**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* (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 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* (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 *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 Pragya* 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 Pragya* 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 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*. Because with the light of *Ritambhara Pragya,* 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 *Sthul Shareer* and the *Sthul Senses* falls under it. The *Sthul Shareer* is called as *Annamay Kosha*, The *Sthul 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 Sharir*. 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 Pragya* happens on the *Chitta*. The *Ritambhara Pragya* 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 Pragya* 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. *Sthul Shareer*, 2. *Shukshm Shareer*, 3. *Karan Shareer*, 4. *Mahakaran Shareer*. The *Sthul Shareer* is made of the Sthul *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.