

Koshās

Truths from Taitreya Upanishad

With The SPH
Nithyananda Paramashivam





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Chant the Mahāvākya,
remember Paramaśiva,
remember He Has come down
in the form of Nijavatar, my
Guru The SPH Nithyānanda
Paramashivam. Connect with
seeking and receive your
answer!





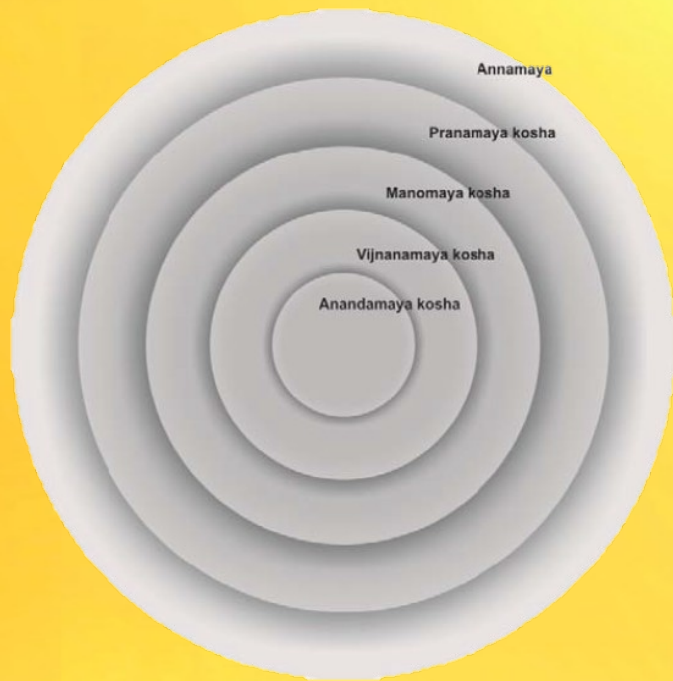
Koshās means body ‘sheaths’ or ‘coverings’.

Koshās are the body, mind, emotions all of which comes between you and Ultimate.





1. Annamaya Koshā ('Food body') - represents body made up of the food that we eat.
2. Prānamaya Koshā ('Breath body') - responsible for the breath cycle in us that keeps our whole body alive.
3. Manomaya Koshā ('Mental body')- represents our mind, thoughts and emotions.
4. Vijñanamaya Koshā ('Intelligence body') - represents the subtle intelligence.
5. Ānandamaya Koshā ('Bliss body') - represents unconditional joy that can be felt through communion with Existence of God.





अथात्रमयप्राणमयमनोमयविज्ञानमयानन्दमयाः पञ्चकोशाः । अन्नरसेनैव भूत्वाऽन्नर-सेनाभिवृद्धि प्राप्यान्नरसमयपृथिव्यां
यद्विलीयते सोऽन्नमयकोशः । तदेव स्थूलशरीरम् । कर्मेन्द्रियैः सह प्राणादिपञ्चकं प्राणमयकोशः । ज्ञानेन्द्रियैः सह मनो
मनोमयकोशः । ज्ञानेन्द्रियैः सह बुद्धिर्विज्ञानमयकोशः । एतत्त्वकोशत्रयं लिङ्गशरीरम् । स्वरूपाज्ञानमानन्दमयकोशः ।
तत् कारणशरीरम् ॥

athānamayaprāṇamayamanomayavijñānamayānandamayāḥ pañcakośāḥ । annarasenaiva bhūtvā'nnara-senābhivṛddhi
prāpyānnarasamayapṛthivyāṃ yadviliyate so'nnamayakośaḥ । tadeva sthūlaśarīram । karmendriyaiḥ saha prāṇādipañcakam
prāṇamayakośaḥ । jñānendriyaiḥ saha mano manomayakośaḥ । jñānendriyaiḥ saha buddhirvijñānamayakośaḥ ।
etatvakośatrayam liṅgaśarīram । svarūpājñānamānandamayakośaḥ । tat kāraṇaśarīram ॥

Now, there are five sheaths, that of food, of vital breaths, of mind, of knowledge and of bliss. The sheath of food comes into being from the essence of food alone, develops by it, and is dissolved in the earth that is predominantly of the nature of food. That alone is the gross body. The five breaths, Prana, etc.; together with the five organs of actions constitute the sheath of vital breaths. The sheath of mind is the mind together with the organs of cognition. The sheath of knowledge is the intellect together with the organs of cognition. These three sheaths constitute the subtle body. The sheath of bliss is the knowledge of one's essence. This is the causal body.

Source: Paingala Upanishad - 2nd Chapter Verse 4





Koshās AND BOUNDARIES

We need to understand the boundaries of all the *Koshās*

- The boundary of the *annamaya Koshā* is your skin. Where your skin ends, the *annamaya Koshā* ends.
- Second, the *Prānamaya Koshā*, is the distance upto which you can smell. it can even be up to thirty to forty feet, but not more than 100 feet. 100 feet will be the maximum. That is why people who have a strong sense of smell will be very sharp and intelligent. But somehow, civilization has destroyed the sense of smell.



- The third layer, the manomaya Koshā, is the mental layer includes all the subjects which you can understand logically and which you are able to reproduce. That is the boundary of your manomaya Koshā. If you are a doctor, all medical subjects come inside your manomaya Koshā. The manomaya Koshā corresponds to your nervous system.
- The fourth or the Vijñanamaya Koshā is whatever you can visualize or imagine. The people who live in visualization and imagination - like artists, poets, singers and painter live in this layer.



- The medical system to purify Annamaya Koshā is Allopathy.
- The medical system to purify Prānamaya Koshā is Yogasana and Pranayama.
- The medical system to purify Manonmaya Koshā is Homoeopathy.
- The medical system to purify Vijñanamaya Koshā is Nature Cure and Ayurveda.
- The medical system to purify Ānandamaya Koshā is Energy Healing like our Nithya Spiritual Healing.





Annamaya Koshā

The Physical Layer Created From
Memories





- The physical layer - The body which you are carrying now, the body made of flesh and bones and blood. **Annamaya Koshā** is the material part of Creation. It is the first layer of skin, muscle tissue, bones and organs. It is called the gross body,
- You have actually created this body .



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yadvilīyate so'nnamayakośāḥ | tadeva sthūlaśarīram |

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Source: Paingala Upanishad - 2nd Chapter Verse 4





You have actually created this body of yours out of so many engrams, or samskaras, or engraved memories, belonging to past lives.

The base material out of which you created this body is your engraved memories or samskaras.





Engraved memory means the memory out of which you do all the actions, including your thinking.





- All samskaras or engrams will have a certain power.
- For example the engram to have a cup of coffee as soon as we get up in the morning.. The picture of coffee and the experience of coffee - both these put together is what is called samskara.
- But when we work on the annamaya Koshā, the memory's energy will be there, but the pictures will disappear! The vasanas will be removed but the shakti or the power of the samskara will stay with you.



Self-realization can be achieved in two ways:

By completely removing the samskara and the energy. **This is the path of renunciation** or

By having the energy but not the vasana. **This is the path of self-actualization**





Basically, the samskaras that you bring from the animal bodies are violence and greed – that give rise to sex and fear.

Your body, the base material for your body, is basically made up of these two engrams – fear and greed.





If you can enter into the animal body again, and release these two engrams, your body will be ready, purified, to be programmed for enlightened physiology.





Prānamaya Koshā

Breath Layer





- On a physiological level, the layer of prana refers to your circulatory and respiratory systems, the streams of life flowing in you.
- Prana refers to the life-giving energy that you inhale through air, every time you breathe.
- You don't actually need air to be alive; you need only prana.





अन्योऽन्तर आत्मा प्राणमयः ।तेनैष पूर्णः । स वा एष पुरुषविध एव ।तस्य
पुरुषविधताम् । अन्वयं पुरुषविधः ।तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः। अपान
उत्तरः पक्षः । आकाश आत्मा पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति।

anyo'ntara ātmā prāṇamayah | tenaiṣa pūrṇah | sa vā eṣa puruṣavidha eva |
tasya puruṣavidhatām | anvayaṁ puruṣavidhaḥ | tasya prāṇa eva śiraḥ | vyāno
dakṣiṇah pakṣah | apāna uttaraḥ pakṣah | ākāśa ātmā pṛthivī pucchaṁ pratiṣṭhā
| tadapyeṣa śloko bhavati |

Now there is a second and inner Self which is other than this that is of the substance of food; and it is made of the vital stuff called Prana. And the Self of Prana filleth the Self of food. Now the Self of Prana is made in the image of a man; according as is the human image of the other, so is it in the image of the man. The main Breath is the head of him, the breath pervasor is his right side and the lower breath is his left side; ether is his spirit which is the self of him, earth is his lower member whereon he resteth abidingly. Whereof this is the Scripture.

Source: Taittiriya Upanishad, Verse 2.1.2





1. Inhalation
2. The air or prana that has gone inside stays in you. It is called kumbhaka. The prana spreads all over the body.
3. The Prana shakti - life giving - is separated from the air and the energy spreads all over the body.
4. The Prana leaves.
5. The cleaning process happens.



Manonmaya Koshā

Mental Layer





- The mental layer where your constant inner chatter goes on inside you.
- The inner chatter is nothing but the constant formation of words that happen in you,
- This constant flow is what we call 'worry'.
- The manomaya Koshā is the centre of all the five Koshās. Not only is it in the middle as we know it, but even otherwise, this manomaya Koshā can be called as a base of all the five Koshās.



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पञ्चकोशाः । ज्ञानेन्द्रियैः सह मनो मनोमयकोशः ।

athānnamayaprāṇamayamanomayavijñānamayānandamayāḥ pañcakośāḥ ।
jñānendriyaiḥ saha mano manomayakośāḥ ।

Now, there are five sheaths, that of food, of vital breaths, of mind, of knowledge and of bliss. The sheath of mind is the mind together with the organs of cognition.

Source: Paingala Upanishad - 2nd Chapter Verse 4





MEDITATION PROCESS (homework)

- Intense humming from navel centre.
- The manomaya Koshā itself is very simple. It is actually just humming. Intense humming itself will break the inner chatter.
- When you hum, put your complete awareness on the humming. It helps you to silence the mind. Our inner chatter is created around the navel area. When we hum intensely, such that we feel the vibration of the humming right below our navel, we stop this process of continuous inner chatter.





Vijñanamaya Koshā

THE VISUALIZATION LAYER





- The visualization layer, or the next layer that is the bliss layer, you will feel fulfilled. The time that you spend in the deepest layer, is what is going to give you the real fulfillment. Your fulfillment depends on that, not on the money which you make, or the car which you drive, or the house that you live in. All those things are not going to give you fulfillment.





"24 "निरन्तरकृताभ्यासाद्योगी विगतकल्मषः ।

सर्वदेहादि विस्मृत्य तदभिन्नः स्वयं गतः ॥ २४ ॥

"24. The Yogi, free from sin, and practising this continually, forgets his physical, subtle and causal bodies, and becomes one with that soul."

Shiva Samhita, verse 24





We observed that the human individual is a microcosmic specimen of the entire creative process of the cosmos. The layers, or degrees of reality, that constitute the universe are also to be found in the human individual in the form of the *Koshās*, or the sheaths, as they are called: the physical, vital, mental, intellectual and the causal. These are known in the Sanskrit language as *annamaya Koshā*, *Prānamaya Koshā*, *manomaya Koshā*, *Vijñanamaya Koshā* and *Ānandamaya Koshā*. These are the five layers of objectivity which, in a gradational form, externalise consciousness.

Chapter 7: The Mandukya Upanishad

https://www.swami-krishnananda.org/upanishad/upan_07.html





THE Vijnanamaya Koshā

THE VISUALIZATION LAYER

This is the layer where we store deep held negative beliefs about ourselves

- When this layer is cleansed you will experience excitement and enthusiasm with life

<https://www.meetup.com/Transcending-the-Physical-Kriya-Yoga/events/223136512/>





Ānandamaya Koshā The Bliss Layer





- The Ānandamaya Koshā is not a sheath in the same sense as the other four Koshās. It is the soul itself.
- It is a body of light.



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सह बुद्धिर्विज्ञानमयकोशः। स्वरूपाज्ञानमानन्दमयकोशः।

athānnamayaprāṇamayamanomayavijñānamayānandamayāḥ
pañcakōśāḥ | jñānendriyaiḥ saha buddhirvijñānamayakośāḥ |
svarūpājñānamānandamayakośāḥ |

Now, there are five sheaths, that of food, of vital breaths, of mind,
of knowledge and of bliss. The sheath of knowledge is the
intellect together with the organs of cognition. The sheath of
bliss is the knowledge of one's essence.

Source: Paingala Upanishad - 2nd Chapter Verse 4





Ānandamaya Koshā

THE BLISS LAYER

OUR TWO PSEUDO IDENTITIES

- We carry two identities in us always.
- The identity which we project to the outer world,(ahankar)
- Second is the identity which we believe we are, inside our heart. This is what we call mamakar.
- Our entire life is nothing but a fight between the ahankar and the mamakar. There is a constant struggle between the identity which we want to project to the outer world and the identity which we believe we are inside us.



Meditation Techniques For Each Of The Koshās

- (Homework)

Annamaya Koshā - Mriga Sharira Vasa
Meditation

Prānamaya Koshā - Breath Awareness
Meditation

Manomaya Koshā - Intense Humming Meditation

Vijñanamaya Koshā - Visualisation Of Expansion
Meditation





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