it and then fall on the face, and the *Samadhi* is broken at the same time. He has not seen such sun before, because sun shines in the sky, but this on shining below the land and its rays are reaching to his face.

In the state of Samadhi when the light of knowledge fall on the face of the practitioner for the first time, then his *Samadhi* is broken. This has happened in the life of man for first time, because at that moment the instinct which exists as some meaning, its continuity breaks down in the state of the *Samadhi* itself. This doesn’t happen always, because at the start the *Prakatya* (appearance) of the *Ritambhara-Pragnya* happens from under the land of the *Chitta* or sometime under the reservoir, it’s extremely stunning rays fall on the face of the practitioner, crossing from the bottom of the land of the *Chitta* and reservoirs. First the *Ritambhara-Pragnya* can be seen from the land of the *Chitta*, then it can be seen from the bottom of small or big reservoir. This happens only for few times, then it appears like rising sun in the sky. This happens because the *Tamoguna's* effect is greater due to greater solidarity in that which is the highest density object or area on the *Chitta*. The *Ritambhara-Pragnya* will take the control over things which are under most influence of the *Tamoguna’s*, so that it purify them, reduce the *Tamoguna’s,* spread the light of the knowledge and increase the quantity of the *Satvguna* in that area, By which the area is filled with the knowledge of light and become pure and brighter.

I have just used the word the land of the *Chitta,* want to write two words on this subject. The *Samskara* (*Karma Shaya*) of the work done by man are exists on the land of the *Chitta*. There are two types of the *Samskara* exists on this land – **1.** *Sanchit* (Accumulated) *Karma* **2.** *Praarabdh* (Destiny) *Karma.*

***Sanchit Karma* ­**- Exists on the lower surface of the *Chitta* as astral form in the deep sleep state, these *Karmashaya* do not undergo in this birth.

***Praarabdh Karma* -** Exists on the upper surface of the *Chitta* as primary form, man must undergo these *Karamshaya* in the present birth.

There is third type of the *Karma*, they are called the *Kriyaman* karma. When in the present life man does new *Karma*, the *Karamshaya* that created due to these new *Karma’s* is called the *Kriyaman Karma.* Some part from these *Kriyaman* *Karma* goes to *Sanchit* *Karma*, these *Karma’s* man will undergo in the next life. Remaining *Karma’s* from the *Kriyaman* *Karma* get mixed into the *Praarabdh* *Karma,* which man has to undergoes in the present life. This way the *Kriyaman* *Karma* is divided into two parts, all these *Karamshaya* exists on the land of the *Chitta.*

The creation of the land of the *Chitta* is through the majority of air element, vibration is the nature of air element, due to vibration it impacts the *Karamshaya* of the *Praarabdh* and these *Karamshaya* come out in the form of instincts, these instincts come out through the eyes and take the form of gross matter, then by holding the brain it help in realizing the self-form. When the *Karamshaya* exists on the Chitta, then its form is contained of majority of air element; but when instincts come out through the eyes, then it’s has the form of the brightness (light). That’s means the instincts form is changed from air to brightness. As the instincts comes out by being extroverted, slowly their form starts getting to grossness than before, because the impact of the *Tamoguna* has started to increase. The subtility start coming after introversion increases, then impact of the Sattvagun start increasing. Likewise, with introversion increase the extensiveness, by being extroverted extensiveness start decreasing. The *Agni Tattva* origins when the *Vayu Tattva* starts extraversion, that’s why The *Agni Tattva* is more subtle and extensive than the *Vayu Tattva*.

When the *Prakatya* (appearance) of the *Ritambhara-Pragnya* happens, initially it happens only for few moments. The light of its knowledge falls on the *Chitta*, slowly as per the practice, the dirtiness (the ignorance) is destroyed and purity (the knowledge) is achieved. Then once there is a time when in the light of the *Ritambhara-Pragnya* witnessing all the five elements happens. All five elements can be witnessed sequentially, these five elements have two forms – 1. Normal form 2. Special form. First the witnessing of the Normal form of the earth element, water elements, fire element, air element and then at end sky element happens, then witnesses the Special form. After witnessing all the five elements, the practitioner’s attachment with the gross world start eliminating. Because due to the *Ritambhara-Pragnya* ignorance getting destroyed, and that place is getting filled with the light of knowledge. Similarly, this process is continuing for many years, and last it removes the ignorance from its root and throws it away and spread the light of knowledge of the *Chitta*. The *Chitta* of the *Sadhaka* (*JivanMukta Pursha’s*) is enlightened with the light of the knowledge, then he became the *Jeeveshwar* from the *Jiva* and attends the position of the *Shivattva*. At that time the practitioner, sees himself seating on the top of the lotus having the thousand petals, with him on his left the *Shakti* is also seating in the form of women. Such practitioner does not stay on earth for longer duration, the body bound by force of destiny false down, that mean body left behind, the practitioner goes to his *Loka* (*Para-Prakriti*) and will never come back by getting into the trap of the *Prakriti*. Because now there is no reason to get the birth. The ignorance is reason for getting births. Due to ignorance the *KarmaShaya’s* are getting created on the *Chitta*, ignorance is mother of the *KarmaShaya’s.* The *Ritambhara-Pragnya* will through the ignorance by removing it from its root. That’s why its duty of every human that he shall practice the yoga and to try get appearance of the *Ritambhara-Pragnya* on the *Chitta*, so that he can settled into his own form.

The formation of the land of the *Chitta* happens only when in the initial time, the *Jiva* come to take the birth in the *Apara*-*Prakriti* by appearing from the *Sagun Brahama* (from the God). That time there is though in the mind of the *Jiva* that, “This *Prakriti* is mine”, while the god is the possessor of the *Apara-Prakriti*. For the *Jiva* considering the *Apara-Prakriti* as his own is nothing but the ignorance, at the same moment the land is created in his *Chitta*. The air element has primacy in the creation of the land. After taking the birth the *KarmaShaya* (the *Samskara*) of the *Karma* performed by him will settled on the land of the *Chitta*. Then these *KarmaShaya* will come out due the vibrations in the *Chitta*. Humans brain and nature of the mind become according to these *Samskara’s*, also he enjoys the fruits of these *Karma’s* and creates the new *Karma*. The *KarmaShaya* of these *Karama’s* are created again, they will come out and appear in the future. This way the cycle of the death, age and birth keep rotating. As long the *KarmaShaya* are situated on the *Chitta*, till then taking birth is mandatory, because due to *KarmaShaya* on the *Chitta* salvation is not possible. To get the salvation it is necessary to destroy the *KarmaShaya* settled on the *Chitta* and make the *Chitta* devoid of *KarmaShaya.* As long as there is ignorance on the *Chitta,* till then *KarmaShaya* will keep on creating on the *Chitta*. Only *Ritambhara*-*Pragnya* can destroy the ignorance, because it’s the opponent of the ignorance. The *Pragnya* will slowly destroy the ignorance and spread the light of knowledge on the *Chitta*, at the last the entire *Chitta* is filled with light of knowledge. At that time land of the *Chitta* is also destroyed, then the *KarmaShaya* is not created for *Karama’s* done by the practitioners, because his *Chitta* is filled with light of the knowledge.

By *Ritambhara*-*Pragnya* first the simple form of the earth element is witnessed, then after few days special form is witnessed. Special form means witnessing the atom of which any element is created. Every element has its own atom, the form of that atom is also of special type, that’s why every atom in five elements has difference type of forms. Similarly, first the simple form of the water element is witnessed, then special form is witnessed. Similarly, both the form of the fire element is witnessed sequentially and the same way both the forms of the air and the sky elements is witnessed sequentially. The special form of the sky element is witnessed after the gap of the longtime. The sky element also has its atom. I have seen only one atom of the sky element while witnessing it, its size was like the point. As it has only one atom, it has emptiness, while witnessing the other elements multiple atoms can be seen at once.

When air element is being witnessed, then in the state of the samadhi he can see the land of the *Chitta* is getting broken. While the land of the *Chitta* was getting broken, he can hear very strong noise in the samadhi, his samadhi breaks due to this. At that time practitioner cannot recognize from where that noise has come, he feels like something is blasted somewhere. Then practitioner sees that – there is pit in the land in front of him, when he sees inside the pit, then he can see clean serene blue sky below it. He gets surprised when he sees the sky below and started thinking – there is sky above and below also. By practicing this way, the land of the *Chitta* will keep on braking slowly, with few years of the continuous practice the land of the *Chitta* is broken completely into pieces. As the *PranTattva* slowly get purity with practice, the land will break accordingly. At the end land is destroyed after getting broken. That time there is place for the *KarmaShaya* to settled, at that time there is light of knowledge is spread on the entire *Chitta*, in the same light of knowledge all *KarmaShaya’s* are destroyed. There are no *KarmaShaya’s* are created for the Karma’s which are performed by such practitioner. This is called the state of the *JivanMukt*. As the ignorance cannot settled into the *Chitta* of the *JivanMukt Purusha,* hence the Karam’s performed by him are with the *Nishkam Bhava*.

After some time of the appearance, the *Ritambhara*-*Pragnya* appears like sun in the sky ascending upward, like in the morning the sun rises in the sky. As the practice grows, the *Pragnya* appears upward in the sky. This sky is the *ChittaAkasha*. As much the purity is achieved by the *Chitta*, the light of *Ritambhara*-*Pragnya* will appear that much bright. That’s mean the *Ritambhara*-*Pragnya* will look that much stunning. Similarly, practicing for many years the purity is increased in the *Chitta* and the light of knowledge spread on the *Chitta*. After few years at the end the entire *Chitta* is getting filled with light of the knowledge.

While the land of the *Chitta* is getting broken, the appearance of the *Para-Prakriti* start happening on the *Chitta* of the practitioner. As much the appearance of *Para-Prakriti* happens on the *Chitta* of the practitioner, that much purification will happen in his *Prakriti* (*Apara-Prakriti*). This is very necessary to happen, because he has to extremely purify his *Chitta*. When with the practice his PranTattva is extremely purified, then at the end his *Chitta* shines like the transparent glass after being extremely pure. In this situation the *Jivanmukta Purusha* will work for betterment of the society without having any desires. At the end his *Chitta* will become pure like crystal stone. Then complete appearance of the *Para-Prakriti* happens in his *Chitta.* After that the *Jivanmukta* *Purusha* is awarded with the designation of *Shivattav*, because he deserves that. In such state the *Jiva* is also referred as the *Jiveshwar*.

Dear *Sadhaka’s*, I have written about witnessing of all the five elements in my book “*TattavGyaan*”. After witnessing the five elements through the *Ritambhara-Pragnya*, the light of knowledge will start spreading on the *Chitta.* After witnessing these Tattva, it gives knowledge about the true reality of this *Prakriti*. Then the destruction of the practitioner’s attachments and temptation towards the *Prakriti* start happening and inside of it begins to express the feeling of the *Par-Vairagya*. At that time the practitioner gradually starts getting the state of the *Niruddhaavastha* for a few moments. According to the practice, this condition continues to grow. It keeps going for many years. at this stage, the seeker has to endure hardship in the world. These sufferings are given by our relatives and the society. At that time, he realizes that what he considered his own people was not his own. A time comes also when he is left alone, but at that time, he considers all those creatures as his own.

I have found many seekers in some years who have to say – “My crown chakra is open”. I tried to convince those seekers a lot, but they did not understand my point. They continued to say that their crown chakra is open. After my explanation, those *Sadhaka’s* got angry, because I have told them that their crown chakra is not opened yet. For such seekers, I must say this, before developing the crown chakra, there is an appearance of the *Ritambhara*-*Pragnya* on the mind has been done. And the elements (the *Tattva*) have also been witnessed. Then there is nothing left for the seeker to know about this world. Because by that time, he has undergone through effect of the distress karma which are based on his *Chitta* and destroyed them in excess quantity. While undergoing through the distress karma, he faces the trouble which is given by this world (the society) and his own people. After that time for appearance of the *Ritambhara*-*Pragnya* will occur. Dear *Sadhaka’s*, once again I repeat my point, the crown chakra’s cycle of development happens in the last birth, that is it opens in the last birth only. This is the extension of the knowledge. When the ignorance on the *Chitta* is destroyed from its roots, then the entire *Chitta* is covered with the light of the knowledge, this means that the practitioner's *Chitta* becomes equipped with light of knowledge. Then there is no reason to be born in this world. The reason for taking birth again and again is the ignorance on the *Chitta*. In this situation, ignorance is destroyed from the Chitta by the *Ritambhara*-*Pragnya*.

The sequence of development of the crown chakra is completed in many years. Because after appearance of the *Pragnya,* the root of the ignorance which are deep down inside, will be ended slowly and light of knowledge is spread there. Since many life’s every soul is in illusion, keep doing his *Karma* by being attached to this resultant nature. Therefore, the roots of ignorance are deeply present in the aperture and holes in the *Chitta*. It took many years to destroy the land of the *Chitta*. The reason for this is also that there is a hurdle in the continuous flow of knowledge on the *Chitta*, because during the practice. the *samskara’s* of *Utthaan* start appearing on the *Chitta*, that time continuous flow of knowledge is broken. Then practitioner start doing these worldly things. In such a situation the practitioner should continue to practice. When such a practitioner performs these worldly things, then work done by this will always benefit the society, because he has reached the state of the *Jivanmukta*.

**At the end of Article**

Due to ignorance man is not able to understand the importance of the PranTattv completely, our education is the main reason to this. While living their life, humans are giving more important to all other works, but there is no important to walk on the spiritual path. Such people are saying – in such busy schedule, they don’t get time for this. I want to tell such people that – you find time for non-important work, like – criticizing someone by gathering to one place, unnecessarily wondering around, wasting time in laziness on holidays, watching aimless shows on T.V., playing cards, in unnecessary talks etc. when you gate the time, why not utilize it to work for making life best, so that after this life, that is after the death, get the best life which is enjoyed by the *Sushma Shareer*, that means get entry to the higher worlds.

Presently there is feeling of lack ness, that lack is of our education system. Why it is not thought in childhood, who am I? From where I came? What is duty of man, where to go after death. Now days lot of people can be seen are saying – there is nothing after death, there is no life after death. If there is any existence after death, why it cannot be seen? It is not their fault, it is fault of our education system, why this is not taught during initial time of study. Initially there were gurukul (residential schools) in which they even taught the subject of the *Prakriti* and the *Sthula Shareer*, then with study of the *Yoga*, students were made introverted, that is, the *Yoga* is practiced for making introverted. That’s is why people of that time are more developed internally.

Lots of people are ready to accept the existence of god. They have to say – “In the Prakriti everything is happening automatically”. I am saying – there is head of family to manage the small family, the family can’t run without head of the house. To run the well managed nation there is the president and the prime minister. Then why the God can’t be there to well manage the working of this boundless universe. If in the childhood, kids are taught by there elders or teachers in school about what are the *Sushma Shareer*, the *Sushma* *Indriya*, the *Mann*, the *Sushma* *PanchBhutas*, the *Tanmatra’s*, the *Ahmkara*, the *Chitta* and taught how to be introverted with practice, then after achieving highest state with study, they such question may not have raised, that if the *God* exist or not.

Only 7 to 8 percent of men’s brain is active, rest of it remain inactive. But with only 7 to 8 percent developed brain, they decide that there is no master (the God) of this *Prakriti*. Such people should develop their brain to 90 to 95 percent, then they automatically stop such talks with ignorance. If man makes own internal development up to certain extend then all his doubt will automatically come to end. Man believe in the truth up to the boundaries of human brain, beyond the brains boundaries not able to accept the truth. Then every truth is false for him. Such people who don’t accept the truth of the God, they should first introvert them self and do their internal development, then they can get the knowledge about themselves and the God. The person who don’t have knowledge about himself, how does he can know about others. First know yourself, then will get knowledge about others.

I have tried to explain to those *Sadhaka’s*, who don’t know the importance of the PranTattv. Since I am on this spiritual path, till today I have seen many *Sadhaka’s*, they find the time and seat for meditation and try a lot to concentrate their mind, but this not happens. I have meet many such *sadhaka’s* who are interested in the path of yoga, they also took lot of efforts, there spiritual growth is also happening, but they don’t find time for the *Pranayama* and since don’t practice it, or some don’t want to do hard practice of the *Pranayama*. I want to say to such *Sadhaka’s* – understand the importance of the *Pranayama* and try to incorporate it in your life, then only spiritual growth can be achieved faster. Like – to grow any tree and to get fruit faster, it needs to be feed with fertilizer & water. Likewise, to grow on spiritual path, the *Pranayama* is important.

In the life of human, the *PranTattva* is very much important, those who understand the subject of the *PranTattva*, consider that he has understood everything. I have learned about the *PranTattva* through my practice and tried to summarize that in this book. A little hard subject is written at the end of the book, but it is important to tell you little about that subject. From the birth till salvation, the *PranTattva* is very important. Those practitioners who have understood the secret of *PranTattva* has achieved the highest degree of purity of the *Chitta*. Life of such practitioner is blessed, his birth as human is worthwhile.

I have already written it – by establishing itself into the *Akash Tattva*, the *Prakriti* does its creation through *Vayu Tattva* (*PranTattva)*. That is why the *Vayu Tattva* is there at the core of all well managed course of actions of this universe. Then at the end, during the holocaust, the *Vayu Tattva* sequentially absorbed entire substances into itself, then it takes very micro form and get established in the *Akash Tattva* in the form of seed. That’s means get introverted into the *Akash Tattva.* Then even the *Apara Prakriti* get established into the *Para Prakriti* in the form of seed. It is called as the *Chitta* of the god. That means at that time it is only God is existing.