**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 *Sharira’s* (bodies) are considered - 1. *Mahakaran Sharir*, 2. *Karan Sharir*, 3. *Shukshm Sharir*, 4. *Sthul Sharir*, 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 Sthul Sharir.*

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 broadness 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 *Prakarti* is established in two forms or the *Prakarti* has two forms, *1. Para Prakarti 2. Apara Prakarti.* In *Para Prakarti* *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 Prakarti* is invariant. Here *Satvguna* lives in primary form and *Tamoguna* and *Rajasguna* has a negligible presence. Because *Para Prakarti* 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 Prakarti, Jivanmukta Yogis* remain *Antarmukhi* (being introverted) inside the *Para Prakarti* and so it is said that such *yogi* is situated in *Anandmay Kosha.*

*The Para Prakarti* is also referred as *Chitta* (Consciousness) of God. Because when the *Chetan Tattva* comes in relationship with the *Para Prakarti*, then it is called God, Lord, and *Saguna Brahman*. When the relation of *Chetan Tattva* occurs with *Apara Prakarti*, 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* (initiation) of the *Ritambhara-Pragya* 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 Sharir* (*Chitta*) reaches the peak of purity, it becomes widespread or widespread ness is attained, then it begins to descend *Para Prakarti* 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 *Ahamkaras* works by being extroverted, along with *Ahamkara*, *Buddhi* is also comes under *Vigyanmay Kosha*.

*Sattvic Ahamkara* and pure and serene *Chitta* comes under *Annadmaya Kosha*. At that time, the *Prakatya* (initiation) 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 *Prakarti*, for a practitioner *Apra Prakarti* has become like destroyed one. Then the *Apra Prakarti* 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 Prakarti* 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 Prakarti*. In each substance, these *Guna* remain in modulator state, hence *Prakarti* 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 Prakarti*, it is called as the *Jiva*. The *Chitta* of *Jiva* is made of this *Apara Prakarti*. This *Apara Prakarti* produces itself in three states: 1. Karan Avastha, 2. Shukshm Avastha, 3. Sthul Avastha. Out of these five *Koshas* apart from *Anandmay* *Kosha* remaining four are related to this *Apara Prakarti*. Entire *Apara Prakarti* 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 Pragya* has done and incarnation of *Para Prakarti* 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 Pragya* has not started, the state of such dirty *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 Sharir* itself is the *Anandmay* *Kosha*, I have seen it very carefully the *Karan Sharir* (*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 practice 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 Pragya* 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*. those *Karmashaya* can be witnessed, because of the light of *Ritambhara Pragya,*