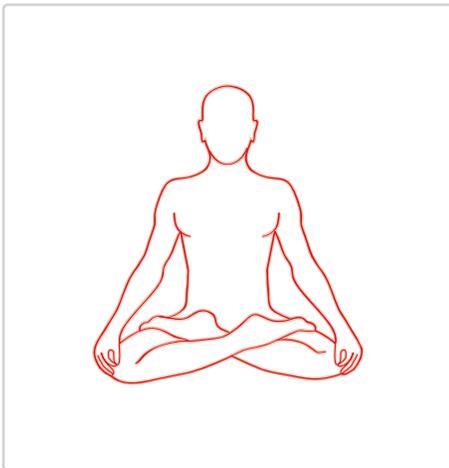


BIG BOOK OF YOGA - KOSHAS (BODIES)



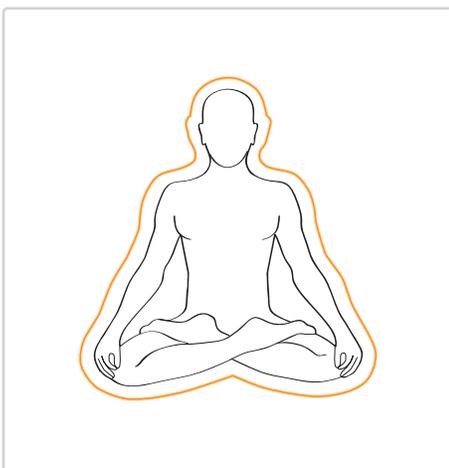
Contemporary

- Annamayakosha
- Pranamayakosha
- Manomayakosha
- Vijnanamayakosha
- Anandamayakosha



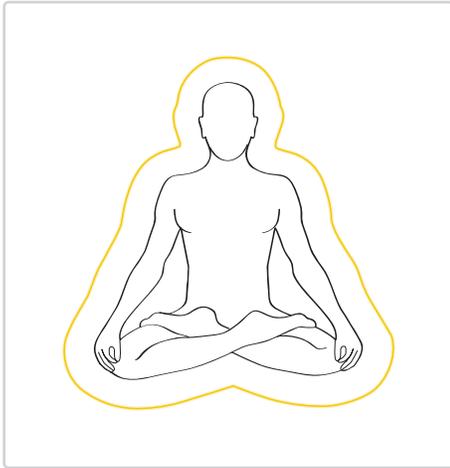
Annamayakosha

Describes the physical layer of matter. Literally, “the body full of food” (anna = food, maya = full of, kosha = sheath or body). The domain of the hard sciences – biology, chemistry, physics, medicine, etc. Strength and flexibility training work primarily at this level. For an excellent overview of this layer of the being in relationship to Hatha Yoga, see David Coulter’s Anatomy of Hatha Yoga, also Leslie Kaminoff’s Hatha Yoga Anatomy. Corresponds to both Muladhara chakra and the first four chakras (Muladhara, Svadhisthana, Manipura, Anahata).



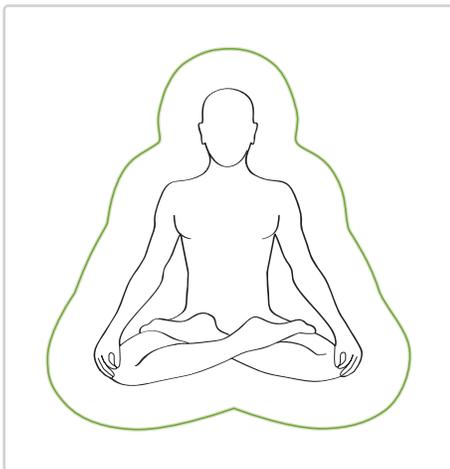
Pranamayakosha

Describes the body of life energy. Radiates roughly 2-3 inches outward from the physical body, just barely visible to the untrained eye under the right lighting conditions. Commonly described either as colorless, or as a fixed color (often blue, silver, or yellow). This layer provides the energetic blueprint from which the physical form is derived. A strong pranic body indicates solid health of the organism, a weak pranic body invites disease and chaotic development of the physical body. Pranamayakosha is the native home of the chakras. Also a probable correlate to Sheldrake’s theory of morphogenetic fields. Corresponds to both Svadhisthana chakra and Muladhara chakra.



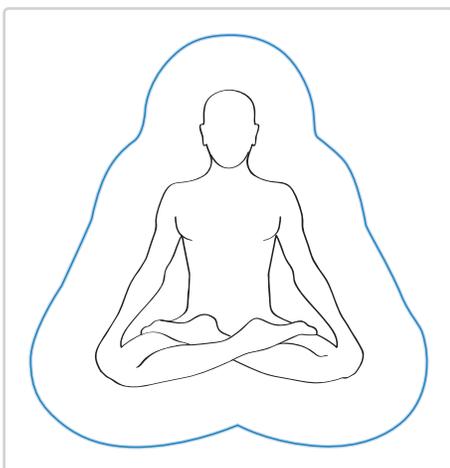
Manomayakosha

Describes the body of manas, the concrete, basic mind of emotions, feelings, and instincts. Often referred to as the astral body. This is the layer that is most typically considered to be the “aura” of the being. Loosely tied to the physical body, this layer is in a constant state of flux, changing and adapting to the external environment, as well as to one’s own emotional state. Myriad colors and impressions move through this body. Manomayakosha is the layer of the being which moves about in astral projection. Corresponds to Ajna Chakra.



Vijnanamayakosha

Describes the higher mental body, the level of symbolic relationships, abstraction, higher-level thinking. No set shape or aura to speak of, although some say it can be perceived in a vague sense as hovering around the head and shoulders. Vijnanamayakosha is where the karmic chains of cause and effect are imprinted on the being. Related to the phenomenon of mental projection. The individual is connected to the collective consciousness at this layer. Corresponds to Ajna Chakra.



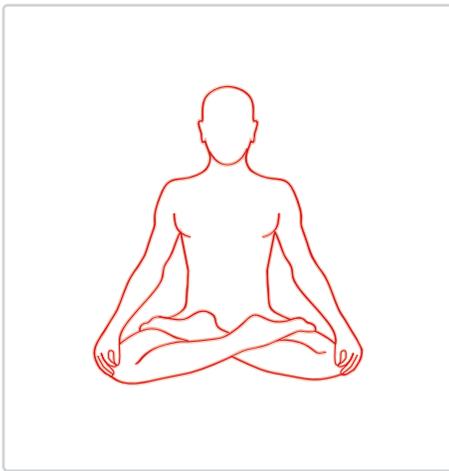
Anandamayakosha

Describes the body of ananda, the bliss of pure existence. Also known as the causal body. This layer is related to the absolute existence of the being, that which is beginningless and without end. As it lies beyond the mental levels, its actual nature defies any concepts, analogies, or mental constructs which attempt to define it. Some adepts claim that there are actually three divisions of the anandamayakosha, namely, anandamayakosha (body of bliss), cittamayakosha (body of pure mind), and atmamayakosha (body of pure Spirit), but this is not a traditional model of the subtle bodies. Corresponds to Sahasrara Chakra.



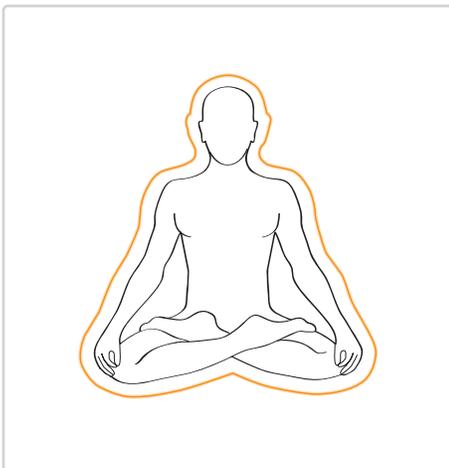
Traditional

- Annamayakosha
- Pranamayakosha
- Manomayakosha
- Vijnanamayakosha
- Anandamayakosha



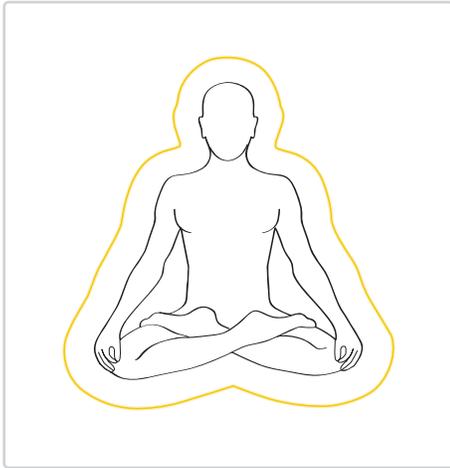
Annamayakosha

Describes the physical layer of matter. Literally, “the body full of food” (anna = food, maya = full of, kosha = sheath or body). The domain of the hard sciences – biology, chemistry, physics, medicine, etc. Strength and flexibility training work primarily at this level. For an excellent overview of this layer of the being in relationship to Hatha Yoga, see David Coulter’s Anatomy of Hatha Yoga, also Leslie Kaminoff’s Hatha Yoga Anatomy.



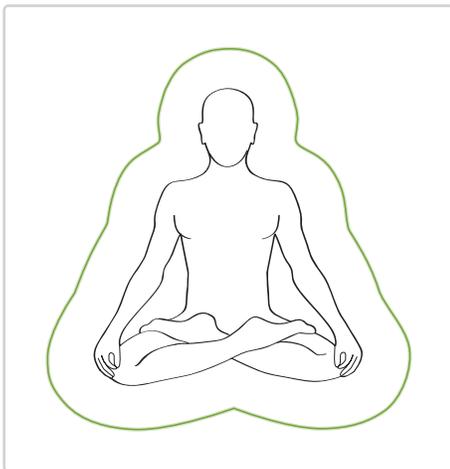
Pranamayakosha

Describes the body of life energy and emotions. This layer provides the energetic blueprint from which the physical form is derived. A strong pranic body indicates solid health of the organism, a weak pranic body invites disease and chaotic development of the physical body. Pranamayakosha is the native home of the chakras. Also a probable correlate to Sheldrake’s theory of morphogenetic fields. Instincts and emotions are governed by this body.



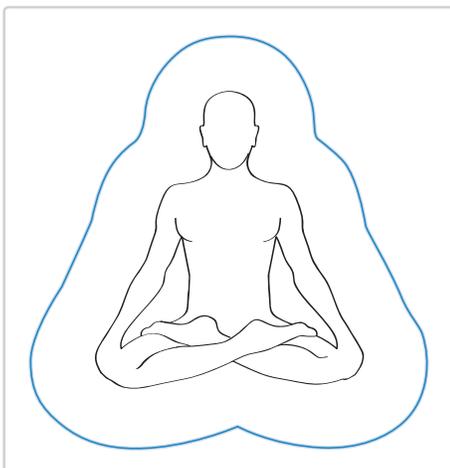
Manomayakosha

Describes the body of manas, the concrete mind of thoughts and the intellect. Symbolic relationships, abstraction, language, and so forth are governed by this body.



Vijnanamayakosha

Describes the deepest layer of mental consciousness. This is where the core sense of “I” rests in the individual awareness. Vijnanamayakosha is where the karmic chains of cause and effect are imprinted on the being. Related to the phenomenon of mental projection.



Anandamayakosha

Describes the body of ananda, the bliss of pure existence. This layer is related to the absolute existence of the being, that which is beginningless and without end. As it lies beyond the mental levels, its actual nature defies any concepts, analogies, or mental constructs which attempt to define it.