



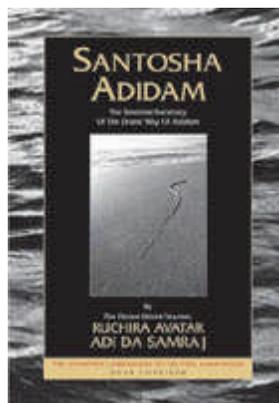
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**Avatar Adi Da's Discussion of the Five-Sheath Structure  
of the Human Body-Mind-Complex, and the Relationship of  
That Structure to the Fifth Stage Yogic Understanding  
of the Nature of Liberation, Including the Nature  
and Significance of the "Blue Pearl"**

*A Selection from the Reality-Teaching  
of His Divine Presence, Avatar Adi Da Samraj*

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An excerpt from the book  
**[Santosha Adidam](#)**



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*The following text is section V of "The ego-'I' Is The Illusion of Relatedness", Avatar Adi Da's summary Essay on the process of the Reality-Way of Adidam (and the relationship of that process to the various traditional processes characteristic of the fourth, the fifth, and the sixth stages of life). The full text of this Essay can be found in the 2000 edition of Santosha Adidam: The Essential Summary Of The Divine Way Of Adidam (where the Essay is titled "Santosha Adidam").*

In the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam, the body-mind-complex is always directly (and with always immediate effectiveness) transcended by transcending egoity (or "self"-contraction) in the context of each of the functional levels of the total body-mind—gross, subtle, and causal (corresponding, respectively, to the left side, the middle, and the right side of the bodily apparent heart).

The process of transcending the body-mind-complex can, itself, be represented (and understood) in terms of a psycho-physical "map" of six stages of life, determined by the structural pattern (gross, subtle, and causal) of the esoteric anatomy of the human being. I have Summarized the Teachings (and paths) of the entire Great Tradition of humankind in terms of this "map" of six stages of life. If this process were to be practiced as a single, continuous path, it would progress from the gross functions toward the subtle functions, and from the frontal line (or the frontal personality, or the gross personality) to the spinal line (or the subtle personality)—until the effort to transcend the first and primary (or "root" and causal) dimension of the apparent (or conditional) personality becomes the applied "method" for the Realization of the Transcendental Nature and State of Consciousness Itself.

However, as I have also Indicated, it is precisely because the Great Tradition is founded upon and limited by the esoteric anatomy of the human being that the process (or "map") of six stages of life is not itself a sufficient basis either for the real transcending of egoity itself or for the Realization of the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. Thus, I have Indicated how the six stages of life (and of egoity itself) are to be really (always directly, and with always immediate effectiveness) transcended (in the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam), and how the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself is (Really) to be Realized (in the Demonstration of the only-by-Me

Revealed and Given seventh stage of life, Which is the Most Ultimate Demonstration of the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam).

If the various primary functional levels of the body-mind-complex can be rightly conceived, then the key to the various stages of the process of the Real transcending of the psycho-physical ego-"I" (or of the total structural anatomy of "self"-contraction) is made obvious to the understanding. And this right conceptual understanding is already suggested by the traditional names for the functional levels (or sheaths, or coverings, or superimpositions on Consciousness) represented by the body-mind-complex:

The gross body (or the physical body) is annamayakosha (the "food-sheath", or the "food-body").

The subtle body—or the internal personality (or group of functions)—is made of three functional parts. The first (which may be contacted inwardly, but which is really surrounding the gross body) is pranamayakosha (the "pranic sheath", or the "pranic body", or the "body of personal life-energy"). The second is manamayakosha (or the "sheath of lower mind"). The lower mind (or the mind of thoughts themselves) includes the conscious mind, the subconscious mind, and the unconscious mind—and the functional activity of the lower mind (or brain-mind) is generated from a position that stands above (and is senior to) the pranic body. The third (and most senior) part of the subtle body is vijnanamayakosha (the "sheath of higher mind", the "sheath of superconscious mind", or the "sheath of intellect"). At the core of the higher mind is the central will and discriminative (and naturally observant) intelligence of the conditional "I" (or limited "self")—and the functional activity of the higher mind is generated from a position that stands above (and is central, and senior, to) the sheath of lower mind.

Finally, there is anandamayakosha (the "sheath of conditional bliss", or the "causal body"), which is the "causative root" of conditional "selfhood". The true causal body is associated with the right side of the bodily apparent heart (which is, itself, the Ultimate Passageway to Transcendental Self-Consciousness).

In some Yogic traditions, the term "subtle body" is used to indicate only pranamayakosha (the pranic body, or the etheric body). Then the term "causal body" is used to indicate only the lower mind (or the thought-mind, manamayakosha), and the term "supercasual body" (or "supracausal body") is used to indicate the higher (or superconscious) mind (which is vijnanamayakosha).

In such traditions, Yogic Liberation is usually conceived in terms of the ascent of attention (via the spinal line of the Spiritual Current), penetrating and going beyond all layers of body and mind in its course—until attention Merges in the Akasha (or the Infinite Ascended Space) of the Spirit-Matrix, Above the "worlds". Some Yogis also associate Final Enlightenment with a subsequent descent of attention from such ascended (and, thus, conditional, and fifth stage) Nirvikalpa Samadhi to the highest position (or point, or spot of concentration) in the so-called "supracausal" (or superconscious) mind, associated with the central (and extreme upper) region of the brain. That point (or spot) is often visualized (as a bindu, or a spot of light), or also heard (as nada-bindu, or a concentrated point of light and sound), or else it may simply be felt (and, thus, "touched") as a blissful locus (or loka) of the Divine Spiritual Current (or Shakti), without visual or auditory associations. Thereafter, all conditional forms are seen, heard, or felt (via that brain-locus of light, or sound, or touch) as a "Play" in the Divine Mind.

Such traditions epitomize the fifth stage of life. In that view, the "soul" (which is simply the subtle body, as a whole, or in part) is Liberated via the ascent of attention—but such Yogic Liberation is (necessarily) conditional, and (even in the case of such Yogic Liberation) the "soul" (or the ego, identified as an "eternal individual") remains intact (and in conditional, and only temporary, Communion with Real Acausal God).

In the fifth stage tradition of Yogic Liberation (which is to be contrasted with the tradition of Transcendental Liberation, characteristically associated with the sixth stage of life), the sheaths (or koshas) correspond to the sounds and lights (and other subtle perceptions) that are "experienced" in ascending meditation. The various sounds and lights correspond to the progressive vibratory levels of the Cosmic Mandala (which is the conditional display of the Divine Spiritual Current, modified as the Sphere, or Circle, or Wheel, of cosmic manifestation). Annamayakosha (or the gross body) is seen in the form of a red light (or a range of possible lights, from red through yellow), corresponding to the outer ring (or rings) of the Cosmic Mandala. Pranamayakosha (or what the fifth stage Yogis call the "subtle body") is seen as a pale (or moonlike) white light. Manomayakosha (or what the fifth stage Yogis call the "causal body") is seen as a black light, or dark field. And vijñanamayakosha (or what the fifth stage Yogis call the "supracausal body") is seen as a radiant blue light (the bindu, or what some describe as a "blue pearl"). Likewise, the various sounds perceived in ascending meditation also arise in a hierarchy of progressive subtlety, from grosser (and louder) toward finer (and quieter) sounds.

Since vijnanamayakosha is the "root"-mind (or the "I" of the mind), the fifth stage Yogis say that the vision of the "blue pearl" is the vision of the Divine "Self". In Truth, that vision cannot, as itself, Be the Transcendental, Inherently Spiritual, and Self-Evidently Divine "Self", since the Divine "Self" Is the Divine "Subject" of phenomena—and, therefore, the Transcendental, Inherently Spiritual, and Self-Evidently Divine "Self" Is the Witness of "objects", and not Itself an "object". The bindu is simply the highest conditional state and form and locus of the subtle body (or that form of the subtle body which the fifth stage Yogis call the "supracausal body"). Therefore, the vision of the bindu (or "blue pearl") is (itself) the most subtle form (and preoccupation) of the ego (or the mind of the conditional "self"). This is My "Experience", and My firm Conclusion from "Experience" of these very things.

When vijnanamayakosha is penetrated in (fifth stage) conditional Nirvikalpa Samadhi, the colored lights (or rings) of the Cosmic Mandala (and all sounds and other perceptions otherwise apparent within the "experiential", or psycho-physical, context of the Cosmic Mandala) are temporarily penetrated and transcended at their Core, and the Brilliant White Five-Pointed Star is temporarily penetrated and transcended at Its Core, and the Infinite Clear Space Above (Beyond all visibility) and the Vast Silence Above (Beyond all audibility) are temporarily entered (and penetrated, and transcended) at (and Infinitely Above) the Center of the Cosmic Mandala. Nevertheless, in the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam, the True (Transcendental, Inherently Spiritual, and Self-Evidently Divine) Self-Nature, Self-Condition, and Self-State (Which Is not phenomenal, or conditional, or "experiential", or of the mind, or of the body, or of the egoic "self", but Which Is Self-Existing and Self-Radiant Consciousness Itself) must (at last) be Most Perfectly Self-Realized. And, in the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam, the Yoga of Realizing My Eternally Always Already Ascended Condition (even, at last, through Dissolution of all conditions in the Sphere and Space of My "Midnight Sun", or Eternal Divine Self-"Bright" Form) is entered (by Means of My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace) only after the Transcendental Spiritual "Root" of attention is Self-"Located" As the Native (Prior and Transcendental) Witness-Position of Free Consciousness (Inherently Free of all egoic "self"-identification with the body-mind-complex). Then, via spontaneous Self-Identification with the Witness-Consciousness Itself, attention (itself) is Priorly and Perfectly Transcended in its Perfectly Subjective Source (or Ground), and the Transcendental Spiritual Current is Resolved in Its Ultimate (and Perfectly Subjective) Source—the Aham Sphurana, or the Love-Bliss-

Current of Being Itself, associated (apparently) with (and, yet, Perfectly Transcending) the right side of the bodily apparent heart.

This Inherently Perfect Process (Given by My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace, and Accomplished by My Avatarically Self-Transmitted Divine Transcendental Spiritual Presence) is the penetration of the final (or original) conditional (and egoic) knot (or body, or sheath, or kosha), which is the true anandamayakosha (the true causal body, associated with the right side of the bodily apparent heart). This penetration Realizes Divine Awareness (or Consciousness) Itself, and Divine Existence (or Inherent and Self-Existing Being) Itself, and Divine Love-Bliss (or Inherent and Self-Radiant Happiness) Itself—Inherently (and Inherently Perfectly) Beyond body, emotion, natural life-energy, thought, planes of mind, speech, visions, auditions, tastes, odors, touches, "worlds", phenomenal beings, and every form (or perception) of the Cosmic Mandala of conditional existence. Thus, when (by My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace) anandamayakosha is penetrated and transcended (and all conditions are, Thus and Thereby, Divinely Self-Recognizable), Consciousness Itself Abides As Its Own Inherent and Divine Love-Bliss (or Shakti, or Soundless Sound, or Non-"Objective" Light, or Inherently "Bright"—but Perfectly Subjective, and Always Already Self-Existing—Self-Radiance).

And, therefore, in the only-by-Me Revealed and Given "Radical" Reality-Way of Adidam Ruchiradam, the Light (or the "Bright") That Is Itself the Acausal Divine is not, At Last (in the Final Completing of the Ultimate and Final Event, of Divine Translation), perpetuated in the mode of apparent "objectivity" and "difference". At Last (Beyond all "objectified" visions of "difference"), the "Midnight Sun" of Transcendental, Inherently Spiritual, and Self-Evidently Divine Being (Self-Existing and Self-Radiant As Consciousness Itself) Shines Only As Itself—not merely To Itself.

Every "object", however Great, is only a merely apparent Reflection of the Transcendental, Inherently Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State of Reality Itself. Self-Radiant and Self-Existing Divine Being Is the Ground and Reflecting Screen of Its Own apparent modifications. All "objects" are (as such—one, and all, and All) "illusions", or an apparent separateness (or differentiated multiplicity), fabricated of a Single (all-and-All-Including, and all-and-All-Transcending) "Substance" That is not (Itself) apparent (or "objectified"). All "objects" are merely apparent (and not Really "difference"-making) modifications of the Self-Existing Divine Self-Radiance. When This Is Most Perfectly

Realized, the Transcendental, Inherently Spiritual, and Self-Evidently Divine Self-Nature, Self-Condition, and Self-State (in Its apparent Conjunction with an apparently separate body-mind-“self”) Is Awakened from the "difference" made to seem by all apparent "objects" and “others”—and, Thus Liberated from the illusion of "difference", the Divine Self-Nature, Self-Condition, and Self-State (in the context of the "world" of apparent "objects" and “others”) Is Set Free from the fear and the insult of once-seeming separation from Love-Bliss Itself. Thus Awakened, the Divine Self-Nature, Self-Condition, and Self-State of Reality Itself simply Stands As Itself—Shining As Its Own Love-Bliss, Shining through the now transparent (or merely apparent) imagery of body, mind, and "worlds", until the Self-"Bright" Inherent Love-Bliss Outshines the seeming "things".

The only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam is (even from the beginning) neither limited by nor purposed toward the merely psycho-physical (or, otherwise, psycho-physically dependent) purposes and attainments associated with any of the first six stages of life. In the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam, all of the conditional (or egoic) bodies (or sheaths) are to be always directly (and with always immediate effectiveness) transcended—to the Degree of Divine Enlightenment, or the Most Perfect Awakening (and the Most Ultimate Process) associated with the only-by-Me Revealed and Given seventh stage of life. If this is to be the case, the only-by-Me Revealed and Given Process of the “Radical” Reality-Way of Adidam Ruchiradam must (in the context of the "Perfect Practice", by Means of My Avatarically Self-Transmitted Divine Transcendental Spiritual Grace) transcend the vertical process (of the ascent of attention) otherwise characteristically associated with the fifth stage of life and the horizontal process otherwise characteristically associated with the sixth stage of life (which process is the penetrating and transcending of the causal knot, or the original egoic contraction, associated with the right side of the bodily apparent heart).

In My "Consideration" of the stages of life, I make use of the traditional descriptions of the sheaths, but I find the description of five sheaths to be the most accurate and complete. Thus, there is one gross sheath (and it is primarily associated with the frontal—descended, or descending—personality). There are three subtle sheaths, and they are associated, in their lower range, with the frontal line (or the gross personality), and, in their upper range, with the spinal line (and especially the upper region of the spinal line, which is the brain). And there is one causal sheath, originating in association with the right side of the bodily apparent heart.

If these sheaths (or levels) of psycho-physical existence are really and rightly conceived and understood (and, in real practice, transcended—such that they are released from the binding and deluding motive of "self"-contraction), then direct Realization Beyond the limits of the first six stages of life can be Inherently Perfected. Such is the by-My-Divine-Avataric-Transcendental-Spiritual-Grace-Given Process of the only-by-Me Revealed and Given “Radical” Reality-Way of Adidam Ruchiradam.

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