

PART-1

A study on Pañcakośās

PART-2

**Development of Personality Inventory
Based on Pañcakośās**

A DISSERTATION SUBMITTED BY

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UNDER THE GUIDANCE OF

**Dr H R NAGENDRA
Dr R NAGARATHNA**

Towards the partial fulfillment of the
MASTER OF SCIENCE (Yoga)
M.Sc.,(Yoga)

TO

**SVĀMI VIVEKĀNANDA YOGA ANUSANDHĀNA
SĀMSTHĀNA (SVYASA)**

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DECLARATION

I, hereby, declare that the work presented in this dissertation is done by me under the guidance of Dr H R Nagendra & Dr R Nagarathna. I also declare that this work entitled

Part I:

A Study on Pañcakośās - a literary research

Part II:

Development of Personality Inventory based on Pañcakośās - experimental research
has not previously formed the basis of any degree, diploma, membership or similar titles.

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Place: Bangalore

Date: 6th Jan 2007

B.R. Ramakrishna

CERTIFICATE

This is to certify B.R. Ramakrishna is submitting this dissertation containing two parts: part-I; Literature research on “A study on Pañcakośās” and part-II; Experimental research on “Development of Personality Inventory Based on Pañcakośās” in partial fulfillment of the requirements for the Master of Science (Yoga). He registered with effect from Jan 12th 2002 to Jan 12th 2006 at Svāmi Vivekānanda Yoga Anusandhāna Saṁsthāna under the division of Yoga and life sciences and this dissertation is a record of the work carried out by him in this institute.

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CONTENTS

LITERARY RESEARCH

PART – I - A Study on Pañcakośās

CHAPTERS	Page No.
Abstract	
1. Introduction	01 – 05
2. Pañcakośās	06 – 06
3. Annamayakośa	07 – 12
4. Prāṇamayakośa	13 – 18
5. Manomayakośa	19 – 25
6. Vijñānamayakośa	26 – 32
7. Ānandamayakośa	33 – 42
8. Summary	43 – 45
9. Conclusion	46 – 47
Bibliography	48 – 50
Tables	
Table 1. Pañcakośās v _s Pañcamahābhūtās	06
Table 2 & 3. Variations of Prāṇa among different entities	18
Table 4. The layer and quantum of Ānanda experienced by an individual at different levels as explained in Taittirīya upaniṣad	35
Table 5. The layer and quantum of Ānanda experienced by an individual at different levels as explained in Bṛhadāraṇyaka upaniṣad	36

**PART – II - Development of Personality Inventory Based on
Pañcakośās**

(Experimental Research)

CONTENTS

CHAPTERS	Page No.
1. INTRODUCTION	51 – 55
2. REVIEW OF LITERATURE	56 – 68
3. AIMS AND SCOPE	69
4. METHODS	70 – 99
4.1 Development of questions	
4.1.1 Study instrument	
4.1.2 Development steps (questions)	
4.1.3 Validity (checking with the subject experts)	
4.2 Subjects	
4.2.1 Selection of subjects	
4.2.2 Source of subjects	
4.2.3 Inclusion and exclusion criteria	
4.3 Procedure of experiment	
5. DATA COLLECTION AND ANALYSIS	100 – 113
6. RESULTS	114 – 115
7. DISCUSSION	116 – 118
8. SUMMARY AND CONCLUSION	119 – 120
9. LIMITATIONS AND SUGGESTIONS FOR FUTURE STUDY	121
10. BIBLIOGRAPHY	122 – 123

11. APPENDICES

Appendix 1

1.1 Constructed questions (non-randomized)	124 – 125
1.2 Copy of the letter sent to the subject experts	126
1.3 Opinion of subject experts	127 – 131
1.4 Table showing opinion of the subject experts on validity of the questions	132 – 133

Appendix 2

2.1 Research randomizer results	134
2.2 Constructed questionnaire	135 – 138
2.3 Revised personality questionnaire	139 – 142

Appendix 3

3.1 Lie score questions	143
3.2 Nature and scoring pattern of the questions	144 – 146
3.3 Research randomizer results	147
3.4 Individual scores of Pañcakośās (non sick people)	148 – 151
3.5 Individual scores of Pañcakośās (sick people)	152 – 153

12. TABLES

1. Details of the questionnaires based on Western theories	67
2. Details of the questionnaires based on Indian theories	68
3. Number & type of questions on Pañcakośās	98
4. Score range for evaluation of the level of Pañcakośās	99
5. Status of Each of the Pañcakośās	99
6. Score range for evaluation of Pañcakośās (altogether)	99
7. Pilot Study data	100
8. Types of people	100
9. Non sick people	100
10. Sick people	101
11. Total number of people	101
12. Economic status of the people	101
13. Disorders of the sick people	101
14. The Mean & SD data of APMVAn factors	113
15. Status of Pañcakośās among Non sick people	115
16. Status of Pañcakośās among Sick people	115

13. GRAPHS

1. Status of Pañcakośās among Non sick people	102
2. Status of Pañcakośās among Sick people	103
3. Comparison of the status of Pañcakośās among the Non sick and Sick people	104
4. Status of Pañcakośās among Non sick people (all the kośās together)	105
5. Status of Pañcakośās among Sick people (all the kośās together)	106
6. Status of Pañcakośās in males & females among Non sick people	107
7. Status of Pañcakośās in males & females among Sick people	108
8. Age group of Non sick people	109
9. Age group of Sick people	110
10. Economic status of the people	111
11. Disorders of the Sick people	112

ABSTRACT

PART I – A Study on Pañcakośās

Pañcakośās are the five dimensions of human existence, upheld and expounded by the science and philosophy of Yoga. The knowledge of Pañcakośās 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 Pañcakośās.

The information on this topic are scattered, contextual and applied in nature among the scriptures and texts. The knowledge of Pañcakośās form the basis for selecting the items for framing questions to develop and standardize **“Personality Inventory based on Pañcakośās”** 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 Pañcakośās as explained in the scriptures and texts.

PART II – Development of Personality Inventory Based on Pañcakośās

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 Pañcakośās for explaining personality, health, disease, happiness & bliss. Hence the knowledge of Pañcakośās 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 Vijñānamayakośa, 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.

PART-1
LITERARY RESEARCH

A study on Pañcakośās

PART-II
EXPERIMENTAL RESEARCH

Development of Personality Inventory
Based on Pañcakośās

CHAPTER – 1

INTRODUCTION ON PAÑCAKOŚĀS

The ultimate aim and objective of every person is to achieve the fourfold pursuits of life known as Caturvidha puruṣārthās namely – dharma (duty), artha (reward/result), kāma (desire), and mokṣa (liberation/freedom from universal bondages-eternal bliss). Health forms the fundamental prerequisite and physical body provides the required means for achieving these pursuits.

धर्मार्थकाममोक्षाणाम् आरोग्यमूलमुत्तमम् । च.सू.१

शरीरमाद्यं खलुधर्म साधनम् । (कालिदासः)

dharmārtha kāma mokṣāṇām ārogyamūlamuttamam ।

ś arīramādhyam khaludharma sādanam ।

What is Health?

WHO with the consent of modern system of medicine defines health as “A state of complete physical, mental, social & spiritual well being and not merely an absence of disease or infirmity”.

Ayurveda, the most ancient and scientific system of Indian medicine defines health as “A state of ease/comfort/happiness”. Contrary to the state of health is disease/discomfort/unhappiness.

सुखसंज्ञकमारोग्यं विकारो दुःखमेव च । च.सू.१

sukhasaṅgyakamārogyam vikāro duḥkhomeva ca ।

Further, health is defined as a harmonious state of physical, physiological, emotional, psychological and spiritual dimensions of life.

समदोष समाग्निश्च समधातु मलक्रियाः । प्रसन्नात्मेन्द्रियमनाः स्वस्थमित्यभिधीयते । सु.सू.

samadoṣasamāgniśca samadhātumalakriyāḥ ।

prasannātmendriyamanāḥ svasthamityabhidhīyate ॥

An individual who enjoys this harmonious state is designated as svastha - having total quality, positive, perfect health, which is being said as holistic health.

The main objective of Āyurveda and yoga is to achieve such a state of health through prophylaxis and therapeutics.

स्वस्थस्य स्वास्थ्य रक्षणम् आतुरस्य विकारप्रशमनम् । च.सू.१

svathasya svāsthya rakṣaṇam āturasya vikārapraśamanam ।

In the words of ācārya Caraka the satva (mind), ātma (soul), and śarīra (body) together is man and he is the conscious agent. He is the subject matter of Āyurveda and it is indeed for his sake that this science has been promulgated.11

सपुमांश्चेतनं तच्चाधिकरणं स्मृतम् ।

वेदस्यास्यतदर्थं हि वेदोऽयंसंप्रकाशितः ॥ च.सू.१/४७

sapumāṁścetanam taccādhikaraṇam smṛtam ।

vedasyāsyatadartha hi vedo'yaṁsamprakāśitaḥ ॥

Śarīra (Physical body)

According to Āyurveda the physical body is an epitome of the world. It is composed of five structural elements known as Pañcamahābhūtās viz. pṛthvi (earth), āp (water), teja (fire), vāyu (air) and ākāśa (space) and the three functional entities known as tridoṣās viz. vāta, pitta and kapha the representatives of wind, sun and moon respectively of the external universe, conducting the three vital functions viz. visarga - generation (anabolism), ādāna - destruction (catabolism) and vikṣepa - organization (metabolism).

Caraka upholds the theory of multiplicity of cells in the organization of the body.

शरीरावयवस्तु परमाणुभेदेन अपरिसंख्येया भवन्ति ।

śarīrāvayavastu paramāṇubhedena aparisaṅkhyeyā bhavanti ।

At the subtle level Pañcamahābhūtās act as the structural and the functional entities of body; health is the harmonious state of the same Pañcabhautik principles; diseases is nothing but an unequilibrium state of the very same Pañcabhautik principles and finally the treatment is correcting the unequilibrium Pañcamahābhūtās to the state of equilibrium through medicine (auśadha) and food & diet (ahāra) which are also made out of Pañcamahābhūtās; practices and the thoughts (vihāra & vicāra) which influence on the Pañcabhautik body.

Naturopathy (prakṛti cikitsā) upholds the theme of nature and natural phenomenon that human system is contributed and regulated by the natural entities namely Sun, Moon, Air, Water and Earth.

Yoga, the parallel and contemporary knowledge of Āyurveda and Naturopathy upholds the theory of 'Five Dimensions/Sheaths' (Pañcakośās) for human existence and its functioning. This theory of Yoga is akin to the theory of Pañcamahābhūtās and Ṣaḍ dhātvātmaka puruṣa of Āyurveda. (Pañcamahābhūtās along with the soul).

The Pañcakośās are the five layers/sheaths/dimensions of life viz., Annamayakośa (physical body), Prāṇamayakośa (physiological/vital/emotional dimension), Manomayakośa (mind/thoughts/psyche), Vijñānamayakośa (intellect/knowledge), Ānandamayakośa (blissful/total awareness/ super consciousness state).

अन्नमय प्राणमय मनोमय विज्ञानमयमानन्दमया मै शुद्ध्यन्तां ज्योतिरहं विरज विपाप्मा वा भूया सग्
स्वाहाः ॥ महानारायण १४२

annamaya prāṇamaya manomaya vijñānamayamānandamayā mai śuddhyantāṃ
jyotirahaṃ viraja vipāpmā vā bhūyā sag svāhāḥ ॥

Harmonious state of these kośās result in not only a state of health but also a state of perfect, positive, total quality health which forms the basis for achieving the ultimate goal of life the mokṣa (liberation/freedom/ free from universal bondages).

धर्मार्थकाममोक्षाणाम् आरोग्यमूलमुत्तमम् । च.सू.१

dharmārtha kāma mokṣāṇām ārogyamūlamuttamam ।

So, from the point of view of Yoga Pañcakośa viveka (study of five dimensions) forms the basic necessity and the preliminary knowledge for the sādhakās (truth seekers).

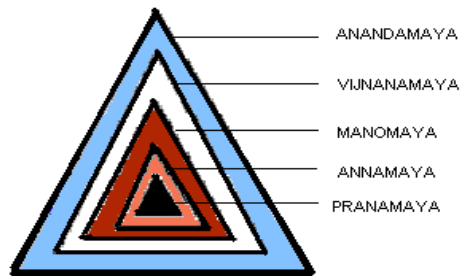
For the practitioners of Yoga Pañcakośa viveka helps to understand the status of Pañcakośās among the recipients to select an appropriate method of Yogik practice which is known as IAYT (Integrated Approach of Yoga Therapy) - Dr.H R Nagendra, VYASA, Bangalore.

The present study comprises of collecting all the information on Pañcakośās from different scriptures and arrange in an order. This compilation will be a source of information to prepare specific items to develop personality questionnaire (the planned experimental research) based on Pañcakośās.

Among the major upaniṣads, Taittirīya upaniṣad has given the importance for Pañcakośa viveka. It is the prime doctrine on which the entire science and philosophy of Yoga has emerged and developed. According to this upaniṣad Pañcakośās envelop and conceal the ātman (self) like a scabbard holding a sword. The techniques of Yoga are designed to dispel the illusion that Pañcakośās and ātman are one and the same. The techniques include jñānayoga (knowledge based realization), karmayoga (duty based realization), bhaktiyoga (divine path of realization) and dhyānayoga (meditation based realization). All these four paths of Yoga are known as rājayoga and aṣṭāṅgayoga (practice oriented realization). For Vedānta self-realization is nothing more than absolute loss of this illusion (ātman & the Pañcakośās are one and the same).

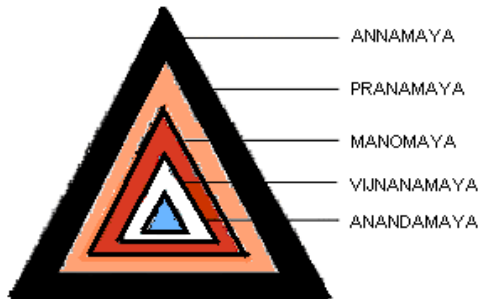
According to Taittirīya upaniṣad human system is composed of Pañcakośās and these kośās rest one inside the other like five socks slipped over the same foot or germinating seed of a nut covered with multiple layers of different tissues.

These are two different and totally opposite views regarding the order of sequence and arrangement of these Pañcakośās in the formation of life among the scholars of Yoga and Spirituality. One school put forth the theory that Annamayakośa is the visible physical body and it forms the stratum for the rest of the Pañcakośās. The remaining kośās viz., Prāṇa, Mano, Vijñāna, Ānandamayakośās capsule Annamayakośa one over the other in the order cited.



Schematic presentation of the order of Pañcakośās according to Taittirīya upaniṣad & Dr H R Nagendra Vyasa, Bangalore

The other school views that Annamayakośa is the gross physical body and within this the remaining kośās are concealed and sheltered inward in subtler form in the order cited below.



Schematic presentation of the order of Pañcakośās according to the other school (Prof. N V C Swamy, Vyasa, Bangalore)

The earliest reference of Pañcakośās we find in Lalitopakhyāna, also known as Śrī Lalitāsahasranām, which is authenticated as a śruti (recited knowledge). It belongs to the period of unknown and the Pre-vedic.

तत्वासना तत्त्वमयी पञ्चकोशान्तरस्थिता ।

निस्सीममहिमा नित्ययौवना मदशालिनी ॥ श्री ललितासहस्रनाम स्त्रोत्र ११

tatvāsana tatvamayī pañcakośāntarasthitā ।

nissīmamahimā nityayauvanā madaśālinī ॥

Among the scriptures (Prasthānatraya - Upaniṣads, Brahmasūtra, Bhagavadgīta) there are circumstantial references of Pañcakośās except in Taittirīya upaniṣad where we find an elaborate illustration. Regarding Pañcakośās there is a direct reference in Mahānārāyaṇa upaniṣad which says that to attain liberation May the Annamaya, Prāṇamaya, Manomaya, Vijñānamaya, Ānandamaya related to me be purified.

अन्नमय प्राणमय मनोमय विज्ञानमयमानन्दमया मै शुद्ध्यन्तां ज्योतिरहं विरज विपाप्मा वा भूया सग्
स्वाहाः ॥ महानारायण उपनिषद् १४२

annamaya prāṇamaya manomaya vijñānamayamānandamayā mai śuddhyantān
jyotirahaṁ viraja vipāpmā vā bhūyā sag svāhāḥ ॥

We find scattered references on Pañcakośās among the Vedic scriptures (Ṛgveda, Atharvaṇaveda, Yajurveda, Sāmaveda). We find an elaborate illustration on various aspects of Pañcakośās among the texts such as Vivekacūḍāmaṇī & Tatvabodha of Śrī Ādi Śaṅkara. There are descriptions on applied aspects of Pañcakośās found in Yoga vāsiṣṭha, Pātañjaliyogasūtra and Haṭhayogapradīpika.

However we find an elaborate description of Annamayakośa in Taittirīya, Chāndogya Bṛhadāraṇyaka and Mahānārāyaṇa upaniṣad, description of Prāṇamayakośa in Praśnopaniṣad, description of Manomayakośa in Yoga vāsiṣṭha & Kenopaniṣad, description of Vijñānamayakośa in Kathopaniṣad and description of Ānandamayakośa in Bhagavadgīta in detail.

We find an extensive illustration on various aspects of Pañcakośās particularly of Annamaya, Prāṇamaya and Manomayakośās among the texts of Āyurveda. The important texts are Caraka saṁhitā, Suśruta saṁhitā, Aṣṭāṅga hṛdaya & Kāśyapa saṁhitā.

An elaborate study of these scriptures enlightens the complete picture of Pañcakośās which would help to develop and standardize A Personality Questionnaire based on Pañcakośās which becomes the tool to understand the different dimensions (physical, physiological/emotional, psychological, intellectual, spiritual and social) of an individual.

PAÑCAKOŚĀS

The word kośa means a cell, covering, sheath, capsule, layer, coat and dimension. With reference to Yoga, Pañcakośās are the five dimensions of life. It comprises of

Annamayakośa - physical body.

Prāṇamayakośa - physiological/vital/ energy/functional sheath.

Manomayakośa - psyche/mind and its functions(thoughts).

Vijñānamayakośa - knowledge/intellect

Ānandamayakośa - state of bliss.

These kośās resemble the cocoon of the silkworm covering the worm totally. The silkworm is bound by its own creation and it is unable to free itself. The scabbard of a sword covers the sword & it is of the same shape. It indicates the presence of sword even though it covers the sword from one's sight. The scabbard is always different from the sword and it does not affect the sword in any way.

Similarly, the self is covered by the five sheaths (kośās). The apprehensions that I see, I feel, I think, I do etc. indicate the presence of 'I'. In the same manner the functioning of these sheaths prove the presence of self with in the kośās but these kośās cover the true nature of the self.

The five sheaths work independently and also integratedly (like vāta, pitta and kapha & satva, rajas and tamas). The self is identified through the functions of these dimensions. Though the self is always free from these sheaths it is bound by these sheaths and unable to become free. Hence the self is attached and affected by these sheaths. To the extent these sheaths suffer, the self also looks suffered. We have to look and discover the self beyond these five sheaths

TABLE 1. PAÑCAKOŚĀS V_s PAÑCAMAHĀBHŪTĀS

No	Pañcakośās	Pañcamahābhūtās
1	Annamayakośa	Earth & Water - pṛthvi & āp
2	Prāṇamayakośa	Fire - agni
3	Manomayakośa	Air - vāyu (uncontrolled state) saṅkalpa vikalpamātmakaṁ manaḥ
4	Vijñānamayakośa	Air - vāyu - (Controlled state) niścayātmakaṁ buddhiḥ niyantā praṇetā
5	Ānandamayakośa	Space - ākāśa

CHAPTER – 2

ANNAMAYAKOŚĀ

INTRODUCTION

Annamayakośā is the physical sheath/layer/dimension of life. It is the gross body (Sthūla śarīra) । It provides the stratum for the remaining Kośās and also said as the first Kośā. Generally the word ‘Anna’ refers to food. In this context it conveys the meaning of whole matter. The term ‘Māya’ refers to the modifications of matter (full of). So Annamayakośā is the physical sheath/layer/dimension composed of matter. Hence it is the gross body (Sthūla śarīra).

DEFINITION

According to the text Tatvabodha of Śrī Ādi Śankara, Annamayakośā is defined as the layer, which is born out of the essence of food, grows by the essence of food and finally merges with the food (matter). And it is the gross body (Sthūla śarīra).

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूप पृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूल शरीरम् ।
annarasenaiva bhūtvā annarasenaiva vṛddhiṁ prāpya annarūpa pṛthivyāṁ
yadviliyate tadannamayaḥ kośaḥ sthūla śarīram ।

According to Taittirīya Upaniṣad, Annamayakośā is defined as the layer, which is essentially made out of food (matter).

स वा एषपुरुषो अन्नमयः ।

sa vā eṣa puruṣo annamayaḥ ।

According to Praśnopaniṣad, matter/food (Anna) itself is The Brahman.

अन्नं वै प्रजापतिः ।

anna vai prajāpatiḥ ।

According to Bhagavadgītā, this body (Annamayakośā) is the abode/stratum for all activities and functions.

इदं शरीरं कौन्तेय क्षेत्रम् इत्यभिधीयते ।

idaṁ śarīraṁ kaunteya kṣetram ityabhidhīyate ।

According to Vivekacūḍāmaṇi of Śrī Ādi Śankara, Annamayakośā is also known as gross body (Sthūla śarīra). It is composed of the Annaṁ (matter), it survives on food and dies without it. It is a mass of tvak (epidermis), carma (dermis), mām̄sa (flesh),

rudhira (blood), asthi (bones) and purīṣarāśiḥ (faeces). Such a body is bound to perish and liable for disorders.

SALIENT FEATURES

1. Among the major Upaniṣads we find an elaborate description of Pañcakośās particularly of Annamayakośā in Taittirīya Upaniṣad which upholds that the human being (puruṣa) is essentially made out of food/matter (Anna) ।
स वा एषःपुरुषो अन्नमयः ।
sa vā eṣa puruṣo annamayah ।
2. This Annamayakośā which is composed of the essence of food is totally filled with the vital energy (Prāṇa). This plays an important role in establishing the physical personality (Puruṣavidhaḥ) of a person. In this physical dimension, Prāṇa indeed is his head, Vyāna is his right limb, Apāna is his left limb, Samāna is his trunk and udāna is his support & foundation.
3. According to Praśnopaniṣad food (annam) is the supreme of all the entities. The spermatozoa (retas) is formed from the food and from this the human beings are created and then developed.
अन्नं वै प्रजापतिः ततो ह वै तद्रेतः तस्माद् इमाः प्रजाः प्रजायन्त इति । (१/१४)
annam vai prajāpatiḥ tato ha vai tadretaḥ tasmād imāḥ prajāḥ prajāyanta iti ।
4. The term ‘Rayi’ has been used for matter (Anna) and the term ‘Prāṇa’ has been used for energy in this Upaniṣad.
5. It is said that Rayi is verily the matter resembling the functions of moon (conservation of energy) and Prāṇa is verily the energy resembling the functions of sun. All the subtle and gross bodies are created by Rayi and Prāṇa. It means the whole universe is composed of matter and energy $[E=MC^2]$. The matter is nothing but Anna so Annamayakośā is the physical body composed of matter (cells, tissues, organs etc).
6. Muṇḍakopaniṣad illustrates that the matter (Anna) was created first by the creator who became eager to create and later vital energy (Prāṇa), mind (Manas) etc, were created out of Anna.

7. In Kaṭhōpaniṣad with regard to Annamayakośa we find the description of physical body comparing to a chariot.
8. The Ātma enters the womb of Annamaya or assume the form of immovables in accordance with their karma and in conformity with their knowledge.
9. Aitareyopaniṣad states that the development of Annamayakośa begins at the onset of the formation of zygote due to the conjugation of spermatozoa and ovum, which is designated as the first birth.
10. According to Chāndogyopaniṣad human body is essentially a product of food. Even the mind is a matter but it is nourished by the essence of food. The food that is eaten assumes three forms – the gross portion, middle portion and subtle portion. The gross portion of the food gets converted into excretory products. The middle portion transforms into tissues and subtle portion nourishes the Mind.
अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुः तत् पुरीषं भवति ।
यो मध्यमः तन्मांसम् । यो अणिष्ठः तत् मनः । (छान्दोग्य ६-५-१)
annamaśitam tredhā vidhīyate tasya yaḥ sthaviṣṭho dhātuḥ tat purīṣam bhavati | yo madhyamaḥ tanmāmsam | yo aṇiṣṭhaḥ tat manaḥ | 6-5-1
11. Similarly the liquids assume three forms – the gross form becomes urine, the middle portion gets transformed into blood and subtle portion nourishes Prāṇa.
12. The tejas (fat) consumed assumes three forms, the gross portion becomes bones, middle portion becomes bone marrow, and subtle portion regulates speech.
13. So according to this human body is essentially a product of matter/food (Anna). Even the mind is a matter but it is nourished by the cream essence of the food. This has been very well illustrated in Chāndogyopaniṣad that “The purity of mind is solely dependent on the purity of food.” “The purity and stable state of thoughts & memory depend upon the pure state of mind.”
आहार शुद्धौ सत्वशुद्धिः, सत्वशुद्धौ ध्रुवा स्मृतिः । (छान्दोग्य)
āhāra śuddhau satvaśuddhiḥ satva śuddhau dhruvā smṛtiḥ |
14. In Bṛhadāraṇyaka upaniṣad with reference to Annamayakośa we find an extensive description of the five basic elements namely pṛthvi, āp, teja, vāyu, ākāśa and their significance.
15. According to Mahānārāyaṇa upaniṣad Matter/food (Anna) forms the basis of energy (Prāṇa). Energy (Prāṇa) forms the basis of strength and immunity (bala).

Strength and immunity (bala) forms the basis of austerity and interest of duty (tapaḥ & śraddhāḥ) etc.

16. According to Bhagavadgīta all the creatures are born out of food. The production of food is dependent on rain. The rain is dependent on the sacred oblations. Finally the sacred oblations are dependent on selfless actions.

अन्नाद् भवति भूतानि, पर्जन्यादन्न सम्भवः।

यज्ञात् भवति पर्जन्यः यज्ञः कर्म समुद्भवः ॥ (भ.गी.३-१४)

annād bhavati bhūtāni parjanyaḥ anna sambhavaḥ |

yajñād bhavati parjanyaḥ yajñāḥ karma samudbhavaḥ || 3-14

17. Finally Kāśyapa proclaims that health is totally dependent on the food.

आरोग्यं भोजनाधीनम् । (काश्यपसंहिता)

ārogyaṁ bhojanādhīnām |

18. According to Āyurveda, Annamayakośa is known as Śarīra, Deha and Kāya. It is defined as the one, which undergoes degeneration every moment, which has the nature of nourishment and has various metabolic activities. This definition clearly conveys that Annamayakośa/Śarīra is the physical body. It is further defined that Śarīra is made out of Doṣās (functional entities), Dhātūs (structural entities) and Malās (excretory products) which are essentially composed of Pañcamahābhūtās.

सर्वं द्रव्यं पाञ्चभौतिकम् । च.सू.१

दोष धातु मला मूलं हि शरीरम् । अ.ह.सू.१/११

पञ्चभूतात्मकम् इदं शरीरम् ॥ अ.ह.सू.

sarvaṁ dravyaṁ pañcabhautikam |

doṣa dhātu malā mūlaṁ hi śarīram |

pañcabhūtātmaṁ idam jagat |

19. These terms indicate three specific functions in the body. The term ‘Śarīra’ is derived from the root - śṛ-iran; śīryate anena iti śarīram – meaning ‘to be rendered to pieces’ and conveys the idea underlying catabolic process. The term ‘Deha’ is derived from the root diḥ ghañj meaning ‘to grow’ or ‘to develop’. By implication, the term Deha convey the idea underlying anabolic process. The term ‘Kāya’ is derived from the root cin-cayana meaning ‘to collect’. The term ‘collection’ refers here to food cīyate annādibhiḥ | By implication, it will follow that Kāya takes in food, digests, absorbs and metabolises it.

20. In a word the term Kāya means the building up the body with food-metabolism. It is seen that the foregoing derivations of the terms used for physical body (Annamayakośa) that Annamayakośa is the seat of Anabolism, Metabolism and Catabolism (generation, organisation and destruction)- sṛṣṭhi, sthiti, laya.
21. The Śarīra is composed of five elements namely pṛthvi, āp, teja, vayu, ākāśa. These elements are found in the form of innumerable forms of energy pockets, known as paramāṇu which may be designated as the cells, atoms and molecules etc. शरीर अवयवस्तु परमाणु भेदेन अपरिसङ्ख्येया भवन्ति ।
śarīra avayavastu paramāṇu bhedena aparisaṅkhyeyā bhavanti ।
22. It is said that the human system is governed and conducted by kapha, pitta and vāta the direct representatives of moon, sun and wind of the external world conducting the three vital functions namely visarga (anabolism), adāna (catabolism) and vikṣepa (metabolism). It is said that the whole human body is composed and conducted by Tridoṣās.
वायुः पित्तं कफः च इति त्रयोदोषाः समासतः । (अ.हृ.सू.१/६)
vāyuh pittaṁ kaphaḥ ca iti trayodoṣāḥ samāsataḥ ।
23. It is also said that this body is composed of Doṣās (functional entities), Dhātūs (structural entities) and Malās (excretory products).
दोष धातु मला मूलं हि शरीरम् । (अ.हृ.सू.१/११)
doṣa dhātu malā mūlaṁ hi śarīram ।
24. These vāta, pitta and kapha are designated as doṣās as they are capable of establishing a pathological state in the body by disturbing the physiological functions.
दूषयन्ति इति दोषाः । (अ.हृ.सू.१)
dūṣayanti iti doṣāḥ ।
25. These doṣās contribute a state of physical health when they are in equilibrium and result in disease when they become in unequilibrium.
रोगस्तु दोष वैषम्यम् दोषसाम्यम् अरोगतः । (अ.सू.१/६,७)
rogastu doṣa vaiṣamyaṁ doṣa sāmyaṁ arogataḥ ।
26. Similarly dhātūs which sustain and support the body known as structural entities i.e., rasa (plasma), rakta (blood), māṁsa (muscular tissue), meda (adipose tissue), asthi (bone), majjā (bone marrow) and śukra (reproductive tissues – sperm & ovum) and malās (excretory products) – purīṣa (stools), mūtra (urine)

and sveda (sweat) contribute health and diseases depending upon their harmonious state in the body.

दोष धातु मला मूलं हि शरीरम् । (अ.ह.सू.१/११)

doṣa dhātu malā mūlaṁ hi śarīram ।

27. From the above description it is clear that Annamayakośa the structural body (Sthūla śarīra) is made out of dhātūs (tissues) and malās (excretory products) where as the doṣās (functional entities) contribute for Prāṇamayakośa.
28. Modern science claims to have understood the physical body from its gross level to the minutest level, through physicochemical and biological apprehensions. It putforths the theory that human body is essentially a product constructed by the structural and functional units known as cells. Different types of cells join together to form different types of tissues, organs, system and finally the whole organism. The cells function in the system due to specific biochemical actions and reactions. The modern science has successfully unraveled the subtleties of this kośa. In his search towards reality or the unchanging fundamental unit of this universe, a scientist started with the external gross world of solid matter, which is simple and easy to see, divide, and do experiments with. This search led him through steps of understanding of this entire world of matter starting from elements, molecules, atoms, protons, neutrons and electrons; he further understood that it is all packets of energy. The atoms conglomerate together to form various chemicals; our body is therefore a permutation and combination of various chemicals (i.e., packets of energy in various configurations). When they join together they form molecules, cells, tissues, organs, etc. These follow certain well defined laws of nature and are controlled by nervous (electrical) and chemical (hormone) mechanisms to bring about movement and action in each and every cell. Thus Annamayakośa is the physical frame which is the grossest of the five kośās.

(Ref. Dr.H.R.Nagendra)

CHAPTER – 3

PRĀṆAMAYAKOŚĀ

INTRODUCTION

Prāṇamayakośā is the second dimension/ layer/sheath of human existence. As per the literal meaning of the word ‘Prāṇamaya’ it is full of ‘Prāṇa’. It means Prāṇa is the basic fabric of each and every entities by which their existence is determined. ‘Prāṇa’ is the vital energy that pervades the whole universe. It includes atoms and cells. In the human life, Prāṇa is evidently seen through the physiological functions like Respiration, Digestion, Excretion, Conduction of nerve impulses, Circulation, Musculo-skeletal movements, Sense of perceptions, motor functions, physical and physiological urges etc. In other words ‘Prāṇa’ with reference to the human existence is the functional entity in the body responsible for all kinds of physiological functions in cellular to systemic level.

DEFINITION

According to Tatvabodha, Vedāntasāra Saṅgraha and Vivekacūḍāmaṇi Prāṇamayakośā is the sheath of the physiological functions of five types of Prāṇa namely Prāṇavāyu, Apānavāyu, Udānavāyu, Samānavāyu and Vyānavāyu, and five Motor organs namely Vāk (speech), Pāṇi (upper extremities), Pāda (lower extremities), Pāyu (rectum), Upastha (genitals).

प्राणाद्याः पञ्चवायवाः वागादिन्द्रियपञ्चकं प्राणमयः कोशः । तत्त्व बोध

इदं प्राणादि पञ्चकं कर्मेन्द्रियैः सहितं सत् प्राणमयकोशो भवति ।

prāṇādyāḥ pañcavāyavāḥ vāgādīndriya pañcakaṁ prāṇamayāḥ kośaḥ ।

idam prāṇādi pañcakaṁ karmendriyaiḥ sahitaṁ sat prāṇamayakośo bhavati ॥

It means Prāṇamayakośā is the sheath of all the physiological functions including sensory and motor functions. Accordingly, Prāṇa is the life force/ energy/functional entity responsible for all the physiological functions. It includes biochemical, bioelectrical, cytochemical, neurochemical, and psycho neural types of energies in the body. According to Modern science, whatever the physiological functions are observed at cellular, tissue, organ and systemic level in the body may be attributed to the functions of Prāṇa in Prāṇamayakośā.

PRĀṆA

The term ‘Prāṇa’ is defined as “prāṇanāt prāṇāḥ prāṇayanti jīvayanti iti prāṇāḥ ।” ‘Prāṇa’ is the basic fabric of all the entities that sustain them.

SYNONYMS OF PRĀṆA

In Atharvaṇaveda the word Pravahaṇa (that means conducting force) has been used as a synonym of Prāṇa and Vayu. The term 'Mātariśvānaṁ' (that which moves in the space.) has also been used as a synonym of Prāṇa.

प्राणमाहुः मातरिश्वानं वातो ह प्राण उच्यते (अथर्व ११/४/२५)

prāṇamāhuḥ mātariśvānaṁ vāto ha prāṇa ucyate |

According to Praśnopaniṣad, Prāṇa is also known as Vāta as it is capable of conducting all types of movements. Prāṇa is also known as Mātariśvana as it is capable of moving in the space (Mātari svayati).

प्राणमाहुः मातरश्चिनम् वातो ह प्राण उच्यते ।

prāṇamāhuḥ mātariśvinaṁ vāto ha prāṇa ucyate |

In Bṛhadāraṇyaka Upaniṣad the terms udgītaḥ, sāma, Bṛhaspati, Bṛhmaṇaspasti, Āṅgīrasa, Uktam have been used as synonyms of Prāṇa.

According to Āyurveda, Prāṇa has been given with synonyms such as 'Āyu', 'Jīva', 'Dhāri', 'Nityaga', 'Anubandha' and 'Cetana'.

शरीरेन्द्रिय सत्त्वात्म संयोगो धारि जीवितम् । नित्यगश्च अनुबन्धश्च पर्यायैः आयुरुच्यते । (च.सू.१/४२)

śarīrendriya satvātma samyogo dhāri jīvitam |

nityagaśca anubandhaśca paryāyaiḥ āyurucyate ||

SALIENT FEATURES

1. According to Atharvaṇaveda Prāṇa is the cosmic energy (the one which pervades everywhere). It is the dynamic force of Sun, Moon and Wind. Hence everyone tries to understand the nature of Prāṇa.
2. Further it is said 'Prāṇa' is the means of death and disease. Hence everyone respects and care for Prāṇa.
3. Prāṇa pervades in everything and exists in all living beings and everything pervades and exists in Prāṇa.
4. Prāṇa occupies and pervades the whole space and also the atmosphere.

5. Different types of therapeutics such as Atharvaṇa, Āṅgīrasa, Daivi and Manuṣyaja are indicated and they are effective only in the presence of Prāṇa. Hence Prāṇa is the life force/ Bio-energy.
6. The fetal respiration and the breathing after the birth are attributed to the movements of Prāṇa only.
अपानती प्राणति पुरुषो गर्भे अन्तरा । यदा त्वं प्राण जित्त्वस्यथ स जायते पुनः ॥
apānati prāṇati puruṣo garbhe antarā ।
yadā tvaṁ prāṇa jinvasyatha sa jāyate punaḥ ॥
7. According to Taittirīya upaniṣad, Prāṇa is the life (āyu). This is present in all the beings. Hence it is known as Sarvāyus. Gods, men and animals breathe only because of Prāṇa.
प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते ॥ ३/१
प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
prāṇo hi bhūtānāmāyuh । tasmāt sarvāyusaṁucyate ॥
prāṇaṁ devā anu prāṇanti । manuṣyāḥ paśavaśca ye ॥
8. One who takes care of and protects the Prāṇa will acquire long life. For all the creatures Prāṇa is regarded as the life. Therefore Prāṇa is the life.
9. According to Praśnopaniṣad, the creator created 'Rayi' and 'Prāṇa' (matter and energy) as the first creation. Later these two created the whole of the universe.
10. The whole of the universe is supported by Pañcamahābhūtās, Mind, Senses and Prāṇa. Among all these Prāṇa is the most important and superior one, as it supports the universe like spokes in nave of the wheel. Prāṇa protects and sustains the whole universe like mother to children.
11. The Prāṇa is born from Paramātman. It comes into the body by the act of the mind. A person who understands the origin of Prāṇa attains the immortality.
12. The Prāṇa circulates in the body through 72,000 nāḍīs with several branches. In the external world Sun is the Prāṇa (source of all types of energies) and in the system it is the vital energy responsible for all the physiological, motor, sensory and psychological functions for their conduction.
दित्यो ह ब्राह्मः प्राणः। प्र.उ.३/८
dityo ha brāhmaḥ prāṇaḥ।

13. The gist of Prāṇa has been very lucidly illustrated in a Mantra, as ‘Prāṇa is the real nature of the whole universe’.
14. According to Muṇḍakopaniṣad, Prāṇa (energy) is the product of Anna (matter) and vice-versa.
अन्नात्प्राणोऽभिजायते । १-१-८
annāt prāṇo abhijāyate ।
15. In this Upaniṣad the word Prāṇa has been used to denote the functions of seven sensory organs and their objectives namely- two eyes, two ears, two nostrils and one tongue. It illustrates that Prāṇa is the Vital Energy responsible for all the sensory functions in the system.
16. According to Kathopanishad whatever exists in this universe are all emerged from Prāṇa only.
यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् । कठोपनिषद् 6/2
yadidaṁ kiñca jagatsarvaṁ prāṇa ejati niḥsṛtam ।
17. According to Aitareya āraṇyaka, Prāṇa is all pervasive. It extends from little ants to the huge and endless space.
18. Further Prāṇa is an eternal entity. It is neither produced nor destroyed. But it can only be transformed. It confirms with the modern theory, which is said to be the ‘Law of Energy’.
19. According to Chāndogya upaniṣad, Prāṇa is the place of merger (absorbent) of all the functions. It means it is the source of all functions. When a person sleeps the speech merges in Prāṇa, the eyes merges in Prāṇa, Similarly, the other senses and also the mind.
20. Among all the entities of life, Prāṇa is the most important one.
प्राणोवाव ज्येष्ठस्य । ५-१-१
prāṇo vāva jyeṣṭhasya ।
21. Finally Prāṇa is everything.
प्राणो ह्यवैतानि सर्वाणि भवति ।
prāṇo hyavaitāni sarvāṇi bhavati ।
22. According to Brhadaranyaka Upanishad, Prāṇa (energy) cannot manifest without Anna (matter) and without Prāṇa Anna cannot exist. It means without matter energy cannot exist and without energy matter cannot exist. Matter and energy

always coexist. This illustration of Prāṇa and its concomitances with Anna is the same theory of $E=MC^2$.

23. Further it is said that Prāṇa is the essence of all the parts of the body. Since Prāṇa is the essence of all the parts, from whichever part of the body Prāṇa departs, at that moment that part of the body withers & becomes non-functional.

24. Mahānārāyaṇa upaniṣad illustrates that Prāṇa is the Vital Energy responsible for all the sensory functions, Strength (immunity), Medhā (intelligence) and the faculties of mind.

25. The food that is consumed is essentially to nourish and gratify the Prāṇa only and the Prāṇa supports the mind, intellect and also ananda.

अन्नात् प्राणा भवन्ति भूतानाम् प्राणैर्मनो मनसश्च विज्ञानम् विज्ञानादानन्दो ब्रह्मयोनिः ।

annād prāṇā bhavanti bhūtānām prāṇairmano manasaśca vijñānam vijñānādānando brahmayoniḥ ।

26. According to Āyurveda, Jīva, Jīvitam, Dhāri, Nityaga, Anubandha, Āyu and Āyus have been used as synonyms of Prāṇa in different contexts.

27. Human system is an epitome of the external universe. Whatever principles govern and control the external universe, the same govern and control the internal universe (Human System). The external universe is governed by three entities viz., Moon, Sun and Wind (soma, sūrya and anila) conducting the three vital functions viz., Generation (sṛṣṭhi-Anabolism), Organization (sthiti -Metabolism) and Destruction (laya-Catabolism) respectively. The same Moon, Sun and Wind govern and conduct the three vital functions in the body with the designated terms kapha, pitta and vāta.

विसर्गादानविक्षेपथैः सोमसूर्यानिलायथा ।

धारयन्तिजगदेहं कफपित्तानिलस्तथा ॥ सु.सू.२१/८

visargādāna vikṣepathaiḥ somasūryānilāyathā ।

dhāriyanti jagadehaṁ kaphapittānilasthātā ॥

28. Modern science has found that the basic fabric of this entire physical world is nothing but energy. Matter is also bottled up energy as described. The energy is neither created nor destroyed but can only be transformed. Different objects will have different spectrum of energy. The famous Einstein's formula $E=MC^2$ and Newton's laws of motion form the basis for defining the concept of energy. The whole world is curious in finding the mysteries related to "the Subtler than the physical world": life (Prāṇa), mind, emotions, intellect, ego, spirit, soul,

consciousness and so on. In this direction the Kirlian photography has been very useful.

29. By the foregoing illustrations of the scriptures and the prevailing theories of modern science we may arrive at an opinion that Prāṇa is the basic fabric of the entire creation. The energy of modern science is the grossest manifestation of prana and is at one end of the spectrum of creation. Grossest because it is having the least freedom. Matter we say is inert but for the small element of freedom indicated by uncertainty principle there is total inertia. Greater the subtlety higher will be the freedom ex. Mineral world to Super Humans. In the mineral world there will be least prana and maximum anna (energy vs matter).

Vegetable kingdom – Moderate Prāṇa & matter.

Animal species – less matter & more Prāṇa.

Human beings – very less matter & highest Prāṇa.

Table 2 & 3. The following table showing the variations of Prana among different entities

SUBJECTS	PRĀṆA (Energy)	ANNA (Matter)
Stones	0.50%	99.5%
Plants	20%	80%
Animals	30%	70%
Human beings	50%	50%
Super Humans	70%	30%

PAÑCAKOŚĀS	PRĀṆA (Energy)	ANNA (Matter)
Annamayakośa (Physical body)	30%	70%
Prāṇamayakośa (Vital body)	70%	30%
Manomayakośa (Mind)	80%	20%
Vijñānamayakośa (Intellect)	90%	10%
Ānandamayakośa (Bliss)	95%	5%

(Ref: Dr. Nagendra)

CHAPTER – 4

MANOMAYAKOŚA

INTRODUCTION

Manomayakośa is the third sheath/layer/dimension of life. It is the psychological/mental dimension of life. It is also described as mental sheath. This sheath comprises predominantly of perceptive functions of mind and senses. Mind is the governor of this sheath. This sheath is linked with the physical layer through the Prāṇa, the vital energy of the body.

DEFINITION

According to Taittirīya upaniṣad, Vivekacūḍāmaṇi, Vedānta sāra saṅgraha and Tatvabodha, Manomayakośa (mental sheath) is defined as a sheath/layer composed of the sensory organs together with the mind. It is the cause of the diversity of thoughts such as ‘I’ and ‘Mine’ etc. This kośa manifests itself by covering the preceding sheath namely the Prāṇamayakośā.

ज्ञानेन्द्रियाणि च मनसः च मनोमयः स्यात् कोशो ममाहमिति ---- विजृम्भते यः ॥ १३९

मनः च ज्ञानेन्द्रियपञ्चकं मिलित्वायो भवति स मनोमयकोशः । तत्त्व बोध

jñānendriyāṇi ca manasaḥ ca manomayaḥ syāt kośo mamāhamiti...vijṛmbhate yaḥ | manaḥ ca jñānendriya pañcakam militvāyo bhavati sa manomayakośaḥ |

MANAHA

The word ‘Manas’ has been derived from the root verb Mana & Manu which means the knowledge. Accordingly Manas is defined as an instrument by which one comprehends the knowledge. The presence and absence of knowledge determines the existence and the feature of mind.

लक्षणं मनसो ज्ञानस्य भावो अभाव एव च । च.शा.१/१८

मनसस्तु चिन्त्यमर्थः । च.सू.८

lakṣaṇam manaso jñānasya bhāvo abhāva eva ca |

manasastu cintyamarthaḥ |

DEFINITION

The term ‘Manah’ is etymologically defined as an instrument having the capacity of understanding the facts.

मन्यते ज्ञायते अनेन इति मनः । च.सू.८/४

मन्यते ज्ञायते अवबुद्ध्यते अनेन इति मनः । मनस्यति अनेन इति मनः ॥

manyate jñāyate anena iti manaḥ ।
manyate jñāyate avabuddhyate anena iti manaḥ ।
manasyati anena iti manaḥ ॥

According to Tatvabodha, Manas is a faculty of knowledge which always exists in the state of dilemma (ambiguity).

सङ्कल्प विकल्पात्मकं मनः ।

saṅkalpa vikalpātmakam manaḥ ।

According to Yoga vāsiṣṭha, Mind is the one which reflects the thoughts.

Manas also known as Citta has been defined as, it is the sense of 'I' that exists within a living being, that is the 'Mind'.

अन्तर्योऽयं अहंभावो जन्तोः तत् चित्तं उच्यते ॥ २९/१

antaryo ayam ahambhāvo jantoḥ tat cittamucyate ।

Synonyms: Satva, Citta, Antaḥkaraṇa, Ṣaḍīndriya, Cetohṛdayam, Hṛnmanasaṁ Śirohṛdaya, Atīndriya, Mind, Psyche, Sixth sense.

The term Manas is usually translated as mind in English and the concept of Manas is usually correlated with that of mind in modern psychology. This is a rough approximation and not an exact translation or correlation till a suitable term is developed only after understanding the real nature of Manas and Mind the term mind is to be used for Manas.

SALIENT FEATURES

1. Taittirīya upaniṣad illustrates that the other layer next to Prāṇamayakośa is the Manomaya of human existence. It covers the earlier ones (Prāṇamaya & Annamaya).
एतस्मात् अन्योऽन्तर आत्मा मनोमयः । तेनैषपूर्णः ३
etasmāt anyo antara manomayaḥ ।
2. Atharvaṇaveda considers Manas as the Sixth sense of perception and illustrates that whatever the mind decides the senses follow. It means mind is the mentor of senses.
3. According to Muṇḍakopaniṣad, to achieve the state of Blissful immortality (आनन्द) one should contemplate on the Brahman who is attached & bound by the Manas .

4. The whole of Māṇḍūkya upaniṣad is dedicated to illustrate the three status of human existence namely jāgrt, svapna & suṣupti which are closely related with the functions of the Manas .
5. According to Aitareya upaniṣad the speech is established in mind and the mind is based on the speech.
6. Manas is the sixth sense and is established in the heart.
7. According to Bṛhadāraṇyaka upaniṣad, one sees and hears only through the Mind.
मनसा एव पश्यति । मनसाश्रृणोति ॥ ५-३
manasā eva paśyati | manasā śrṇoti ||
8. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence, fear all these are attributed to the functions of mind. If one touches from behind it is known through the mind.
9. In Mahānārāyaṇa upaniṣad, it is said that manomanyuḥ, Manas means the mind and manyuḥ refers to the tendency of becoming angry. So Manas is defined as a faculty which has the tendency of becoming angry.
10. According to Bhagavadgīta, Mind is a component of the whole creation.
महाभूतान्यहंकारो----पञ्चेन्द्रिय गोचराः ॥ १३/५
mahābhūtānyahaṅkaro....pañcendriya gocarāḥ ||
11. The mind has three qualities namely Satva, Rajas & Tamas.
12. Satva guṇa is said to be superior due to its purity, brilliance, resulting healthy status etc. Rajas is dynamic, causes attachment, induces desire etc. Tamas is lethargic, sluggish, inactive, induces sleep etc.
13. According to Yoga vāsiṣṭha, the world attains different names due to the function of Manomayakośa only.
मनोमयं अतोविश्वं यन्नाम परिदृश्यते । १११/१५
manomayam atoviśvaṁ yannāma paridrśyate |
14. The Mind behaves like an actor. It will be in the pleasant state for a moment and unpleasant in the next moment.
15. The mind has four faculties (Antaḥkaraṇa) namely Manas, Buddhi, Ahaṅkāra and Citta.

16. Mind has no real form either inside or outside the heart. It spreads everywhere like space.
17. When the mind is agitated, the body indeed goes to the state of agitation (sañkṣobha). On account of this eventually the Prāṇa (functional entity) becomes abnormal. When the Prāṇa flows abnormally in the nāḍīs, they become pathogenic and result in various digestive disorders. Due to this the Anna, which is affected and obstructed, will not get transformed and results in various diseases.
18. Thus the physical ailment can also be produced on account of mental sickness and it perishes on the disappearance of such mental sickness.
 एवं आधेः भवेत् व्याधिः आधि नाशाच्च नश्यति ॥ २५/३८
 evam ādheḥ bhavet vyādhiḥ ādhi nāśācca naśyati ॥
19. By the purity of mind the Prāṇa flows properly in its regular course, so also the foods are digested. Because of that physical ailment perishes.
20. Patanjali, the most authoritative scholar defines Yoga as the art of controlling the mind/mastery of mind.
 योगः चित्तवृत्ति निरोधः । १/२
 yogaḥ cittavṛtti nirodhaḥ ।
21. When the mind is controlled then the seeker visualizes his true nature (born state of mind).
 तदा द्रष्टुः स्वरूपेऽवस्थानम् । १/३
 tadā draṣṭuḥ svarūpe avasthānam ।
22. When the mind is disturbed (uncontrolled) in the absence of the practice of Yoga then all the activities one undertakes will be faulty.
 वृत्ति सारूप्यमितरत्र । १/४
 vṛtti sārūpyamitaratra ।
23. The activities of mind are five types namely comprehension, misapprehension, imagination, deep sleep and memory which may be beneficial or otherwise.
 वृत्तयः पञ्चतय्यः क्लिष्ट अक्लिष्टाः । १/५
 प्रमाणविपर्यय विकल्प निद्रास्मृतयः । १/६
 vṛttayaḥ pañcatayyaḥ kliṣṭa akliṣṭāḥ ।
 prāmāṇa viparyaya vikalpa nidrāsmṛtayaḥ ।
24. According to Vivekacūḍāmaṇi, Manomayakośa is a part of Subtle body (sūkṣmaśarīra) in the life. It is defined as a dimension comprising of senses and

mind. The expressions such as mine, I am, etc., are the manifestation of this kośa. This kośa occupies and pervades the earlier kośa (Prāṇamaya).

25. This Manomayakośa is responsible for all the desires/longings of the senses. When the desires of the senses are not controlled by the mind it leads to disturbance of mind and burns the life like the flames of fire burns the whole of the universe.

26. Manas is the root cause for the attachments as well as the detachments in life.

तस्मान्मनः कारणमस्य जन्तोः बन्धस्य मोक्षस्य च वा विधाने । १७६

tasmānmanah kārāṇamasya jantoh bandhasya mokṣasya ca vā vidhāne ।

27. According to Tatvabodha of Śrī Ādi Śaṅkara, Manomayakośa pervades Prāṇamaya and Annamaya. It is a component of subtle body (sūkṣmaśarīra) manifested due to the permutation & combination of apañcīkṛta Pañcamahābhūtās known as Pañcatanmātrās. This subtle body is manifested due to the result of good actions of the past (Satkarmajanya). It is an instrument of happiness (Bhogasandhāna). This is composed of seventeen components (Saptadaśakalāḥ) – namely five sensory organs, five motor organs, five types of vital energy, mind and the intellect.

अपञ्चीकृत पञ्चमहाभूतैः कृतं----तत् सूक्ष्मशरीरम् ॥

apañcīkṛta pañcamahābhūtaiḥ kṛtaṁ....tat sūkṣmaśarīram ।

28. Manomayakośa consists of the mind and the sensory organs of perception. From the total sātvik aspect of the five elements, the inner instrument of perception namely the mind, intellect, ego & memory are formed. These are known as Antaḥkaraṇa.

एतेषां पञ्चतत्त्वानां समष्टिसात्विकांशात् मनोबुद्ध्यहंकारचित्तान्तःकरणानि संभूतानि ।

eteṣāṁ pañcatatvānām samaṣṭi sātvikāṁśāt manobuddhyahāṅkāra

cittāntaḥkaraṇāni sambhūtāni ।

29. According to Āyurveda, Manas is defined as an instrument by which one comprehends the knowledge. The presence and absence of knowledge determines the existence and quality of mind.

30. Manas is one of the four essential components of life.

31. Manas is one of the instruments (karaṇa) of the human existence.

32. Manas is defined as an extraordinary sense of perception.

33. Manas is defined as an inner faculty of perception.
34. Manas is a faculty of knowledge which always exists in the state of dilemma (ambiguity).
सङ्कल्प विकल्पात्मकं मनः । च.सू. ११
saṅkalpa vikalpātmakaṁ manaḥ ।
35. Caraka defines Manas as the instrument for the experience of pleasures and pains.
36. Manas is a component of Antaḥkaraṇa (Internal faculty) - Manas (The faculty of understanding), Buddhi (Intellect), Citta (faculty of thinking) and Ahaṅkāra (Ego/Inness)
37. Manas has atomic size and has oneness in operation.
अणुत्वमथचैकत्वंद्वौगुणौ मनसःस्मृतौ । च.शा.१/१९
aṇutvamathacaikatvaṁ dvau guṇau manasaḥ smṛtau ।
38. Manas has three qualities namely Satva (pure), Rajas (dynamic) and Tamas (lethargic). These qualities are also known as Mahāguṇās and Mūla prakṛti guṇās.
39. Out of the three qualities of mind, Rajas and Tamas are considered as Mānasika doṣās (vitiating qualities) of the mind.
मानसः पुनरुद्भिष्टो रजश्च तम एव च ॥ च.सू.११/५७
mānasaḥ punaruddhiṣṭo rajaśca tama eva ca ॥
40. The place of Manas has been said as hṛdaya in the body.
41. The modern science and psychologists have postulated many views on the existence and nature of the mind. Even today they still disagree.
42. Early theories of mind held that human beings were made of two different substances Mind and Matter. Matter is something that could be seen and felt. Matter occupies space and will have some mass. Mind is a faculty present in a person but it occupies no space and cannot be weighed, seen or touched. The mind is divided into several faculties such as will, reason and memory.

43. Some psychiatrists and philosophers who questioned the mind substance idea offered the view that Mind was the sum total of all a person's conscious states. This meant that the mind was simply a mass of thoughts, memories, feelings and emotions.
44. The basic metaphysical issues in the philosophy of mind concern whether the mind exists and if it does what kind of existence it has and what its relation is to the rest of what exists.

CHAPTER – 5

VIJÑĀNAMAYAKOŚA

INTRODUCTION

Vijñānamayakośa is the fourth layer in the order of Pañcakośās. It is the abode of knowledge (jñāna). Vijñāna (special knowledge), buddhi (intelligence), prajña (consciousness) and viveka (discriminative power) are used as the synonyms of jñāna in various contexts. Jñāna/buddhi is a manifestation of mind only. When the mind functions with awareness and consciousness the intellect (buddhi) is established.

Manas and buddhi (mind & intellect) are like two different faces of the same coin. Vijñānamayakośa is subtler than and pervades the former three sheaths. It controls the former sheaths. It is composed of the intellect (buddhi) and five senses of perception (jñānendriyās). The five sense organs are common to both Manomaya & Vijñānamayakośa as perception involves both the mind and intellect. It is a component of subtle body (sūkṣmaśarīra).

DEFINITION

According to Taittirīya upaniśad, Tatvabodha and Vivekacūḍāmaṇi, Vijñānamayakośa is defined as the self (consciousness) of the preceding kośa namely the Manomaya, Prāṇamaya and Annamaya. It pervades and covers the preceding dimensions of life and this is composed of intellect and senses.

तस्यैष एव शरीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । तैत्तरीय उपनिषद् ४

tasyaiṣa eva śarīra ātma | yaḥ pūrvasya | tasmadvā etasmāt manomayāt | anyo antara ātmā vijñānamayaḥ | tenaiṣa pūrṇaḥ |

It is necessary to define and understand various aspects of intellect (buddhi) to understand the nature of Vijñānamayakośa in detail.

BUDDHI (Intellect)

It is the highest state/level of the mind itself. Manas forms the means or instrument but buddhi forms the accountability for all the decisions. Buddhi always remains very close with the Ātman (consciousness) and claims that body, mind and the senses belong to it only.

Buddhi has three components namely, dhī (power of discrimination), dhṛti (power of determination) and smṛti (power of recollection).

DEFINITION

According to Tarka saṅgraha, buddhi is defined as the faculty through which all transactions of the mind are conducted.

सर्वव्यवहार हेतुः बुधिर्ज्ञानम् । तर्क सङ्ग्रह

sarva vyavahāra hetuḥ buddhirjñānam ।

It means buddhi is the cognitive face of mind and it is the means of determining the knowledge.

According to Yoga Vasista, when the thoughts get crystallized then it is known as buddhi. With intellect the thoughts will have no confusions.

भावनामनुसन्धानं यदानिश्चित्यसंस्थिता ।

तदेषाप्रोच्यतेबुद्धिरियत्ता ग्रहणक्षमा ॥ (योगवासिष्ठ)

bhāvanāmanusandhānaṁ yadāniścitya saṁsthitā ।

tadaiṣāprocyatebuddhiriyattā grahaṇakṣamā ॥

According to Caraka, buddhi is defined as a faculty of perception which involves in decision making.

निश्चयात्मकाबुद्धिः । च.शा.१/२३

niścayātmakābuddhiḥ ।

According to Sāṅkhyakārika, buddhi is the means to determine the knowledge.

अध्यवसायो बुद्धिः । सां.का.२३

adhyavasāyo buddhiḥ ।

According to Chāndogya upaniṣad, vijñāna is defined as the one through which this world and the other world are understood.

इमञ्चलोकममुञ्च विज्ञानेनैव विजानाति इति विज्ञानम् । छा.उ.७-७-१

imañcalokamamuñca vijñānaiva vijñānāti iti vijñānam ।

Jñāna is defined as the faculty which understands and decides (knowledge).

ज्ञायते अनेन इति ज्ञानम् ।

jñāyate anena iti jñānam ।

Further vijñāna is defined as the knowledge evolved through investigation and observation.

प्रमाणजन्यज्ञानरूपं विज्ञानम् ।

pramāṇajanyajñānarūpaṁ vijñānam ।

According to Modern, intellect is the abode of intelligence. It is the capacity to understand the world, think rationally and use resources effectively when faced with challenges – Robert S Feldman.

Finally Buddhi (intellect) can be defined as the faculty through the application of which the whole of the universe can be understood.

SALIENT FEATURES:

1. In Ṛgveda and Yajurveda, we find the terms dhī & medhā have been used for buddhi. The most powerful Gāyatri mantra which is found in Ṛgveda and Yajurveda saṁhitās is a prayer for the goddess of speech, knowledge & enlightenment (Gāyatri, Sarasvati and Sāvitrī) for enhancement of knowledge and removal of darkness and ignorance.

ॐ भूर्भुवसुवः तत्सवितोवरेण्यम् भर्गो देवस्य धीमही धियोयोनः प्रचोदयात् । यजुर्वेद संहिता

om bhūrbhuvasuvaḥ tatsavitorvareṇyaṁ bhargo devasya dhīmahi dhīyoyonaḥ pracodayāt ।

2. In atharvaveda saṁhitā, the terms vyavāhṛta, manīṣa, dhī and dhṛti have been used as synonyms.
3. According to Kenopaniṣad, We apprehend ‘I do not think’, ‘I know well’, ‘I do not know’, ‘I know too’, etc in our day to day conversations. These are the comprehensions of the soul through Vijñānamayakośa.

4. According to Māṇḍūkya upaniṣad, the status of prajñā (buddhi) during different states of life (avasthā) has been explained lucidly. During waken state (jāgrtāvasthā) the awareness of buddhi is towards the external world.

जागरित स्थानो बहिःप्रज्ञः । ३

jāgarita sthāno bahiḥprajñāḥ ।

During dream state the awareness (buddhi) is directed inward.

स्वप्नस्थानो अन्तःप्रज्ञः । ४

svapnasthāno antaḥprajñāḥ ।

- 5 During deep sleep state (svapnāvasthā) the intellect is undifferentiated/not particularized. It becomes almost one with the consciousness (prajñānaghana) - a homogenous mass of consciousness and is full of bliss (Ānandamaya) ।
यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् ।
सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥
yatra supto na kañcana kāmam kāmayate na kañcana svapnam paśyati tat
susuptam । susuptasthāna ekībhūtaḥ prajñānaghana evānandamayo
hyānandabhuk cetomukhaḥ prājñastrīyaḥ pādaḥ ॥
- 6 The fourth state is what is known as turyāvasthā which is a state of awareness in relaxation and relaxation in waken state. In this state the buddhi is not conscious of what is within, nor conscious of what is without, neither it is conscious of both, not just a mass of consciousness, not simultaneously conscious of all objects, not conscious of either. This state is invisible, not susceptible to any kind of usage, not within the reach of any organ of action, beyond perception of any organ, beyond thought, not indicated by any sound, only conscious of the self, total cessation of the world as such, the embodiment of peace.
- 7 In Kaṭhōpaniṣad intellect (buddhi) and its influence have been scientifically explained. Ātman is the master of the chariot, body is the chariot, intellect (buddhi) is the charioteer and the mind is the reins.
- 8 When a person becomes unaware (ignorant) of Vijñāna and Vijñānamayakośa it becomes difficulty to control the senses through the mind just like wild horses for the charioteer.
- 9 But for one, who has gained knowledge of the Ātman (Vijñānavān) and who has his mind always controlled his senses become controllable just like good horses for the charioteer.
यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥ ३-६
yastu vijñānavān bhavati yuktena manasā sadā ।
tasyendriyāṇi vaśyāni sadaśvā iva sāratheḥ ॥
- 10 Finally with regard to Vijñānamayakośa this Upaniṣad has given a message which has been popularized by the great monk of India Svāmi Vivekānānda as “Arise, Awake, Do not stop till you reach the goal”. The razors edge is very sharp and difficult to walk. The wise say that this path is difficult to attain.
- 11 According to Aitareya upaniṣad, Vijñāna is a manifestation of consciousness only.

- 12 In Chāndogya upaniṣad, the seventh section of seventh chapter of this upaniṣad is named as Vijñāna brahmanopāsana. The whole of this chapter is dedicated to describe the importance of Vijñānamayakośa only. According to this the knowledge gained through Vijñāna is greater than that of contemplation. Only through Vijñāna one understands the scriptures, different branches of science and also the true knowledge. Hence Vijñāna is contemplated as Brahman.
- 13 A person who has mastered Vijñānamayakośa becomes vulnerable to any of the affairs in the world.
- 14 According to Bṛhadāraṇyaka upaniṣad, the puruṣa who is the jīvātman is stationed in the midst of the lotus of the heart surrounded by sense organs and the Prāṇa. He is exhibited through Vijñāna (brilliance & light of knowledge).
- 15 According to Mahānārāyaṇa upaniṣad, a person who always remains in Vijñānamayakośa, endowed with the knowledge of upaniṣads will have the pure state of mind, on account of this he will have the attitude of surrendering at the feet of the Lord. Such a person will attain the abode of Paramātman after the fall of their final body.
- 16 According to Bhagavadgīta, buddhi is superior to the mind.
मनसस्तु पराबुद्धिः ।
manasastu parābuddhiḥ ।
- 17 The knowledge integrated with science (spirituality & science together) has been said as the most hidden and obscure knowledge which help in attaining the realization.
ज्ञानं परमगुह्यं मे यद् विज्ञान समन्वितम् । (भागवत)
jñānaṁ paraḡrhyam me yad vijñāna samanvitam ।
- 18 Knowledge (jñāna) is always associated with science (Vijñāna). Hence one should always try to acquire the knowledge (jñāna) in its real form.
- 19 Lord Kṛṣṇa has made a clear illustration that when a person loses his intellect (buddhi) that is the end of his career and life. Therefore one should take all measures to keep the intellect intact and bright.
- 20 Yoga vāsiṣṭha contains a section known as Bhārgavopakhyāna which is totally dedicated to describe various aspects of Vijñānamayakośa.

- 21 When a person who uses his intellect through inquiry (Vijñāna) and overcomes the flickery movements of the mind. His essential nature certainly brightens up by the power of knowledge (buddhi).
- 22 Person who has realized his essential nature through the means of his intelligence (buddhi) will have harmonious physiological and mental functions.
- 23 Buddhi is of three kinds based on the qualities of mind namely sātvik buddhi, rājasik buddhi & tāmasik buddhi.
तमः सत्त्वं रजश्चेति तस्य देहाः त्रयः स्मृताः । १०/४३
tamaḥ satvaṁ rajaśceti tasya dehaḥ trayāḥ smṛtāḥ ।
- 24 According to Nyāya darśana which is followed by Āyurveda buddhi, upalabdhi, jñāna & pratyaya are synonyms.
बुद्धिः उपलब्धि ज्ञानमित्यनर्थान्तरम् । न्या.द.१/१५
buddhiḥ upalabdhi jñānamityanarthāntaram ।
- 25 According to Āyurveda, buddhi, citta and ahaṅkāra are together called as antaḥkaraṇa.
मनोबुद्धिचित्ताहंकाराणम् चतुर्णाम् मिलितानात्मकं मिलितमन्तःकरणम् । चरक
manobuddhicittāhaṅkāraṇam caturṇām militānātmakam
militamantaḥkaraṇam ।
- 26 Intellect (prajñā) consists of thinking (dhī), restrain (dhṛti) & memory (smṛti).
prajñāparādha – intellectual error gives rise to aggravation of doṣās and consequent disorders.
- 27 Prajñāparādha is the intellectual error or committing mistakes even after knowing that it is a mistake. It is the root cause of psycho-somatic diseases.
धीधृतिस्मृतिविभ्रष्टः कर्म यत् कुरुतेऽशुभम् । प्रज्ञापराधं तं विद्यात् सर्वदोष प्रकोपणम् ॥ च.शा.२
dhī dhṛti smṛti vibhraṣṭaḥ karmayat kurute'śubham ।
prajñāparādha taṁ vidyāt sarvadoṣaprapoṇam ॥
- 28 The line of treatment to overcome the psycho-somatic diseases is oriented towards correction of the intellect through various means.
धी धैर्यात्मादि विज्ञानं मनोदोषौषधं परम् । अ.हृ.सू.
dhī dhairyātmādi vijñānam manodoṣauśadham param ।
- 29 According to Modern Science, buddhi is translated as intellect/ intelligence.

Intelligence: It is the capacity to understand the world, think rationally and use resources effectively when forced with challenges. -Robert.S.feldman.

- a) Capacity to understand the world- Power of discrimination.
- b) Thinking rationally- Contemplation.
- c) Use of resources effectively- Memory/recollection.

Types of intelligence:

According to E.L.Thorndike,

1. Social intelligence - Ability to understand and deal with person's (common sense)
2. Concert intelligence - Ability to understand and deal with things as in skilled treads and scientific appliances.
3. Abstract intelligence - Ability to understand and deal with verbal and mathematical symbols.

CHAPTER -7

ĀNANDAMAYAKOŚA

INTRODUCTION

Ānandamayakośa is the fifth and ultimate dimension/layer/sheath of human existence. It covers all the earlier dimensions. Unlike the other dimensions, it extends to infinity. It is the dimension embedded with full of Bliss (Ānanda). In this dimension, senses, mind & intellect totally merge with consciousness (Ātma). Hence there will be no attachments or detachments of the mind. In this state there is no confusion and individual experiences brilliance and illumination of the consciousness. People call this state as thoughtless state of mind (Ānandāvasthā).

In the texts, we find the terms such as prajñānaghana, sthitiprajñā, śāntānanda, moda, pramoda, abhimoda, brahmasthiti, virāgasthiti, turiyāvasthā etc, are used for ānanda.

DEFINITION

According to Taittirīya upaniṣad Ānandamayakośa is defined as a dimension seated within the other dimension (Vijñānamayakośa).

अन्योऽन्तरात्मा आनन्दमयः । तै.उ

anyo'ntarātmā ānandamayaḥ ।

According to Māṇḍūkya upaniṣad, Ānandamayakośa is defined as an embodiment of the highest knowledge where the knower, known and the knowledge become one and the role of mind is zero.

प्रज्ञानघन एवानन्दमयः । माण्डूक्य उपनिषद्

prajñānaghana evānandamayaḥ ।

According to Vivekacūḍāmaṇi & Tatvabodha, Ānandamayakośa (the blissful sheath) is defined as the sheath which reflects the real nature of the supreme consciousness. Depending upon the state it is understood as priya, moda, pramoda and ānanda. It is also known as causal body (kāraṇa śarīra).

आनन्दप्रतिबिम्बचुम्बितनुर्वृत्तिस्तमोजृम्भिता स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।

आनन्दमयः कः? एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः ।

तत्त्वबोध

ānandapratibimbacumbitanutanurvṛttistamojṛmbhitā syādānandamayaḥ

priyādiguṇakaḥ sveṣṭārthalābhodayaḥ ।

ānandamayāḥ kaḥ evameva kāraṇaśarīrabhūtāvidyāsthāmalinasatvam
priyādivṛttisahitaṁ sat ānandamayāḥ kośaḥ ॥

ĀNANDA/BLISS

According to Taittirīya upaniṣad, ānanda is defined as the state of Brahman, which cannot be explained in words, beyond thoughts and absolutely free from any type of fear. In this state one enjoys and experiences the real state of Brahman (Absolute bliss).

आनन्दो ब्रह्मेति व्यजानात् । (तै. उ. ३-६-१)

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति ॥ तै. उ. २-४-१

ānando brahmeti vyajānāt ।

yato vāco nivartante aprāpya manasā saha ।

ānandaṁ brahmano vidvān na vibheti kadācaneti ॥

According to Māṇḍūkya upaniṣad, ānandasthiti has been named as the state of condensed state of knowledge (prajñānaghana) which is established as the fourth state of human consciousness namely turiyāvasthā.

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः । माण्डूक्य २/३

suṣuptasthāna ekībhūtaḥ prajñānaghana evānandamayo hyānandabhuk
cetomukhaḥ prajñāstrīyaḥ pāsdaḥ ॥

According to Kaṭh upaniṣad, ānanda state is known as the state of Brahman. Further, it is said that śivam (ānanda/Bliss) is the one which is the truth and beautiful.

सत्यं शिवं सुन्दरम् ।

satyaṁ śivaṁ sundaram ।

According to Kenopaniṣad, ānandāvasthā is the state of Brahman. It is the state, which cannot be imagined by the mind, but it provides the base root for the mind.

येन् मनसा न मनुते येनाहर्मनो मतम् । तदेव ब्रह्मत्वं विद्धि नेदं येदिदमुपासते ॥ १-५

yen manasā na manute yenāharmano matam ।

tadeva brahmatvaṁ viddhi nedaṁ yadidamupāsate ॥

According to Muṇḍakopaniṣad, ānanda is the supreme state of bliss where a saint loses his identity like the rivers lose their identity in the ocean.

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तम् गच्छन्ति नामरूपे विहाय । तथा विद्वान्नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ३-२-८

yadā nadyaḥ syandamānāḥ samudre'stam gacchati nāmarūpe vijñānam ।

tathā vidvānnāmarūpādvimuktaḥ parātparam puruṣamupaiti divyam ॥

According to Bṛhadāraṇyaka upaniṣad, ānanda is an absolute neutral state where the external and the internal thoughts and functions get totally dissolved. This state has been compared to a state of copulation of a couple.

According to Bhagavadgīta, ānanda is the state of pure and settled state of mind (sthitaprajñā). It is defined as the state of mind, which is absolutely free from all types of desires and thoughts. In this state the person experiences ānanda (Bliss).

According to pañcādaśī, Ānandamaya state is defined as a state of brilliance where the three components of perception (tripuṭa) namely knower, knowing and known gets merged.

निरुपाधिब्रह्मतत्त्वेभासमाने स्वयं प्रभे । अद्वैते त्रिपुटी नास्ति भूमानन्दोत्र उच्यते ॥ १५-३३

nirūpādibrahmatatvebhāsamāne svayaṁ prabhe ।

advaita tripuṭī nāsti bhūmānandotra ucyate ॥

LEVELS/LAYERS OF ANANDA AND ITS QUALITIES

In Tattirīya upaniṣad, there is an elaborate illustration on the level of ānanda (Bliss) and it has also been quantified. A young man who has completed his studies, desirous of worldly pleasures, having good physic and strength, given the power of the emperor of the whole world is said to possess one unit of ānanda known as Manuṣānanda.

Table 4. Following table shows the layer and quantum of ānanda experienced by an individual at different levels as explained in Taittirīya upaniṣad

LAYERS OF ĀNANDA	QUANTIFICATION OF ĀNANDA
Manuṣānanda	One Unit
Manushyagandharvānāmānanda	10 ² Units
Devagandharvānāmānanda	10 ⁴ Units
Pitrunāmcciralokānanda	10 ⁶ Units
Ajanajānāmdevānāmānanda	10 ⁸ Units
Karmadevānāmānanda	10 ¹⁰ Units
Devānāmānanda	10 ¹² Units
Indrasyānanda	10 ¹⁴ Units
Brhaspatirānanda	10 ¹⁶ Units
Prajāpatirānanda	10 ¹⁸ Units
Brahmānanda	10 ²⁰ Units

So the quantum of Brahmānanda which is also known as Paramānanda (the highest Bliss) is equal to 10^{20} times of Manuṣānanda (the ultimate happiness of human beings). This can be expressed mathematically as Hundred Million Trillion times of Manuṣānanda.

युवास्यात्साधुयुवाध्यायकः ---- । तै.उ.२-८-१
yuvāsyātsādhyuvādhyādakah ।

Table 5. The similar model has been illustrated in Bṛhadāraṇyaka also

LAYERS OF ĀNANDA	QUANTIFICATION OF ĀNANDA
Manuṣānanda	One Unit
Pitrunāmjitalokānanda	10^2 Units
Gandharvalokānanda	10^4 Units
Karmadevānāmānanda	10^6 Units
Ajanadevānāmānanda	10^8 Units
Prajāpatilokānāmānanda	10^{10} Units
Brahmalokānanda	10^{12} Units

सयो मनुष्याणां समृद्धो भवति अन्तेषामधिपतिः । सर्वेर्मानुष्य कैर्भोभैः समनुष्याणां परमानन्दः ॥ ४-३-३१

sayo manuṣyāṇām samṛddhobhavati anteṣāmadhipatiḥ ।
sarvermānuṣya kairbhobhaiḥ samanūṣyāṇām paramānandaḥ ॥

During this state (ānandāvasthā), the person will have attained the total contentment of his desires.

सर्वान् कामान् समश्नुते इति ॥ २-५-२
sarvān kāmān samaśnute iti ।

SALIENT FEATURES

- 1 According to Atharvaṇaveda, there are five levels manifestations in Ānandamayakośa namely priyā, moda, pramoda, ānanda and brahma.
आनन्दा मोदाः प्रमोदोऽभीमोदमुदश्च ये ।
हसो नरिष्ठा नृत्तानि शरीरमनु प्राविशन् ॥ अथर्व ११/८/२४
ānandā modāḥ pramodo'bhimodamudaścaye ।
haso nariṣṭhā nṛttāni śarīramanu prāviśan ॥
- 2 According to Taittirīya upaniṣad, A person who realizes brahman (the ultimate truth) attains the supreme state of Bliss (ānanda) ।

ॐ ब्रह्मविदाप्नोति परम् ।
om brahmaidāpnoti param ।

Bliss is brahman. All beings are born from Bliss. Having been born they remain alive by Bliss. On departing they enter into Bliss.

Finally it has been concluded that, ānanda is the state of total bliss, which cannot be explained and thought of. A person with ānanda fears nothing and repents for nothing.

यतोवाचो निवर्तन्ते अप्राप्य मनसा सह आनादं ब्रह्मणो विद्वान् न बिभेति कदाचनेति ।
(तैत्तरीय २-४-१)

yato vāco nivartante aprāpya manasā saha ānandaṁ brahmano vidvān na vibhēti kadācaneti ।

3 According to Praśnopaniṣad, when the mind is overcome (restrained) by power (of yoga or renunciation) then the jīvātma sees (witnesses) not the dream. Bliss (sukha) is enjoyed.

4 According to Kenopaniṣad, ānanda is the real nature of brahman it is defined as that which cannot be revealed by speech but which reveals speech.

5 Among the people who claim, “I do not think, I do not know, I know well and I know too”, ānanda is known only to such people who say “I do not know”.

6 According to Muṇḍakopaniṣad, to attain ānanda through realization of consciousness one should contemplate and meditate upon “om”, which leads to overcome darkness, and ignorance, which is the basis for attaining Bliss (ānanda).

ओमित्येवम् ध्यायथ अत्मानम् स्वस्ति वः पराय तमसः परस्तात् २-२-६

omyityevaṁ dhyāyatha ātmānaṁ svasti vaḥ parāya tamaśaḥ parastāt ।

7 When a person realizes the external consciousness (Brahman) he attains the state of Absolute Bliss (ānanda). In this state he becomes free from all the knots (desires and attachments) in his heart, all his doubts get cleared off and finally he gets exhausted of his deeds, duties and impressions.

भिद्यते हृदयग्रन्थि च छिद्यन्ते सर्वसंशयाः ।

क्षीयन्तेचास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ २-२-८

bhidyate hṛdayagrān̥thi ca chidyante sarvasaṁśayāḥ ।

kṣīyāntecāśya karmāṇi tasmin dṛṣṭe parāvare ॥

- 8 This upaniṣad describes Ānandamayakośa as Hiraṇmayakośa (luminous sheath of intelligence). This is the sheath of stainless, indivisible and pure consciousness, which is the light of all that shines and is realized in the state of ānanda.
- 9 Attainment of ānanda through self-realization is not possible through mere discussions, learning or hearing. It is obtained only by him who longs for it whole-heartedly.
- 10 According to Māṇḍūkya upaniṣad, this entire phenomenal world is Brahman. The individual self is also Brahman. The state of ānanda can be achieved by meditating upon the syllable 'om', which is the cosmic self.
- 11 According to Kaṭhopeniṣad, ānanda (Blissful State) is attained by only such people who see oneness among all and who makes a single seed manifold as residing in the soul.
- 12 According to Īśāvāsya upaniṣad, a person who understands natural death (asambhūti) and destruction by other methods (vināśa) both in the same spirit attains the state of ānanda (immortality).
- 13 According to Śvetāvastāra upaniṣad, when a person (Yogi) realizes the real nature of consciousness and superconsciousness (amṛtatva & brahmatva) together such as both are unborn, unchanging and the pure attains liberation (freedom) from all the attachments which is known as ānanda .
- 14 According to Chandogya upaniṣad, ānanda has been named as bhūma which means the happiness in abundance (plentitude) and it is the ultimate (Immortal).
यो वै भूमा तदमृतम् अथ यदल्पम् तन्मर्त्यम् । ७-२४-१
yo vai bhūma amṛtam atha yadalpam tanmartya |
In bhūma state the person do not see, here and understand anything other than the happiness.
- 15 According to Bṛhadāraṇyaka upaniṣad, during dream state (svapnāvasthā) when a person assumes the instance of rejoicing himself in the company of a woman or feasting is said to be enjoying Bliss (ānanda) for a short spell ānanda is attained when a person realizes and dissolves himself with the paramātma without any effort just like water poured in a pool becomes one with it
- 16 According to Mahānārāyaṇa upaniṣad, ānanda is the attainment of Nārāyaṇa sayujya (Becoming one with Nārāyaṇa), which is known as the total liberation

of consciousness from universal attachments and getting amalgamated with the universal consciousness. This upaniṣad illustrates more of the Vedic hymns recited in yajña and other karmakāṇḍa procedures. It upholds that by performing karma one attains the purity of mind sacrificing the egoism and finally attains the place of Lord Nārāyaṇa through ānanda attained by renunciation.

- 17 According to Bhagavadgīta, ānandāvasthā is the highest and superior state of consciousness with absolute happiness and Bliss, which can not be explained in words that can be experienced and enjoyed by individuals. In the text, we find use of the following terms for ānanda and its state such as Paramapada, Pada, Sukha, ānanda, Brahmānanda, sthitaprajñāvasthā, nirvāṇa, Brahma nirvāṇa, Nityāvasthā, Siddhāvasthā, jñānāvasthā, yogāvasthā etc. A person who sacrifices the results of the duty with total awareness and consciousness attains the state of ānanda.

It involves the following aspects:

- Āstikyabuddhi – faith in god.
- Karmabandhana – involving in one or the other duty.
- Karmaphalatyāga – sacrificing the benefits of work/performing the duty with service motto.
- Niṣkāmakarma – performing the duty without any expectations.
- Niṣiddhakarmavarjya – abandoning the prohibited works and professions.
- Aṣṭāṅgayoga/rājayoga – by practising all the steps of yoga.

A person can attain the blissful state (ānanda) by following any paths of Yoga as prescribed by Bhagavadgīta.

- Jñānāyoga – knowledge based
- Karmayoga – duty bound
- Bhaktiyoga– divinity
- Dhyānayoga– meditation

When a person consolidates and fixes his thoughts totally with the almighty, then he attains Yogāvasthā (ānanda). A person who has reached the state of ānanda has been named as sthitaprajñā. In the second chapter of Bhagavadgīta, we find an elaborate description about sthitaprajñā. A person who does his duty without any expectations attains the highest state of consciousness paramapadam.

- 18 A person who treats everything and even an action as Brahman attains ānanda.

A person who has reached the state of ānanda will have the same attitude and vision with one and all.

19 In the chapter Karmasanyāsayoga, Lord Krishna illustrates the steps of ānanda through the practice of rājayoga as here under:

One should sit comfortably by shutting the external senses, closing the eyes, fixing the vision in between the eyebrows and then the balancing the movement of prāṇa and apāna (Inhalation and exhalation), should slowly and steadily detach the thoughts through the contemplation /meditation, then he becomes totally free from desires, fear and anger. Finally, he attains Absolute freedom (muktā) ।

20 In the chapter Ātmasanyāsayoga, Lord Krishna describes the steps of meditation (Dhyāna) to attain ānanda elegantly. Gradually step by step one should slow and calm down the mind through courage and intellect (with awareness and consciousness) and steady the mind with consciousness without anything or diversion.

21 The second chapter of Bhagavadgīta titled the “Sāṅkhyayoga” is totally dedicated to describe the features of sthitaprajñā, which is the state of ānanda itself.

In this text almost every verse is directed towards attaining the ultimate Eternal Bliss (ānanda). In this compilation only such of the verses which speak of ānanda directly and lucidly have been considered.

22 According to Yoga vāsiṣṭha, ānanda is attained when the person overcomes and destroys all the thoughts with total awareness.

23 A person attains the state of Eternal Bliss and finally dissolves in the absolute consciousness only when he renounces all the mental impressions and the happiness which arises from nirvikalpa samādhi.

24 Ānanda is the state of Liberated while living (jīvanmuktā) and self realization. In this state the knots of the heart (Ignorance) are totally resolved, all doubts are cleared and all the deeds are totally destroyed (karmās - prārabdhakarma, sañcitakarma and āgamikarma) ।

Ānanda state is attained only when one destroys his egoism.

25 According to Pātañjaliyogasūtra, ānanda has been named as kaivalya and it is attained through samādhi. Pātañjali has described four levels of samādhi namely savikalpa samādhi, nirvikalpa samādhi, sabīja samādhi and nirbīja samādhi.

Nirbīja samādhi is the highest state of samādhi, which is also known as dharmamegha samādhi. When the person attains the state of dharmamegha samādhi, he becomes one with Īśvara (Immortal supreme consciousness). In this state the person exhibits the nature of Īśvara himself.

The ultimate goal of Yoga is to attain ānanda (mokṣa) through self-realization. When a person reaches ānanda by controlling the mind (thoughtless state of mind), then he develops the ability to understand the objects fully and correctly.

तदा द्रष्टुः स्वरूपे अवस्थानम् ॥ १/३

adā draṣṭuḥ svarūpe avasthānam |

26 Whatever has been illustrated in the upaniṣads on ānanda that is,

आनन्दो ब्रह्मेतिव्यजानात् ॥ तै.उ. ३-६

प्रज्ञानं ब्रह्मा ॥ ऐ.उ. ३.३

विज्ञानमानन्दं ब्रह्मा ॥ बृ.उ. ३,९,२,४

रसोवै सः ॥ तै.उ.२,७

यदेष-आकाश-आनन्दो न स्यात् ॥ तै.उ. २,७

ānando brahmetivyajānāt |

prajñānam brahmā |

vijñānamānandaṁ brahmā |

rasovai saḥ |

yadeṣa ākāśa ānando na syāt |

It has been very lucidly explained in an integrated manner by Ādi Śaṅkara in Vivekacūḍāmaṇi.

27 Tatvabodha, concludes that the knower of the self having crossed the cycles of birth and death (saṁsāra) attains the supreme Bliss (brahmānanda).

तथा चात्मवित्संवत्सरं तीर्त्वं ब्रह्मानन्दमिहैव प्राप्नोति ॥ १०८

tathā cātmaṁvatsaram tīrtva brahmānandamihaiva prāpnoti ||

28 According to Haṭhayoga pradīpika, one can reach the state of ānanda, through nādānusandhāna i.e. exploring the sound with an attentive mind by abandoning all thoughts.

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।
नाद-एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ४/९३
sarvacintām parityajya sāvadhānena cetasā ।
nāda evānusandheyo yogasāmrajyamicchatā ॥

- 29 Āyurveda upholds the theorem of sāṅkhya on creation (sṛṣṭi) that is from the unmanifested state (vibhuḥ) the buddhi (intellect) was created. From the buddhi Ego (ahaṅkāra) – sātvik ahaṅkāra, rājasik ahaṅkāra & tāmasik ahaṅkāra, were produced. By the combination and conjugation of ahaṅkāra, pañcatanmātrās were produced. These eight entities are designated as mūlaprakṛti (The original nature). Later the permutation and combination of these tanmātrās resulted in the creation sixteen factors known as ṣoḍaśa vikārās namely pañcājñānendriyās, pañcakarmendriyās, pañcamahābhūtās and manas (mind). Subsequently the permutation and combination of these factors resulted in the creation of the whole the universe comprising of living and nonliving creatures.

This can be achieved only through the path of Yoga.
योगोमोक्षे च सर्वासां वेदनानाम् अवर्तनम् ।
मोक्षे निवृत्तिर्निःशेषा योगो मोक्षप्रवर्तकः ॥ १/१३७
yogomokṣe ca sarvāsām vedānām avartanam ।
mokṣe nirvṛttirniḥśeṣā yogo mokṣapravartakaḥ ॥

- 30 The modern science is yet to realize and understand the existence and influence of the soul (Spiritual entity) in the creation of life. Hence the question of desiring the ānanda (Bliss) according to modern perception does not arise at all; still it is the most subtle aspect of our existence, which is devoid of any emotions, a state of total silence- a state of complete harmony and perfect health.

Ref: Positive Health, by Dr. R. Nagarathna, Dr. H.R. Nagendra.

For the present there is no an equilant defining of ānanda in modern perception of understanding happiness of an individual.

CHAPTER -8

SUMMARY

The present literary study titled “A study on Pañcakośās” has been carried out to compile and arrange the available information on Pañcakośās among the authoritative scriptures and texts of Yoga, Āyurveda and Modern science.

The nature (Prakṛti/Personality), health and disease, happiness and blissful state of an individual are the manifestations of Pañcakośās only. The present study has thrown light that there is an elaborate description on Pañcakośās found in the scriptures and texts of Yoga and Āyurveda, which is contrary to the general belief that Pañcakośās have not been elaborately described in the scriptures and texts.

It is true that the information on Pañcakośās are scattered, contextual and applied form in most of the scriptures and texts except in Taittirīya upaniṣad, Vivekacūḍāmaṇi and Tatvabodha.

In Īśāvāya upaniṣad, we find an elaborate description on the nature of the supreme reality (ānanda) and the path of attaining the immortal bliss. It is related with Ānandamayakośa.

In Kenopaniṣad, we find a detailed description on the Brahman and its role in functioning of the Pañcakośās.

In Praśnopaniṣad, we find an elaborate description on all the kośās and particularly on Prāṇamayakośa (Prāṇa the vital energy).

In Muṇḍaka upaniṣad, 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 Pañcakośās. In this upaniṣad we find more emphasis given to Prāṇamaya, Manomaya and Ānandamayakośa.

In Māṇḍūkya upaniṣad, we find an exhaustive description on the four states of life namely, jāgrt (awaken state), svapna (dream state), suṣupti (deep sleep), turiyā (subconscious state). These four avasthās play an important role in the existence and happiness of life. By meditating upon the four parts of Pranava namely a kāra, u kāra, ma kāra and ardha mātṛā one attains the eternal bliss (ānanda). This is an applied aspect of Pañcakośās and their purification.

In Taittirīya upaniṣad, we find an extensive discourse on the nature, structure and functions of all the kośās, the methods of their purification and maintaining their equilibrium in order to attain the health, happiness and bliss. In this upaniṣad we find that more importance has been given to Ānandamayakośa (brahmadivāpnotiparam) wherein the ānanda (Blissful state) has been well defined with a specific scale and levels (brahmānandavalli & bhṛguvalli).

In Kaṭhōpaniṣad, we find the description of Pañcakośās and their purification methods described through a story of Nachiketa and Yama in an elegant manner. This upaniṣad has given more emphasis on Vijñānamaya and Ānandamayakośa.

Mahānārāyaṇa upaniṣad which is a part of Kriśnāyajurveda has established an authority in determining the nature of the supreme consciousness (Nārāyaṇa sayujya) embedded with the Pañcakośās.

In Śvetāvastāra upaniṣad which is a part of Kriśnāyajurveda, we find an elaborate description of Pañcakośās through three realities namely bhokta, bhogya and prerita (bhoktr).

In Chāndogya upaniṣad which is an elaborate scripture, we find description of all the Pañcakośās through different episodes in a lucid manner. The main theme of this upaniṣad is upāsana (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 Pañcakośās and finally become one with the Brahman.

The Bṛhadāraṇyaka upaniṣad which belongs to the branch of Śuklāyajurveda is an extensive and authoritative scripture available on all aspects of Pañcakośās. This upaniṣad contains the confluence of the teachings of all the principle upaniṣads on Pañcakośās. The subject has been elegantly described through the stories and episodes. The most popular teachings of this upaniṣad are the maitreyi Brahman where Yajñavalkya teaches maitreyi that meditation upon Brahman is the only means of liberation. In every discourse of this upaniṣad there is an inter-locutory description of Pañcakośās and their methods of purification in order to attain the higher state of consciousness and finally the supreme consciousness.

In Aitareya upaniṣad which belongs to Aitareya āraṇyaka of Ṛgveda, we find a brief reference on all the Pañcakośās and particularly that of Ānandamayakośa.

In order to understand Pañcakośās in detail it is necessary to study all the major upaniṣads with an interdisciplinary approach. Then only one gets a clear knowledge about Pañcakośās and their importance in the practice of Yoga.

In Yoga vāsiṣṭha, we find an elaborate description of all the Pañcakośās in different contexts and more emphasis has been given to Manomayakośa as it is a text of counseling to Lord Rāma by the sage vasiṣṭha.

In Bhagavadgīta, we find a detailed discourse of all the Pañcakośās and particularly of Ānandamayakośa in different contexts.

In Vivekacūḍāmaṇi and Tatvabodha of Śrī Ādi Śaṅkara, we find an elegant, elaborate and systematic description of all the Pañcakośās in a lucid manner. To understand Pañcakośās and their importance in health, happiness and bliss one should study and understand these two texts essentially.

In Pātañjaliyogasūtra and Haṭhayogapradīpika, we find references on all the Pañcakośās and various measures to maintain their harmony.

Among the Āyurvedic texts we do not find any direct mention of Pañcakośās but we find many contextual references on Pañcakośās and their features. Āyurveda upholds the theory of body, mind and soul for the existence of life. Tridoṣās for the functioning of the body, pañcamahābhūtās for the structural and functional aspects of the body and senses, triguṇās (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 Āyurveda the relative points from Āyurveda has been taken in the study to enrich and explain Pañcakośās. In this study significant references are taken from Āyurveda to explain the nature of the Annamaya, Prāṇamaya, Manomaya and Vijñānamayakośās to select the items and construct questions to develop and standardize personality questionnaire based on the Pañcakośās.

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

CHAPTER- 9

CONCLUSION

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

1. Pañcakośās form the most fundamental theory and basis for the practice of Yoga.
2. Pañcakośās 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 Āyurveda in their fundamental principles, doctrines of philosophy and the aims and objectives.
4. Among the scriptures Taittirīya upaniṣadis the best to describe all the Pañcakośās in detail.
5. Among the texts of Yoga Vivekacūḍāmaṇi and Tatvabodha of Śrī Ādi Śaṅkara describe all aspects of Pañcakośās in a straight and systematic way.
6. Taittirīya upaniṣad, Mahānārāyaṇa upaniṣad, Chāndogya upaniṣad, Bṛhadāraṇyaka upaniṣad, the texts of Āyurveda and Modern medicine are considered to be the authoritative texts for Annamayakośa.
7. Ṛgveda, Atharvaṇaveda, Yajurveda, Praśnopaniṣad, Taittirīya upaniṣad, Yoga vāsiṣṭha, Haṭhayogapradīpika are considered to be the authoritative text books for the Prāṇamayakośa.
8. Kenopaniṣad, Māṇḍūkya upaniṣad, Chāndogya upaniṣad, Bhagavadgīta, Yoga vāsiṣṭha, Pātañjaliyogasūtra, Haṭhayogapradīpika and Āyurvedic texts are considered to be authoritative literatures for Manomayakośa.
9. Kaṭhupaniṣad, Yoga vāsiṣṭha, Bhagavadgīta and the texts of Āyurveda are known for Vijñānamayakośa.
10. Bhagavadgīta, Īśāvāya upaniṣad, Aitareya upaniṣad, Śvetāvastāra upaniṣad, Muṇḍakopaniṣad, Kenopaniṣad, Taittirīya upaniṣad, Chāndogya upaniṣad, Bṛhadāraṇyaka upaniṣad and Mahānārāyaṇa upaniṣad are known for the description on Ānandamayakośa.
11. Yoga vāsiṣṭha, Bhagavadgīta, Haṭhayogapradīpika, Pātañjaliyogasūtra and Śvetāvastāra upaniṣad are considered to be the best literatures on the applied aspect of Pañcakośās.
12. To understand Pañcakośās in their true and applied aspects it is necessary to study all the texts selected for the study in an interdisciplinary approach.
13. Śrī Ādi Śaṅkarās Vivekacūḍāmaṇi & Tatvabodha are considered to be the best literatures covering all aspects of Pañcakośās in a systematic way.

Based on the information compiled from the literature we may come to a conclusion that Pañcakośās are the five dimensions of human existence covering all aspects of life- physical dimension (Annamayakośa), physiological dimension (Prāṇamayakośa), psychological dimension (Manomayakośa), intellectual dimension (Vijñānamayakośa) and spiritual dimension (Ānandamayakośa).

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

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CHAPTER 1

INTRODUCTION

Man is not merely an animal but he is an animal too who is bound and influenced by social circumstances. It is because, in addition to the biological features, he is embedded with an additional faculty known as the 'Intellect' (buddhi). It is said in the scriptures that man and animals have the common characters of food consumption, sleep and sexual indulgence but man is different from animals due to the addition of his intellect which play an important role in making an individual different from the other.

आहार निद्रा भयमैथुनानि सामान्यमेतद् पशुभिर्नराणाम् ।

ज्ञानं हि तेषां अधिको विशेषः ज्ञानेन हीनाः पशुभिः समानाः॥

ahāra nidrā bhayamaithunāni sāmānyametad paśubhirnarāṇām ।

jñānaṁ hi teṣāṁ adhiko viśeṣaḥ jñānena hīnāḥ paśubhiḥ samānāḥ ॥

Society influences his life and in turn he influences the society (samāja-samaja) । In the process of the interaction between man and society, a kind of characteristic features are emerged in man, which can be considered as his way of behaviour and subsequently that becomes the pattern of his life which is called 'Personality' (prakṛti, svabhāva, sahajaguṇa & svarūpa). There are many ways of understanding and interpreting these characteristic features and from time to time many scholars tried to define them. Theories, speculations and hypothesis are developed all over the world, defining and assessing human behaviour in terms of his unique traits and types.

The term 'Personality' is derived from the Latin word persona, which means 'mask'. Among the Greek, actors used a mask to hide their identity on stage. This dramatic technique was later adopted by the Romans to whom persona denoted 'as one appears to others', not as one actually is. The popular non-scientific definition of personality is the effect one has on others through speech, behaviour appearance and etc.

Different schools define and understand personality differently based on their fundamental theories, doctrines, hypothesis, need and convenience of application. It is named as constitution, temperament, behaviour-pattern, nature, traits of people, prakṛti, svabhāva, prakṛti janya guṇās, sahajaguṇās, nijasvarūpa and etc by different schools of the East and the West.

The most popular definition on personality refers to Allport's, a clinical psychologist. The Allport's definition of personality states, "Personality is the dynamic organization with in the individual of those psycho physical systems that determine his unique adjustments to his environment" (1937).

Personality, thus, according to this definition includes three aspects – the psychological, the biological and the environmental aspects of an individual. The biological aspects consisting of genetic, neurophysiological, neurochemical and neuroendocrinological

components predispose the individual for a particular behaviour that he/she may exhibit. This in interaction with the socio-cultural components, i.e. learning, language, religion and the society as a whole influence the development of personality (Brand, 1954). The development of personality goes in stages. The different stages of personality are divided on basis of critical aspects that develop during a particular period. They are as follows:-

- a) First eighteen months.
- b) Eighteen months to three years.
- c) Three years to six years.
- d) Preschool and early school years.
- e) Prepubertal and pubertal stages.
- f) The late teens.

By the early twenties personality is formed and there are only minimal changes in the personality make up of the individual (Kagan, 1971).

During these stages of development, the individual is influenced by his parents and other family members, his peers, schooling, and other environmental factors.

Since personality develops in the context of the society, it is beneficial to note and understand it through the ideas put forth in each culture in the form of scientific and empirical studies, theories, philosophical literature and the like. In the West, various view points have been put forth by different scholars with reference to the concept of personality and its classification. On the basis of these theories assessment tools have been developed to understand personality. In the following chapters these theories will be elaborated in detail.

In the East, there are rich sources of psychological knowledge in the religious texts and practices. All the Eastern psychologies seek to describe the nature of human experience. They find fault with human as they are, and try to posit an ideal model for better growth of humans. This is done through changes in personality such that the ideal qualities become stable traits. This change in personality is done through meditation (Hall and Linzey, 1957).

Personality is understood in India in terms of “What ought to be and not what is” (Parikk, 1971). The scripture said that the individual ought to have certain qualities, believe in certain ways and perform certain rites in order to attain ‘mokṣa’ (liberation). Hindu sages view that the creating of personality does not lie in physical expression but in the unification of mind (*yad duḥkhasaṃyogo viyogaḥ yoga ucyate, yujyate iti yogaḥ*). Performances of penance and training of mental faculty can aid in the development and improvement of personality. A man of personality is a man of sound character, whose thoughts (*manasā*), speech (*vācā*) and actions (*kāyā*) are integrated. Indian thinkers view personality and characters are identical.

This introduction reveals the vast difference between the Western and Indian view points on personality. It is obvious that the assessment of personality on the basis of Western view points on Indian population is not contributing much in the understanding of Indian personality. Need is thus felt from time to time that an indigenous tool should be developed exclusively based on the Indian classical scriptures and texts, so as to derive a valid test in assessing the personality. For this purpose, there are different hypothesis available in different schools.

Triguṇa is a concept available mainly in 'Sāṅkhyaphilosophy'. The term personality is described in 'Sāṅkhyakārika' (450 AD) as the two distinct but interdependent entities – 'Purusha' and 'Prakṛti' blending of which form personality. 'prakṛti' has three factors 'Triguṇa', which include 'Satwa' (essence), 'Rajas' (motion) and 'Tamas' (inertia). These three Gunās constitute the very substance of prakṛti. The presence of the segments of each of the three factors comprises of the temperamental aspects of human personality.

Later, the concept of Triguṇa was found in 'Bhagavadgīta', 'Yoga vāsiṣṭha', 'Pātañjaliyogasūtra', 'Sarvasiddhānta saṅgraha' and 'Śrī Ādi Śaṅkarās Vivekacūḍāmaṇi & Tatvabodha' – 'Vedāntic' texts, in a detailed and more understandable way.

The details of other theories of personality in India and the literature available on Triguṇa will be presented in the following chapter; however, a brief description of the three factors will be given here under (Śrī Svāmi Śivānanda, 1988).

Satwa: It is equilibrium; it signifies purity, light and harmony. A sāvīk person is virtuous. He leads a pure and pious life 'Satwa' makes a man divine and noble.

Rajas: It indicates passion, activity and motion. He does various kinds of worldly activities. He is influenced by various kinds of emotions. A 'rājasik' is selfish.

Tamas: It indicates inertia, darkness, inertness and inactivity. A person who has a predominance of Tamas has a tendency to lethargy, sloth and foolish actions. He is very careless and ignorant.

Ayurveda the age old science of life and art of healing upholds the theory of Triguṇās (Satva, Rajas & Tamas) and Tridoṣās (vāta, Pitta & Kapha) to explain the psychosomatic phase of physiology, personality, disease and health. According to Āyurveda, two types of prakṛti namely mental personality and physical personality are manifested due to the predominant guṇa and doṣa respectively during the zygote formation.

Accordingly there are seven types of physical constitution namely Vātaja, Pittaja, Kaphaja, Vātapittaja, Pittakaphaja, Kaphavātaja and Sannipātaja and three types of psychological personality namely sātvik, rājasik and Tāmasik.

The knowledge of these physical and mental personalities (śārīrika & mānasika prakṛti) help in prevention of the diseases by following appropriate food (āhāra), habits & practices (vihāra) and thoughts (vicāra) depending upon the personality which are described as the ideal measures of prophylaxis of diseases and maintenance of good health. The knowledge of prakṛti in relation to the diseases and the drugs also help in establishing the prognosis of the diseases and their treatment with appropriate measures. By understanding prakṛti of an individual his liking, disliking, certain physiological conditions (bowel movements, appetite, sleep, intelligence, memory etc), the state of immunity, behaviour, attitude, response to the weather conditions, response to specific line of treatment and the drugs, quality of life, span of life can also be understood and evaluated.

Darśanās (school of thoughts), Bhagavadgīta, Yoga vāsiṣṭha and other texts of Yoga consent with the psychological personality explained in Āyurveda.

Few literary and experimental works have been in progress to develop and standardize personality questionnaire based on Trigūṇās and Tridoṣās which will be discussed in the fore coming chapters.

From the point of view of Yoga human life is essentially a manifestation of five dimensions known as Pañcakośās namely Annamaya (physical body), Prāṇamaya (physiological/emotional dimension), Manomaya (Psychological), Vijñānamaya (intellectual) and Ānandamaya (spiritual dimension).

These Pañcakośās and their harmonious and non-harmonious state play an important role in the state of health and disease respectively. In order to attain total quality positive perfect health (sampūrṇa svāsthya/samatva), happiness (sukha) and bliss (ānanda) one should maintain the harmony of Pañcakośās and to attain the salvation (mokṣa) one should get freed of these Pañcakośās . So, according to Yoga, the personality is of five fold in nature related with Pañcakośās . In this regard, so far no work has been done.

Vedās and upaniṣads uphold that ātman (individual consciousness) is same as Brahman (cosmic consciousness). Ātman in conjunction with gross and subtle bodies (sthūla & sūkṣma śarīra) becomes the subject to experience pleasure and pain. Ātman is engrossed in five types of sheaths known as Pañcakośās and the individual nature is due to the consolidated effect of these sheaths (dimensions). These five sheaths are found in the world of non-ego. The first two sheaths are Annamaya and Prāṇamaya form the physical sheath. Next two sheaths namely Manomaya and Vijñānamaya form mental sheath. The last subtlest sheath known as Ānandamaya forms the spiritual or blissful sheath.

The present work entitled “Development of questions for Personality Questionnaire based on Pañcakośās” is a continued work of the literary research “A study on Pañcakośās” (Part-1). In this study an attempt is made to develop specific questions based on the items pooled from the scriptures and texts of Yoga, Āyurveda and Modern science to develop a personality questionnaire based on Pañcakośās.

The personality questionnaire based on Pañcakośās if developed and standardized becomes an ideal tool of intervention to evaluate and assess the whole personality of an individual which includes the physical, emotional, psychological, intellectual and spiritual dimensions which play an important role in understanding the status of health, condition of disease and quality of life in order to select specific line of treatment through IAYT or any other therapeutic measures.

CHAPTER 2

REVIEW OF LITERATURE

Under the title “Development of questions for Personality Questionnaire based on Pañcakośās” we do not find much researched tools and information for literary review. In this context it is limited to the scope of compiling and tabulating the theoretical and philosophical references on Pañcakośās from the scriptures and texts of Yoga and Āyurveda to pool the items in order to develop specific questions for the inventory. However, the information and researched tools available on personality expounded by different schools are presented here and under.

The review is dealt under the following headings:

- a) Western theories of personality.
- b) Assessment of personality based on western concepts.
- c) Theories of personality in India.
- d) Assessment of personality based on Indian concepts.

a) WESTERN THEORIES

There are many theorists who postulated the types of personality.

1. The first and foremost theorist was Hippocrates (400 BC). He classified people on the basis of four bodily humours – blood, phlegm, black bile and yellow bile.
2. Later, Sigmund Freud (1856 - 1939), the father of psychoanalysis viewed personality on the three aspects, i.e. the structural, dynamic and psychosexual. The structural aspects of personality include the id, ego and the super ego. The dynamic aspects contain the conscious, unconscious and defense mechanisms. The psychosexual aspect is understood in terms of the child’s development in five subsequent stages. They are oral, anal, phallic, latent and genital.
3. Following Freud, there were other dynamic theorists who deviated slightly from the classical psychoanalytic theory.
4. Jung (1928) gave his theory of personality in his analytical psychology, the deviation from classical psychoanalysis. He proposed the concepts of extraversion, introversion and four differentiated mental functions, i.e. sensation, thinking, feeling and intuitional in understanding personality. These four functions are coordinated with extraversion and introversion resulting in eight personality types.
5. A contemporary of Jung, Alder (1927), also a student of Freud, disagreed with Freud and came up with his individual psychology. His theory includes the concepts of inferiority complex, style of life and birth order in the formation of personality.

6. Horney, Sullivan Fromm and others are some of the neo-Freudians who moved away from Freud's biological orientation and involved socio-cultural and interpersonal aspects in their theory of personality (Hall & Lindzey, 1957).
7. Sheldon (1940) and Kretschmer (1925) are two scholars who classified personality on the basis of physique.
8. Kretschmer classified people as pyknic who are fat and short, asthenic who are bony and lean and athletic who are muscular.
9. Following Kretschmer, Sheldon gave a more complex and valid classification of personality. He found the relationship between body build and temperament. He typed individuals into endomorphy, mesomorphy and ectomorphy.
10. Allport (1937) emphasized more on the traits of persons in the understanding of personality. His definition of personality is quoted and discussed much even now. According to Allport, each individual is unique and is made up of different traits, or personal dispositions which are at three levels – cardinal, central and secondary. Cardinal traits are the dominant traits. Central traits characterize the individual's behaviour to some extent but not completely, and secondary traits are least generalized and are influential at only a narrow range.
11. Following Allport, learning models of understanding personality are advocated by Dollard and Miller (1950), Skinner (1935), Bandura (1963) and Mowrer (1950). According to these models, the early learning experience and conditioning influence the development of personality.
12. Rogers (1947) and Maslow (1954) stressed upon humanistic approach in understanding personality. Both of them believed that man has a need to achieve perfection and every individual moves towards it. Thus, man's subjective attitudes, feelings and beliefs with regard to self should be given importance while understanding his personality.
13. Currently, the theories of personality and the assessment tools based on these theories, are mainly given by Cattell (1950) and Eysenck (1960). Both of them have given mathematical models of personality.
14. On the basis of his theory, Cattell had developed a questionnaire – sixteen personality factors questionnaire – 16 PF, using multivariable experimental methods and complex statistical analysis.
15. Eysenck had identified the major components of personality as small number of personality types. He developed a questionnaire called Eysenck's personality inventory (EPI). It is now widely used all over the world for assessment of personality.

b) ASSESSMENT OF PERSONALITY BASED ON WESTERN CONCEPTS

Many of the above mentioned theories led to the development of different assessment tools for better concerned with the description of what individuals are living at any given moment in time (Edward, 1970). The major approaches to the measurement of personality are with separating Inventories, observational methods, projectional methods, physiological measures and perception & judgement.

1. Self rating inventory: Self rating inventories like the Minnesota Multiphasic Personality Inventory (MMPI) and Cattell's 16 PF questionnaire are used widely.
2. The MMPI was developed by Hathway and Mc Kinley (1951). It consists of 550 items, to be answered as 'True', 'False' or 'Cannot say'. The items cover many different areas. It has four validity scales in addition. Several studies have been published which concern with the tool effectiveness as a general screening instruments for psychological abnormality. It has diagnostic validity. This inventory is also used as item pool for the development of many other scales.
3. Another self rating inventory is that of Cattell's (1950). He termed the inventory as the sixteen personality factor and one motivation distortion scale. The inventory is widely used to understand the personality of an individual and also to provide clues for diagnosis.
4. The other self rating inventories are Eysenck's Personality Inventory (EPI), Bell's adjustment inventory (1962), and California personality inventory which was developed in the 1900s (Anastasi, 1954)
5. Observational Methods: Observational methods are those in which an individual (Teacher, Parent, Friend) is asked to describe some one else (Student, child, friend). The different observational situations are interviews, situational tests like in selecting military personnel, behavioral tests and person perception.
6. Projective Techniques: The third and important approach to the measurement of personality is projective techniques. The projective techniques are based on the hypothesis that an individual's responses to an unstructured stimulus are influenced by his needs, motives, fears, expectations and concerns and that the responses indicate the individual's personality.
7. One of the important projective techniques is Research Ink-Blot test, developed by Rorschach (1921), and later contributed significantly for his development by Kolpfer, Rappafort, Exner and others. The test has 10 cards on each of which is printed a bilaterally symmetrical Inkblot. Five of them are black, white and grey; two of them have red in addition; and three of them have different colours, which help in eliciting specific responses giving clues to the understanding of the individual's personality.

8. Rorschach test is widely used in personality assessment, clinical diagnosis and to aid in therapy.
9. Thematic Apperception Test (TAT), developed by Murray and Morgan (1943) is another important tool of projective type which is widely used. The test contains 19 cards with pictures on them and one blank card. The cards are selected for a particular individual according to the age and sex. There are different scoring and interpretation methods given.
10. The most used is that of Bellack. The test is mostly used to understand personality, to help in diagnosis to elicit stressors and interpersonal relationships.
11. In addition to the above projective tests, there are Rosenzweig Picture Frustration Study (1948), Word Association Test (Kent and Rosanoff, 1910), and Sentence Completion Test, (Sacks, 1930), (Anastasi, 1954).
12. Physiological Measures: Physiological measures of personality include physique, blood chemistry, autonomic functioning, regulatory processes and brain functioning.
13. Sheldon (1940) had developed a scale for temperament based on body build.
14. Perception and Judgement: Perception and judgement also provide information about personality. Visual acuity, field dependence, categorizing behaviour, eye movements and pupillary responses are all indicative of one or the other aspect of personality.

All these assessments techniques have originated in the West based on their concepts. These techniques have been adopted in India.

For example, MMPI has an Indian version – MPQ (Multiphasic Questionnaire) developed by Murthy et al (1960-1975), in which the items were pooled from MMPI. The 16PF has Indian norms (PGI).

15. Rorschach has interpretation based on clinical and a few experimental findings in India.
16. The TAT has the Indian version developed by Uma Choudhary (1974).

Tools to assess personality based on indigenous concepts in India are very minimal. The theories of personality according to Indian texts and the limited work on development of personality tool are discussed in the following section.

c) THEORIES OF PERSONALITY IN INDIA

1. The first preference about the concept of personality is available in the oldest texts of Vedas and Upanishads.

According to the Vedās and upaniṣads the essence of human personality is ātman (self) which is the same as the Brahman. Ātman in conjunction with gross and subtle bodies becomes subject to experience of pleasure and pain. Its true nature becomes as if veiled. It becomes engrossed in five types of sheaths (kośās) and the total personality is called jīva. These five sheaths are found in the world of non-ego. The first two (Annamaya and Prāṇamaya) form the physical self. The next two (Manomaya and Vijñānamaya) form the mental self. The last Ānandamaya is the spiritual or blissful self (Sharma, 1971).

The Vedās and upaniṣads also talk about the development of human life and basic elements of human personality.

2. In later stage when the codes and conduct are regulated in smṛti, the span of life was classified into different stages – ‘brahmacarya’ (studenthood), ‘gṛhastha’ (family man), ‘vanaprastha’ (retirement) and ‘sanyāsa’ (renunciation). In addition, they prescribe the duties that one has to follow in these stages, called ‘puruṣārthās’. They are ‘dharma’ (duty), ‘artha’ (material gain), ‘kāma’ (desire) and ‘mokṣa’ (liberation).

These stages and duties are not strictly in a sequence, rather it depends upon the maturity of the mind and the responsibility that one has. These four stages of life interwoven with the sins of life ultimately result in the development of an ideal personality.

3. Philosophical schools later developed their own concepts of personality, like ‘Sāṅkhya’ and ‘yoga’. They conceptualized different faculties such as ‘manah’ (mind) ‘buddhi’ (intellect), ‘ahaṅkāra’ (ego), ‘citta’ (consciousness) an analysis of which reveals the structure of personality (Yogendra, 1950).
4. Nyāya-Vaiśeṣika on the other hand simplified the understanding of personality by way of putting people in the different categories such as ‘ājñā’ (ignorant), ‘sandigdha’ (doubtful), ‘mooḍhā’ (infatuated) and ‘jñāna’ (knowledgable), (ed. Śrī Padmaprasād Śāstrī and Śrī Harirām Śukla, 1942).
5. The study of personality in Buddhism does not deal with complex of postulated entities such as mind, ego or consciousness, but is the congregation of five

‘skandhās’ (series of events or groups). These are ‘rūpa’, ‘vedana’, ‘sañjñā’ (conceptual knowledge), ‘saṃskāra’ (coordination) and ‘vijñāna’. These five ‘skandhās’ are transferred from one birth to the next and these constitute a temporary human identity.

6. Jainism speaks of personality in the form of ‘leśya’. They are of six types – black, blue, dove grey, flaming red, pink or yellow and white (Kṛṣṇan, 1968).
7. For determining personality types, Saṃskṛta poetics contributed a lot, though purely from erotic point of view. It divided people into four major traits and four sub traits. The four major traits are ‘dhīrodāta’ (a person with brave, noble, deep, serious and firm mind), ‘Dhirodāt’ (a person with deceitful, violent nature); ‘dhīralalita’ (a person with artistic and soft nature); and ‘dhīraprasānta’ (a person who is calm and quiet).

The four major types are further divided into four subtypes – ‘dakṣṇya’ (courteous person); ‘dṛṣṭa’ (shameless); ‘aṅkula’ (faithful) and ‘śatṭa’ (cheat) (Sāhitya darpaṇa).

8. But a scientific theory of personality is developed in Indian medical texts. Āyurveda defines personality in terms of bodily humours. i.e. ‘Vāta’ (dynamic force), ‘Pitta’ (metabolic factor) and ‘Kapha’ (constructive factor). There should be an equilibrium of these three humours. Depending upon the change in the proportion of these three humours, specific type of personality arises.
9. There is a possibility of seven types – Vāta, Pitta, Kapha, Vāta-pitta, Vāta-Kapha, Pitta-Kapha and Sannipāta. Āyurveda also has given sixteen types of personalities on the basis of ‘guṇa’ theory – 6 ‘Rajas’, 7 ‘Satva’ and 3 ‘Tamas’. (Balodhi, 1987).
10. In the south, a parallel medical school called ‘Siddha’ developed almost during the same time. It also speaks of three humours similar to Āyurveda – ‘Vali’ (wind), ‘Azhal’ (bile) and ‘Iyam’ (phlegm), called ‘Mukkutram’ which has to be in the ratio of 4:2:1. Somatotyping (Thegaillakkanam) are of six kinds – ‘Vali-azhal’, ‘Azhal-iyam’, ‘Azhal-iyam’, ‘Azhal-vali’, ‘Iyam-vali’, ‘Iyam-azhal’. (Somasundaram, 1986).

On physical plane if Vāta, Pitta and Kapha constitute the personality, a psychological significance is attached to mental attributes, classically named as ‘Triguṇa’ or three attributes – Satva, Rajas and Tamas.

Major contributors of this theory are ‘Sāṅkhya’ and Āyurveda schools. In the following lines a detailed description is provided as to show how Indian theories of personality are viewed upon.

11. Human personality, according to ‘Sāṅkhya’ is the product of conjunction and interaction of a pure spirit (puruṣa) and matter (prakṛti). The empirical self (jīva) is composed of spirit (prāṇa) and matter (rayi). These two are interdependent.
12. The physical and mental organism attached to ‘puruṣa’ is a manifestation of ‘prakṛti’ and without it the ‘puruṣa’ is inactive, as the organism is lifeless without it. On the whole personality has two mutually interdependent constituent – spirit and psychophysical apparatus. The psychophysical apparatus is called ‘Karaṇa’ which is the organ and functions. So, personality in ‘Sāṅkhya’ school is viewed as a result of the interaction between ‘prakṛti’ (matter) and ‘puruṣa’ (self).

In their interaction, the first manifestation occurs in the form of ‘Mahat’ (consciousness), which confines to one individualism (ego) or ‘ahaṅkāra’. This ‘ahaṅkāra’ further manifests in ‘Manas’ (mind); five gross (pañcamahābhūtās) and five subtle elements (pañcatanmātrās) due to divergent potentiality of Triguna. These Trigunās thus reflect the temperamental aspect of an individual.

13. Triguna are mutually dependent and by virtue of one’s dominance over the rest of the two, the personality typing sets in with different temperament. All the things are composed of these three guṇās.
14. Guṇās are not merely distinct but in some measure are antagonistic in their nature. But these guṇās never separate and function as one like the lamp – flame which is the result of the co-operation of the wick, oil and fire.
15. These guṇās are in a state of perfect equilibrium in prakṛti. But even in this state of equilibrium they are continuously changing into one another like electrons, protons and neutrons in an atom. So long as the equilibrium is not disturbed, the changes produce no results. But as soon as the proportion of their interaction increases and the equilibrium is disturbed, the evolution takes place. On earth no two individuals are same in their temperament and personality. Individuals in their cognitive, affective, tentative aspects are the interplay of these factors. According to the predominance of any one of them the individual possesses the Sātvik, Rājasik or Tāmasik (Balodhi & Singh).

16. A detailed comprehensive psychological explanation of 'Triguṇa' is also found in 'Bhagavadgīta'. Lord Kṛṣṇa declares the three modes – goodness, passion and dullness born of nature bind down in the man's psyche which is determined by the predominance of any one of the 'guṇa'.
17. Aurobindo (1976 ed) had interrupted Satva, Rajas and Tamas in more psychological fashion. For him Rajas stands mid way between the two polarities of Satva and Tamas supplying energy to both like a kinetic form I is born of nature's thirst for an unpossessed satisfaction.

d) ASSESSMENT OF PERSONALITY BASED ON INDIAN THEORIES

1. Attempts are being made in India to develop Inventories on the basis of indigenous concepts like 'Triguṇa', from Mahābhārata, based on Āyurveda and the like. This will be dealt with here under. There are researchers who have tried out developing personality inventory based on 'Triguṇa' theory – Satva, Rajas and Tamas concepts. But this concept was not fully utilized.
2. Laxmi (1966) had developed an inventory on the basis of 'Triguṇa' theory, incorporating items from the 'Bhagavadgīta'. This inventory consists of 116 items of which 36 were Satva, 34 Rajas, 36 Tamas and 10 social desirability items.(thesis, not published and not standardised)
3. Further, Laxmi, Murthy and Nagalakshmi (1975) published a study in which this inventory was used to find the pattern among the normals, neurotics and psychotics. It was found that these three groups differed significantly (0.01) in their Rajas and Tamas scores psychotics scoring more than neurotics, who scored more than normals. This inventory consists of 116 statements constructed on the basis of the descriptions of behaviour in the Bhagavadgīta. Five point scale was used. Always – Mostly-Sometimes-Rarely-Never.4-3-2-1-0 scores were used. The inventory was experimented on 60 samples. Paper published Indian J. Clini.Psychol.(1975)2:135-138
4. Uma et al (1971) published an article which carried the details of the inventory which they had prepared on the basis of Triguṇa theory. They had established the reliability and validity of the inventory which they prepared one year ago. They found that Satva guṇaemerged as an independent dimension, different from Rajas and Tamas. But a close relationship was found between Rajas and Tamas. The authors suggest that these calls are purification of Tamas items. Paper published in Res Bull Osmania university Hyderabad 1971:6

5. Vidu Mohan (1986) has developed a scale to assess sātvik, rājasik and tāmasik guṇa. This score consists of 40 items designed to measure sātvik, rājasik and tāmasik guṇās. J Indian Acad Appl. Psychol 1986; 12(2):46-52.
6. In addition, an attempt is also made to hypothetically build an inventory based on Mahābhārata. The attempt was made by Singh (1971). He comments on the basis of Mahābhārata that the physical and mental diseases are depending on each other and somatic disturbances are outward manifestations of psychological disorder. Based on Mahābhārata he has suggested that an adjustment inventory could be developed. Here again the belief is that all the mental disorders are disturbances in the equilibrium of the Trigūṇās that pervade throughout the nature and they constitute the personality of an individual.
7. An attempt was also made by Laxmi (1966) to design a checklist for physical attributes based on Āyurvedik text to validate the concept of Trigūṇa on physical dimension.
8. Basavanna from S.V. University and Tripathi from Banaras Hindu University are working on Trigūṇa theory (National Seminar on Indian Personality Constructs, 1989). They are in the process of developing an inventory on the basis of Satva, Rajas and Tamas concepts.
9. Miss P.Marutham (1992, NIMHANS Bangalore) has published a paper titled “Satva, Rajas and Tamas factors among college students” which showed a trend where Satva and Rajas were predominant over Tamas and Rajas was more than Satva. There are 120 items in the inventory, standardized & published in NIMHANS JOURNAL, January 1998 pp 15-19

As reviewed, it seems that the work that is going on in this area of empirically testing the efficacy of the Trigūṇa theory in understanding personality is not adequate. Majority of the work that has gone on are of theoretical nature. There are very few empirical investigations done. The few studies that have gone do not provide adequate information about the test, its application and its flaws. Some of them have taken items only from Bhagavadgīta. Others have not clearly analysed the items and there seems to be some overlap between items of the three guṇās.

ASSESSMENT OF PRAKRUTI IN ĀYURVEDA

In this direction there are a few Inventories/Questionnaires developed and being used as a tool of intervention to assess personality based on tridoṣās (vāta, pitta & kapha). So far no questionnaire has been validated and standardized.

Following are the few important prakṛti questionnaires being used in practice.

1. Dr. Deepak chopra's book on positive health provides a tool for self assessment of prakṛti.

This consists of 60 questions divided into three sections. 20 questions apply to vāta dosa, 20 questions apply to pitta dosa and 20 to kapha dosa. Subjects will be asked to read each statement carefully and mark 0-6scale.

0=doesn't apply

3=applies somewhat

6=applies mostly.

2. Dr. KASTURE also framed a questionnaire for assessment of prakṛti which based on practical aspect.

In this the questionnaire is framed in two sections.

Section one is an interrogatory method in which few questions are asked, and choices of 3 answers are given in three columns for vāta, pitta and kapha respectively. Subjects are said to mark to which group he feels he belongs to.

Section two is a physical examination by attending physician or the observer. In this also the same method is followed.

3. BASIC PRINCIPLES OF ĀYURVEDA BY V. B. ATHAVALE

In this he says that the three biological elements have certain principles and these constitute the entire body and mind, their qualities are reflected in the physical and mental characteristics of an individual. He has, in his book given a table in which he gives in detail the characteristics of person with vāta, pitta, kapha and sama prakṛti.

4. A biostatistical approach to compute quantitative estimates of tridoṣās.
(Joshi RR) 2005

5. An attempt to (study) and genetic basis of prakṛti with special reference to human HLA polymorphism.
6. An attempt to study the correlation between the bio chemical difference of the dominant hemispheres and prakṛti has yielded to inconclusive results Kurup 2003.
7. A study of systems analysis input output ---- and storage using co enzyme as evolutionary marker of human cell has found recognizing correlation with vāta pitta kapha (Hankey – A 2005).
8. Prakṛti praśna mālikā prescribed by CCIM, New Delhi & RGUHS, Bangalore.
9. Health-Hygiene-Harmony Questionnaire, being used by Art of Living Foundation, Bangalore.
10. Tridoṣa Questionnaire being used by SVYASA, Bangalore
11. WHO has prescribed a questionnaire titled WHOQOL-100-WHO to assess the quality of life of people by taking into consideration the different theories postulated by different schools.
12. SVYASA, Bangalore is applying Vedic Personality Inventory to understand the status of Trigunās. It is in the stage of standardization.
13. SVYASA, Bangalore is applying self esteem questionnaire to assess both the physical and mental status of an individual. It is also in the state of standardization.
14. SVYASA, Bangalore is involved in standardizing personality questionnaire based on Tridoṣās through dissertation/thesis works of PG Scholars.

The following two dissertations are worth of mentioning here:-

1. Development of Dhanvantari Personality Inventory based on Tridoṣās with respect to āhāra, vihāra and vicāra By Dr.Vaidya V & it contains 60 questions.
 2. Development of Dhanvantari Personality Inventory based on Tridoṣās with respect to physical features& it contains 60 questions.
- By Dr.Mangala.S.
3. At SVYASA Sri Sudheer Deshpande is working on a project for PhD to standardize a questionnaire to assess the quality of life under the title “Influence

of Yoga and Physical Exercises on Quality of Life - A Comparative Study". The study is in progress.

4. Personality Questionnaire based on Pañcakośās so far no work has been done in this direction. The present study is the premiere work on this topic hence no research information and tool is available.
5. Personality Questionnaire based on pañcamahābhūtās; pañcamahābhūtās are the five basic elements namely pṛthvi, āp, teja, vāyu and ākāśa. According to Āyurveda and Darśanās triguṇa the human system is essentially made out of these five elements. Like on Trigūṇās, Tridoṣās, Pañcakośās it is possible to develop Inventory on the basis of pañcamahābhūtās. This is only heard here and there and no work has been done in this direction.
6. Personality questionnaire based on pañcendriyās; According to Ayurveda and Darśanās the five senses namely śabda (the sense of sound), sparśa (the sense of touch), rūpa (the sense of vision), rasa (the sense of taste) and gandha (the sense of smell) are derived from the five elements namely ākāśa, vāyu, teja, āp and pṛthvi; According to some authorities through these senses only different types and levels of personality are developed. Hence a personality questionnaire can also be developed based on the nature of these senses. This concept is also not clear and no work has been done in this direction.

1. Table showing the details of the questionnaire based on Western theories:-

No	Title	Items	Scale	Source	Standardization
1	MPI	48	Two	Text	Yes
2	MMPI	550	Three	Text	Yes
3	Cattell's 16 PF	185		Text	Yes
4	EPI	57	Two	Text	Yes
5	CPI	16 PF	Five	Text	Yes
6	TAT			Text	Yes
7	MPQ			Text	Yes
8	MPPi	16 PF		Text	Yes
9	WHOQOL - 100	100	Five	Text	No
10	Self Esteem Q	127	Four	VYASA	No

2. Table showing the details of the questionnaire based on Indian theories:-

No	Title	Author	Items	Scale	Source	Stand
1	Triguṇa	Lakshmi 1966	116	Five	Thesis	No
2	Rajas & Tamas	Lakshmi Bai 1975	116	Five	Indian J.Clini.Psychol	Yes
3	Inven based on Triguṇa	Uma et al 1971	-	-	Res.Bulletin.Osmania University.R	Yes
4	SRT	Vidya Mohan 1986	40	-	J.Indian Acad Appl. Psychol 1986; 12(2): 46-52	Yes
5	SRT Inven	P.Marutham 1998	120		NIMHANS Journal	Yes
6	G Inven	VYASA	30	-	VYASA	No
7	P Inven	SVYASA	88	Five	SVYASA	No
8	Vedic PI	SVYASA	115	Seven	SVYASA	No
9	Prakṛti Questionn aire	Deepak Chopra 1994	60	Six	Textbook	No
10	Prakṛti Checklist	Kasture 1991	22	Two	Textbook	No
11	Prakṛti Questionn aire	V.B. Athavale 1998	41	Two	Textbook	No
12	Prakṛti Checklist	CCIM & RGUHS	24	Two	CCIM & RGUHS Syllabus for BAMS	No

CHAPTER 3

AIMS AND SCOPE OF THE STUDY

Aim: To develop a Personality Inventory Based on Pañcakośās.

Scope:

It is obvious that assessment of personality on the basis of Western view points on the Indian population is not contributing much in understanding of Indian personality. Need is thus felt from time to time that an indigenous tool should be developed exclusively based on Indian scriptures so as to derive a valid test in assessing the personality.

It is necessary to know the exact nature of an individual (personality) based on Pañcakośās before one opts and selects the specific IAYT to achieve the perfect harmonious state of Pañcakośās which is otherwise known as the state of Total Quality Positive Perfect Health.

It helps in deciding the prognosis of diseases spread among different kośās and selecting specific line of treatment through IAYT.

As Pañcakośās oriented personality assessment is the total personality assessment it helps to understand the social and the spiritual level of an individual, which in turn helps to measure and modify the quality of life.

The objectives of the study can be summarized as:-

1. To formulate comprehensive questions depicting the true nature of Pañcakośās based on the items selected from the scriptures of Yoga.
2. To subject the questions for the content validity by the subject experts.
3. To subject the Inventory for validity and reliability tests.
4. To frame a practically viable Personality Inventory based on Pañcakośās for clinical use and also as a research tool.
5. To compare and correlate the level of Pañcakośās among the sick and non sick samples.

CHAPTER 4

METHODS OF STUDY

As seen in the preceding chapters that a number of studies have been carried out in the West on personality and its assessment. But studies on personality according to Indian view is minimal, mostly of theoretical nature rather than empirical one. Studies on personality assessment in India is based on indigenous concepts is at the beginning stage. However, the importance of using indigenous concepts of personality and its assessment tool as developed in India is immense. Hence an attempt is being made in the present study to develop a Personality Inventory on the basis of Pañcakośa Viveka.

The present study has two parts. Development of Inventory and Trying out Inventory on a population.

Problems for investigation:

1. To develop an Inventory on the basis of Pañcakośa theory – Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and Ānandamaya (APMVAn factors).
2. To try out this Inventory on non sick and sick people and compare the status of Pañcakośās.

4.1 Development of Questions

Personality Inventory based on Pañcakośās is developed based on the theory of Pañcakośās (APMVAn factors) as given in the scriptures and texts of Yoga and its allied subjects (Āyurveda, Modern science of Medicine & Clinical Psychology).

Following are the important scriptures and texts referred to develop APMVAn factors to incorporate as specific items in the questions of the Inventory.

4.1.1 Study Instruments

a) Vedic scriptures –

R̥gveda
Yajurveda
Atharvaṇaveda

b) Upaniṣads –

īśāvāsyā upaniṣad
Taittirīya upaniṣad
Praśnopaniṣad
Kenopaniṣad
Muṇḍakopaniṣad
Māṇḍūkya upaniṣad
Kaṭhopaniṣad
Kenopaniṣad
Aitareya upaniṣad
Śvetāsvatāra upaniṣad
Chandogya upaniṣad
Bṛhadāraṇyaka upaniṣad
Mahānārāyaṇa upaniṣad

c) Scriptures & texts of Yoga –

Bhagavadgīta
Yoga vāsiṣṭha
Pātañjaliyogasūtra
Vivekacūḍāmaṇi
Tatvabodha
Haṭhayogapradīpika

d) Texts of Āyurveda–

Caraka saṁhitā
Suśruta saṁhitā
Aṣṭāṅga hṛdaya
Kāśyapa saṁhitā
Śārṅgadhara saṁhitā
Bhela saṁhitā

e) Texts of Modern Science

Personality Development by Elizabeth B. Hurlock
Hutchisons Clinical Methods
Harrisons Internal Medicine

4.1.2 DEVELOPMENT STEPS (Questions)

1. Based on the survey of Pañcakośās their structures, functions, status at different age, condition environment and etc are defined.
2. Items are developed based on the meanings of ślokās, sūtrās and etc and also from standard Questionnaire/Inventories/Checklists available on Personality/Constitution/ prakṛti.
3. A question bank is prepared based on the nature and features of Pañcakośās. The pooled questions are segregated into 5 categories (Pañcakośās).
Refer to Appendix 1.1
4. The categorized questions are scrutinized carefully and framed in such a way that they are direct, simple and do not imply more than one meaning.
5. The questions are submitted to 5 subject experts for item analysis with a requisition letter.
Refer to Appendix 1.2
6. Corrections suggested by the experts unanimously are incorporated to finalize the Inventory.
Refer to Appendix 1.3 & 1.4 (table)
7. Corrected Inventory is submitted to psychologists for language correction and standardization of questions.
8. An ideal scale and scoring for the items are incorporated as per the directions of psychologists and subject experts.
9. Selected and approved questions are retained by elimination process as per the direction of experts.
10. Inventory is reformulated through Research Randomizer.
Refer to Appendix 2.1
11. Inventory is made ready with instructions.

4.1.3 Validity (Checking with the subject experts)

The questions framed along with the textual references used to frame the items were submitted to five subject experts in the field of Āyurveda and Yoga to evaluate the authenticity of the items and certify the subject validity of the questions. The authorities were given total freedom to delete, change, modify or include any questions with appropriate reasoning.

QUESTIONS DEVELOPED FOR ASSESSMENT OF ANNAMAYAKOŚA

Based on the scriptures of Yoga, Āyurveda and the texts of Modern Medicine items are pooled and questions are developed.

Questions pertaining to this kośa are developed based on the following factors:

1. Anatomical and physiological features of body constituents namely tissues (dhātu) and excretory products (malā).
2. Pathological features of the body constituents (vṛddhi & kṣaya lakṣaṇās).
3. Features of physical personality (śārīrika prakṛti lakṣaṇās).
4. The factors to be considered in clinical examination (roga rogī parīkṣā).
5. Clinical parameters adopted by modern system of medicine to evaluate physical fitness.
6. Important and commonly used tests to evaluate the physical fitness.

Questions are:

1. I FEEL THE BUILT OF MY BODY MATCHES WITH MY AGE

Built (ākṛti) of a person should be moderate and proportionate to the age. Ācārya Caraka has recommended saṁhanana parīkṣā (investigation for the compactness of the body) & pramāṇa parīkṣā (investigation for the proportionate relation of the different organs) to evaluate the physical personality.

संहननतश्चेति संहननं, संहतिः, संयोजनमित्येकोऽर्थः । च.वि.८/११६

saṁhananataśceti saṁhananam saṁhati saṁyojanamityeko'rthaḥ ।

Śārṅgadhara (author of Śārṅgadhara saṁhitā, one of the three minor texts of Āyurveda Laghutrayī) recommends that ākṛti (built of the body) of a person should be considered as one of the important criteria of clinical examination.

रोगाक्रान्तशरीरस्य स्थानानि अष्टानि परीक्षयेत् ।

नाडीमूत्रं मलजिह्वाशब्दस्पर्श दृगाकृतिः ॥ शा.सं.पू.ख.

rogākṛantaśarīrasya sthānāni aṣṭāni parīkṣayet ।

nāḍīmūtram malajihvasparśa dṛgākṛtiḥ ॥

2. OFTEN I EXPERIENCE WEAKNESS IN MY BODY

Nourishing (supplying nutrition) – pṛiṇanam is the main function of rasadhātu in the body. When rasadhātu is impaired, it results in generalized weakness.

Following are the functions of seven types of tissues in the body described by Vāgbhaṭa.

प्रीणनं जीवनं लेपः स्नेहोधारणपूरणे। गर्भोत्पादश्च धातूनां श्रेष्ठकर्म क्रमात्स्मृतम्॥

prīṇanam jīvanam lepaḥsnehodhāraṇa pūraṇe |
garbhotpādaśca dhātūnām śreṣṭha karmakramātsmṛtam ||

Symptoms of rasa kṣayaḥ -

रसेरौक्ष्यं श्रमः शोषोग्लानिः शब्द असहिष्णुता ॥ अ.ह.सू. ११/७
raseraukṣyam śramaḥ śoṣoglāni śabda asahiṣṇuta |

3. OFTEN I SUFFER WITH DRYNESS OF SKIN

According to Āyurveda, skin (tvak) is considered as upadhātu of rasa in the body. When rasadhātu decreases in the body, it results in the dryness of the skin. This question explores the state of rasa, the nourishing tissue in the body.

रसरौक्ष्यं श्रमः शोषोग्लानि शब्दासहिष्णुता अ.ह.सू.११/१७
raseraukṣyam śramaḥ śoṣoglāni śabda asahiṣṇuta |

Dryness of skin (tvak rūkṣatā) has been mentioned as a symptom of deficiency of blood (rakta kṣayā).

रक्ते आम्लशिशिर प्रीतिशिराशैथिल्य रूक्षताः। अ.ह.सू.११/१७
rakte amlaśīśira prītiśirāśaithilya rūkṣatāḥ |

4. I FEEL MY BODY IS QUITE STRONG AND HEALTHY

This question explores a general feeling about the state of health and strength. This feeling is due to overall healthy condition of all the tissues, particularly of rasa (plasma), rakta (blood) & māṁsa (muscles). Ojas which is considered as the essence of all the tissues in the body is responsible for such a feeling and state. An individual in whom all the tissues (dhātūs) are normal, the ojas is well formed.

ओजस्तुधातूनां तेजः शुक्रान्तानांपरंस्मृतम्।
हृदयस्थमपि व्यापिदेहस्थितिनिबन्धनम्॥ अ.ह.सू.११/३७
ojastudhātūnām tejaḥ śukrāntānāmparaṁsmṛtam |
hṛdayasthamapi vyāpidehasthitivibandhanam ||

A person with enriched ojas only will have the feeling of good health and strength.

ओजावृद्धौहिदेहस्थतुष्टिपुष्टिबलोदयः॥ अ.ह.सू.११/४१
ojāvṛddhauhi dehassthatuṣṭipuṣṭibalādayoḥ ||

5. MY RELATIVES SAY THAT I LOOK PALE AND SICK

Pale looking and sick appearance are mainly due to the decrease of rakta dhātu (blood). When rakta dhātu is normal, the person looks normal and healthy. This question explores the status of rakta dhātu and also rasa and ojas.

प्रीणनं जीवनं लेपः स्नेहोधारणपूरणे। गर्भोत्पादश्च धातूनां श्रेष्ठकर्म क्रमात्स्मृतम्॥
prīṇanam jīvanam lepaḥsnehodhāraṇa pūraṇe |
garbhotpādaśca dhātūnām śreṣṭha karmakramātsmṛtam ||

6. I DO NOT SUFFER FROM ANY SKIN DISORDERS.

According to Āyurveda, all skin disorders are attributed to impurity of blood. Skin is the index of blood. This question helps to explore the state of blood tissue in the body. Following are the signs & symptoms of vitiated blood (dūṣita rakta dhātu) mentioned by Vāgbhaṭa.

Due to the impurity of blood, eczema, boils, abscess, hyper pigmentation, hypo pigmentation and other skin diseases are formed.

रक्तं-विसर्पप्लीहविद्रधीन्। कुष्ठावातास्रपित्तास्रगुल्मोपकुश कामलाः॥

व्यङ्गाग्निनाशसम्मोहरक्तत्वङ्नेत्रमूत्रताः॥ अ.ह.सू.८/९

raktaṁ-visarpapliḥavidradhīn| kuṣṭhāvātāsrapittasragulmopakūśa kāmalaḥ ||
vyaṅgāgnināśasammoharaktatvaṅnetramūtratāḥ ||

7. I HAVE GOOD MUSCLES.

Good muscles are essentially a sign of good health. Muscle tissues cover the body and protect the inner organs. This question explores the state of good health through the health of muscles.

प्रीणनं जीवनं लेपः स्नेहोधारणपूरणे॥ अ.ह.सू.११/४१

prīṇanam jīvanam lepaḥsnehodhāraṇa pūraṇe |

8. I HAVE KNOTS AND SWELLING ON MY BODY.

When the muscle tissue is vitiated/affected (māmsa drṣṭi) there will be swellings, knots, growths etc., on the body. This question helps to understand the state of muscle tissue in the body.

मांसगण्डार्बुदग्रन्थि गण्डोरुदरवृद्धिताः। कण्ठादिष्वाधिमांसं च॥ अ.ह.सू.अ.११/१०.

māmsaṅgaṅḍārbudagranthi gaṅḍorudaravṛddhitāḥ |

kaṅṭhādiṣvādhimāmsam ca ||

9. I HAVE LESS DEVELOPED HIPS AND BUTTOCKS.

When the muscle tissue is affected it results in emaciation of the muscles, particularly in the region of hips and buttocks. This question explores the state of muscle tissue in the body.

Following are the signs & symptoms of decreased muscle tissue (māmsa kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

मांसेऽक्षग्लानिगण्डस्फिक् शुष्कता सन्धिवेदनाः॥ अ.ह.सू.अ. ११/१७.

māmse'kṣaglānigaṇḍasphikśuṣkatā sandhivedanāḥ ||

10. MY BODY IS SMOOTH AND LUBRICANT

The smoothness and lubricant nature of the body is attributed to the unctuous quality (snigdha guṇa) of fatty tissues. This question helps to explore the state of fat (medodhātu) in the body.

Following are the physiological functions of adipose tissue as mentioned by Vāgbhaṭa.

स्नेहोधारणपूरणे । अ.ह.सू.अ.११/४

snehodhāraṇa pūraṇe |

11. I GET EXHAUSTED AFTER WALKING SHORT DISTANCE

Excessive fat in the body results in over weight and breathlessness on walking a short distance. It is also due to anemia and cardiac problems. This question helps to explore the general condition of fat tissues in the body.

Following are the signs & symptoms of increased adipose tissue in the body (medo vṛddhi lakṣaṇāḥ) as mentioned by Vāgbhaṭa.

...तद्वन्मेतः तथा श्रमम्॥ अल्पेऽपिचेष्टितेश्वासं स्फिक् स्तनोरुदरुदतलम्बनम्।

अस्थ्यध्यस्थ्यधिदन्ताश्च। अ.ह.सू.११/९-१०

.... tadanmetaḥ tathā śramam |

alpe'piceṣṭite śvāsaṁ sphikstanorudarudatalambanam |

asthyadhyasthyadhiantāṁśca |

12. I AM THIN AND UNDERWEIGHT

The body weight is related with body mass index. It is due to improper developments and vitiation of fat, muscles and bones. Normal body mass index is a sign of good health. People with reduced body mass index are prone for diseases. This question helps to explore the state of fat, bones and muscles in the body.

Following are the signs & symptoms of decreased muscle and fat tissue (māmsa medo kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

मांसेऽक्षग्लानिगण्डस्फिक् शुष्कता सन्धिवेदनाः॥ अ.ह.सू.अ. ११/१७.
मेदसि स्वपनं कट्याः प्लीहवृद्धिः ऋशाङ्गता॥ अ.ह.सू.११/१८.
māmse'kṣaglānigaṇḍasphikśuṣkatā sandhivedanāḥ ॥
medasi svapanam katyāḥ plihavṛddhiḥ ṛśāṅgatā ।

13. I HAVE NO DISCOMFORT IN BONES AND JOINTS

Any discomfort (pain, stiffness, and swellings) in bones and joints depict the state of ill health. This question helps to understand the state of bone tissue which is a major concern of health and disease.

Following are the signs & symptoms of increased and decreased bone tissue (asthi vṛddhi kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

अस्थ्यध्यस्थ्यधिदन्ताश्च । अस्थन्यास्थितोदः शदन् दन्तकेशनखादिषु ॥ अ.ह.सू.अ.११/११,१९
asthyadhyasthyadhidantāṁśca ।
asthnyāsthitodaḥ sadanam dantakeśanakhādiṣu ॥

14. I HAVE NO PROBLEMS IN MY TEETH AND GUMS

According to Āyurveda, teeth and gums belong to the bone and muscle tissue respectively. The healthy state of bones and muscles is exhibited through teeth and gums. This question helps to know the state of bones and muscles in the body.

Following are the signs & symptoms of decreased bone tissue (asthi kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

अस्थन्यास्थितोदः शदन् दन्तकेशनखादिषु॥ अ.ह.सू.११/१९
asthnyāsthitodaḥ sadanam dantakeśanakhādiṣu ॥

15. I HAVE SIGNIFICANT HAIR LOSS AND PREMATURE HAIR GREYING

According to Āyurveda, hair is considered as a byproduct of bones in the body. Hair loss is also due to malnutrition and mal-absorption. Premature hair loss and greying are the signs of premature aging. This question helps to understand the state of bones and also the aging process.

Following are the signs & symptoms of decreased bone tissue (asthi kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

अस्थन्यास्थितोदः शदन् दन्तकेशनखादिषु॥ अ.ह.सू.११/१९
asthnyāsthitodaḥ sadanam dantakeśanakhādiṣu ॥

16. MY BODY IS HEAVY AND OVERWEIGHT

Body mass index is one of the criteria of assessing the health. when there is heaviness of the body and overweight, it amounts to disproportion of the body mass index and a state of disease. This question helps to explore the state of fat, muscles and bones the components of the body mass.

Following are the signs & symptoms of increased muscle tissue (māmsa vṛddhi lakṣaṇa) as mentioned by Vāgbhaṭa.

मांसगण्डार्बुदग्रन्थि गण्डोरुदरवृद्धिताः। कण्ठादिष्वाधिमांसं च॥ अ.हृ.सू.अ.११/१०.

अस्थ्यध्यस्थ्यधिदन्ताश्च ।

māmsaṅgaṇḍārbudagrānṭhi gaṇḍorudaravṛddhitāḥ ।

kaṇṭhādiṣvādhimāmsaṁ ca ॥

asthyadhyasthyadhidantāṁśca ।

17. I OFTEN SUFFER WITH GIDDINESS

Giddiness is an important symptom of many disease conditions such as anemia, vertigo, hypotension, hypertension, cervical spondylitis etc. A healthy person should be free from giddiness. According to Ayurveda giddiness (bhrama) and seeing darkness (timira darśana) are important symptoms of bone marrow disorders (majjā dhātu). This question helps to explore the state of majjā dhātu.

Following are the signs & symptoms of decreased bone marrow (majjā kṣaya lakṣaṇa) as mentioned by Vāgbhaṭa.

अस्थनां मज्जनि सौषिर्यं भ्रमस्तिमिर दर्शनम् । अ.हृ.सू.११/१९

asthnāṁ majjāni sauṣiryam bhamastimiradarśanam ।

18. I HAVE NORMAL SEXUAL URGE AND PERFORMANCE

Normal sexual urge and performance are the symptoms (qualities) of normal health. Any decrease or excess is considered as abnormal and is attributed to the śukra dhātu (reproductive tissues-sperm & ovum) of the system. This question helps to explore the state of health in a person as these are directly related with health.

Following are the functions of śukra dhātu and signs & symptoms of increased śukra dhātu as mentioned by Vāgbhaṭa.

गर्भोत्पादश्च धातूनां श्रेष्ठकर्माक्रमा स्मृतम्। अ.हृ.सू.११/४

अति स्त्रीकामतां वृद्धशुक्रं शुक्राश्मरीमपि। अ.हृ.सू.११/१२

garbhotpādaśca śreṣṭhakarmakramā smṛtam ।

ati strīkāmatāṁ vṛddhaśukraṁ śukrāśmarīmapi ॥

Below mentioned are the signs & symptoms of decreased śukra dhātu as mentioned by Vāgbhaṭa.

शुक्रेचिरात् प्रसीच्येत शुक्रं शोणितमेव वा।

तोदोऽत्यर्थं वृषणयोर्मेढ्रं धूमायतो व चा अ.ह.सू.११/२०

śukrecirāt prasīcyeta śukraṁ śoṇitameva vā |

todo'tyartham vṛṣaṇayormeḍhram dhūmāyato va ca ||

19. I HAVE NO PROBLEMS WITH MY NATURE CALLS (MOTIONS)

Nature calls (motions) is one of the important functions in the body. A person having normal nature calls is an important feature of good health. It is one of the important excretory functions. Any problem with the nature calls (either motions or urine) is essentially a symptom of disease. Therefore this question helps in exploring the state of health.

Following are the functions, signs & symptoms of increased & decreased faeces (purīṣa vṛddhi & kṣaya) as mentioned by Vāgbhaṭa.

अवष्टम्भः पुरीषस्या ॥ अ.ह.सू.११/५

कुक्षौ अध्मानमाटोपं गौरवं वेदनां शकृत्। अ.ह.सू.११/१२

avaṣṭambhaḥ purīṣasyā |

kuṁṣau ādhmānamāṭopam gauravam vedanām śakṛt |

20. OFTEN I EXPERIENCE DISCOMFORT AND DISTENTION OF ABDOMEN

Discomfort and distention of abdomen are the symptoms due to the disorders of the faeces (purīṣa). When it is disturbed, it results in the discomfort and distention of abdomen. This question helps to understand the state of faeces.

Textual references are same as that of the question no. 19

21. I HAVE NO COMPLAINTS ON URINATION

Urination is an important natural urge and an excretory function in the body.

Health of an individual is also dependent on urination. Hence this question plays an important role in understanding the state and the quality of physical health.

Following are the functions, signs & symptoms of increased & decreased urine (mūtra vṛddhi & kṣaya) as mentioned by Vāgbhaṭa.

मूत्रस्यक्लेदवाहनम् । अ.ह.सू.११/५

मूत्रेबस्तिनिस्तोदं कृतेऽप्यकृतसंज्ञताम् । अ.ह.सू.११/१२

मूत्रेऽल्पं मूत्रयेत्कृच्छ्रात् विवर्णसास्रमैव वा ॥ अ.ह.सू.११/२२

mūtrasyakledavāhanam |

mūtrebastinistodam kṛte'pyakṛtesaññatām |

mūtre'lpam mūtrayetkṛcchrāt vivarṇasāsrameva vā ||

22. I HAVE NO COMPLAINTS ON MY SWEATING

Sweating (sweda) is one of the important excretory products in the body. Health of the person also depends on sweating. Therefore this question helps in exploring the state of health & quality of physical health.

Following are the functions, signs & symptoms of increased & decreased sweat (sweda vṛddhi & kṣaya) as mentioned by Vāgbhaṭa.

स्वेदस्य क्लेदविधृतिः । अ.ह.सू.११/५

स्वेदोऽतिस्वेददौर्गन्ध्यकण्डूः । अ.ह.सू.११/१४

स्वेदेरोमुच्यतिः स्तब्धरोमता स्फुटनं त्वचः । अ.ह.सू.११/२२

svedasya kledavidhṛtiḥ ।

svedo'tisvedadaurgandhyakaṇḍuḥ ।

svederomucyatiḥ stabdharomatāḥ spuṭanaṁ tvacaḥ ।

23. I AM HEALTHY AND DO NOT FALL SICK FREQUENTLY

This question is related with one's immunity power (vyādhi kṣamattvā). A person who has good immunity power will always be healthy and do not fall sick frequently.

According to Āyurveda, this state is related with the status ojas (immunity factor). This question helps to explore the status & quality of health.

ओजस्तुयन्नाश नियतांनाशो यस्मिं तिष्ठति तिष्ठति ।

निष्पद्यन्तेयतोभावाविविधा देह संश्रयाः ॥ अ.ह.सू.११/३७-३९

ojastu yannāśa niyatānnāśo yasmin tiṣṭati tiṣṭati ।

niṣpadyanteyatobhāvāvividhā deha saṁśrayāḥ ॥

24. MY FAMILY DOCTOR TELLS ME THAT I AM NORMAL.

The family doctor is said to be an authoritative person (āptā) over the general health condition of an individual because he is aware of the mile stones and the health status of an individual from birth.

This question helps to access the status of the health of an individual in general over the past period. Due to this authority, the physician is given prime and high status.

भिषगत्र विशेषतः। अ.ह.सू.२

bhiṣagatra viśeṣataḥ ।

25. MY RECENT MEDICAL TESTS/REPORTS SHOW NO ABNORMALITIES.

Medical tests/reports are supportive documents to assess the quality of health of an individual. This is included under yukti parīkṣā (rationality). For example, haematology, blood glucose level, lipid profile, thyroid tests, liver function tests, renal

function tests etc. These investigations throw a light on the general status of health of an individual. Hence this question helps to explore the general status of physical health.

QUESTIONS DEVELOPED FOR ASSESSMENT OF PRĀṆAMAYAKOŚA

Based on the above-cited illustration of the scriptures of Yoga, Āyurveda and the texts of Modern Medicine items were created and questions are developed. Following are the proposed tentative questions for the self-evaluation of Prāṇamayakośa.

The questions pertaining to this kośa are developed based on the nature, features, physiological and pathological changes of “Prāṇa” the vital energy/functional entity of the system. It includes the functions of kapha, vāta, pitta the functional entities in the body corresponding to Moon, Wind & Sun of the external world conducting the three vital functions namely Generation (sṛṣṭi - Anabolism), Organisation (sthiti - Metabolism) and Destruction (laya - Catabolism).

1. I AM ENTUSIASTIC IN MY ACTIVITIES

Utsāha (enthusiasm) has been said as an important function of vāyu, one of the functional entities in the body.

उत्साहोच्छवासनिःश्वास चेष्टावेगप्रवर्तनैः....। अ.हू.सू.११/१

utsāhocchvāsaniḥśvāsa ceṣṭāvegapravartanaiḥ।

This question helps to explore the state of vāta, and component of prāṇa in the body.

2. MY BREATHING IS EASY IN ALL CIRCUMSTANCES

Breathing, which comprises of ucchvāsa (expiration) and niḥśvāsa (inspiration), is a vital function in the body. It is attributed to the functions of prāṇa vāyu and udāna vāyu, the divisions/components of prāṇa when prāṇa is disturbed. It invariably disturbs breathing. Thus, this question helps to explore the state of prāṇa through breathing.

प्राणादिभेदात्पञ्चात्मावायुः। अ.हू.सू.११/४

प्राणोऽत्रमूर्धगः। उरः कण्ठचरो.....निःश्वासान्नप्रवेशकृत्॥ अ.हू.सू.११/४

prāṇādibhedātpañcātmāvāyuh |

prāṇo'tramūrdhagaḥ | uraḥ kaṇṭhacaro.... niḥśvāsānnapraveśakṛt ||

3. MOVEMENTS OF MY BODY ARE EASY AND COMFORTABLE

All the movements in the body (skeletal, muscular, neuromuscular, circulatory, excretory, sensory, peristaltic, and respiratory) are due to the function of prāṇa. When prāṇa is normal, these functions will also be normal. When prāṇa is affected, it results in

discomfort and disturbance in these movements. Hence this question helps to understand the state of prāṇa in the body.

चेष्टावेग प्रवर्तनैः.....॥ अ.ह.सू.११/१

ceṣṭāvega pravartanaiḥ.... |

4. MY DIGESTION IS GOOD.

Digestion is an important function in the body. It is attributed to pitta/agni – a component of prāṇa.

According to Āyurveda, the health and disease state of a person are dependent on digestion. All diseases are due to the impaired Agni. Agni parīkṣā is the most important method of clinical examination. Agni is examined by putting question pertaining to digestion. It is a relevant question to understand the status of prāṇa.

अग्निरेव शरीर पित्तान्तर्गतः शुभाशुभानि करोति। – चरक.

अग्निं जरणशक्त्या परिश्रुतः॥ अ.ह.सू.११

agnireva śarīra pittāntargataḥ śubhāniśubhāni karoti |

agnim jarāṇaśaktyā pariśrṛtaḥ |

5. I DO NOT HAVE ANY PROBLEMS WITH MY SENSORY FUNCTIONS.

Sensory function, viz the sense of hearing, touch, vision, smell and taste are conducted and regulated by Prāṇavāyu, a component of prāṇa. When Prāṇavāyu is vitiated it invariably results in the loss of sensory functions. So this question has relevance and helps to explore the state of prāṇa in the body.

प्राणोऽत्रमूर्धगः।बुद्धिहृदयेन्द्रिय चित्तधृक् । १२/४

कार्ष्यकार्ष्योष्ण.....इन्द्रियभ्रंशप्रलापभ्रमदीनता ॥ अ.ह.सू.११/६

prāṇo'tramūrdhagaḥ | buddhirhṛdayendriya cittadṛk |

kārṣyakārṣyoṣṇa.... Indriyabhraṁśapralāpa.... bhamadīnatā ||

6. CHANGING WEATHER CONDITIONS DO NOT AFFECT ME.

This question is related to the immunity/resistance of an individual. A person having good resistance will not be affected by the changing weather conditions like from winter to summer, summer to rainy, rainy to winter etc., Immunity due to the harmonious state of doṣās (V,P,K), dhātūs, malās and ojas. Among these doṣās play an important role as these are the functional entities (components of prāṇa). So this question helps to explore the state of prāṇa in the body.

बलं हि अल्पं निगृह्यपदोषाणाम् ओजस्तु धातूनां तेजः.....।

balo hi alpam nigṛhyapadoṣāṇām ojastu dhātūnām tejaḥ.... |

7. I DO NOT FALL SICK FREQUENTLY.

Explanation is same as above.

8. MY CLOSE RELATIONS SAY THAT I AM LOSING MY COMPLEXION.

Complexion is known as prabhā/kānti. It is different from colour (varṇa). Colour of a person is attributed to the manifestation of Annamayakośa, Manomayakośa and others. According to Āyurveda, prabhā is manifestation of Bhrājakapitta, a type of agni present in the skin. Agni is the component of prāṇa. So by this question we can explain the status of prāṇa in the body.

पित्तं पंक्तियूष्मदर्शनैः॥ क्षुत् तृट् रुचिप्रभामेधाधीशौर्यतनुमार्दवैः॥

त्वक्स्थं भ्राजकं भ्राजनात्वचः। पित्ते मन्दोऽनिलः शीतं प्रभाहानिः।

pittam paṅktiyūṣmadarśanaiḥ |

kṣut tṛṭ ruciprabhāmedhādīśauryatānumārdavaiḥ ||

tvakstham bhājakam bhājanātvacaḥ | pitte mando'nilaḥ śitam prabhāhāniḥ ||

9. I DO NOT FEEL TIRED IN DAY-TO-DAY ACTIVITIES.

Feeling tired and not feeling tired in day-to-day activities is attributed to the state of prāṇa in the body. A person with good healthy status of prāṇa will always be active and do not get tired in the day-to-day activities whereas prāṇa with any disorder will lead to tiredness in day-to-day activities.

In this context prāṇa includes the functions of Agni (pitta), vāyu, kapha, rasa, rakta, māṁsa and also the ojas.

This question has relevance to Prāṇamayakośa and helps to explore the state of prāṇa in the body.

लिङ्गक्षीणेऽनिलोऽङ्गस्यसादोऽल्पभाषितेहितम्।

कफोभ्रमः। श्लेष्माशयानां शून्यत्वंहृद्रवःश्लथसन्धिता।

रसेऽम्लशिशिरप्रीतिशिरशैथिल्यरूक्षताः॥

10. WHENEVER I AM ILL, I RESPOND TO TREATMENT QUICKLY

Responding to any treatment depends upon the status of prāṇa/ojas/agni/ doṣās in the body. Because the purpose of treatment is to activate, energize the prāṇa only. When prāṇa is set right, all its components become normal and vice versa. This state of doṣās and their divisions, ojas and agni. Hence, this question helps to explore the status of prāṇa in the body.

11. I CAN CHANT “OM” UP TO 20, 40, 60 SECONDS.

According to Yoga, the letter “om” is composed of a, u and am letters. When we chant the “om” rhythmically beginning with a and ending with am, it helps to activate and energize all the lobes of the lungs. At the same time, the length of ‘om’ chanting is related with the state of prāṇa in the body. A person who can chant “om” rhythmically and uninterruptedly for a longer time is said to be having prāṇa in harmonious and healthy state. It is vice-versa when the prāṇa is not in order. The search papers of vyasa confirms this. The three gradations fixed (20, 40, 60 seconds) helps to evaluate the strength of prāṇavāyu (a main component of prāṇa) in the three scales - pravara (good), madhyama moderate) and avara (low). Hence, this question is quite relevant to explore and evaluate the status of prāṇa in the body.

ॐ इत्येकाक्षरं ब्रह्म । तस्य वाचकः प्रणवः।

om ityekākṣaram | tasya vācakaḥ praṇavaḥ |

12. I CAN HOLD BREATH UP TO 20, 40, 60 SECONDS.

Explanation is same as the question (11), and holding the breath with inhalation is antarikumbhaka. A person who can hold the breath for longer period is said to be strong and healthier due to the harmonious state of prāṇa and it is also vice-versa. So, this question helps to understand and explore the level and state of prāṇa in the body.

13. I PRACTICE PRANAYAMA REGULARLY FOR 10, 20, 30 MINUTES.

Prāṇāyāma (regulated breathing) has been a proven technique to detoxify, activate, energize the body and mind through prāṇa (vital energy). It is also proven that people who practice prāṇāyāma regularly will be healthy, strong, active and do not suffer with disease much. Based on regular practice and duration of practice, the state of prāṇa (pravara, madhyama, and avara) can be explored and assessed. Therefore, this is an ideal question.

14. I DONOT EXPERIENCE BREATHLESSNESS, WHEN I SWIM, WORK, RUN AND CLIMB STAIRS.

Breathlessness is a disorder/symptom found in many disease conditions when prāṇa (prāṇavāyu and udānavāyu) is involved essentially. A person experiencing breathlessness is directly linked with the state/level of prāṇa and its disturbances. When prāṇa remains in harmony, there will not be any discomfort (breathlessness) during the

activities enumerated in this question. Hence, this question is relevant and helps to explore and assess the state of prāṇa in the body.

15. THERE IS NO DIFFICULTY IN PASSING MY PHYSICAL URGES.

Physical urges are known as vegās (natural urges) like sneezing coughing, urination passing of stools, flatus, seminal discharge, belching, sleep, thirst, hunger etc. these urges should never be controlled and forced for evacuation. These urges are regulated and conducted by harmonious state of vāyu, a component of prāṇa in the body. When prāṇa is disturbed, it results in the disturbance of these urges. So this question is relevant and useful to explore the state of prāṇa in the body.

16. OFTEN I DEVELOPE CATCH AND STIFFNESS IN BODY.

Any pain, catch, sprain, stiffness (neuromuscular and skeletal manifestations) are attributed to the functional entity, vāyu, a component of prāṇa. These manifestations are due to the blockage (obstruction) of prāṇa by various causes. Once the blockage (obstruction) is released, the prāṇa moves freely and normally. Automatically, the problems disappear. Prāṇa plays an important role in the manifestation and release.

So, this question is relevant and useful to evacuate the status of the prāṇa in the body.

QUESTIONNAIRE ON MANOMAYAKOŚA

This sheath comprises of the mind and five senses. Mind has two fold functions namely controlling the senses and controlling the self. The presence of mind is inferred on the five fold features namely:-

Thinking/worrying - cintya

Recognition/deliberation - vicārya

Imagination/dreaming - ūhya

Ambition/fixing a goal - dhyeya

Determination - saṅkalpa

In addition mind has the following six fold manifestations known as the six enemies of mind namely:

Lust - kāma

Anger - krodha

Passion/greed - lobha

Attachment/possessiveness - moha

Pride/arrogance - mada

Jealousy - mātsarya

Questions are prepared for the personality assessment pertaining to Manomayakośa based on these factors and the relation of mind with the five sensory organs and their objectives.

1. I HAVE THE TENDENCY OF WORRYING FOR EVERYTHING

Worrying (cintya) is one of the important features of mind. A person who worries for everything is also attributed to the rajoguṇa of manas. Worrying for everything is an abnormal state of mind. This question is relevant and helps in understanding the state of mind.

मनस्तु चिन्त्यमर्थः। च. सू.

चिन्त्यविचार्यं ऊह्यं च द्वेषं संकल्प्यमेव च ।

manasastu cintyamarthaḥ ।

cintyamvicāryam ūhyam ca dhyeyam saṅkalpamewa ca ।

2. I AM PRONE FOR ABSENT MINDEDNESS.

Absent mindedness refers to the nature of a person who has the tendency of forgetting everything frequently. It is a disorder of mind. It is due to improper storing of thoughts and also overlapping of thoughts? A person with normal functioning of mind (Manomayakośa) should be able to remember the past at least with efforts. It is due to lack of concentration/recognition. This question is relative and helps to explore the state of Manomayakośa.

इन्द्रियाभिग्रहः कर्म मनसः स्वस्थ निग्रहः ऊहो विचारश्च । च. सू.

indriyābhinigrahaḥ karma manasaḥ svasthya nigrahaḥ ūho vicāraśca ।

3. I ALWAYS LIVE IN A DREAM WORLD

Living in a dream world is living in an imagination. ūhya (imagination) is one of the functions of the mind. When it becomes exaggerated, the person loses the mental balance. Hence, this question helps to explore the state of mind.

इन्द्रियाभिग्रहः कर्म मनसः स्वस्थ निग्रहः ऊहो विचारश्च । च. सू.

indriyābhinigrahaḥ karma manasaḥ svasthya nigrahaḥ ūho vicāraśca ।

4. I HAVE NO AMBITIONS IN MY LIFE.

Ambition is the over desire of a person. It is one of the natures of mind. Normally, it is established followed by recognition (vicārya). A person should have ambition but not over ambition. An individual without ambition will be tāmasika (inactive) in nature. An individual with tāmasika nature need to be corrected. Hence, this question helps to understand the state of mind and senses.

मनसस्तु क्रोधशोकभयहर्षविषादेर्ष्याऽभ्यसूयादैन्यमात्सर्य
कामलोभप्रभृतयः इच्छाद्वेषभेदैर्भवन्ति ॥ सु.सू.१/३३
manasastu krodhaśokabhayaharṣaviṣādersyā'bhyasūyādainyamātsarya
kāmalobhaprabhṛtayaḥ icchādveṣabhedairbhavanti ॥

5. I LACK DETERMINATION:

Determination is known as saṅkalpa. It is one of the important features of mind and senses. Lack of determination is a manifestation of non harmonious state of mind. This results in subsequent problems. Hence, this question is relevant and helps in exploring the state of mind.

...ध्येयं सङ्कल्पमेव च । च. सू.१/२०
...dhyeyaṁ saṅkalpameva ca ।

6. I AM AN OVER- AMBITIOUS PERSON

Over-ambition is one of the features of mind; over-ambition is definitely a manifestation of non-harmonious state of mind. Therefore, this question is relevant and helps to understand the state of mind.

...ध्येयं सङ्कल्पमेव च । च. सू.१/२०
...dhyeyaṁ saṅkalpameva ca ।

7. I TEND TO GET ANGRY SOON

Angry (krodha) is one of the features of mind. It is attributed to the rājasika quality of the mind. Anger, when it becomes significant, it is considered as a manifestation due to the harmonious state of the mind. Krodha becomes excess during pitta prakopa. So, this question helps to explore the state of mind.

मनसस्तु क्रोधशोकभयहर्षविषादेर्ष्याऽभ्यसूयादैन्यमात्सर्य
कामलोभप्रभृतयः इच्छाद्वेषभेदैर्भवन्ति ॥ सु.सू.१/३३

8. I AM GREEDY AND SELFISH

Greed is lobha. It is a feature of mind. When it becomes significant, it causes disturbance and disorders of the mind. This question helps to understand the state of mind.

मनसस्तु क्रोधशोकभयहर्षविषादेर्ष्याऽभ्यसूयादैन्यमात्सर्य
कामलोभप्रभृतयः इच्छाद्वेषभेदैर्भवन्ति ॥ सु.सू.१/३३
क्रोधात् पित्तं प्रकुप्यति। क्रोधात् भवति संमोहः ।
manasastu krodhaśokabhayaharṣaviṣādersyā'bhyasūyādainyamātsarya
kāmalobhaprabhṛtayaḥ icchādveṣabhedairbhavanti ॥
krodhāt pittaṁ prakupyati ।krodhāt bhavati sammohaḥ ।

9. I HAVE THE TENDENCY OF GETTING ATTACHED TO EVERYTHING

Getting attached to everything is lobha. It is the feature of mind. When lobha becomes significant, it is attributed to the manifestation of non-harmonious state of mind. Therefore, this question is relevant and helps to understand the state of mind.

कामशोकभयाद्वायुः.....।

Kāmaśokabhayādvāyuh....।

10. I AM ARROGANT BY NATURE

Arrogance is mada (pride). It is also a feature of mind. It is attributed to the rājasika quality of the mind. When arrogance becomes significant, it is attributed to the manifestation of abnormal mind. So, this question is relevant and helps to understand the state of mind.

11. I AM ALWAYS JEALOUS OF OTHERS

Jealous is mātsarya. It is also a feature of mind. It is attributed to the rājasika quality of the mind. When it becomes significant, it is attributed to the manifestation of abnormal mind. So, this question is relevant and helps to understand the state of mind.

राजसस्तु दुःखबहुलताटनशीलताऽधृतिरहङ्कार आनृतिकृत्वमकारुण्यदम्भो मनोहर्षः कामः क्रोधश्च ॥ सु.

rājasastu duḥkhabahulatātanaśīlatā'dhṛtirahaṅkāra

ānṛtikṛtvamakāruṇyandambho manoharṣaḥ kamaḥ krodhaśca ॥

12. I HAVE NO CONTROL ON MY SENSES

The senses are the sense of vision, touch, smell, taste and hearing. Mind controls the senses and also controls the senses and also controls self. The whole functions of the senses are controlled and governed by the mind. When the mind has no control on the senses, they tend to go wrong with hyper, hypo or mal ways, which are considered as fundamental causative factor for the onset of psychosomatic diseases in the body. If the senses are controlled well by the mind, there can be no irregularity and disorders. So, control of senses by the mind plays an important role both in disease and health. Hence, this question is relevant and helps to understand the state of mind.

इन्द्रियाभिग्रहः कर्म मनसः स्वस्थ निग्रहः ऊहो विचारश्च । च. सू.

ध्यायते विषयान् पुंसः संगत् सञ्जायते कामः.....। आत्मामनसा संयुज्यते ।

मनः इन्द्रियेण इन्द्रियाणि अर्थेन तदाज्ञानमुत्पाद्यते ॥

कालार्थकर्मणां योगेहीनमित्यातिमात्रकः । सम्यग्योगश्चविज्ञेयोरोगारोग्यैकैक कारणम्॥ अ.ह.सू.

लक्षणम् मनसो ज्ञानस्याऽभावो भावच । ---वैवृत्यामनसोज्ञानम् सात्रिध्यात् तच्च वर्तते॥ च.शा.

indriyābhigrahaḥ karma manasaḥ svasthya nigrahaḥ ūho vicāraśca ।

dhyāyate viṣayān puṁsaḥ saṅgāt sañjāyate kāmaḥ.... ।

manaḥ indriyeṇa indriyāṇi arthena tadājñānamutpādyate ।

kālārthakarmanāmyogo hīna mithyātimātrakaḥ |
saṁyagyogaśca vijñeyo rogārogyaikaikakāraṇam ||
lakṣaṇam manaso jñāyasyābhāvo'bhāva ca |
....vaivṛtyāmanaso jñānam sātridhyāt tacca vartate ||

13. MY MOOD GOES UP AND DOWN

Mood is an important feature of mind. Mood keeps on changing because the quality of mind, viz., satva, rajas and tamas keep on changing due to the influence of āhāra (food), vihāra (practice) and vicāra (thoughts). When there are significant ups and downs in the mood, it is attributed to the manifestation of non harmonious state of mind which needs to be attended. So, it is a relevant question to explore the state of mind.

चञ्चलं हि मनः प्रमाथि बलवद्दम् । तस्याहं निग्रहं मन्ये वायो विवसुदुष्करम् ॥ भगवद्गीता
असंशयं महाबाहो मनो दुर्निग्रहं चलम् । अभ्यास कौन्तेय वैरण्येणश्च गृह्यते ॥ भगवद्गीता
अभ्यासावैराग्याभ्यातन्निरोधः । पातञ्जलयोगसूत्र

cañcalaṁ hi manaḥ.....tasyāhaṁ nigrahaṁ manyevāyovivasuduṣkaram |
asaṁśayaṁ mahābāho manodunigrahaṁ calam |
abhyāsa kaunteya vairāṇyaśca grhyate |
abhyāsāvairāgyābhyātannirodhaḥ |

14. I HAVE THE TENDENCY TO FEAR.

Fear (bhaya) is a feature of the mind and is attributed to the rajas and vāyu. When fear becomes significant, it causes the imbalance of mind and senses and demands correction. This question helps to explore the state and level of mind.

कामशोकभयाद्वायुः प्रकुप्यति॥

रजसस्तु दुःखबहुलताटनशीलताऽधृतिरहङ्कार आनृतिकृत्वमकारुण्यं दम्भो मनोहर्षः कामः क्रोधश्च ॥ सु.

kāmaśokābhayādvāyuh prakupyati ||

rājasastu duḥkhabahulatātanaśīlatā'dhṛtirahaṅkāra

ānṛtikṛtvamakāruṇyandambho manoharṣaḥ kamaḥ krodhaśca ||

15. OFTEN I FEEL DEPRESSED

Depression is due to lack of confidence and lack of application of mind. It is attributed to kapha and tamas. When it becomes prominent, it results in various disorders and it needs correction. Hence, this question helps to explore the state of mind.

तामसस्तु विषादित्वं नास्ति मय्यदर्मशीलता ।

बुद्धेर्निरोधोऽज्ञानं दुर्मेधस्त्वमकर्मशीलता निद्रालुत्वं चेति ॥ सु.सू.

कामशोकभयाद्वायुः प्रकुप्यति ॥

tāmasastuviṣāditvaṁ nāstimyamadyarmaśīlatā |

buddhernihrodhe'jñānam durmedhastvamakarmaśīlatā nidrālutvaṁ ceti |

kāmaśokābhayādvāyuh prakupyati ||

QUESTIONNAIRE ON VIJÑĀNAMAYAKOŚA

It is the intellectual dimension of a person. It comprises of buddhi and five senses. Its presence is apprehended based on the threefold function namely:

Power of discrimination – dhī

Power of retention – dhṛti

Power of recollection – smṛti

The following questions are prepared on these features of buddhi and its relation with the five senses.

1. I AM NOT FIRM IN MAKING DECISION

Making decision is the function of buddhi (niścayātmakābuddhiḥ). When a person is not able to make decision it means his buddhi is in a non-harmonious state and it needs correction. Buddhi when applied on a matter leads to firm decision. So, it is a relevant question to assess the status of intellect (buddhi) the main factor of Vijñānamayośa.

2. I AM ABLE TO DISCRIMINATE BETWEEN GOOD AND BAD.

The power of discrimination (dhī) is a component of an individual depends upon the harmonious state of buddhi. This question helps to understand the level of buddhi.

3. I HAVE NO CONFUSION IN SELECTING THINGS:

Confusion is negative manifestation of intellect. When one loses the power of discrimination (dhī), he becomes prone to have confusions. Confusion and non-confusion depend upon the harmonious state of intellect and application of mind. Hence, this question is relevant and helps in evaluating the state of intellect.

4. MANY TIMES, I FIND IT DIFFICULT TO TAKE DECISION:

Confusion is negative manifestation of intellect. When one loses the power of discrimination (dhī), he becomes prone to have confusions. Confusion and non-confusion depend upon the harmonious state of intellect and application of mind. Hence, this question is relevant and helps in evaluating the state of intellect.

5. WHEN I MAKE MISTAKES, I WILL KNOW IT IMMEDIATELY

Mistakes are done due to improper understanding (dhī) and applications (dhṛti). Knowing and not knowing the committed mistakes is due to the lack of dhṛti and smṛti.

Basically, the impaired state of intellect is the cause. So, this question helps to know the level and state of intellect.

6. I HAVE NO HESITATIONS TO FACE ANY CIRCUMSTANCES

Facing any situation is the manifestation of state of intellect (buddhi) with it's all the three components namely dhī, dhṛti and smṛti. When an individual finds difficulty to face any circumstances, it amounts to lack of confidence and application. Hence, this question is relevant to evaluate the status of intellect.

7. I CAN RECALL THE INSTANCES OF THE PAST EASILY/SPONTANEOUSLY.

Remembering any instances is attributed to memory (smṛti), a component of buddhi. An individual is not able to recall the instances which amount to lack of memory due to the lack of discrimination and retention. Hence, this question helps to evaluate the state of intellect.

8. I HAVE A VERY SHORT (WEAK) MEMORY.

Memory is a component of buddhi. It is the manifestation due to the integrated functioning of all the three components of intellect. When a person experiences a very short memory, it amounts to an imbalance among the components of intellect. This needs correction. Hence, this question is relevant and helps to explore the level of intellect.

9. I CAN REMEMBER THE PAST INSTANCE ONLY WITH EFFORT

Memory is a component of buddhi. It is the manifestation due to the integrated functioning of all the three components of intellect. When a person experiences a very short memory, it amounts to an imbalance among the components of intellect. This needs correction. Hence, this question is relevant and helps to explore the level of intellect.

10. I HAVE CONTROL ON MY SENSES.

Though controlling of senses is the function of mind, buddhi plays an important role. In the absence of buddhi, mind behaves like a mad frog. Therefore, this question helps to evaluate the state

QUESTIONNAIRE ON ĀNANDAMAYAKOŚA

Ānandamayakośa is the sheath of bliss and is considered as the causal body for existence of life. This dimension is devoid of thoughts what so ever and it is full of happiness and bliss (Ānandamaya). This state of dimension is visible among the people who follow the true paths of Yoga namely Karmayoga, Bhaktiyoga, Jñānayoga and Dhyānayoga. Hence to prepare the questions to this kośa, the features and attributes of all the paths of Yoga are considered.

1. I TAKE PLEASURABLE AND PAINFUL CIRCUMSTANCES IN THE SAME SPIRIT.

A person who takes the painful and pleasurable in the same spirit will never be affected by the senses and their objects. Only such a people are likely to attain the Blissful state. An individual who does not get depressed or excited by the painful and pleasurable and in whom the lust, fear and anger are totally ceased is considered as the person with balance state of mind (muni). Only such a person is the eligible candidate to attain the Bliss. This question helps to understand the eligibility and the attitude of an individual towards the Bliss.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभा समदुःख सुखं धीरं सोऽमृतत्वाय कल्पते॥ (गीता २/१५,)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतः स्पृहः। रीतरागभयक्रोधः स्थितधीर्मुन्निरुच्यते॥ (गीता २/५६)

yaṁ hi na vyathayantye te puruṣaṁ puruṣarṣabha |
samaduḥkha sukhaṁ dhīraṁ so'mṛtatvāya kalpate ||
duḥkheṣvanudvignamanāḥ sukheṣu vigataḥ spr̥haḥ |
rītarāgabhayakrodhaḥ sthitadhīrmunirucyate ||

2. I NEVER CARE FOR LOSS OR PROFIT IN MY DUTIES.

A person who treats comforts and discomforts, profit and loss, win and defeat in the spirit will never get afflicted by anything. A person whose attitude and nature does not change by heat and cold, pleasure and pains, respect and disrespect will have the balanced state of mind which does not get influenced by anything. This attitude of people is the pre-requisite to attain ānanda. Hence this question helps to explore and assess the attitude of person towards the Bliss.

सुखदुःखेसमेकृत्वा लाभालाभौजयाजयौ। ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यासि॥ (गीता २/३८)

जितात्मनं प्रशान्तस्य परमात्मा समाहिता। शीतोष्ण सुख दुःखेषु तथा मानापमानयोः॥ (गीता ६/७)

samaduḥkhesamekṛtvā lābhālābhaujayājayau |
tato yuddhayāya yujyasva naivam pāpamavāpsyāsi ||
jītātmanam praśāntasya paramātmā samāhitā |
śītoṣṇa sukha duḥkheṣu tathā mānapamānayoḥ ||

3. I ALWAYS DO THE WORK WITHOUT ANY EXPECTATIONS.

A person who undertakes any work/profession without any expectation of results (niṣkāma) is one of the criteria of attaining the Bliss through the path of duty (Karmayoga). Lord Kṛṣṇa advocates engaging in any duty or profession without involvement, attachment and differentiation on the results whether it is successful or unsuccessful one to attain Bliss through duty. This question helps to understand the person whether he is in the direction of attaining ānanda (Bliss).

कर्मण्येवाधिकारस्ते माफलेषु कदाचन ।

मा कर्म फलहेतुर्भूः मा ते सङ्गोस्त्वकर्मणी ॥ (गीता २/४७)

तस्मात् असक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन् कर्म परप्नोति पुरुषः समत्वम् ॥ (गीता ३/१९)

अनश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्यासी च योगी च न निरग्निः न चाक्रिया ॥ (गीता ४/१८)

karmaṇyevādhikāraṣte māphaleṣu kadācana ।

mā karma phalaheturbhūḥ mā te saṅgosttvakarmanī ॥

tasmāt asaktaḥ satataṁ kāryaṁ karma samācara ।

asakto hyācāran karma parapnoti puruṣaḥ samattvam ॥

anaśritaḥ karmaphalaṁ kāryaṁ karma karoti yaḥ ।

sa sanyāsī ca yogī ca na niragniḥ na cākriyā ॥

4. I ATTRIBUTE ALL MY SUCCESS TO THE ALMIGHTY.

Faith in the God (āstikyabuddhi) is one of the component/pre-requisite of Karmayoga (duty bound path of salvation) which leads to the path of Bliss. Hence this question helps to understand the attitude of person towards attaining ānanda.

ब्रह्मर्पणं ब्रह्महवि ब्रह्मग्नौ ब्रह्मणहुतम् ।

ब्रह्मैव तेन गन्तव्यम् ब्रह्मकर्म समाधिना ॥ (गीता ४/२४)

brahmarpaṇaṁ brahmahavi brahmagnau brahmaṇahutam ।

brahmaiva tena gantavyaṁ brahmakarma samādhinā ॥

5. I SACRIFICE ALL MY GAINS FOR THE WELFARE OF THE SOCIETY.

Sacrificing the results of duty/work for the welfare of the society is one of the important aspects of Karmayoga (duty bound path of attaining the Bliss). Hence this question is relevant to assess the state of Ānandamayakośa.

कर्मजं बुद्धियुक्ता हि फलं व्यक्ता मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ गीता २/६१.

karmajaṁ buddhiyuktā hi phalaṁ vyaktā manīṣiṇaḥ ।

janmabandhavinirmuktāḥ padam̐ gacchantyanāmayama ||

6. I HAVE NO ENEMIES OR FRIENDS.

Treating everyone as the same (no enemies and no friends) is a perfect and balanced state of mind and intellect. Such an attitude is one of the important aspects in attaining the Bliss. Hence this question is relevant in assessing the status of Ānandamayakośa.

यः सर्वत्रानभिस्नेहः तत् प्राप्याभुभाशुभम्।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ गीता-२/५७.

yaḥ sarvatrānabhisnehaḥ tat prāpyābhubhāśubham |

nābhinandanti na dveṣṭi tasya prajñā pratiṣṭhitā ||

7. I BELIEVE THAT I AM IN EVERY ONE AND EVERY ONE IS IN ME.

Having the attitude of universal brotherhoodness (विश्वभ्रातृत्व) and the whole universe as a single family (वसुदैवकुटुम्बकम्) is one of the essential features of attaining the path of Bliss. So this question is relevant to this context.

योगयुक्ते विशुद्धत्मा विजितात्मा जितेन्द्रियः।

सर्वभूतात्माभूतात्मा कुर्वन्नपि न लिप्यते॥ गीत-५/७.

8. I AM ALWAYS HAPPY AND BLISSFULL.

Living in total contentment and happiness by foregoing all the desires and ambitions through the intellect (Jñānayoga) is one of the most important aspects in attaining the Bliss. Hence this is a relevant question in this context.

विहाय कामान्यः सर्वान् पुमाश्चरमि निःपृहः।

निर्ममो निरहंकारः स शान्तिमधिमच्छति॥ गीता-२/७१.

vihāya kāmānyaḥ sarvān pumāścarami niḥpṛhaḥ |

nirmamo nirahaṅkāraḥ sa śāntimadhimacchati ||

9. I AM AWARE THAT BIRTH AND DEATH ARE NATURAL AND CYCLIC.

Death fear is the most dangerous obstacle in the progress of a person in any direction. If a person is knowledgeable with the truth that birth and deaths are inevitable, natural and cyclic, he never worries or even think about it. Such a person will be in the state of Bliss and he welcomes the death because for him the death is like moving to a new well furnished house and wearing a new dress. Hence this question fits to this context.

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्ममृतस्य च। तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ गीत-२/२७.

jātasya hi dhruvo mr̥tyuḥ dhṛvaṁ janmamṛtasya ca |

tasmādaparihārye'rthe natvaṁ śocitumarhasi ||

10. I ALWAYS LIVE IN THE PRESENT MOMENT.

Living in the present moment (the gap between two breaths) is the most important attitude in attaining the state of Bliss because people suffer due to the painful experiences of the past, the fear and indefinite nature of the future. An individual who always lives in the present moment (vartamāna) without attaching to the past (bhūta) and future (bhaviṣya) will always live in happiness and will be surely able to attain the Bliss. Hence this question is an ideal one for this context.

निर्द्वन्द्वोनित्यसत्त्वस्थो निर्योगक्षेममात्मवान् ॥ गीत-२/४५

यस्त्वात्मरतिरेवस्यात् आत्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टः तस्यकार्यं न विद्यते ॥ गीत-३/१७.

nirdvandvenityasatvastho niryogakṣemamātmavān ।

yastvātmaratirevasyāt ātmātṛptaśca mānavaḥ ।

ātmanyeva ca santuṣṭaḥ tasyakārya na vidyate ॥

In the Literary Research,

25 questions for Annamaya

16 questions for Prāṇamaya

15 questions for Manomaya

10 questions for Vijñānamaya and

10 questions for Ānandamaya were developed.

As the composition and nature of each of the Pañcakośās are totally independent and different there is a variation in the number of questions to each kośa. Importance has been given not to the number but to the true nature and all the features of the Pañcakośās while framing the questions.

Out of 76 questions there are 6 lie scoring questions. This has been done as per the advice of psychologists and statistical experts. Refer to Appendix 3.3

The authorities suggested on deleting 6 questions which were either repetitive or communicating ambiguity.

Accordingly, the questions were altered and constructed with 70 of questions.

Refer to Appendix 2.2

This was experimented on 350 samples of college students.

Out of 350 samples 210 were found to be with positive lie scores. Hence they were relieved from the study.

A three level scale - Avara (Disagree), Madhyama (Agree) and Pravara (Strongly agree) was incorporated and the samples were instructed to tick in the box which describes their nature and fits to them closer.

In the questionnaires developed on Indian theories we find the scales varying from 2 to 7. In this Study it was planned to incorporate 3 level scale for the reason that in Yoga and Āyurveda many of the measuring aspects pertaining to body and mind are evaluated in 3 scales (Avara, Madhyama & Pravara).

It was planned to grant 0 score for Avara, 1 score for Madhyama and 2 scores for Pravara in positive questions and vice versa for negative questions.

At this stage, when a preliminary analysis was done on the data it was found that the Avara scale was insignificant to all the kośās except 3 samples (1 Prāṇa, 1 Mano and 1 Vijñāna respectively).

On the advice of the statistical experts it was decided to consult the subject experts and appraise on the inconsistent nature of the data.

The experts advised to reduce the number of questions from 70 to 60 by deleting such questions which were communicating the similar meaning with little difference and incorporate two scales (Yes/No) for the questions and also to experiment the revised questionnaire on 300 samples of which there were 200 Non sick samples and 100 samples of Sick people to compare and contrast the data.

Accordingly, by giving due importance to the nature of Pañcakośās and their true depiction in the questions, the following 60 questions were opted with a little modification wherever necessary.

Refer to appendix 2.3

The questionnaire contained both positive and negative type of questions with 6 pairs of lie scoring questions.

Refer to appendix 3.1

It was decided to grant 2 scores for Yes scale and 1 score for No scale for positive questions and vice versa for negative questions.

Refer to appendix 3.2

4.2 Subjects

650 subjects are studied.

Sick and Non sick samples are selected by subjecting them for a general medical check up.

4.2.1 Selection of Subjects

550 Non sick samples (students) in the age group of 19-24 years.

350 samples for Pilot Study and 200 samples for Study.

100 Sick people with different medical problems between the age group of 19-70 years.

4.2.2 Source of Subjects

550 students studying in Sushrutha Group of Institutions, Bangalore are selected for the study.

100 Sick people with different medical problems who visited Sushrutha Ayurvedic Medical College, Bangalore are selected.

4.2.3 Inclusion and Exclusion Criteria

Inclusion Criteria

Non sick people:-

- a) Age between 19-24 years
- b) English known people
- c) Males and Females

Sick people:-

- a) Age between 19-70 years
- b) English known people
- c) Males and Females

Exclusion Criteria

Non sick people:-

- a) Age above 24 years and below 19 years
- b) People who do not know English
- c) Sick people

Sick people:-

- a) Age above 70 years and below 19 years
- b) People who do not know English
- c) Non sick people

4.3 Procedure of experiment:

- a) In order to test the personality questionnaire based on Pañcakośās 200 samples (college students) from Sushrutha Group of Institutions, Bangalore were randomly chosen and assembled them in a hall.
- b) The investigator along with 4 supervisors addressed the samples, gave the details about the study and asked for their co-operation.
- c) Choice of taking the test was given to the students. Participating students were given instructions to answer all the questions and submit to the concerned supervisors.
- d) Later each questionnaire was checked for completion of all the questions and the questionnaire with positive lie score was removed from the study.
- e) All the questions were given scores as per their nature (positive/negative).
- f) Finally, the scores were totaled with reference to all the Pañcakośās separately.
- g) In order to arrive at the level of Pañcakośās (Avara, Madhyama & Pravara) score range was evolved by considering the number of positive and negative questions and the scoring value of the questions.
- h) Following is the total number and type of questions on Pañcakośās:-

Table 3.

Kośās	Positive	Negative	Total
Anna	16	11	27
Prāṇa	11	7	18
Mano	10	13	23
Vijñāna	6	14	20
Ānanda	10	2	12

Note: The questionnaire contains 60 questions. But when they are experimented some of the questions investigate more than one kosa and hence it becomes a question of multiple enquiries. Accordingly, the 60 practical questions have become 100 theoretical questions.

Table 4. Score Range for Evaluation of the level of Pañcakośās

Sl.No.	Kośa	Avara	Madhyama	Pravara
1	Annamaya	0→14	15→28	29→43
2	Prāṇamaya	0→09	10→19	20→29
3	Manomaya	0→11	12→22	23→33
4	Vijñānamaya	0→08	09→17	18→29
5	Ānandamaya	0→07	08→14	15→22

- i) Finally, the status of Pañcakośās (Avara, Madhyama & Pravara) is arrived and entered into the result column.

RESULT

Table 5. STATUS OF EACH KOŚA

Sl.No.	Kośa	Avara	Madhyama	Pravara
1	Annamaya			
2	Prāṇamaya			
3	Manomaya			
4	Vijñānamaya			
5	Ānandamaya			

Evaluated by:

Checked by:

Rechecked by:

- j) In order to arrive at a conclusion on the overall status of an individual based on Pañcakośās (Total Personality) the maximum score that an individual earns in all the five kośās are totaled and a score range is evolved (Avara, Madhyama & Pravara) by dividing the maximum scores by 3.

Table 6. Score Range for Evaluation of Pañcakośās altogether

Sl.No.	Subject	Avara	Madhyama	Pravara
1	Pañcakośās	0→52	53→104	105→156

Finally, the data collected i.e. the level of Pañcakośās (Avara, Madhyama & Pravara) and the scoring of samples with reference to Pañcakośās are fed to the computer for the appropriate statistical analysis (validity and reliability tests).

CHAPTER 5

DATA COLLECTION & ANALYSIS

The study was conducted with an initial experiment (Pilot Study) of the Inventory on 350 people (mostly Non Sick people) out of which 210 people responded positive for the lie scores. There were only 140 people for study and analysis. As there were discrepancies in the pattern of answering the questions it was decided to totally abandon all the people on the advice of the subject experts and statistical experts. And a fresh experiment was conducted by changing the pattern, number, scale and scores of questions.

Table 7. Pilot Study Data

Sl.No.	Description	Numbers
1	Total no. of subjects for study	350
2	No. of people removed due to lie score	210
3	No. of people accepted for the study	140

In the study after collecting the answered Inventory from the people it was categorized into two groups namely data of Non sick and data of Sick people. In the study there were 300 people altogether, out of which 200 were Non sick people and 100 were Sick people (people with different health complaints).

Table 8. Types of People

Sl.No.	Description	Numbers
1	Total no. of subjects taken for the study	300
2	No. of Non Sick people	200
3	No. of Sick people	100

The Inventories were analyzed individually to eliminate the people with positive lie score in order to obtain the correct data. In the study there were 6 lie score questions. People attending one or more lie score questions with opposite answers were considered as a lie and they were granted exemption from the study.

In the Non sick group out of 200 people there were 24 people with positive lie scores. Hence only 176 people were taken up for analysis.

Table 9. Non Sick People

Sl.No.	Description	Numbers
1	Total no. of subjects for the study	200
2	No. of people removed due to lie score	024
3	No. of people accepted for the study	176

In the Sick group out of 100 people there were 40 people with positive lie scores. Hence 60 people were taken up for analysis.

Table 10. Sick People

Sl.No.	Description	Numbers
1	Total no. of subjects for the study	100
2	No. of people removed due to lie score	040
3	No. of people accepted for the study	060

Finally, in the study there were 300 people for the study out of which 84 people were disqualified due to positive lie score and only 216 people were considered for data analysis.

Table 11. Total Number of People

Sl.No.	Description	Number
1	Total no. of subjects taken for the study	300
2	No. of people removed due to lie score	084
3	No. of people accepted for study	216

Later, individual Inventory was analyzed and granted 2 scores for answering 'Yes' for positive questions and 'No' for negative questions & granted 1 score for answering 'No' for positive and 'Yes' for negative questions respectively.

Table 12 showing the economic status of the people

Sl.No.	Economic Status	Number
1	Poor	82
2	Lower Middle class	91
3	Middle class	119
4	Rich	8

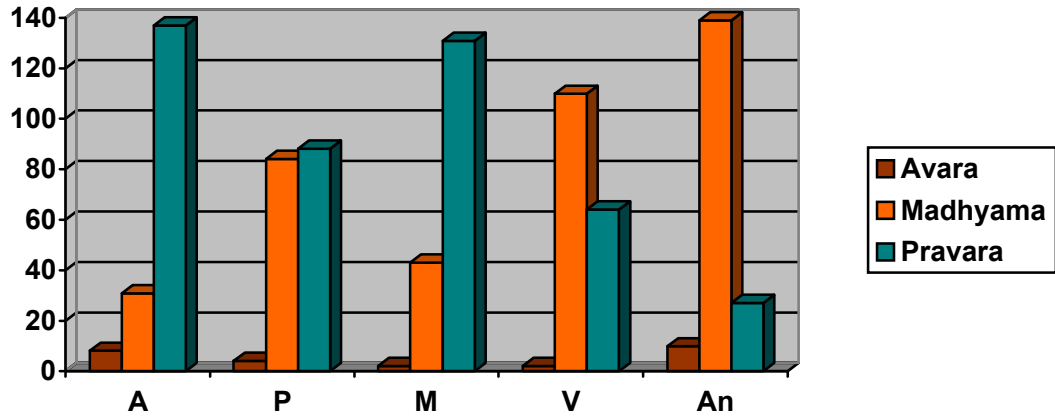
Table 13 showing the disorders of Sick people

Sl.No.	Disorders	Number
1	Diabetes	9
2	Hypertension	7
3	Joint disorders	21
4	GI disturbances	15
5	Menstrual disorders	3
6	Miscellaneous	5

STATUS OF PAÑCAKOŚĀS AMONG THE NON SICK PEOPLE

Size of people - 176

Sl.No.	Pañcakośās	Avara	Madhyama	Pravara	Total
1	Annamaya	8	31	137	176
2	Prāṇamaya	4	84	88	
3	Manomaya	2	43	131	
4	Vijñānamaya	2	110	64	
5	Ānandamaya	10	139	27	



Graph:1

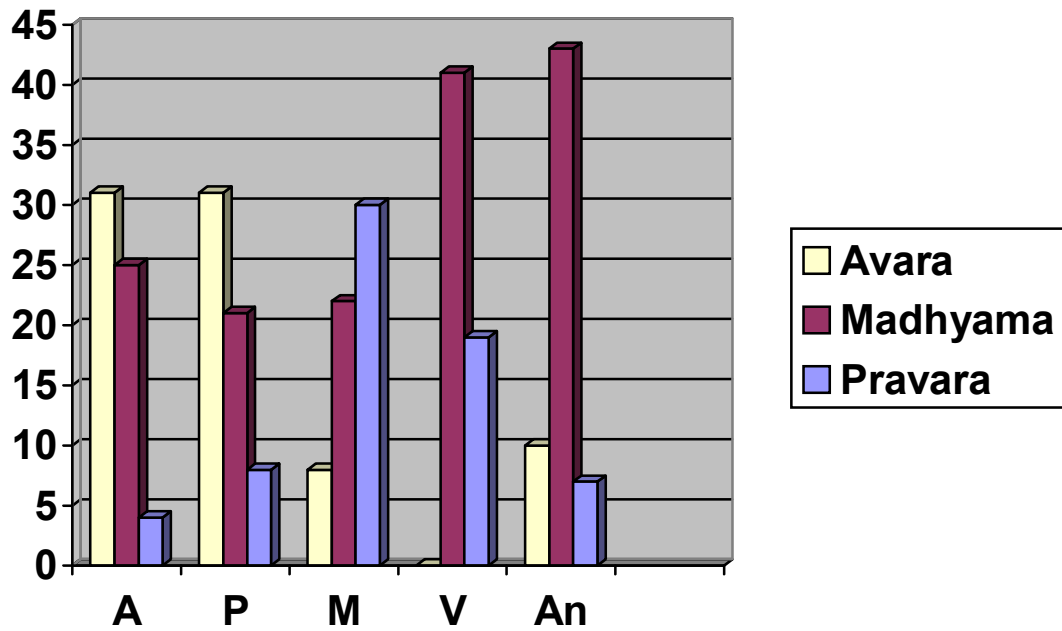
Total Number of People – 176, kośās – 5

Status of Pañcakośās among the Non Sick People

STATUS OF PAÑCAKOŚĀS AMONG THE SICK PEOPLE

Size of people – 60

Sl.No.	Pañcakośās	Avara	Madhyama	Pravara	Total
1	Annamaya	31	25	4	60
2	Prāṇamaya	31	21	8	
3	Manomaya	8	22	30	
4	Vijñānamaya	0	41	19	
5	Ānandamaya	10	43	07	



Graph:2

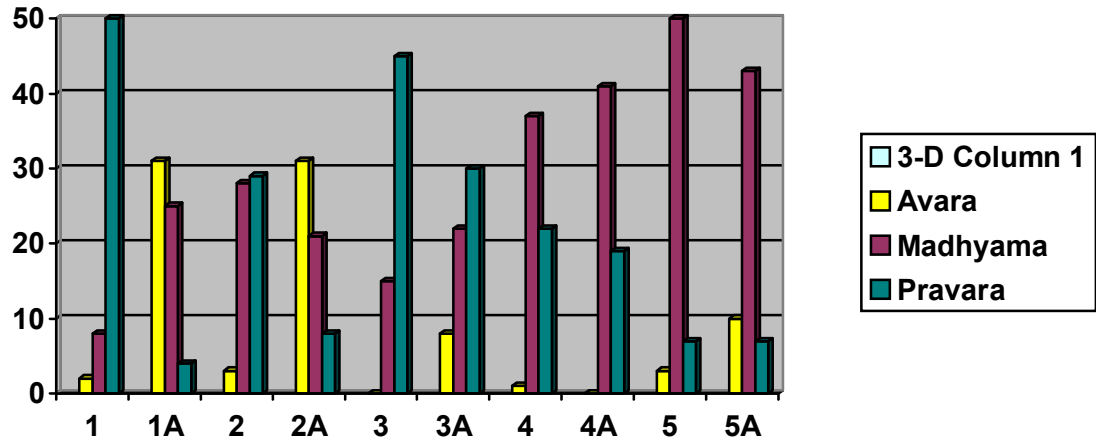
Total Number of People – 60, kośās – 5

Status of Pañcakośās among the Sick People

COMPARISON OF THE STATUS OF PAÑCAKOŚĀS AMONG THE NON SICK AND SICK PEOPLE

No. of People from each group – 60
Total – 120

No	Kośās	Non Sick People			Sick People		
		Avara	Madhyama	Pravara	Avara	Madhyama	Pravara
1	Anna	2	8	50	31	25	4
2	Prāṇa	3	28	29	31	21	8
3	Mano	0	15	45	8	22	30
4	Vijñāna	1	37	22	0	41	19
5	Ānanda	3	50	7	10	43	7

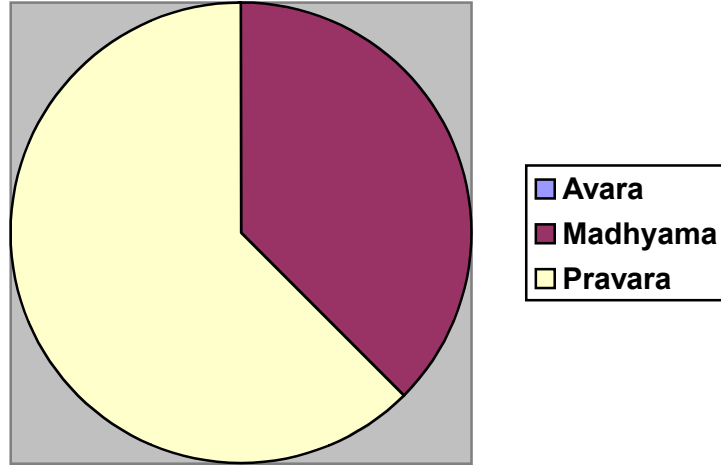


graph:3 Comparison of the status of Pañcakośās among the Non Sick and Sick People

(1 – Non Sick People in Annamayakośā; 1A – Sick People in Annamayakośā; 2 Non Sick People in Prāṇamayakośā ; 2A Sick People in Prāṇamayakośā ; 3 Non Sick People in Manomayakośā ; 3A Sick People in Manomayakośā : 4 Non Sick People in Vijñānamayakośā ; 4A Sick People in Vijñānamayakośā : 5 Non Sick People in Ānandamayakośā; 5A Sick People in Ānandamayakośā.)

Note: 60 Non sick people are evolved through Research Randomizer out of 176 people.

**STATUS OF PAÑCAKOŚĀS AMONG NON-SICK PEOPLE
(ALL THE KOŚĀS TOGETHER)**



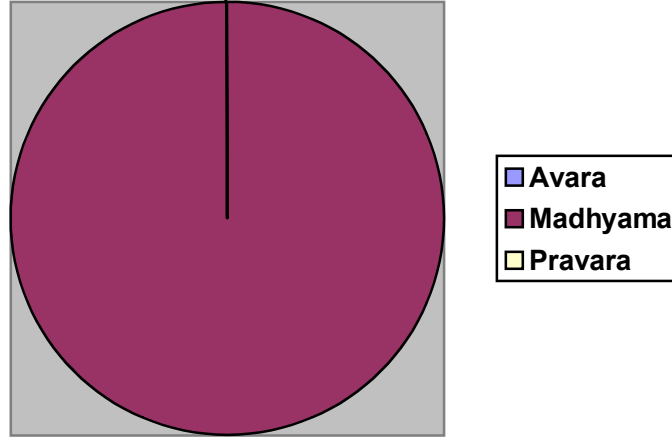
Total No. of People	No. of Avara	No. of Madhyama	No. of Pravara
176	0	66	110

Graph:4

Total No. of People = 176

Status of Pañcakośās (all Together) among Non – Sick People

**STATUS OF PAÑCAKOŚĀS AMONG SICK PEOPLE
(ALL THE KOŚĀS TOGETHER)**



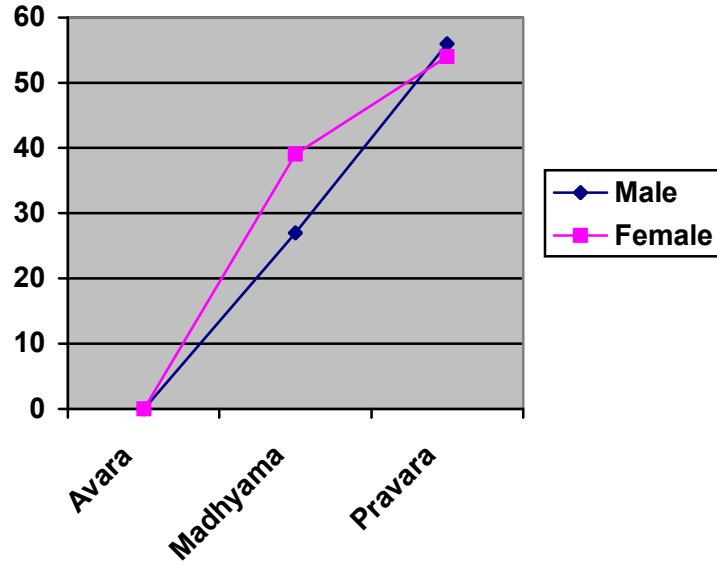
Total No. of People	No. of Avara	No. of Madhyama	No. of Pravara
60	0	60	0

Graph:5

Total No. of People = 60

Status of Pañcakośās (all together) among Sick People

STATUS OF PAÑCAKOŚĀS IN MALES & FEMALES (NON-SICK)



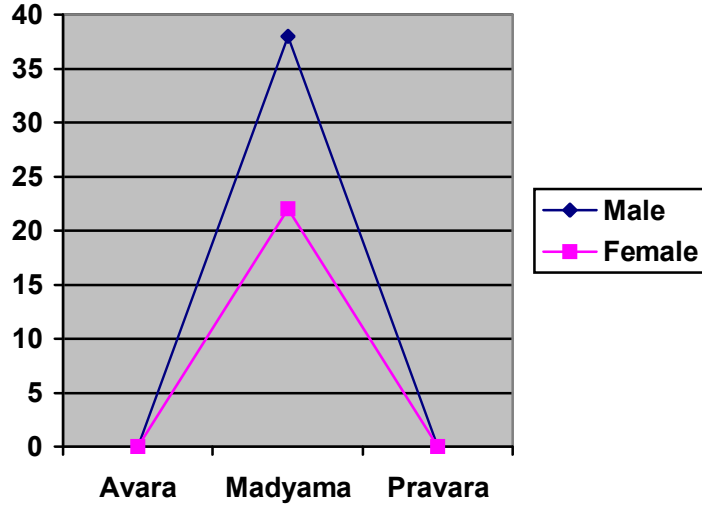
Total No. of People	Sex	Number of people	No.of Avara	No.of Madhyama	No. of Pravara
176	Male	83	0	27	56
	Female	93	0	39	54

Graph:6

Total No. of People = 176

Status of Pañcakośās with respect to Males & Females (Non-Sick)

STATUS OF PAÑCAKOŚĀS IN MALES & FEMALES (SICK)



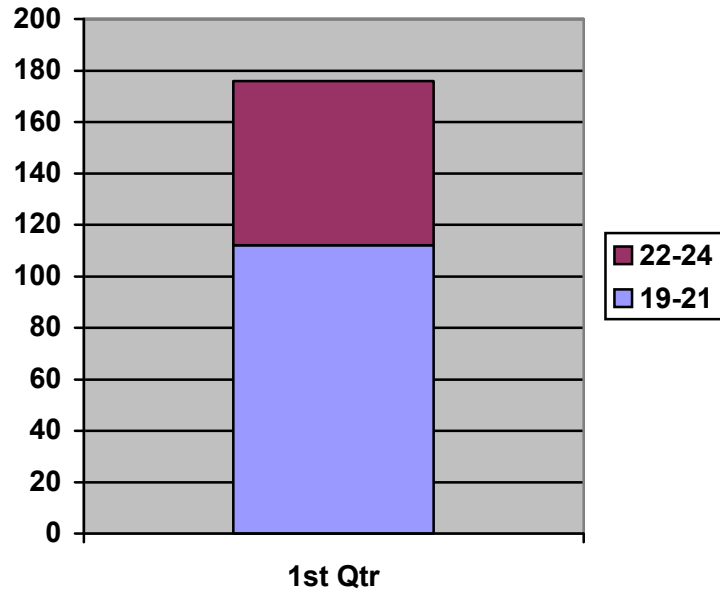
Total No. of People	Sex	Number of people	No. of Avara	No. of Madhyama	No. of Pravara
60	Male	38	0	38	0
	Female	22	0	22	0

Graph:7

Total No. of People - 60

Status of Pañcakośās in Males & Females (Sick)

AGE GROUP OF NON-SICK PEOPLE



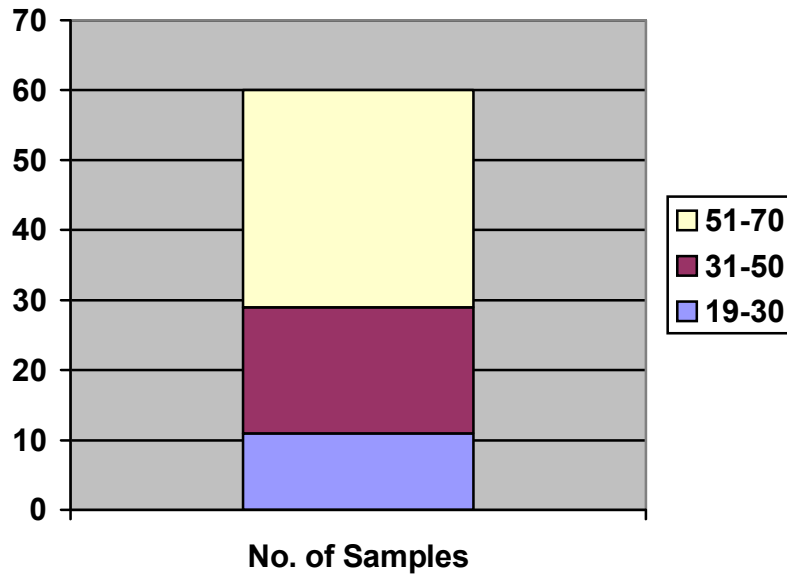
Total No. of People	Age range	Number of people
176 (19-24 Yrs)	19-21 Yrs	112
	22-24 Yrs	64

Graph:8

Total No. of People = 176 (19-24 Years)

Age Group of Non – Sick People

AGE GROUP OF SICK PEOPLE



Total No. of People	Age range	Number of people
60 (19-70 Yrs)	19-30 Yrs	11
	31-50 Yrs	18
	51-70 Yrs	31

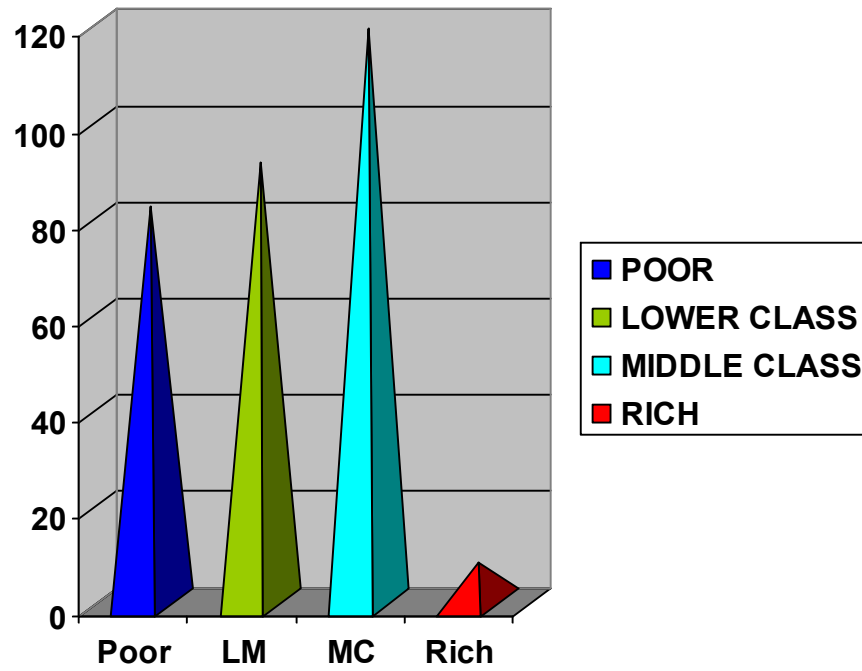
Graph:9

Total No. of People = 60 (19-70 Yrs)

Age Group of Sick People

ECONOMIC STATUS OF THE PEOPLE

Sl.No.	Economic Status	Number
1	Poor	82
2	Lower Middle class	91
3	Middle class	119
4	Rich	8



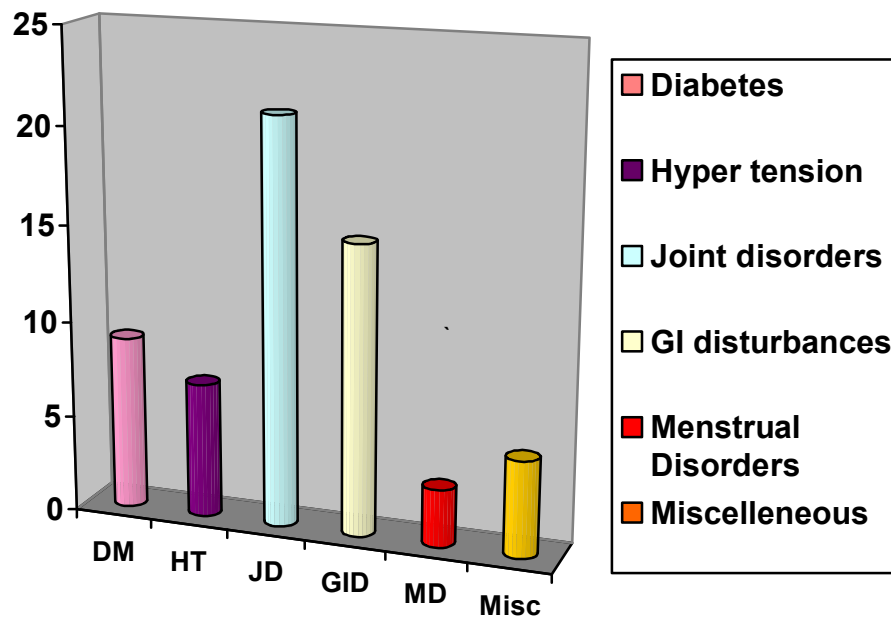
Graph:10

Total No. of People = 300

Economic status of the people

DISORDERS OF THE SICK PEOPLE

Sl.No.	Disorders	Number
1	Diabetes	9
2	Hypertension	7
3	Joint disorders	21
4	GI disturbances	15
5	Menstrual disorders	3
6	Miscellaneous	5



Graph:11

Total No. of People = 60

Disorders of the Sick people

DATA ANALYSIS:

The data collected above were analyzed by using SPSS 100 version in the computer & the results are obtained. Further the data was subjected for validity and reliability tests.

VALIDITY TEST

Table 14. The Mean & Standard Deviation Data of APMVAn Factors

Sl.No	Pañcakośās	Group	Mean	Standard Deviation	Minimum	Maximum
1	Annamaya	1	34.62	5.75	11	43
		2	16.50	5.34	8	33
2	Prāṇamaya	1	20.23	5.07	7	27
		2	11.98	4.85	7	26
3	Manomaya	1	25.77	4.32	17	32
		2	19.48	5.24	9	29
4	Vijñānamaya	1	18.25	4.66	7	29
		2	17.95	4.22	12	27
5	Ānandamaya	1	10.10	2.30	6	18
		2	11.93	3.22	6	22

RELIABILITY TEST

The reliability of the Inventory is calculated through the Split-Half Method using Spearman-Brown prophecy formula.

CHAPTER 6

RESULTS

In this study initially 350 Non sick people were selected for the study.

Later as there was total inconsistency of results with regard to the Avara state of Pañcakośās and more of positive lie scores the whole samples were excluded from the study on the advice of the experts of the subject and statistics. And the whole study was treated as a pilot study.

In the study altogether there were 300 people.

Out of 300 people 200 were Non sick people and 100 were Sick people.

Out of 200 Non sick people 24 were with positive lie score and hence were eliminated from the study. The remaining 176 were continued in the study.

Out of 100 Sick people 40 were with positive lie score and hence were eliminated from the study. The remaining 60 were continued in the study.

Out of 300 people there were 64 people with positive lie scores.

Among the total people (300) of the study all were able to speak write and understand English.

The experiment of personality Inventory based on Pañcakośās has revealed the following results.

Among 176 Non sick people there is a predominance of:-

- Annamayakośa in Pravara status in 137 people.
- Prāṇamayakośa in Pravara status in 88 people.
- Manomayakośa in Pravara status in 131 people.
- Vijñānamayakośa in Madhyama status in 110 people.
- Ānandamayakośa in Madhyama status in 139 people.

Table 15. Status of Pañcakośās among the Non sick people

Sl.No.	Pañcakośās	Avara	Madhyama	Pravara	Total
1	Annamaya	8	31	137	176
2	Prāṇamaya	4	84	88	
3	Manomaya	2	43	131	
4	Vijñānamaya	2	110	64	
5	Ānandamaya	10	139	27	

Among 60 Sick people there is a predominance of:-

- Annamayakośa in Avara status in 31 people.
- Prāṇamayakośa in Avara status in 31 people.
- Manomayakośa in Pravara status in 30 people.
- Vijñānamayakośa in Madhyama status in 41 people.
- Ānandamayakośa in Madhyama status in 43 people.

Table 16. Status of Pañcakośās among the Sick people

Sl.No.	Pañcakośās	Avara	Madhyama	Pravara	Total
1	Annamaya	31	25	4	60
2	Prāṇamaya	31	21	8	
3	Manomaya	8	22	30	
4	Vijñānamaya	0	41	19	
5	Ānandamaya	10	43	07	

CHAPTER 7

DISCUSSION

The results of the present study are discussed on the following headlines.

1. Selection of items for the development of questions.
2. Validation by the subject experts for the content of the questions and description of the finalized Inventory.
3. Difference between Non sick and sick groups with regard to the level of Pañcakośās

Selection of items for the development of questions:

There are different views on the concept of Personality from the point of Eastern and Western thinking. Though there are a number of Personality Questionnaires being used, hitherto no questionnaire has been standardized as a comprehensive tool to evaluate the whole aspects of Personality in its literal sense. As the Human Personality is essentially of five dimension oriented none of the existing questionnaire fulfill the need of an ideal tool for intervention. In these contexts Development of Personality Inventory Based on Pañcakośās play an important role in providing an ideal tool for the assessment of Total Personality. It is also obvious that the assessment of Personality on the basis of Western point of view on Indian population is not contributing much in understanding the Indian Personality. Need is thus felt from time to time that an indigenous tool should be developed exclusively based on Pañcakośās so as to derive a valid test in assessing the Personality.

During compilation of the items it was noticed that there is an elaborate description of Pañcakośās among the texts and scriptures of Yoga. It substantiates the importance of Pañcakośās. Among the scriptures and texts it was observed that Taittirīya upaniṣad excels for the description of all the Pañcakośās. Praśnopaniṣad for Prāṇamayakośa, Kenopaniṣad & Yoga vasiṣṭha for Manomayakośa, Taittirīya upaniṣad & Kaṭhupaniṣad for Vijñānamayakośa and Muṇḍakopaniṣad, Bhagavadgīta, Brhadāranyaka upaniṣad & Chāndogya upaniṣad for Ānandamayakośa.

Validation by the experts for the content:

The items for the personality Inventory were pooled from the scriptures and texts of Yoga and Āyurveda as already mentioned. Once the items were pooled they were incorporated into questions and Inventory was prepared. This was given to five subject experts for validation. These five judges were well read in the scriptures and texts and had the knowledge about Pañcakośās. All the experts agreed upon the items pooled and

suggested correction in the formation of the Inventory by avoiding repetitive questions. All the experts have suggested to reduce the number of questions from 70-60. No other major corrections were suggested. The suggestions were taken and the Inventory was modified accordingly.

While developing the questions importance was given to the true nature of each kośās which varied. Hence the number of questions also varied. Some questions were developed with positive and negative nature.

Difference between Non sick and sick groups with regard to the level of Pañcakośās:

Compared to Annamayakośa, Prāṇamayakośa has lesser significance, compared to Manomayakośa, Vijñānamayakośa has lesser significance and compared to Vijñānamayakośa Ānandamayakośa has still lesser significance. It shows that the state of perfect health is not merely based on individual kośā but it is related with all the kośās.

Among the study of sick people it is observed that there is a significant Avara state of Annamayakośa and Prāṇamayakośa, Pravara state of Manomayakośa, Madhyama state of Vijñānamayakośa and Ānandamayakośa. It confirms that the involvement of all the kośās and particularly of Annamayakośa and Prāṇamayakośa in the development of physical ailments.

Comparison of the status of Pañcakośās among the Non sick and Sick people shows a significant variation among these two groups with respect to the status of Annamayakośa (50 Vs 4), Prāṇamayakośa (29 Vs 8), Manomayakośa (45 Vs 30). In the remaining kośās (Vijñānamayakośa & Ānandamayakośa) no much variation is noticed. It further substantiates that in the Sick state there is a definite disturbance in Annamayakośa, Prāṇamayakośa and Manomayakośās.

Total score of both groups exhibit that Avara status is insignificant. It may be attributed as the state Avara is definitely not a state of good health because all the five dimensions are working below the normal level in this state.

Among the 176 samples of Non sick group 110 samples show Pravara and 66 samples show Madhyama. It substantiates that though all the samples claim to be Non sick the Madhyama status samples do not enjoy good health and they need IAYT, because the state of positive health demands Pravara state in all dimensions.

Among the Sick people there are only Madhyama state and not even one people in Pravara and Avara state. It substantiates that the Madhyama state is also a sick state may not be an alarming state. If there were to be people in Avara state then it would have been a serious sick state.

It shows that Pañcakośās play an important role in personality, disease, health and positive health.

The validity test of the Inventory confirms that except Vijñānamayakośa all the other four kośās 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 of reliability is due to, out of 176 samples only 35 people have answered all the questions and the true reliability can be ascertained only when all the questions are answered. This has happened as the investigator did not specify the people to attend all the questions compulsorily, hence in this study the results of reliability test need to be ignored.

CHAPTER 8

SUMMARY AND CONCLUSION

The present study titled “Development of Personality Inventory Based on Pañcakośās ” was undertaken as only the Pañcakośās oriented personality covers all the dimensions of life namely, Annamayakośa (physical body), Prāṇamayakośa (physiological/emotional dimension), Manomayakośa (Psychological), Vijñānamayakośa (intellectual) and Ānandamayakośa (spiritual dimension) and hitherto no work has been done in this direction.

The present study was oriented in developing the ideal questions on Pañcakośās 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 upaniṣads, Bhagavadgīta, Yoga vāsiṣṭha, Pātañjaliyogasūtra, Vivekacūḍamaṇi, Haṭhayogapradīpika, the texts of Āyurveda 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 Pañcakośās 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 Vijñānamayakośa all the other four kośās 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 Pañcakośās.

1. Pañcakośās 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 Pañcakośās except in Vijñānamayakośa, which is confirmed by the validity test which shows ‘p’ < 0.001 in Pañcakośās except in Vijñānamayakośa among Non sick and Sick people”.
4. “Hence the personality Inventory based on Pañcakośās can be taken up for further studies by using all the standardization methods and tests in order to develop an Integrated Personality Inventory”.

CHAPTER 9

LIMITATIONS

As the present study is the first of its kind on Pañcakośās the investigator did not have any specific guidelines and also the literature.

The people were not equal for Non sick and Sick male and female groups.

All the statistical analysis could not be carried out due to lack of time and a small size of people.

SUGGESTIONS FOR FUTURE WORK

1. The questions developed need to be framed still more precisely so as to depict the true nature of Pañcakośās. Hence further in-depth study of the literature and its application is suggested.
2. In order to standardize the questions the experiment has to be done on more number of population and multi-centric study.
3. To find out whether each item measures a particular aspect and different items measure different aspects. A study on item analysis and item total correlation is recommended.
4. In order to evolve the accuracy of questions it is necessary to conduct factorial analysis.
5. In order to establish the reliability of questions it is recommended to conduct test and retest studies & repeat Spearman-Brown Split-Half Test by collecting the data properly (with compulsion to attend all the questions).

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