

Subject: Human Resource Management

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Paper 12: Indian Perspectives on Human Quality Development
Module 06: Development of Panch Kosh



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Items	Description of Module
Subject Name	Human Resource Management
Paper Name	Indian Perspectives on Human Quality Development
Module Title	Development of Panch Kosha
Module Id	Module no- 6
Pre- Requisites	HQD- Introduction, Indian Thought Traditions, Perspective on Self-Management
Objectives	<ul style="list-style-type: none"> To understand what is Panchkosha To study various attributes of Panchkosha To learn the steps towards development or refinement of Panchkosha
Keywords	Panch Kosha, Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vigyanamaya Kosha, Anandamaya Kosha

1. Module 6: Development of Panchkosha
2. Learning Outcomes
3. Introduction
4. Theory of Panchkosha (Five Sheaths)
5. Interconnectedness of Five Sheaths
6. Development of Koshas
7. Summary

QUADRANT-I

1. Module 6: Development of Panch Kosha

2. Learning Outcome:

By the end of this module, students will be able to understand-

- What is Panchkosha
- Various attributes of Panchkosha
- The steps towards development or refinement of Panchkosha for Human Quality Development

3. Introduction

The theory of Panchkosha is elucidated magnificently in Taittiriya Upanishad (Sri Aurobindo, 1981) through the way of dialogue between guru Varun and his son Bhrigu. In the concept of Panchakosha, the working of the body and mind is taken and understood as an integrated mechanism.

Panchkosha theory is based on two words panch + kosha. Panch means five and Kosha mean sheaths, layers, covers, cocoon etc. It is said that just as the silk-worm is covered within its cocoon, as a shelter around it, a human being too is covered with the five layers or sheaths which range from the coarsest to the subtlest one.

The modern psychology considered each sheath as a dimension of self (Sinha & Naidu, 1994). This human self is an amalgamation of five sheaths and the human behaviour is the function of these various layers.

These five sheaths are:

- i. Annamaya Kosha: means the physical body.
- ii. Pranamaya Kosha: is the vital sheath.
- iii. Manomaya Kosha: deals with the emotions and sentiments.
- iv. Vignanamaya Kosha: is the sheath of intellect and rationality.
- v. Anandamaya Kosha: it is the sheath of eternal bliss or the state of spiritual consciousness (Mukherjee, 2011; Mishra and Chatterjee, 2010).

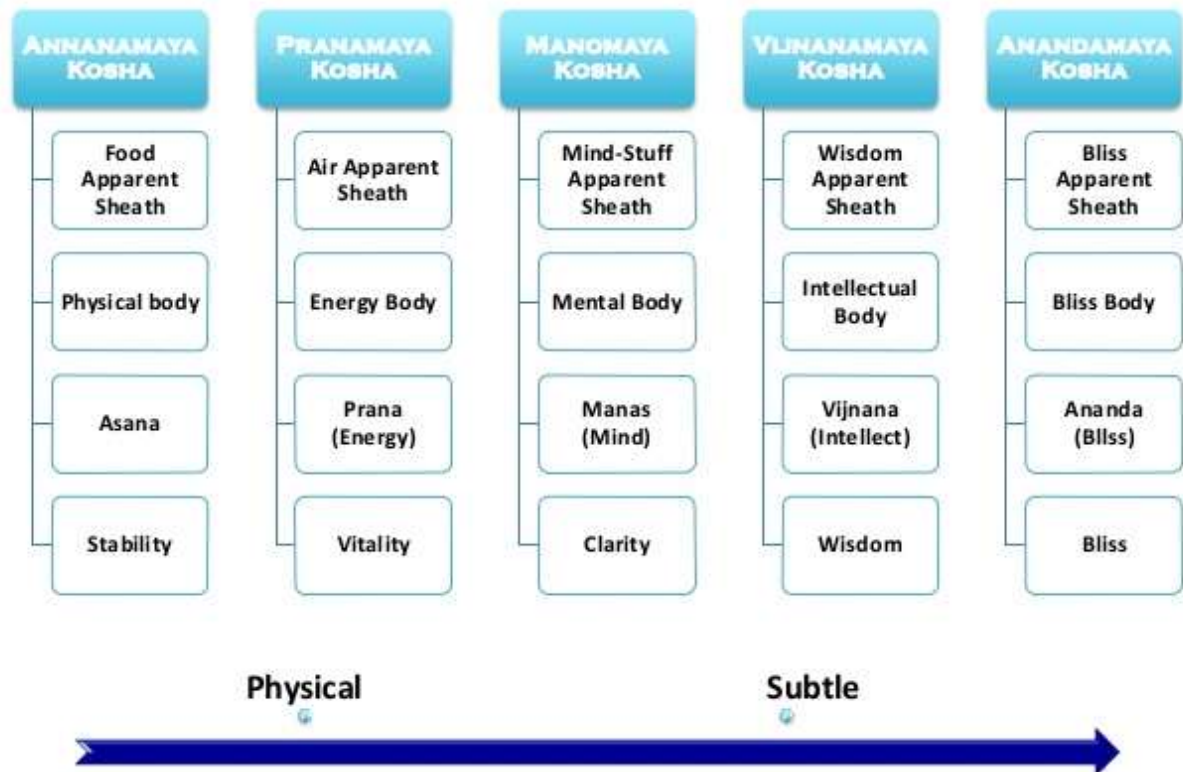


Source: The Kundalini Yoga.org, “The Panch Kosha”, available online at http://www.thekundaliniyoga.org/vedanta/pancha_kosha_five_layers_of_human_existence.aspx

4. Theory of Panch Koshas (Five Sheaths of Human Existence)

Taittiriya Upanishad has given the concept of Panch Koshas and their development. It explains that all human beings have five layers which are known as Koshas. These Koshas consist of some attributes, those are:

KOSHA ATTRIBUTES



Source: Brad (2014) “Koshas: Sheathes of Being” available online at <http://www.slideshare.net/rootlock/koshas>

4.1 Annamaya Kosha: The Food Sheath

The outer part of our body (physical body) is called as Annamaya Kosha (Food Sheath). It occurs from the principal of food adapted by the father and nurtured in the womb by the food taken by the mother. The food makes human being to survive and after death, it goes back to the earth, fertilise the soil and becomes food again. The whole process is natural where the ingredient of the physical structure, starts from food and go back to become food. The same is called as a food sheath.

When we eat food the same turn into the muscles, veins, blood cells, and bones. If an individual takes balanced diet and does proper exercise, the Annamaya Kosha grows well, and the individual is fit and enjoys health.

The Yoga teachings help us to understand the importance of positive human interactions, healthy Sattvic (vegetarian food including milk products) diet for the physical and mental development. The consumption of meat, alcohol and drugs weakens our body and soul and brings negative vibrations. The vegetarian diet provides nourishment for the body in an optimal way.

4.2 Pranamaya Kosha: The Fundamental Sheath

It is a restrained sheath of intergalactic energy that surrounds the physical body. It is the sheath of outer space energy that enters and surrounds the outer part of human body. It creates our “aura”, the brightness that originates from us. Prana is one of the nourishment that is important for our life as food and drink. As we take a breath we not only take oxygen inside but also the Prana. All food gives us nutrition as well as Prana. The Prana is also affected by the other factors like our thoughts and emotions, and has impact on other Koshas.

The five physiological systems corresponding to Pancha Pranas which are described in Ayurveda, represent the fundamental Sheath. The 5 Pranas that contain this sheath are described below:

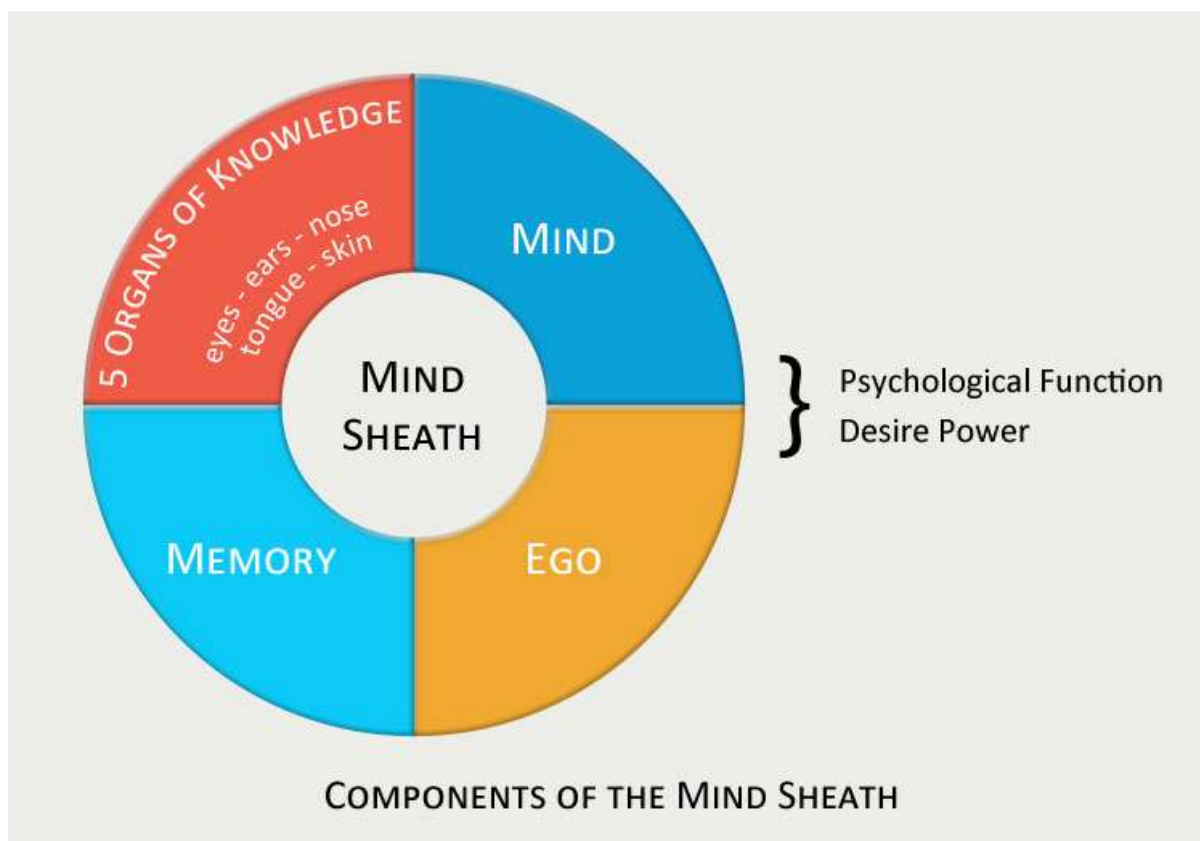
- Prana (Sense of Perception): It controls the five types of stimulus received from the outer environment through five sense organs of human body.
- Apana (Sense of Emission): All types of wastes (urine faeces etc.) of our body that are rejected from our body are called as Apana.
- Samana (Sense of Digestion): It controls the digestive system of our stomach.
- Vyana (Sense of Circulation): It is the natural way of which all the nutrition of food eaten by us is gone through the various parts of our body through the blood stream.
- Udana (Sense of Assessment): It is a sense of a person to raise his thoughts to the higher level so as to visualise a possibility of new development or creation of an idea.

The above five senses gradually weaken as the person grows in age.

The fundamental Sheath controls and standardises the Food Sheath. The physical body is affected when the pranas do not work properly. The symbols of the development of Pranamaya Kosha are passion, good communication skills, the flexibility of body, leadership skills, and discipline.

4.3 Manomaya Kosha: The Mind Sheath

This sheath is more wide and powerful than the Pranamaya Kosha. The scope of this Kosha is unlimited. Our mind can reach any place in less than a second. Thus, it is difficult to control the thoughts. The one who is able to control his mind can gain control over his destiny. The best way to control the mind is the positive thinking and. One should follow the rules of Yama and Niyama which are ten ethical principles of Raja Yoga. These ten principles are non-violence, discipline, purity of thoughts, giving, understanding, truthfulness, non-stealing, non-accumulation, practising Holy Scriptures, devotion to God.



Source: Swami Paramarthananda & Swami Dayananda “Self-Knowledge: The 5 Sheaths” available online at <http://explorevedanta.com/vbc-the-5-sheaths/>

The Manomaya Kosha regulates the Pranamaya Kosha. For example, when our mind is upset due to some problem, the functions of our body are affected. Thus, we should store good memories of the past in our mind and keep our mind fresh through regular prayers, and take problems in a lighter way.

4.4 Vignanamaya Kosha: The Rational Sheath

Vignanamaya Kosha is the rational component of our being. It can be oriented positively or negatively. This depends on the friendships we have, the society, the things that we absorb from our environment. It develops through experiences, upbringing, and education in one's life. Rationality can be a very useful tool; still, it can be a great obstruction also. Hence, it is important to apply both Buddhi and Viveka in our decision-making process.

The mind is the storage of our past experiences and knowledge received. This is the prime source for taking decisions. The mind receives the signals through our senses (sense organs) and sends messages to the organs for action. The stimuli received through the five sense organs are different from each other; an integrated decision is brought by our mind. An individual's rationality is the discriminating process which examines and judges the stimuli received. The decision which is taken through the rational process may differ from the decision of our mind but it is overall beneficial for a person.

4.5 Anandamaya Kosha: The Peaceful Sheath

Anandamaya Kosha is the "body of peace". It is the most superior of the five sheaths and difficult to conquer because the desire for the joy and comfort is a powerful motivator. There are two types of joy:

- i. The temporary, limited joy and
- ii. The everlasting, unlimited feeling of supreme joy.

The first comes through the favourable circumstances, whereas the other one is unconditional and is not dependent on external circumstances. Having the Maha Ananda (infinite joy) is the best and all other joys are limited and temporary. Through Gyaan (wisdom) we can free ourselves and the Bhakti (devotion to God) can lead us to the goal, but the last step which takes us to the Moksha (liberation) is through the knowledge of the truth.

When all the Koshas are developed properly we experience the harmony between the inner self and the outer world. This harmony brings happiness and joy. The five sheaths are like layers of clothes worn by a person. The Aatma (real self) is different and separate from the five Koshas.

5. Interconnectedness of five Sheaths

Indian spiritual course recognises the deep reality, i.e. Pancha Koshas of a human being, which possess the potential to develop and progress towards advanced levels of existence (Dalal and Misra, 2010). It also explains the “process of evolution of consciousness and thus the consequent growth and development of individual self” (Kiran, 2010).

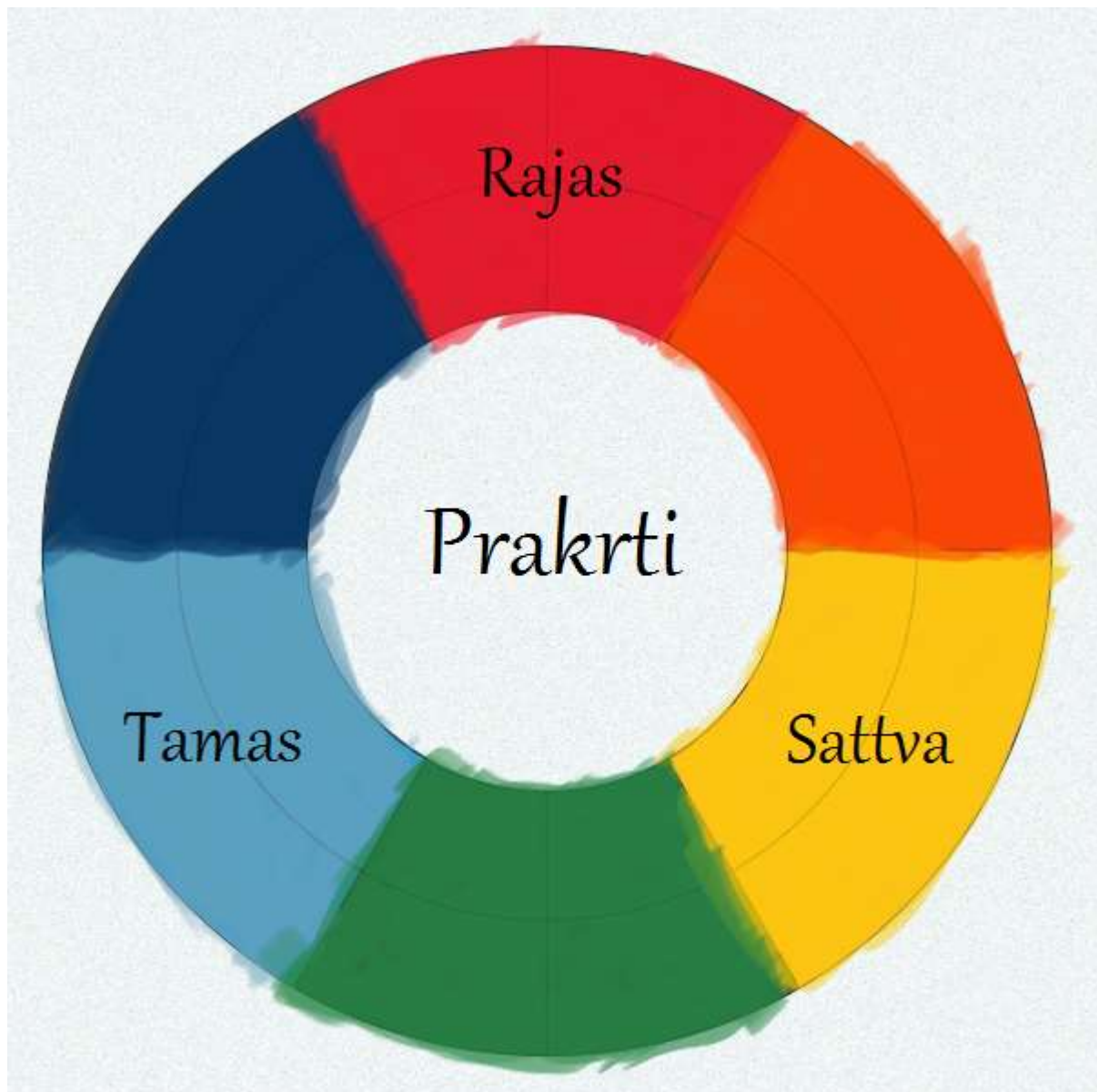


Source: Iyengar, P. (2017) “Noble Deeds & Meditation work on the Subtle Body”, available online at <http://yogatherapysolutions.com/solutions.php>

There is an internal relation between all the koshas. Salagame (2006) said that there is a fundamental relation between our senses of individuality and experience of pleasure. We have feelings of pleasure, distress, security or anxiety due to presence or absence of certain things to which we are attached with. Generally, people see their personality in way of Annamaya, Pranamaya and Manomaya kosha and remain at that initial level only. The Tripti (physical happiness) relates to the Annamaya kosha. Harsha or Ullasa (excitement through any occasion) relates to the Pranamaya kosha. Santosha (satisfaction through some social work) relates to the Manomaya kosha. Gyaan (knowledge) helps to develop the Vignanamaya kosha. Happiness, joy are the clear demonstration of Anandmaya kosha.

5.1 The Three Gunas

The five Koshas are guarded by the three gunas. Every individual i.e. Purusha has a nature i.e. Prakriti made up of the three Gunas. The Three Gunas are sattva guna, rajas guna and tamas guna. Guna means quality, ability or trait. The amalgamation of these three qualities in different proportions makes the Prakriti i.e. nature of an individual.



Source: Srinivasan, N. (2013) “Trigunas, The Three Strands or Aspects of Cosmic Energy (Sattva, Rajas And Tamas)” Hindu Reflections, available online at <http://nrsrini.blogspot.in/2013/11/trigunasthe-three-strands-or-aspects-of.html>

All these three gunas work together in union, as nothing is controlled by one guna.

- The body is guarded by tamoguna, but rajas and sattva also affect it in a modest way.
- Similarly, Ananda Maya kosha is guarded by sattva guna, but the outline of other two gunas can also be found.
- The mind is also known as intellect is guarded by rajoguna, but there is a trace of the other two gunas.

Thus the five koshas are guarded by the three Guna, further, it also controls the five koshas in cooperation with each other. In one kosha, a guna may have a major role to play and in the others a minor role, but the percentage changes with time.

The mechanism of these koshas is always represented by three gunas. Swami Satyananda Saraswati (1984) explains that “the quantum of the gunas in each kosha can be changed. For example, the body is predominantly tamasic, but by the practices of yoga, sattvic food and a regular physical activity, there can be increase in sattva guna in the body. In the same way, you can change the quantum of the gunas in each kosha”.

When you change the quantum of the gunas in these five koshas through the yoga practices, a balance is created and when the balance is created, then greater awareness takes place. These five koshas are separate classifications. You can experience them during your yoga practice. When you meditate, you pierce through or penetrate each and every kosha.

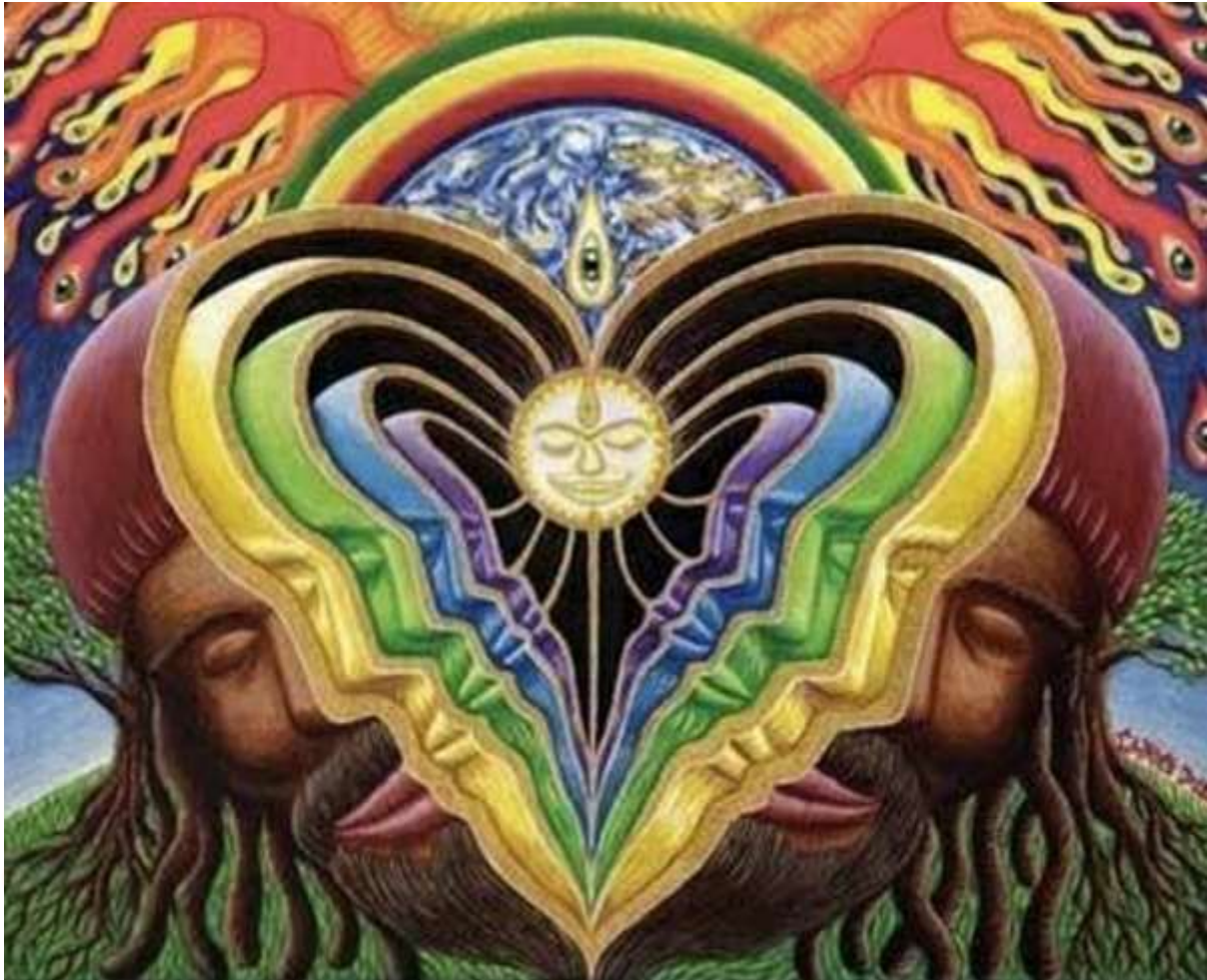
Even animals have koshas but are different in the nature of evolution. It is said that Animals have a well developed annamaya kosha and pranamaya kosha, but their manomaya kosha is in an undeveloped state of evolution, while their anandamaya kosha is not at all noticeable.

One who practices yoga has a developed vignanamaya kosha, while the individual who has accomplished the result of yoga has anandamaya kosha fully developed. But the supreme self-lies beyond these five koshas. The idea of life is to experience that cosmic self. And that cosmic self can be understood only when one is able to understand the five koshas.

6. Development of Koshas

Development of Koshas leads to the overall personality development. This development starts from annamaya kosha and moves towards the pure consciousness steadily unleashing the five sheaths that cover it. The metaphor of onion is used here; the five layers that cover the core of our

heart are compared with the layers of an onion. Thus the body, opinions, emotions and rational knowledge are only layers that cover the centre of our soul.



Source: Sahdev, J.K (2015) “Koshas: Yogic Sheaths of Our Being”, available online at <http://savy-international.com/yoga-education/yoga-teacher-training/koshas/>

For reaching the higher level of consciousness one needs to develop these five sheaths. The path for developing these sheaths is as follows:

6.1 Developing and nourishing Annamaya Kosha

To develop Annamaya Kosha proper diet should be followed. It consists of sattvic diet like vegetarian food which endows nourishment to one's body in the best way. It gives the inner strength and also passes the synergy all around. Consuming the tamsik diet which consists of the food like meat, and alcohol weakens the person's inner strength and also passes the negergy among the people all around.

Thus Annamaya Kosha can be developed by correcting the usual eating habits, consuming right kind of food, doing physical exercises like; walking, running, Yogic asanas etc.

6.2 Developing and nourishing Pranmaya Kosha:

To maintain health it is vital to direct and control the Prana. According to the Ayurveda the health problems start with the level of energy before moving to the level of physique. Further, the Pranmaya Kosha is refined through the means of air and food which people breathe and eat. The lungs and the intestine supply the essence of air and nutrition of food to Prankosha. Thus, by this way the Prana is refined consequently it (the Prana) refines our body and mind.

Hence, the Pranakosha can be developed by:

- Practising Pranayam or various other breathing exercises which advance the excellence of Pranamaya Kosha.
- Practising Aasans by being aware of breathing.
- Spending more time with activities or with people that keep our spirits high.
- Practising silence and meditating or chanting, soothing mantras.

6.3 Developing and nourishing Manomaya Kosha

Mental health of humans can be improved by developing Manomaya Kosha. The ideal diet for the mind or Manomaya Kosha is the soothing atmosphere, good relationships, interesting profession, fun and healthy environment. Meditation and routine introspection provide the better energy to mind. Soothing Mantras play an important role in balancing the Manomaya Kosha. These Mantras also works as the mental vehicle for the optimal functioning of Manomaya Kosha. For the advancement of Manomaya Kosha, it is vital to study good books, literature, tales from ancient sources, essays and all other related sources.

Thus, in short, Manomaya Kosha can be developed by:

- A healthy and harmonious environment which may positively influence the sensory world.
- Meditating and chanting Mantras.
- Reading motivational and value based literature.
- Spending less time with those activities which disturb or releases negative energy.
- Practising good intentions and transforming negergy into synergy.
- Practising silence.

6.4 Developing and nourishing Vigyanmaya Kosha

Similarly to Manomaya Kosha Vigyan Maya Kosha can be developed by practising meditation and Yoga aasans. Developing Vijnanamaya Kosha also includes the activities like debates, analytical tasks, project making, reviewing of books and also interviewing renowned personalities. The deep peace can be felt by freedom of thoughts, speech, and action. Subtle changes occur with the

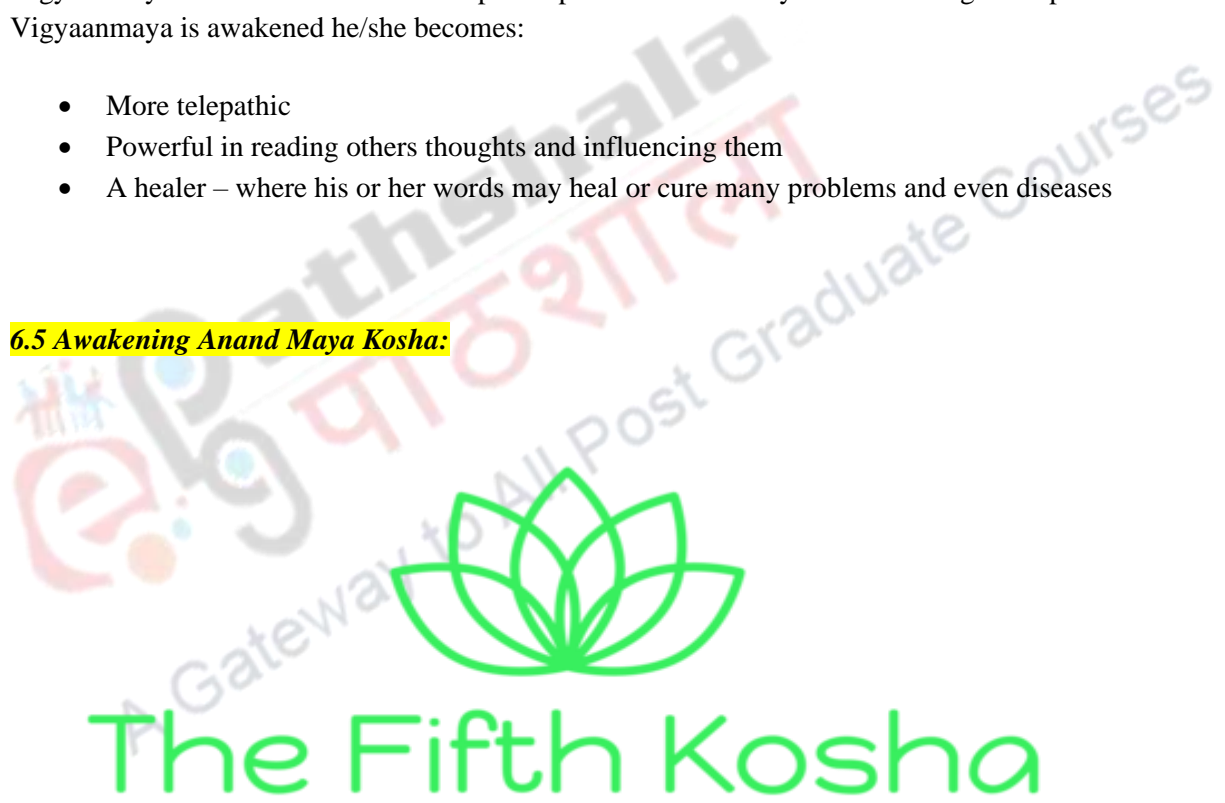
continuous Yoga practice. Mantra meditation and awareness of oneself tremendously helps in developing this Kosha. Thus, the Vigyanmaya Kosha is developed by:

- Releasing this Kosha; as the Vigyanmaya Kosha is inherent in the body and is hidden within. Thus, to experience this Kosha we need to release it.
- Once released Vigyaanmaya Kosha is refined by riding on the wings of detachment (Vairagya) and wisdom (Viveka).
- To further develop Vigyaanmaya Kosha, icchashakti (willpower), kriyashakti (passion for work) and gyaanshakti (power of intellect) is required to be realised.
- Harmonious environment, sattvic food, meditation, good intention also helps in developing this Kosha.

Vigyanamaya Kosha is a layer which gives an opportunity of going beyond self and to be aware of co-workers, and even other members of community, country and even of the world. Once the Vigyaanmaya Kosha is nurtured the special powers of the body starts working. The person whose Vigyaanmaya is awakened he/she becomes:

- More telepathic
- Powerful in reading others thoughts and influencing them
- A healer – where his or her words may heal or cure many problems and even diseases

6.5 Awakening Anand Maya Kosha:



Source: Squarespace (2016), “The Fifth Kosha”, available online at <http://thefifthkosha.com/anandamaya-blog/>

Anand Maya Kosha is reached after realising or developing other four sheaths. The devotion and belief in God give us the way towards Anandamaya Kosha. The true knowledge which is also known as wisdom gradually helps in developing Anandamaya Kosha.

The awakening of Anandmaya Kosha can be done by some practices which are as follows:

- Seva: it refers to the selfless service where a person can empathise with other beings
- Bhakti: This is one's devotion to God. The practice of bhakti unites the heart to all other divine beings.
- Samadhi: The deep meditation which opens our heart to one's own divine being which resides in us and in our souls.

Thus when all the Koshas are well developed refined or awakened the true sense of harmony can be experienced between the intrinsic self and the extrinsic world. This harmony provides individuals happiness, tranquillity and a feel of bliss. Here the inner self-realises the presence of God (the infinite being) and is thus liberated from the cycle of birth and death.

7. Summary

Indian scripture describes that the body of man consists of five sheaths, or layers: the physical sheath, the sheath of prana (vital sheath), the mental sheath, the intellect sheath, and the sheath of bliss. The sheath of the physical body is the outermost and the sheath of bliss is the innermost. It is further concluded in the table given below:

Kosha	Stage	Type	Actions
Anna-maya kosha	Organic body	Eat-drink-and-be-merry	Movies, parties with friends and close ones
Prana-maya kosha	Energy body, vitality	Vitality seeker, Health consciousness	Sports, Attends Yoga workshops for health purpose
Mana-maya kosha	Psychic body, thoughts and feelings	Philosopher, Social consciousness	Help people, participate in social activities
Vignana-maya kosha	Intellectual body, spiritual discrimination and wisdom	Sage, scientists	Seeking knowledge
Ananda-maya kosha	Body of joy, pure consciousness	Self- and God-realized	State of Blissful being

The State of Blissful Being helps in understanding the presence of God. It leads the individuals to be aware of the fact that:

- God resides in True self.
- People experience all emotions and generate karma leading to everlasting phases of life and birth.
- Liberating the soul from the worldly attachment or physical body is the first purpose of spirituality.

- The ultimate goal of human life is to move beyond the Ananda-Maya Kosha (State of Bliss) and reach to the inner soul which is the state of merging with the Infinite.

Thus the development of all these sheaths is necessary for the ultimate union with the Supreme Power (God).

