

How To Meditate And Spiritual Anatomy

Satsang on May 03, 2014 from Pune

|| Om shree Gurubhyo namaha ||

Gurur Brahma Gurur Vishnuhu Gurur Devo Maheshwaraha |

Gurur Saakshaat Parabrahma Tasmai Shree Gurave Namaha || @@GururBrahmaVerse@@

|| [Hari OM] ||

|| ॐ श्री गुरुभ्यो नमः ||

गुरुर ब्रह्म गुरुर विष्णुः गुरुर देवो महेश्वरः ।

गुरुर साक्षात् परब्रह्म तस्मै श्री गुरवे नमः ।

|| हरिः ॐ ॥

This Saturday, today is May 3, 2014. I am speaking from Pune in Maharashtra, India. I would like to talk to you about the science of meditation- What to meditate upon, why to meditate, or on what should you meditate upon. Likewise, it is important, that each seeker or each meditator should understand what "he" or "she" is really. I will call this as a uni gender, in the sense, just as "he" because the soul that each one is, has no gender. Even the scriptures address it so. I plan to speak in the same fashion.

Every human being, irrespective of what fellowship one may belong to, or of what race, creed one may be; As long as that being is a human being and has the ability to speak, to read, learn, has 2 hands and legs to function as any human being, is able to think, analyze, understand, discern, and above all the ability to choose between so many alternates that are present in every moment of our life, automatically what follows is that, each and every human being is given a gift. An irrevocable gift of free will. It is up to each one of us to use and choose this free will. It is by virtue of your free will and your choice; you go the worldly way and experience the pains and pleasure of any psychosomatic being. In simple words, what that

means is pleasures that are typical of mind and flesh. At the same time, it is up to each individual to choose whether one should follow that pattern or should stop, think, understand and analyze and correct one's course of life. And make a u - turn in trying to seek the supreme truth because that is where the supreme joy is. The supreme absolute peace is. That is where the absolute power is. That is where total fulfillment is and no wish is left unsatisfied. Also the very nature of it is love. It is full of love, my dear ones, it is full of love. That love that is unfathomable. It is infinite and has no expectations whatsoever. None.

When we try to understand meditation, we have to understand ourselves as to the physiology or the spiritual anatomy of a human being, because this understanding becomes very, very important. So where that infinite joy, infinite love is, that is the very nature of the supreme consciousness. This supreme consciousness is all knowing, all enveloping, all pervading, and all able. Yet, it has no physical bearing such that one can describe. It is of the nature of absolute supreme power. We may say that I am now speaking to USA. It automatically means that I am not talking to china. But when speaking of the absolute supreme consciousness, there is no space around it. Nor there is any space in between. Also, there is no concept of time as well. You transcend the concept of time and space completely. And that is what the true nature of each and every living being is. Particularly when speaking about human beings, who have the wisdom and the natural gift of analysis, understanding, and ability to make the choice. Yet, they can fully understand and realize it firsthand absolutely, certainly, surely. That experience is a stunning, stunning experience and it can be experienced. Yet, the nature of it is so immense that there are no words to describe that. So, as I was speaking earlier, to understand the very nature of any human being, we have to understand the physiology or the spiritual anatomy of any human being. As we proceed, at an opportune time, I will give you the scientific basis of how to meditate.

[Pashyanti] is the 3rd one. Here the seeker or the [sadhaka] has progressed substantially. He is in constant relation or communication with the joyful center of his being, which is in his [hrudaya] or in his heart. That is where the soul also dwells.

Thereafter, the last level of speech is [Para vani]. Here there is no spoken word. There is no language. Yet there is a stunning experience of transcending the psychosomatic man by virtue of the physical being, the subtle being, and the casual being into the grand cause, that is the [Maha Purusha] or the universal Self.

All these 4 levels of speech could be understood, when you relate it to the various states of our being. In day to day life, we are aware when we are working, when we are talking, when we have [satsang] and doing something or other and not sleeping. That is called the awakened state. This state in technical words is called [Jagrat] [avasta]. [Jagrat] means awakened, [avasta] means state. So in this awakened state, the human being conducts all his activities in the phenomenal world. In that state, all his instruments of action- We have 5 instruments or 5 [indriya], we call them. [Indriya] means instruments as such. How we are able to see, is by virtue of our eyes. How we are able to hear, is by virtue of ears. This is the 2nd. How we are able to smell and know the differences is by the nose, this is the 3rd. To speak and to taste is the 4th. The 5th is that we are able to touch, feel and by virtue of that we are able to understand what is going around and what a particular item or a particular feel is. All this we are able to do in our awakened state. And we use all these implements that are God given to our body. We, in this awakened state, also use our mind, as also our [buddhi] or intellect and there is another one which is called [chitta]. I will explain that when I come to that. We also have our ego. In other words, this ego is [ahmakar], which is the awareness of the Self and the specialized awareness of the Self or the uniqueness of the awareness of the Self.

If I were to call our Little Charlie- "Hey! Hello! Little Charlie!" He will say- "I am not little. I am Charlie." Now I call him- "Oh! Okay! How are you, my dear Billy?" He will say- "Don't call me Billy. I am Charlie." "Ok now you are getting silly." He says-"No. I am not silly. I am Charlie." These are typical things with every human being. They love the name that they have. They identify themselves with that name. They identify that name with the physical being of their Self, with the physical body. That is what they think that they are. Whereas your true nature, I will ask you to search yourself as to what your true nature is. So this is the state of awareness through which you do varieties of activities.

At the end of the day, at an appointed time, you may go to sleep. Between the sleep and awakened state, there is an interim state which is called a dream state. In this dream state, essentially every living being, every human being is slipping into a state of dream. In this state of dream, there are so many things that are happening. Though your eyes or physical eyes are closed, you are half asleep. The lights are turned off. But in the dream, you do see so many things, so many people, so many different, different events. You are able to see them and you are even able to remember them when you wake up, depending upon the intensity and the impact of that dream. Now, who is the one who sees those dreams? So there is some other seer other than your physical eyes that sees that.

Eventually, you slip into deep sleep. In this state, all the 5 implements you have, [Panch jnana indriya], and [Pancha karma indriya] (i.e. all the sense organs and the senses as such that is with each organ, see [Karma Indriya] and [jnana indriya] in glossary), they seem to find a refuge in the

mind. When the mind is at rest that is when you are in deep sleep. It is as if when the sun sets, it seems that all the sunrays are withdrawn and they get settled in the sun itself. Similarly is the state of all the instruments of knowledge and all the instruments of action- [Pancha karma indriya], and [Panch gnana indriya].

Now what happens is, there is an energy flow. A constant energy flow between all our instruments of knowledge i.e. the ability to see, the ability to hear, the ability to smell, the ability to touch and so forth and the mind, which understands every impulse with the aid of [buddhi] or intellect. Based upon your memory bank, impressions that you have acquired you know what is going on. So this activity in deep sleep, is at rest. In the awakened state or [jagrat avasta], the ego as such of every living being, every human being is very active, very participative in every thought and every action. This same ego in deep sleep is always at rest and nonexistent.

The 4th state is called [turiya] [avasta] or the state of [turiya]. This state is also described as [kaivalya stiti] by Patanjali Brahmarshi. It is also called the complete state of absolute [Samadhi], where one is a witness to all the 3 states of being. i.e. the awakened state, the subtle or sleep state, and the deep sleep state. This 4th state is a very elevated state of being which is possible only and only after serious practices, serious disciplines, and serious meditations, with complete surrender and absolute love to the [Sadguru] as such. This [Sadguru] is such an important junction which no one can ever move past by it or be without it. So these are the 4 states of existence.

You know, a child born a moment ago, is constantly getting old every moment, every day, and every minute. It is moving into being a toddler, as a little baby, then into a young boy, youth and then into the middle age crisis and then the following old age or getting old, retirement and thereafter whatever life may unfold. So these are the states that are applicable, only and only to the physical being of any human being. The mind of any human being does not know any aging, my dear friends. Understand that. Nor does the intellect know of any aging. At an opportune time, the soul leaves the body and that is what we call as death.

So you have 4 different bodies. Yet they are so intermingled. You can study, observe, analyze and understand how they operate in sync with the soul. The physical body or the [Sthoola deha] is the one that you have with all the limbs, extremities, with nose, eyes, mouth, the brain, the intellect, all the faculties of thought, the faculties of mind, the faculty of making choices or ability to choose what you want and don't want or what you like and what you don't like. Also very important, is the ability to know. Out of the n number of choices you have in everyday life, you choose a particularly

thing to do and automatically you are rejecting all the other choices. So when you make that choice of rejection or selection, you are choosing your course of life as what you want and what you want to become. All this happens by virtue of your free will. See this free will, how it manifests in every step, every decision, every action. We human beings cannot, cannot be without an action. We are always doing something or the other. Even when you sleep, you think you are not doing anything. But surely you are sleeping, my dear friends! That is also action. If you are just sitting back, watching TV, doing nothing. Doing nothing is also action. And it will produce a reaction. So there is never such a thing, when you are without action. This is possible in the physical body.

The 2nd subtle state of being is your subtle Self [Sookshma Deha]. This subtle Self is a qualitative Self and has so many impressions with it. This subtle Self as the mind, does not die nor does it age. So some aspects of mind are there in this subtle body. This subtle body is also of the nature of the physical body. Here in the subtle body, the mind, the intellect, the [chitta] and the ego are very predominant and they are very active. No one can show you these 4 aspects. They cannot be dissected and set aside separately, so that you may know it objectively. Yet their presence and prevalence is very, very powerful. Infact, it is through this subtle body and the operations of the mind, the intellect, the [chitta], the ego- that is how every action comes into being. Every action comes into being, every choice is manifested. This is what makes the human physical body move and do things. So this physical body is the 1st and the subtle body is the 2nd being of the Self.

The connection between the subtle body or the [sookshma deha] and the physical body or the [sthoola deha] is by virtue of the [pranic life force]. The [prana] meaning the air that we breathe in, gets broken down into 5 different [prana]. These 5 different [prana] are called, [prana], [apana], [vyana], [udana], and [samana]. Each one of this [prana] also has supporting [prana]. They are 5, such as [kurma], [krukala], [dhananjaya], [naga], [devadatta]. They all have specific functions. So this [pranic force], the life force, is the contact between the subtle body and physical body. This is how the subtle body and the physical body which is connected by the [pranic force]. Even in this subtle body, there is an envelope of [pranamaya] [kosha], I will explain you that. [manomaya] [kosha], [vignanamaya] [kosha]. [Kosha] means envelope. [Kosha] means like a cocoon. So all this [prana] [tatwa] which manifests as junction between, or interaction between the subtle body and the physical body, also is enveloped by the [pranic] envelope, the envelope of the mind, and the envelope of [vignanamaya] or knowledge. Inside these envelopes is the subtle body.

The third body that we have is called [karana deha] or it is also called as the casual body. This casual body is all connected to the physical body and also to the subtle body. There are so many huge infinite data of all your desires, of all your passions, of all your wantings, for so many life times,

so many life times. These data are there in this casual body. The desire is the foremost impression that is embedded into this casual body. The desires or these infinite data or bank balance, as you may call it, of varieties of desires, is your [sanchita karma]. From this, your present life that has come to be, will unfold so many action-reaction events, desires, wants, and passions that will come to play.

You will experience that in this present living life. All this is coming from that master bank balance called [sanchita] which is embedded in casual body. This casual body, the subtle body, and the physical body is all connected by virtue of a major junction, interchange, or exchange, you may call it, and that is called [chitta]. [Chitta] is such a powerful energy center where there are so many processes constantly going on and on. So this is third body, casual body or the karana deha.

The 4th deha meaning the body is the [maha karana deha]. Maha karana meaning, the macro being of the cosmic being or of the Self as such. This is of the nature of the actual manifestation of phenomenal world. It is of the nature which can be described. Yet, it is [nirakara] also, that is which cannot be described. When a student, a seeker, a disciple, transcends all this- (the physical body, the subtle body and the casual body), and is into the [maha karana] or the super Self, and looks at the Self objectively, as a witness of the Self as the physical body, of the Self as the subtle body, of the Self as the casual body. This state of being witness itself establishes that seeker, that disciple, into [mahakarana] or macro super state.

These 4 states, they are all perishable. You have to conquer all 4 of these. There is no easy way out. Yet it is very easy to conquer all of those in this very life. It depends on how diligent you are, how persistent you are, how consistent you are, how committed you are, how you translate into submission, into total unconditional surrender with utmost love. All this happens. It all happens.

Having known all this- the 4 stages of human anatomy or spiritual anatomy or physiology of human being, how and why is meditation related to this? Where does meditation come to be? That is a very, very important question. It is a very, very important question. As I just explained to you, we have the 4 levels of speech. So also corresponding, we have 4 states of being- the physical being, the subtle being, the casual being, and the grand cosmic being.

Now in the next [satsang], I will further take you as much into the details of this. And I think at this point Usha ji, I am ready to take any questions. I would be very happy to take any questions, if you have. I will talk to all of you next Saturday, same time and until then- All Love, All Grace, My dear ones. You are all so precious to me, All Love. All love.

॥ हरि ॐ [Hari OM] ॥

यज्ञ दान तपः कर्म स्वाध्याय निरतो भवेथ ।

एष एवहि श्रुत्युक्तःसत्य धर्म सनातनः ॥ @@yagnyadaanaverse@@

Yagna, Daana, Tapah, karma, Swaadhyaaya Nirato Bhaveth |

Esha Evahi Shrutyuktaha Satya Dharma Sanaatanaha ||

All Love! All Grace!

Om Tat Sat!

Glossary

Hari om Sanskrit phrase of Salutation representing Amen.

Pashyanti Pashyanti level of speech is deep-seated conversation, the vibrations, the resonance of the Mahamantra (महामन्त्र) going within your physical body, within your subtle body and also within your causal body. Pashyanti literally means “that which can be seen.” Pashyanti vani or Pashyanti sound comes from the Manipura or navel chakra and has color, form or vibrations associated with it. There is no duality between object and sound. Pashyanti vani represents intellectual consciousness.

Sadhaka

Hrudaya This is also called the Anahata chakra or heart chakra. The awareness of the Self - that is the seat where the Soul sits. In tantric texts, this chakra is represented by a 12 petaled lotus with the Bija mantra or seed mantra of "yam". This energy center is located on the spinal cord and diametrically opposite to the sternum, next to heart. Anahata means unstruck. It is so called because when this chakra opens up during the Kundalini awakening, a pleasing sound is constantly heard. This sound is called unstruck sound as there is no agent causing this sound. Anahata is the seat of emotions, love, joy and compassion.

Para vani The transcendental speech which arises from the awareness or the pure consciousness or Self. This speech is beyond the perception of the senses and is a state of soundless sound. It is a state of pure intention and the speech is in tune with the cosmic consciousness. It is sound in an unmanifested state.

Maha purusha

Satsang Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Sang means in the presence of or in the company of. Hence Satsang is a sacred or holy gathering in the presence of the Absolute Truth where the knowledge essential for soul evolution or Self-Realisation is imparted.

Jagrat

Avasta

Indriya

Buddhi

Chitta Chitta is part of human mind, and is a very, very subtle part. And this chitta connects the casual body to the subtle body. The nature, the personality of a human being is exposed or made known or is nourished through this chitta. It is here, in the chitta that a thought emerges, and this emergence of thought is nothing different from a word called pravrutti. So there are pent up desires in your casual body, they impact the chitta. That's where, these constant impacts on the chitta, translate into a mental wave that the mind together with the intellect reads as a desire. Trirunnatam sthapyasamam shariram Hrideendriyani manasa sanniveshya Brahmodupena pratreta vidwan Srothamsi sarvani bhayavahani (Swethasara Upanishad 2-8) Word by word meaning- Trirunnatam- stretching three parts of the body (i.e, head, neck and chest) upwards; sthapyasamam- positioned erect; shariram- the body; Hrudaya- heart; Indriyani- the five senses; manasa- with the mind; sanniveshya-to be put or drawn; brahma- the cosmic consciousness or the supreme truth; udupa- raft; pratreta- crossing over; vidwan- wise ones; srota- ocean; sarvani- all; bhaya-fearful; vahani-flowing Translation- Keeping chest neck and head in a straight line, sitting with an erect body, drawing the senses and the

mind within, while focusing or concentrating on Almighty God in the heart (or heart chakra), the wise ones tide across the ocean of fear (implies the cycle of birth and death), with the help of the raft of Brahman or the supreme knowledge of the cosmic consciousness.

Ahmakar

Panch jnana indriya

Pancha karma indriya

Karma indriya Physical organs of action. They are tongue for speech, hands for action, the feet for motion (walking, running etc), the organs of procreation, and the organs of excretion.

Jnana indriya

Panch gnana indriya

Jagrat avasta

Turiya This is the state of deep meditation when one transcends or goes beyond all 3 states of consciousness (i.e, the physical awakened state, or the dream state or the deep sleep state) and experiences oneself as the universal being or Almighty God. It is a state of infinite existence that is beyond the play of the physical body or the mind, or the intellect and ego. All duality, fears, emotions and limitations of time and space dissolves in this state of consciousness. As a cloud free sky or a calm ocean free of waves, the being is free of thoughts and its influences and one gets established in the cosmic consciousness. At this state, one is capable of involving the consciousness into the material world and at the same time transcends into the nothingness- a limitless, infinite existence. When on top of a mountain, one can see the foothills as well as the space above. The state of turiya or Samadhi is similar to that. Samadhi is the eighth and the last anga or limb of the Ashtanga Yoga tradition.

Kaivalya stiti

Samadhi This is the state of deep meditation when one transcends or goes beyond all 3 states of consciousness (i.e, the physical awakened state, or the dream state or the deep sleep state) and experiences oneself as the universal being or Almighty God. It is a state of infinite existence that is beyond the play of the physical body or the mind, or the intellect and ego. All duality, fears, emotions and limitations of time and space dissolves in this state of consciousness. As a cloud free sky or a calm ocean free of waves, the being is free of thoughts and its influences and one gets established in the cosmic consciousness. At this state, one is capable of involving the consciousness into the material world and at the same time transcends into the nothingness- a limitless, infinite existence. When on top of a mountain, one can see the foothills as well as the space above. The state of turiya or Samadhi is similar to that. Samadhi is the eighth and the last anga or limb of the Ashtanga Yoga tradition.

Sadguru Sat means the Absolute Truth or God. Sat also means the Atma which is the soul or the Self. Guru is the spiritual master. Sadguru is the Absolute manifestation in human form of the Supreme Truth that is Almighty God or as you may call it Cosmic Consciousness or Allah or whatever, THAT is the ONLY Supreme Truth that there is. Sadguru is the illumined or realized spiritual master who abides in the supreme Absolute truth and guides other souls to be one or merge with the Absolute truth or God. He is a Brahmanishta or one who abides in the Brahman (i.e, cosmic consciousness).

Sthoola deha

Sookskma deha

Sookshma deha

Pranic life force

Prana Prana means forward moving force. It is responsible for assimilating energy from any input (breathing, eating, drinking, sensory stimulus and mental perceptions) into the body. It controls homeostasis and vital organ functions in the body. Prana is the king of all the vayus (life forces) in the body. It controls, regulates and directs all the other prana vayus. Physical presence- base of the throat to diaphragm Element- Air Presence in subtle body- Anahata Chakra or heart chakra Movement- It moves downward in a loop from the base of the throat (Vishuddha Chakra) to the navel (Manipura Chakra) and back. Yogic control- Jalandhara Bandha, Bhastrika pranayama, Nadi Shodana and Ujjayi pranayama

Apana Apana means outward moving force. It ejects and eliminates any waste (excretion, exhalation, child birth etc) or anything not needed by the body. It is responsible for will power and motivation. When unregulated, apana creates a dull, lazy and confused state in human beings. It also controls the survival instincts in living things. Physical presence- Excretory system (kidneys, colon, rectum, genitals and sweat glands). Element - Earth Presence in subtle body- Mooladhara Chakra or Root chakra Movement- It moves downward in a loop from the navel (Manipura Chakra) to the perinium (Mooladhara Chakra) and back. Yogic control- Moola Bandha, Nauli, Agnisara Kriya and Ashwini Mudra. *Spiritual evolution starts only when Prana and Apana are merged into one another. These 2 forces are oppose one another. i.e., during inhalation, prana moves upward from manipura chakra to vishuddha chakra while apana moves downward from manipura chakra to mooladhara chakra. On Exhalation, prana moves downward from vishuddha chakra to manipura chakra, while apana moves upward from mooladhara chakra to manipura chakra. Apane juhvati pranam pranapanam tathapare; Pranapanagatee ruddhva pranayamaparayanah (Gita, Ch. IV-29.) Meaning- Others offer Prana (outgoing breath) in Apana (incoming breath) and Apana in Prana, restraining the passage of Prana and Apana, absorbed in Pranayama.

Vyana Vyana means outward moving force. It is a centrifugal force that pervades over the entire body. It integrates and connects all the voluntary and involuntary systems of the physical body with the subtle bodies. It coordinates the digestive, skeletal, circulatory, nervous, glandular and

sensory systems of the physical body with the Chakras (energy centers), the 72000 nadis (pranic pathways) and their networks that reside in the subtle body. It is responsible for physical and mental balance and mind and body coordination. It is responsible for the good feel during and after meditation. Physical presence- Skin. Essentially connects the skin of the physical body with the envelope of the subtle body. Element - Water Presence in subtle body- Swadhishtana Chakra or sacral plexus Movement- Origin is at the navel and envelopes the entire body. Yogic control- Moola Bandha, Anthar Bahya Kumbhaka pranayama, Kevala Kumbhaka pranayama.

Udana Udana means upward moving force. It controls and regulates the 5 karma indriya and the 5 jnana indriya and their functions. It controls the sense organs, spine, muscular strength, growth, speech, enthusiasm and joy. It is also responsible for creativity, new approaches and ideas. It regulates all forms of speech- vaikari, madhyama and pashyanti. Unregulated udana causes respiratory disorders, shortness of breath, depression and uncontrolled limb movements. It accompanies Kundalini (the coiled primordial energy dormant in the Mooladhara chakra) arousal. Control of udana gives control over the five elements- earth, water, air, fire and ether. The aspirant in control of udana can levitate, float on water and attain all siddhis. Physical presence- Throat Element - Space Presence in subtle body- Vishudha Chakra or Throat Chakra Movement- It moves upward in a loop from the throat (Vishudha Chakra) to the fontanel (Sahasrara Chakra) and back. Yogic control- Jalandhara Bandha, ujjayi pranayama, sitkari pranayama, sitali pranayama, Brahmari pranayama, bhastrika pranayama and Viparitakarani Mudra.

Samana Samana means the balancing force. It controls metabolism, digestion and the digestive organs and respiration in the body. It regulates gastric juices, hormones and enzymes, eliminates toxins from the circulatory, lymphatic, nervous and glandular systems. It is responsible for sound judgement, intellect (buddhi) and the power of discretion (viveka). It influences the psyche and consciousness. It unites prana and apana. Unregulated samana causes delusions, hysteric tendencies, gastric disorders, fiery anger and confusion. Control of samana gives a lusturous, brilliant aura around the person that can be noticed even by those who do not have the ability to see auras. Physical presence- Navel Element - Fire Presence in subtle body- Manipura Chakra or navel Movement- It moves upward in a loop from the navel (Manipura Chakra) to the heart (Anahata Chakra) and back. Yogic control- Uddiyana Bandha Subordinate prana: The following are the five subordinate prana or upa prana.

Kurma It is a upa prana or a supporting pranic force in the eyes and the region surrounding the eyes. Physical expression- Blinking Function- Protects eyes from foreign bodies and diseases. It is active when awake and rejuenated when asleep. Yogic control- Tratak, Pashchimottanasana, yoga mudra, Jalandhara bandha.

Krukala

Dhananjaya It is a upa prana or a supporting pranic force that regulates the heart valves and the musculature of the body. Unbalanced Dhanajaya causes stiffness of muscles, Rheumatoid arthritis and heart attack. Physical expression- opening and closing of heart valves Function- clears blockages in the nasal passage, head and throat Yogic control- Anuloma vinuloma, Anthar Bahya Kumbhaka.

Naga It is a upa prana or a supporting pranic force. Physical expression- Burping Function- Removes blockages between Prana and Apana by preventing gas formation in the digestive system. Removes Samana blockages by inducing vomit reflux to throw up undigested food. Yogic control- Bhujangasana, Salabhasana, Dhanurasana, Kapalabhati pranayama.

Devadatta

Pranic force This is the all pervading life force that permeates every living unit of the cosmos, regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being. This is the all pervading life force that permeates every living unit of the cosmos, regulating all physical, mental, emotional and spiritual wellbeing of the living entity. The pranic force is also called prana vayu. Vayu means that which flows. Hence the prana vayu moves and expresses itself in the body like a wind. There are 49 different types of prana vayu in the body. But the important ones are prana, apana, vyana, udana and samaana. Each of these pancha prana controls specific physical, mental and spiritual centers in the body, and they work together in perfect harmony resulting in a healthy, holistic human being.

Pranamaya

Kosha This mean envelopes. There are five envelopes surrounding the human body. They are- Annamaya kosha- The Annamaya kosha means the food envelope or the sheath made from or nourished by food and drink that a person takes and this comes from 5 primordial elements of earth, water, air, Fire (or light) and space (or ether). In other words, this sheath is the physical body. You are what you eat. The food that we eat gets broken down into nutrients to be absorbed by the body. It becomes the energy, the vitality, the aura and the strength to achieve our spiritual goal. The body needs to be nourished, trained and tamed to peel away this layer or envelope. Pranamaya kosha: The envelope of prana. See Pranic force

Manomaya kosha: The mental body or sheath with the mind, buddhi, chitta, ego and the five inner organs of intelligence. All expressions are through vrutti or thought waves. Ujjayi pranayama helps silence the thought waves. Vigyanamaya kosha: The sheath of wisdom or superior intelligence. This kosha is the seat of intuition, will power and inner strength. It is peeled after the Manomaya Kosha is peeled away. Peeling this layer gives total freedom from thoughts leading the person to a state of pure awareness. Awareness in and of every action, every word, thought and deed. Anandamaya Kosha: This is the sheath of bliss. It is a state of being where one is in a state of joy or in a state of equilibrium no matter what situation one faces. When this layer is peeled away, one reaches the soul or state of soul consciousness. Anandamaya kosha can be experienced in moments when we so enjoy what we do and do not separate ourselves from the experience. It is like the state of bliss that a child feels when it is totally happy and engrossed in its play. It is not a creation or a state of the mind. It is a state of being and is felt only when we let go of all control by the mind. No words can describe the state. It needs to be experienced to be comprehended.

Manomaya

Vignanamaya

Tatwa

Vignanamaya

Karana deha

Sanchita karma

Maha karana deha

Nirakara

Mahakarana