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## The Yogic mind according to Taittiriya Upanishad

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### Introduction-

Human body is a multi-layered entity. All of us are aware of our external physical body. Many feel, that this is everything. But anything external or gross, should have an inner, subtle cause. The Inner core is always beyond common perception. External form always abides by inner indications. The modern science, in its elementary phases, was only probing the external universe. But, the attitude of the scientific fraternity of our era, shows a marked shift towards the subtle concepts like consciousness.

### THE VEDIC CONCEPTION OF THE PSYCHE:

The ancient Vedic seers were very much aware of their inner occurrences. For them the whole Vyashti and Samashti world is a closely woven net where the slightest vibration taking place has its impact in the whole cosmic structure. Nothing is isolated or secluded. The psyche has a special power to control body functions. It draws its energy from something supra-clinical. In this background, the great sage Aurobindo Ghosh opined that the whole Vedic search is psyche-oriented. In his opinion, Indian philosophy is another name for the science of psychology.

Mind's apparent forms are dealt in detail by the modern psychologists. The mental energy that is reflected in our day to-day behaviour is the main subject area for the so-called modern psychology. A part of the psyche is beyond time and space and it is beyond causation. After so much of scientific study of the mind some psychologists arrived at the above-said conclusion. But the core truth is still far beyond their reach.

Yoga & Vedanta originated from the Vedas & very much concerned with the mental sublimation. The trauma-stricken mind is the binding factor. It controls our behaviour. To elevate it, well-thought-out solutions are suggested by Yoga & Vedanta.

### PANCHA KOSHAS

According to the Taittiriya Upanishad the human body has five Koshas or sheaths.

#### ANNAMAYA KOSHA or the Physical mind :

The outermost sheath is called Annamayakosha. This is an apparent form of the body. It is sustained by the other inner sheaths. here the mind is consumeristic.

#### PRANAMAYA KOSHA or the sensory mind:

We perceive the external world through our senses. Senses are outwardly in their form and function. But, their energising force lies in the inner layers of the body. The senses are activated by the *Pranic force*. Apart from Inhaling and exhaling functions, the five Praanas (*Praana, Apana, vyaana, udaana and samaana*) are responsible for various biological and psychological activities of the body. This whole unit is called Pranamayakosha.

Though there are different opinions expressed by different schools of psychology they are getting crystallized that psyche is very powerful and subtle in its nature. It governs the whole body function. It has many forms rather it has many facts to show through human behaviour.

#### MANOMAYA KOSHA or the cultured mind

Mind at level is not the ordinary mind. Its functions here are to feel & think. It is not limited to the normal function of managing the perception process. Taittiriya upanishad, in a Metaphorical Sense considers every Kosha as a bird. The bird of has as its head. The four Vedas are its different organs. The Rigveda is its right wing. The Samaveda is its left wing. The Atharaveda is its tail. Injunction is the soul of this kosha. This metaphoric description indicates that the mind must be cultured by the Vedic wisdom. The main point in this context is Yajna performance. So is the head of this kosha. This mind is austere which is ever-ready to take orders from the Vedas. An atheistic mind cannot be receptive to the Vedic orders. In this background feelings and thoughts arising in the mind are not of mundane nature. Here, though the mind is pious, it is utilitarian. It draws inspiration from Karmakanda part of the Vedas.

In the previous condition of level it was a sensory mind. It was very much after sensual enjoyment. This is Bhoga-driven. But in the subsequent elevated condition, though in the beginning it has utility concern utility-orientation gradually fades away. Naturally mind gets purified. From this condition the mind moves towards yoga. Karmaanusthaana done without desires but with full dedication causes purity of mind. At this juncture saadhaka is ready to enter the. This opens up new vistas for research and analysis.

#### Vijnanamaya Kosha or the intuitive mind.

The Psyche in this highly elevated mental condition has as its head. is a unique emotional quotient which surges up due to Pristine purity of the mind. Here mind is purely positive and only spiritually oriented people develop this quality. They are truthful to their core. They have very clear perception of the Holy literature. They approach great Gurus. Under their guidance they gain real wisdom about the secret of the universe. In this stage of the mind becomes right arm and satya becomes the left arm. Yoga becomes soul of this . is considered as very important means to understand and is the hidden mystery of the universe. Mystery of the universe is so subtle that it is so difficult to uncover it by an ordinary intellectual mind. A special intuitive mind is needed for it. mind can easily unearth this. This is termed as level by. Normally we become by. But it is very much surprising to note that here comes by (absence of). what is the supporting factor here? For this says that this is means calmness of the mind. It comes by means yoga itself. So yoga is for .

#### Conclusion:

In this context Yoga has a special comprehensive connotation. Yoga must be known in terms of is compared to the tail of is the name given to Hiranyagarbha the highly elevated specimen among all living beings. He is considered as the lord of Satyaloka where the sages of fully awakened intuition stay and do their Saadhana. This mind is called as Rtambhara. This is the stage beyond mental limitations, so it can be termed as Supra-Mental Condition. This is the Penultimate Stage to the ultimate liberation. Man can climb and subsequently unfold his real spiritual entity .