

Unfolding the Koshas to Drop into the IAM

Satsang - June 25, 2016

As I did in the last online satsang, let me point out again that the reason why we cannot feel our IAM is because of the weight of the “koshas.”

“Koshas” means coverings. If we close our eyes and deeply feel within ourselves, we can feel love and peace. Love, bliss, and joy originate from within us. Yet we cannot feel them all the time. That is because of these coverings. The love that we feel within us is covered by a thick body-blanket, the first kosha--- the annamaya.

Similarly, there are four other koshas that cover the love inside. So we have to

take steps to remove the energetic weight present in each of the koshas.

When I talk about removing “weight,” I mean removing the density and impurities associated with each kosha, so that it becomes lighter. Our effort is always to remove the impurities or dense weight that affect each of our koshas. The lighter the koshas are, the more we can feel our IAMness.

We do not have to get rid of the body; we only have to make it light enough that its weight does not suppress the Love of the AMness within. For example, if we meditate after a big meal (versus after a light meal), the extra weight that is felt from a full stomach is the swelling of the annamaya kosha.

It is also a common experience for us all

that when we sit for meditation, thoughts begin to move inside and cause distraction. And usually these thoughts and desires are negative---something that worries us. This is our manomaya kosha.

If we become physically sick, the annamaya kosha becomes dominant, and if we begin to worry about it, it is the manamaya kosha that begins to exert its pressure on the AMness.

Again, whenever we act on a desire or tendency as laid down by the manomaya kosha (which often will cause you agitation in the future), it means our intellect is getting compromised, and indicates impurities in the deeper vijnananmaya kosha.

Lastly, if there are some deep-rooted

memories that arise (which may or may not have a reference to the present situation), and thereby create pain and agitation, we know that it is an imbalance in the deepest kosha---the anandamaya. In these situations, we simply forget who we are, and get drawn into past memories of pain.

The remedy for all this is constant meditation on the SELF while sitting, as well as a constant reminding ourselves that we are a Witnesser of the koshas. By doing so, we do NOT let them affect us too strongly (even though we may have to accept them as they arise). This practice will reassert the dominance of the IAMness, and remove the impurities present in all the koshas.

Hence, we have to take steps in our meditations, and not just in sitting

meditation, but also in our regular inquiry during the waking state. The study has to be of the workings and nature of the prana systems, mind, and intellect. Through the power of sheer observation and introspection, we will have the ability to drop the koshas and make them lighter. When we can make the koshas lighter, we will be able to see that we are not them. Thus, we will be able to move into the Bliss of the SELF!

Now we will have a Guided Meditation:

Close your eyes and relax . . . First, we need to release the weight of our body in our IAM . . . Drop the weight that you subconsciously carry on your shoulders . . . Lift the shoulders up, and then drop them . . . Lift them again, and drop them again . . . Begin with inhaling while lifting

the shoulders blades upwards, and then exhaling while releasing them downwards . . . Move your right ear towards the right shoulder blade, and then move your left ear towards the left shoulder blade.

Feel the contact that the body is making with everything in and around it . . . Be totally aware and focused on that . . . Mentally run through the sensations within the body, and then just drop all of them . . . Keep your body as still as possible to get the best results . . . As you begin dropping the body, initially you will feel the weight of it, and later you will begin to feel weightless . . . You may still feel the weight of flesh and bones, but you will feel it outside of your IAM.

Acquaint yourself with the process of

dropping the weight of your body (annamaya kosha), and feeling the AMness releasing itself from the body.

Next, focus on the breath . . . We will now attempt to drop the weight of your breath---the pranamaya kosha . . . Watch the incoming and outgoing of the breath . . . Now drop the weight of your breath by exhaling and expelling the breath slowly and deeply . . . Then again inhale and again expel the breath in a deeply relaxed manner . . . Observe how inhalation increases the overall weight by expanding the kosha, and how exhalation decreases it . . . Spend some time inhaling and exhaling slowly and deeply.

This breathing practice will make you arrive at a relaxed state . . . Once the inhaling breath meets the exhaling

breath, they neutralize themselves, and you will reach a deeply relaxed and still mind . . . The breath may stop for a few moments---which will mean that the pranamaya kosha has become still and light.

However, thoughts will intervene . . . Now it is time to drop the thoughts---the manomaya kosha . . . Begin by allowing the flow of thoughts, and being a witnesser of them . . . Thoughts are often connected to our present situation memories, and they dictate how we feel . . . Observe how negative or stressful thoughts are the first to arise within us---they are always about something that cause us worry.

Remember, life gives us both positive and negative experiences---we can choose to remember either of them . . .

Unfortunately, through past habits or identification, we tend to choose the negative route . . . So the first step to stop irritability and fear is to change from negative to positive.

Stay with choosing positive thoughts only---no negative thoughts that cause fear . . . Repeat to yourself, "God loves me. I love God. I am always protected. I am always loved."

If you are going through some problems that disturb you, acknowledge them . . . But then always tell yourself that all will soon resolve itself.

The other thing you can do is ask, "What is the worse that can happen? Even if that were to happen, I would still be here. I can choose to make peace with it by dropping resistance to it. It would be

in my hands to surrender to it. Either way, I would be in peace and stillness.”

Once you feel centered in such positive thoughts, positive feelings will begin to arise . . . Stay with those feelings . . . Breathe into those feelings.

As you continue to venture into replacing the negative with the positive, you will soon be able to drop even the positive feeling, and reach a positive void state. The positive void is what you will be able to perceive ahead of you. A negative void is usually felt like a depressed fog around you, and a bad sinking feeling in your heart. That is the difference between the negative and positive void. One can have a clear perception of the positive void (often ahead or behind you), or of a peaceful state of nothingness often perceived as

love. But in a negative void, you lose all perceptions and crave for clarity.

You may find yourself merging with the positive void state, or the positive void state merging with you. This is a state beyond thoughts---the no-mind state of the vijnanyamaya kosha. This is where you need to be most of the time. Once you feel safely away from all negativity, and full of positivity, you can then move beyond both.

Remember, anytime thoughts intervene (especially the negative ones that arise to paralyze you), first change them to positive ones. Remind yourself that the best is happening to you, God loves you, you love God, and are always protected and always loved. Then as you begin to feel better, drop both the thought and the related feeling to arrive

at the void.

It is also possible that within the void, some unexplained emotions may still arise. These emotions are like a sticky substance stuck to the void. This stickiness is the various attachments and clinginess of the roles you play in your humanness. Just allow that to be as it is, and continue to remain in the void. Most importantly, maintain a sense of detachment or inner renunciation with the outside world of objects. Meet it as yourself. But be unconcerned with the sticky emotional substance, except allowing it to be as it is----representative of your vasanas (which may or may not be associated or have any reference to any thought or story). You will intuit that even the stickiest part within you dissolves. It may take a little while, so you need to persevere.

Soon the void too will fall, and you will drop into the bliss of the IAM---the anandamaya kosha. In the vast Expanse and Bliss of this IAM, you will find how you alone have created this world and all the objects in it. The world and all its objects will then begin to express and radiate the Bliss and Expanse of your inner IAMness. Through your IAMness, you will be able to connect with everything and everyone on a very real, intimate level. You will be able to establish a beautiful relationship both with the cosmic intelligence and with the heart of the world. All will merge as ONE. Once you become ONE with cosmic intelligence, you become ONE with infinite power, wisdom and growth. And once you become ONE with the world, you become ONE with Love and Compassion.