

**Part I: A Study on Pancakosas**  
**Part II: Development of Personality Inventory Based on Pancakosas**  
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**ABSTRACT**

**PART I – A Study on Païcakoçäs**

Païcakoçäs are the five dimensions of human existence, upheld and expounded by the science and philosophy of Yoga. The knowledge of Païcakoçäs is essential and mandatory for the practitioners of Yoga, truth-seekers and also the practitioners of the life sciences. It is because an individual's personality, status of health and disease, happiness and bliss are influenced and depend upon the status of Païcakoçäs. The information on this topic are scattered, contextual and applied in nature among the scriptures and texts. The knowledge of Païcakoçäs form the basis for selecting the items for framing questions to develop and standardize **“Personality Inventory based on Païcakoçäs”** which will be used as a tool for intervention in assessing the personality and quality of life of the people. Hence, here is an attempt to compile and arrange the information on the Païcakoçäs as explained in the scriptures and texts.

**SUMMARY**

The present literary study titled “A study on Païcakoçäs” has been carried out to compile and arrange the available information on Païcakoçäs among the authoritative scriptures and texts of Yoga, Äyurveda and Modern science. The nature (Prakâti/Personality), health and disease, happiness and blissful state of an individual are the manifestations of Païcakoçäs only. The present study has thrown light that there is an elaborate description on Païcakoçäs found in the scriptures and texts of Yoga and Äyurveda, which is contrary to the general belief that Païcakoçäs have not been elaborately described in the scriptures and texts. It is true that the information on Païcakoçäs are scattered, contextual and applied form in most of the scriptures and texts except in Taittiréya

upaniñad, Vivekacüðämaëi and Tatvabodha. In Éçäväya upaniñad, we find an elaborate description on the nature of the supreme reality (änanda) and the path of attaining the immortal bliss. It is related with Änandamayakoça. In Kenopaniñad, we find a detailed description on the Brahman and its role in functioning of the Païcakoçäs. In Praçnopaniñad, we find an elaborate description on all the koçäs and particularly on Präëamayakoça (Präëa the vital energy). In Muëðaka upaniñad, we find an elaborate discourse on the nature of supreme consciousness and the path of attaining the immortal bliss which includes different measures of overcoming the defects of Païcakoçäs. In this upaniñad we find more emphasis given to Präëamaya, Manomaya and Änandamayakoça. In Mäëðükya upaniñad, we find an exhaustive description on the four states of life namely, jägât (awaken state), svapna (dream state), suñupti (deep sleep), turiyâ (subconscious state). These four avasthäs play an important role in the existence and happiness of life. By meditating upon the four parts of Pranava namely a kâra, u kâra, ma kâra and ardha mätrâ one attains the eternal bliss (änanda). This is an applied aspect of Païcakoçäs and their purification. In Taittiréya upaniñad, we find an extensive discourse on the nature, structure and functions of all the koçäs, the methods of their purification and maintaining their equilibrium in order to attain the health, happiness and bliss. In this upaniñad we find that more importance has been given to Änandamayakoça (brahmadväpnotiparam) wherein the änanda (Blissful state) has been well defined with a specific scale and levels (brahmänandavalli & bhåguvalli). In Kaöhopaniñad, we find the description of Païcakoçäs and their purification methods described through a story of Nachiketa and Yama in an elegant manner. This upaniñad has given more emphasis on Vijñanamaya and Änandamayakoça. Mahänäräyaëa upaniñad which is a part of Kriçñâyajurveda has established an authority in determining the nature of the supreme consciousness (Näräyaëa sayujya) embedded with the Païcakoçäs. In Çvetävastära upaniñad which is a part of Kriçñâyajurveda, we find an elaborate description of Païcakoçäs through three realities namely bhokta, bhogyä and prerita (bhoktâ). In Chândogya upaniñad which is an elaborate scripture, we find description of all the Païcakoçäs through different episodes in a lucid manner. The main theme of this upanishad is upäsana (meditation) of different kinds to attain the Brahman and also the worldly benefits like longevity of life through different types of practices and knowledge one can attain the purity and harmonious state of Païcakoçäs and finally become one with the Brahman. The Båhadäraëyaka upaniñad which

belongs to the branch of Çuklâyajurveda is an extensive and authoritative scripture available on all aspects of Païcakoçäs. This upaniñad contains the confluence of the teachings of all the principle upaniñads on Païcakoçäs. The subject has been elegantly described through the stories and episodes. The most popular teachings of this upaniñad are the maitreyi Brahman where Yajñavalkya teaches maitreyi that meditation upon Brahman is the only means of liberation. In every discourse of this upaniñad there is an inter-locutory description of Païcakoçäs and their methods of purification in order to attain the higher state of consciousness and finally the supreme consciousness. In Aittareya upaniñad which belongs to Aittareya äraëyaka of Ågveda, we find a brief reference on all the Païcakoçäs and particularly that of Änandamayakoça. In order to understand Païcakoçäs in detail it is necessary to study all the major upaniñads with an interdisciplinary approach. Then only one gets a clear knowledge about Païcakoçäs and their importance in the practice of Yoga. In Yoga väsiñöha, we find an elaborate description of all the Païcakoçäs in different contexts and more emphasis has been given to Manomayakoça as it is a text of counseling to Lord Räma by the sage väsiñöha. In Bhagavadgéta, we find a detailed discourse of all the Païcakoçäs and particularly of Änandamayakoça in different contexts. In Vivekacüðämaëi and Tatvabodha of Çré Ädi Çaikara, we find an elegant, elaborate and systematic description of all the Païcakoçäs in a lucid manner. To understand Païcakoçäs and their importance in health, happiness and bliss one should study and understand these two texts essentially. In Pätaïjaliyogasütra and Haöhayogapradépika, we find references on all the Païcakoçäs and various measures to maintain their harmony. Among the Äyurvedic texts we do not find any direct mention of Païcakoçäs but we find many contextual references on Païcakoçäs and their features. Äyurveda upholds the theory of body, mind and soul for the existence of life. Tridoñäs for the functioning of the body, païcamahäbhütäs for the structural and functional aspects of the body and senses, triguëäs (Satwa, Rajas & Tamas) for the functioning of the mind. Further the state of health and disease are dependent on the harmonious and non-harmonious state of physical, emotional, psychological and spiritual dimensions of life. Based on the similarities of perception between Yoga and Äyurveda the relative points from Äyurveda has been taken in the study to enrich and explain Païcakoçäs. In this study significant references are taken from Äyurveda to explain the nature of the Annamaya, Präëamaya, Manomaya and Vijñanamayakoçäs to select the items and construct questions to develop and standardize personality

questionnaire based on the Païcakoçäs. In this study wherever required the views of Modern Science (medicine and clinical psychology) are also considered particularly to explain Annamaya and Präëamayakoçäs.

## CONCLUSION

An in-depth study of the literature cited above has thrown light for the following conclusion on Païcakoçäs:-

1. Païcakoçäs form the most fundamental theory and basis for the practice of Yoga.
2. Païcakoçäs have been well elaborately described in all the scriptures and texts of Yoga and its allied subjects.
3. There is a close proximal relation between Yoga and Äyurveda in their fundamental principles, doctrines of philosophy and the aims and objectives.
4. Among the scriptures Taittiréya upaniñadis the best to describe all the Païcakoçäs in detail.
5. Among the texts of Yoga Vivekacüðämaëi and Tatvabodha of Çré Ädi Çaikara describe all aspects of Païcakoçäs in a straight and systematic way.
6. Taittiréya upaniñad, Mahänäraëyaëa upaniñad, Chändogyä upaniñad, Båhadäraëyaka upaniñad, the texts of Äyurveda and Modern medicine are considered to be the authoritative texts for Annamayakoça.
7. Ägveda, Atharvaëaveda, Yajurveda, Praçnopaniñad, Taittiréya upaniñad, Yoga väsiñöha, Haöhayogapradépika are considered to be the authoritative text books for the Präëamayakoça.
8. Kenopaniñad, Mäëöükya upaniñad, Chändogyä upaniñad, Bhagavadgéta, Yoga väsiñöha, Pätaïjaliyogasütra, Haöhayogapradépika and Äyurvedic texts are considered to be authoritative literatures for Manomayakoça.
9. Kaöhopaniñad, Yoga väsiñöha, Bhagavadgéta and the texts of Äyurveda are known for Vijïanamayakoça.
10. Bhagavadgéta, Éçäväya upaniñad, Aittareya upaniñad, Çvetävastära upaniñad, Muëðakopaniñad, Kenopaniñad, Taittiréya upaniñad, Chändogyä upaniñad, Båhadäraëyaka upaniñad and Mahänäraëyaëa upaniñad are known for the description on Änandamayakoça.

11. Yoga väsiñöha, Bhagavadgéta, Haöhayogapradépika, Pätaijaliyogasütra and Çvetävastära upaniñad are considered to be the best literatures on the applied aspect of Païcakoçäs.
12. To understand Païcakoçäs in their true and applied aspects it is necessary to study all the texts selected for the study in an interdisciplinary approach.
13. Çré Ädi Çaikaräs Vivekacüòämaëi & Tatvabodha are considered to be the best literatures covering all aspects of Païcakoçäs in a systematic way.

Based on the information compiled from the literature we may come to a conclusion that Païcakoçäs are the five dimensions of human existence covering all aspects of life-physical dimension (Annamayakoça), physiological dimension (Präëamayakoça), psychological dimension (Manomayakoça), intellectual dimension (Vijïanamayakoça) and spiritual dimension (Änandamayakoça).

The knowledge of these Païcakoçäs form the basis for the practice of Yoga to attain health, positive health, happiness and the eternal Bliss.

## **PART II – Development of Personality Inventory Based on Païcakoçäs**

Personality is defined as an individual's unique adjusting nature with regard to his physical, emotional, psychological, intellectual and spiritual dimensions of life. It is an inherent feature evolved and developed at different milestones of life. It can be altered to some extent through lifestyle management. Different schools understand and evaluate personality differently based on their fundamental theories, doctrines, hypothesis and approach. Yoga upholds the theory of Païcakoçäs for explaining personality, health, disease, happiness & bliss. Hence the knowledge of Païcakoçäs forms the basis for the practitioners of Yoga, life science and the truth-seekers. In this study, personality Inventory containing 60 questions were developed based on the APMVAn factors pooled from the scriptures and texts of Yoga and validated by the subject experts and clinical psychologists. The Inventory with appropriate scale and scores was used as a tool of intervention among 200 people with no health problems and 100 people with different health problems. The study has established content validity of the questions in the Inventory.

The data collected is analyzed using 'SPS-100 version'. The result showed a strong validity ( $p < 0.001$ ) for the questions except the questions of Vijñanamayakoça, when compared among the sick and non-sick people. Hence, the Inventory is valid in the present context. Further studies in this direction can be under taken to develop an Integrated Personality Inventory.

## **SUMMARY AND CONCLUSION**

The present study titled "Development of Personality Inventory Based on Paicakoçäs " was undertaken as only the Paicakoçäs oriented personality covers all the dimensions of life namely, Annamayakoça (physical body), Präëamayakoça (physiological/ emotional dimension), Manomayakoça (Psychological), Vijñanamayakoça (intellectual) and Änandamayakoça (spiritual dimension) and hither to no work has been done in this direction. The present study was oriented in developing the ideal questions on Paicakoçäs on the items compiled from the scriptures and texts of Yoga and to subject the questions for preliminary standardization tests. The scriptures and texts for item selection included Vedik scriptures, Major upaniñads, Bhagavadgéta, Yoga väsiñöha, Pätañjaliyogasütra, Vivekacüòamaëi, Haöhayogapradépika, the texts of Äyurveda and Modern Medicine and Psychology. Based on the items compiled 60 questions were framed in consultation with subject experts and clinical psychologists. Inventory was developed by using two level scales (Yes/No). Appropriate scores were granted for the answers {positive questions- Yes (2), No (1); negative questions -Yes (1), No (2)}. The Inventory was experimented on 300 people which included 200 non-sick people and 100 sick people. The scores gained by each individual with respect to Paicakoçäs are grouped into three categories Avara, Madhyama and Pravara by using appropriate score range. Based on the score individuals were grouped as Pravara, Madhyama and Avara. The results were subjected to preliminary standardization measures such as Validity & Reliability tests. The Validity test confirms that except Vijñanamayakoça all the other four koçäs have ' $p < 0.001$ ' hence have significance among Non sick and Sick people. The data collected were also subjected for reliability test using Spearman-Brown Split-Half Method. The test showed 0.2 reliability only. This low result is due to error in data collection. Hence in this study the results of reliability test need to be

ignored Based on the above observations the following conclusions may be drawn on the experimental study of the personality Inventory based on Païcakoçäs.

1. Païcakoçäs based Inventory though it is a new concept if it is standardized and validated becomes an ideal & integrated tool for assessment of the total personality of an individual which encompasses the five dimensions namely-physical, physiological/emotional, psychological, intellectual and spiritual.
2. The items have content validity as endorsed by the subject experts.
3. "The items in the Inventory are valid in Païcakoçäs except in Vijïänamayakoça, which is confirmed by the validity test which shows 'p' < 0.001 in Païcakoçäs except in Vijïänamayakoça among Non sick and Sick people".
4. "Hence the personality Inventory based on Païcakoçäs can be taken up for further studies by using all the standardization methods and tests in order to develop an Integrated Personality Inventory".

**Keywords:**Pancakosas,Personality Inventory,Pancakosas.