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## v. The Anandamaya kosha

Verses: 209

Now the Anandamayakosha is explained.

Anandapratibimbacumbitanuh vrttistamojrbhitA  
syAdAnandamayah priyAdiguNakah sveSTArthalAbhodayah|  
puNyasyAnubhave vibhAti krtinAmAnandarUpah svayam  
bhUtvA nandati yatra sAdhu tanubhrnmAtrah prayatnam vinA ||

The Anandamayakosha is the modification of avidyA and appears as a reflection of the Atman which is compacted of absolute bliss. Its attributes are pleasures etc. It arises on the obtaining of a desired object. It shines by itself as joy to those people on the fruition of their merit, when, without any effort on their part, creatures experience a feeling of joy.

Anandapratibimbacumbitanuh: the body (here, svarupa, nature) of a person modified by the reflection of the Ananda which is the nature of the ParamAtman.

tamasA: by avidyA,

tamojrbhitA: produced by tamas or avidyA. The modification of the Atman which is wrought by avidyA will be the Anandamayakosha. For making it clear the guru carries it to the mind by the words 'priyaadiguNaka' in accordance with the shruti: tasya priyAmeva sirah, modo dakSiNah pakSah, pramoda uttarah pakSah, Ananda AtmA, brahma pucham pratiSTA (Taitt.).

The meaning is: that modification which has for its parts the pleasure of seeing, getting and enjoying of seen objects, ranging from the dear to the delightful.

By the word Svestah the temporary nature of the attributes is indicated.

By the word svestArthah: an object desired by ( dear to) a person; sons, friends, sounds, etc., are included.

LABha: getting. It includes seeing and enjoyment.

udayah: production.

The kosha which arises by the getting etc., of an object. desired by one is referred to as svestArthalAbhodayah.

krtinAm: of wise persons (i.e., those who have wisely done meritorious deeds.)

*punyasyaanubhave:* One the experiencing of the effect of meritorious deeds which are poised for the production of their fruits.

*vibhaati:* It shines specially at this time. (The idea is: the anandamayakosa is a modification of the Atman by avidya. Its parts are what is dear etc. It is produced by the seeing, getting and

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enjoyment of a desired object which may include sons, friends, sounds, tastes, etc. It arises on the fruition of meritorious deeds done by a wise man).

The same is elaborated further.

*tanubhrmmaatrah: sarvo'pi:* All embodied persons.

*prayatnam vinA:* without effort at the time.

*Punyasyaanubhavah:* indicates that the act should have been done earlier.

When being of the nature of Ananda (or enjoyment), the person enjoys well, then his connection with Anandamayakoga is to be understood. It will be said in sl. 371:

*dehaprAnendriya manobudhyadibhirupAdhibhiih I  
yairyair vrttessamAyogah tattadbhAvo'sya yoginah //*

"As the yogin is conjoined with the upadhis, the body, the breath, the mind and the intellect, he is modified accordingly."

Thus the modification of avidya of the form of sukha which arises in the state of waking and dream by reason of puNya is called the Anandamayakosha. Of that also, certainly there is a veil, or concealment of one's true nature. For, when that arises, there is no untainted or permanent sukha free from upAdhis. This is clear. Therefore, the following statements declare that it is to be discarded: *na prahrasyet priyam prApya:* "One should not go into ecstasies on getting what is desired." *AtmAnam harsasokabhyAm satrubhyAmiva nArpayet:* "One should not give oneself to joy and sorrow as to enemies." *hrsto-drpyati drpto dharmam atikraamati:* "The happy man is proud; the proud man transgresses dharma" ; *harsaamarsabhayodvegaih mukto Yassa ca me priyah:* "He is dear to Me who is free from joy, anger, fear and excitement." (B.G.)

By the word punya here is to be understood the remote consequence of an act done in this or previous lives, for the sake of a result (kaamyakarma). When it is said: Mukti is not obtained without merit of actions done in hundreds of crores of lives, reference is to the yogins. In the case of ordinary mortals, their actions are a mixture of punya and papa. Those of the yogins are aasuklam and akrsnam, neither of the nature of punya nor of papa. In respect of others. it is of three kinds: punya only, or papa only, or a mixture of the two. *vrttinAm anuvrttistu prayatnAt aprathamAdapi adrstAdvA sakrdabhyAsa samskArasacivAd bhavet (Yoga Sutra)*, which means "the modifications of the mind may be successive to the actions that we originally performed or it may be due to the repeated practice of our actions in previous lives aided by the residuary impressions "samskaras" and the adrSTa based on it." PuNya acquired by karma will not lead to liberation. YogajapuNya reveals by the power of jnAna the bliss (Ananda) which is uncovered by ajnAna by destroying the concealing agency, namely ajnAna. Such an Ananda is not of the nature of a kosha (sheath) as the modification is without any contamination by tamas or ajnAna.

## Verse 210

Having said that the modification in the form of bliss which is contaminated by tamas or ajnaana is called the anandamaya kosa, its abundance in dreamless sleep is then shown. For the sukha experienced in susupti is not the result of punya. (The effects of punya are experienced either in jaagrat or svapna). It is the bliss of the essential nature of the Atman modified by avidyaa. When the punya begun to be experienced every day vanishes (from consciousness), then arises the daily pralaya (the cessation of waking or dream consciousness functions which means

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susupti). For, it is said in the Sutra Bhasyaa: adrstamapi bhogaprasiddhyartham na pralayaprasiddhyartham.

The aanandamayakosa is fully manifested in dreamless sleep. In the waking and dream states it is evidenced a little due to the seeing etc., of desired objects.

utkataa: high manifestation. At that time (in susupti) there is no admixture of dukkha. But it is not essential bliss (mukhyaananda) as it is covered by ajnaana. In waking and dream, there is a little manifestation due to seeing etc., of desired objects. The 'etc.' here includes getting, enjoyment and possession. During waking and dream, the mental modification is subject to destruction as it is directed to different objects of perception. But in susupti there is no other object to produce a mental modification. Hence the sukha is abundantly experienced in it.

## Verse 211

The guru proceeds to expound that even this Andamayakosha is not the Atman.

naivyamAnAnandamayah parAtmA  
sopAdikatvAt prakrter vikArAt |  
kAryatvahetoh sukrtakriyAyA  
vikArasanghAtasamAhitatvAt ||

This Anandamayakosha is not the supreme Atman. Because, it is produced by limitations (it is connected with upAdhis); it is modification of prakrti, it is an effect of good deeds; it is associated with groups of other modifications.

This Anandamayakosha is not at all the mukhyAtmA. The reasons for it are given.

sopAdikatvAt: as it is conditioned being produced by the sight of desired objects.

prakrtervikArAt: as it is a modification of avidyA which is the primordial (mula) prakrti, the modification brought about by tamas (ajnaana) being of that nature.

sukrtakriyaayaah: of good deeds.

Sukrtakriyaayaah kaaryatvahitoh: as it is the effect of good deeds (done previously). In sloka 209 it was said: 'punyasyaanubhave vibhaati' : it appears when the effect of punya is experienced. It must be taken that the modification by avidya in the form of sukha during jagrat and svapna is the result of punya.

vikArasanghAtasamAhitatvAt, as indicated in shloka 209 by the word 'priyaAdiguNaka': of the nature of priya etc., and in accordance with the shruti: 'tasya priyameva sirah' (Taitt.) it is produced by the combination of the elements of seeing, getting, enjoying, all making for sukha. 'sukhakAravrtti' means the modification ( of the Atman) arising from the mixture of tamas and sattva when due to puNya, desired object is seen and obtained. It expresses itself in the form 'I am happy'. During enjoyment it is of the form: 'Who other is equal to me? I sacrifice; I give; I enjoy' etc. Or, it may be because it is produced by the modifications of meritorious desired objects.

## Verse 212

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The next shloka refers to what ought to be done after the analysis and discrimination of the five koshas.

pancAnAmapi koshAnAm niSedhe yuktitah krte |  
tanniSedhAvadhiih sAKSi bodharUpo'vashiSyate ||

Upon the elimination by analysis of five koshas, on the culmination of such elimination, the witness of the form of pure intelligence remains.

pancAnAmapi kasAnAm nisedhe: When each kosha is successively eliminated saying, 'this is not the Atman,' the end or what remains after these negations as the substratum of all negation is the witness.

avadhih: that until which the negation is made; the extreme limit.

tannisedhaavadhih: until the saaksi, witness that is the substratum of all is reached

sAKsi: the word 'witness' implies that there is something which is witnessed. But when everything is negated there is no object to witness. So sAKsi is an 'as if'. Really it is an objectless subject.

bodharupah: Kevala nirviSaya-jnAna-svarupah; the lone pure intelligence without any object.

## Verse 213

it is now said that that alone is the mukhyAtman (essential Atman).

yo'yamAtmA svayamjyotih pancakoshavilakSaNah |  
avasthAttrayashAkSi san nirvikAro niranjanah ||  
sadAnandah sa vijneyah svAtmatvena vipashcitA |

This Atman which is self-effulgent, distinct from the five koshas, the witness of the three states without change, untainted, which is always of the nature of Ananda, that is to be known by the wise as one's true Atman.

'That which remains is this Atman' (yah avashiSyate ayamAtmA) is the connection with the previous shloka. The explanation of the nature of the ParamAtman is finalised by the identity between the beginning and the end of this discussion (the upakrama and upasamhara). Previously in shloka 122 it was said:

*asti kashcit svayam nityam ahampratyayalambanah |  
avasthAttrayasAksi san panacakosavilakSaNah ||*

What was begun by this and the succeeding shlokas there, is now explained by the process of the negation of the five koshas and the affirmation that the Atman is distinct from them.

It (the Atman) is the witness of the waking and other states, it cannot be sublated; it is devoid of modification; it is undefiled; it is always of the form of Ananda. This ought to be understood by the person skilled in discrimination as being his own essential nature. It is the substratum which remains after the negation of all those on which the AtmA (Atmatva) was imagined. In accordance with the sruti 'brahmapucchampratistha', its true nature is that it is as the supreme Brahman."

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Therefore, it has been said in the sruti: "If a person thinks that Brahman is not, he himself becomes non-existent. If he knows: Brahman is, he is known to exist really": asanneva sa bhavati asaabrahmeti veda cet . asti brahmeti cedveda santamenam tato viduh. When brahman is one's own nature, if one thinks it is not existent, he himself becomes asat. If he thinks differently, i.e., if he thinks that he is not Brahman, but identifies himself with the kosas are negated as above, then the result will be a state of Nairaatmya for him, i.e., he will have nothing to call his Atman.