

naturally, most intensified. This maximum intensity of joy is called ‘pramoda’, again in English let us call it ‘ecstasy’.

The happiness that is illumined by the light of supreme Bliss, is one of the nature of pleasure, joy and ecstasy – priya, moda and pramoda. At such moments we are in the ānandamaya kośa. These joys can be experienced in relation to an object of pleasure, when we consider that the pleasure is in the ‘object’. This is possible only when we are ignorant of Brahman, the Reality, that is when we are in avidyā.

At times in our life, we feel happy without any reason. This is due to the noble vāsanās created in us due to our past meritorious actions. Merit (puṇya) and sin (pāpa), are determined by the condition and the type of vāsanās in us. The vāsanās that create more and more agitation in the bosom are termed as ‘pāpa’ and those creating peace and serenity in the mind are called ‘puṇya’. When there are more and more such noble vāsanās in an individual, the condition of his mind will become more and more serene. When there is more calmness in the mind, more joy is sure to be experienced. We see, a Mahāpuruṣa, sitting down under some tree, shivering with cold to his very toes, not knowing where his next meal is to come from, yet supremely happy, even hilarious. This joy is from the puṇya in his heart. Whenever such joys are experienced, one is in the ānandamaya kośa.

The bliss sheath consists of ‘non-apprehension’. There is therein, no positive experience of joy. What is experienced in this state is only the absence of sorrow. Very few in the world know what joy is, all that we know is either sorrow or a slight absence of it, either pain or the absence of it but real joy very few of us know. Real joy is nothing but the experience of Brahman – ānandaghana. Real homogenous Bliss (ānanda) is the nature of Brahman. We do not experience that, at best we experience only a relative absence of agitations. This is called the bliss sheath.



आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।
स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ २०८ ॥

*ānandamayakośasya susuptau sphūrtirutkaṭā,
svapnjāgarayorīṣadistasarāndarśanādina. (208)*

208. The ānandamaya kośa is fully manifest in the deep sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of pleasing objects and so on.

The ānandamaya kośa is fully manifest in deep sleep. When we are in dreamless deep sleep, we are in the bliss sheath. Our experience in deep sleep is, ‘I don’t know.’ ‘I know nothing’ is our only experience in deep sleep. None of the things that one generally experiences as objects, emotions and thoughts are there. So absence of things and utter ignorance are the nature of this sheath. This is called the non-apprehension condition (avidyā). Sleep is a state wherein we apprehend neither the objects nor Reality. It is a state of sheer non-apprehension.

In deep sleep, this ānandamaya kośa is fully manifest. In the dream and waking conditions, it manifests only a little, whenever one perceives things that are pleasant.

At the body, mind and intellect levels, whenever we are in an environment which is conducive to our vāsanās, our mental agitations are temporarily quietened. At such moments, we experience a flicker of joy. But this is only a slight expression of the ānandamaya kośa. This joy depends upon the objects and the circumstances around us, it is called viśayānanda (sense pleasure). The joy that we get from sense pleasures is but a drip-drop from the ocean of infinite Bliss.



नैवायमानन्दमयः परात्मा
सोपाधिकत्वात्प्रकृतेर्विकारात् ।
कार्यत्वहेतोः सुकृतक्रियाया
विकारसङ्घातसमाहितत्वात् ॥ २०९ ॥