

**Yoga and Positive Psychology for Managing Career and Life**  
**Prof. Ashish Pandey**  
**Management Studies and Psychology**  
**Shailesh J. Mehta School of Management**  
**Indian Institute of Technology, Bombay**

**Human Self and Ladder of joy: Yogic, Sankhya and Vedantic Perspective**  
**Lecture - 36**  
**Panch Kosha or Five Layers of Self**

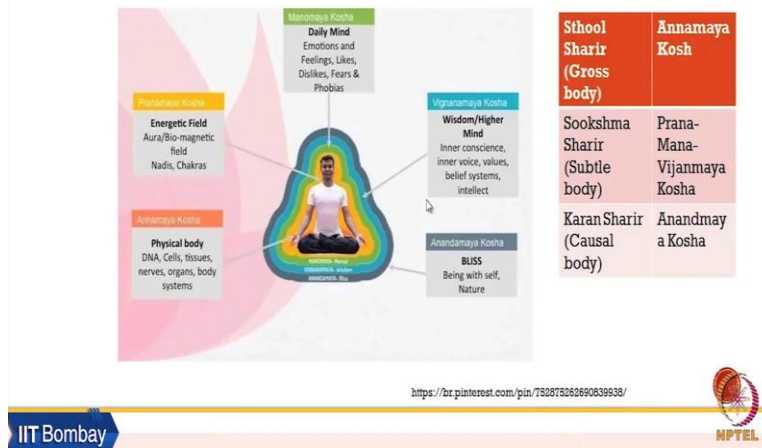
(Refer Slide Time: 00:16)



In order to further understand wellbeing and avoid diseases let us understand the notion of self in more detail. Because wellbeing is experienced in the self in order to experience wellbeing we must understand the notion of self. Once we have a better understanding of self, we can do something about that.

(Refer Slide Time: 00:43)

## NOTION OF SELF IN YOGA: PANCH KOSHA OR FIVE LAYERS



So, notion of self in the yogic tradition is accepted in the form of panch kosha panch means five kosha means layers or sheets. These koshas are annamaya kosh, pranamaya kosh, manomaya kosh, vighyanamaya kosh and anandamaya kosh. Annamaya kosh is the most gross form of the self that is comprises of the physical body and that is that comes to in existence through food we eat.

The second layer is pranamaya kosh, energetic field that gives energy to all three koshas that is comparable to the bio magnetic field and that is also explained in the form of chakras and nadis and combination of that. Manomaya kosh is sheath or aspect of self which is reflected in emotions, feelings, likes, dislikes, fear, phobias etcetera.

So, that is the day to day experience of our mind, regular experience of the mind. And wisdom and higher mind is reflected in the vighyanamaya kosh or we can say vighyanamaya kosh is the reflection of wisdom or higher mind and that is related to inner conscience, inner voice, values, intellect. And anandamaya kosh is the supreme the subtlest part that is reflected in the bliss being self the true nature as it is called.

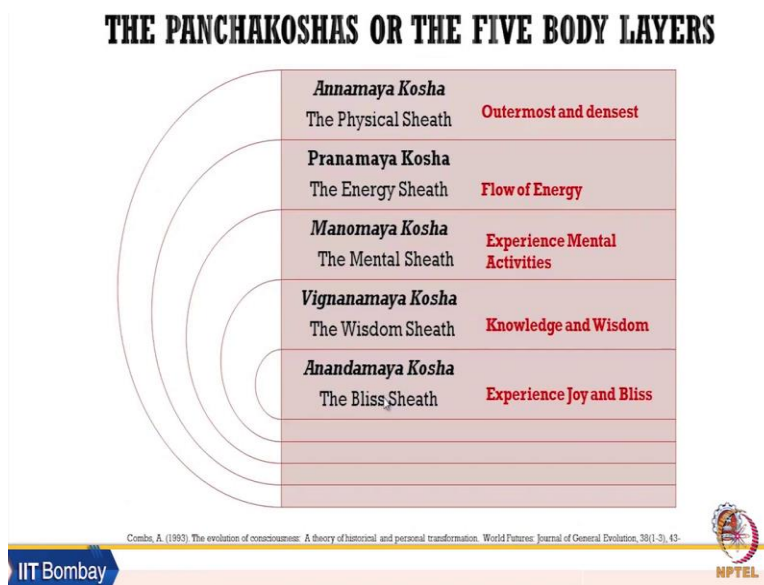
So, these five koshas are also clubbed into three shariras three bodies sthul sharer, sukshma sharir and karan sharer. Sthul sharir sthul meaning gross. So, annamaya kosh and pranamaya kosh makes

the sthul sharir. Sukshma sharir is predominantly pranamaya kosh, manomaya kosh and vigyanamaya kosh.

And anandamaya kosh is part of the causal body it is also called karan sharer, karan means cause. And ultimate cause of emergence of self is the brahman or in the sankhya it is called purusha that is the most reflected in the that is the most that the most refined reflection of purusha in the human self is anandamaya kosh and that is connected to the that is actually a reflection of the purusha.


And that is why it is called karan sharir the cause of emergence and reflection of all other four koshas. So, sthul sharer, sukshma sharer, karan sharir which is constituted of these five koshas is also one way of looking at self which is followed in the yogic tradition.

(Refer Slide Time: 03:45)



In the general of evolution same notion is explained and I thought of giving this reference giving the reference of this paper as well so that those who are interested to read further can read can download. So, that those who are interested to know further they can note down and download this paper.

(Refer Slide Time: 04:10)



**DESCRIPTION OF EACH SHEATHS OR KOSHAS**

**Annamaya Kosha**

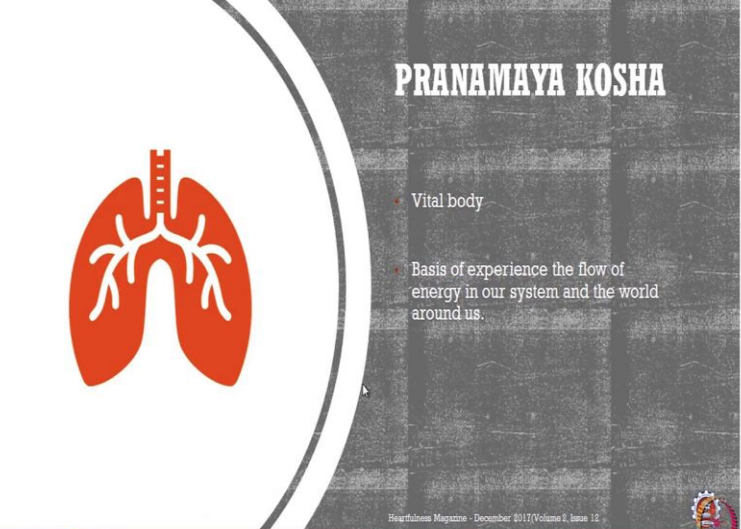
- Primarily constituted and sustained by food
- Grossest of all koshas.

Heartfulness Magazine - December 2017/Volume 2, Issue 12

IIT Bombay NPTEL

So, let us look at these koshas step by step. So, annamaya kosh as I told is a constituted and sustained by a fruit, sustained by food and that is the grossest of all koshas.

(Refer Slide Time: 04:28)



**PRANAMAYA KOSHA**

- Vital body
- Basis of experience the flow of energy in our system and the world around us.

Heartfulness Magazine - December 2017/Volume 2, Issue 12

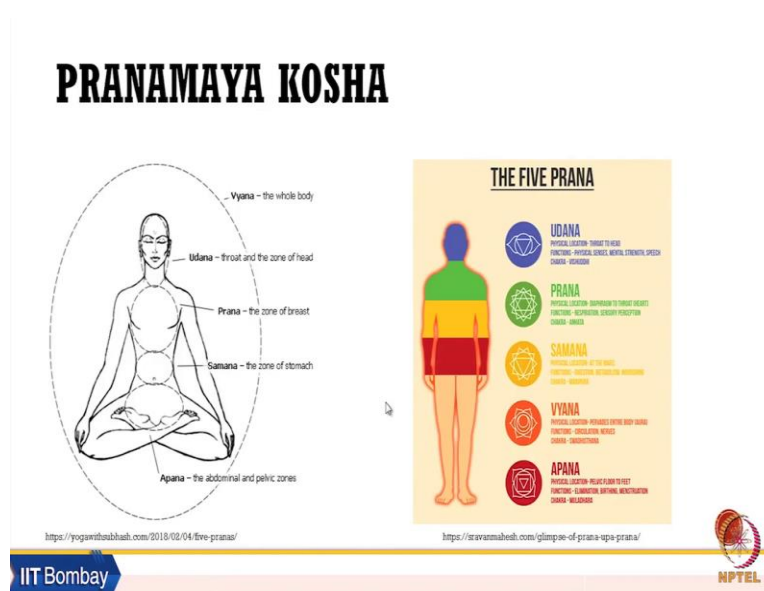
IIT Bombay NPTEL

Pranamaya kosh is the vital body. That is the basis of experience of the flow of energy in our system and world around us. You might have noticed that many a time two people suffer from same disease they might be of the same age group, they might be both diagnosed correctly, might

have given a right and appropriate medicine, but still one person takes longer time longer time for recovery and other person gets recover quickly.

That can be inferred that can be one example of the difference in prana, the strength of the pranamaya kosh. Pranamaya kosh as explained in the yogic tradition is also reflected it is also talked about in the form of chi, chi or [FL] in the japanese tradition as well as in the chinese tradition.

(Refer Slide Time: 05:43)



Pranamaya kosh is understood in a very sophisticated way in the yogic tradition. There are 17 types of pranas being described in the yogic tradition, but five they can be clubbed into the five.

So, we are going to look at this five the typology of the five pranamaya pranas these are vyan, udan, pran, saman and apan. So, udan is active in the topmost area of the body that governs the physical senses, mental strength, speech these activities. Lower to udan is pran. And pran the location of pran is described to be between the diaphragm and throat and that controls the respiration, sensory perception and the distribution of the energy to other forms of pranas.

Saman is responsible for a distribution and that is supposed to be located around the stomach and the lower to the diaphragm area. And that is the controller of the circulation of the blood and the

circulation of the senses in nerves. Apan is the in terms of the location it is lowest it is related to elimination, birthing, menstruation and these activities are governed by apan pran.

These are further divided we are not going to discuss it at this stage. But those who are interested can certainly find literature in the further division of these pranas.

(Refer Slide Time: 07:41)



Then comes manomaya kosh. This is even subtler than pranamaya kosh and of course, annamaya kosh. Manas and the five cognitive sense organ which are sight, hearing, touch, smell, taste this is the constituent of the manomaya kosh. The sear of feeling dream hopes sorrow pleasure pain all that occurs in this layer of self.

(Refer Slide Time: 08:14)

The sheath of knowledge and wisdom.

It makes use of our intelligence and Discriminative abilities (*buddhi*) and the five cognitive senses.

Compassion, intelligence, intuition, wisdom and beyond.

It helps in undertaking action according to 'what is right' and 'what is wrong' in the course of thinking and action.

Hourfulness Magazine - December 2017 (Volume 2, Issue 12)

IIT Bombay

NPTEL

**VIGYANAMAYA KOSHA**

Vigyanamaya kosh is even subtler than manomaya kosh, it is related to knowledge and wisdom. It makes use of our intelligence and discriminative ability and the five cognitive senses. Compassion, intelligence, intuition, wisdom these all are reflections of vigyanamaya kosh. To help in understanding action according to what is right and what is wrong that decision also takes place in the vigyanamaya kosh.

(Refer Slide Time: 08:51)

This is the **sheath of bliss**, around the soul or the causal body, associated with yet a finer level of consciousness.

Sheath of happiness, joy and bliss.

This kosha is beyond knowledge and experience, beyond the mind.

It is the state of **total harmony with the internal and external environment** even as when one is engaged in action. It is about 'being', where we are bliss.

Hourfulness Magazine - December 2017 (Volume 2, Issue 12)

IIT Bombay

NPTEL

**ANANDAMAYA KOSHA**



Last or we can say the final sheath is anandamaya kosha. This is the sheath of bliss around the soul or the causal body that is associated with and yet a finer level of consciousness. So, this is not soul.

So, actually in the yogic tradition atma is the karan sharer. Atma resides in the individual being, that is the reflection of the parampurush as described in the sankhya in the vedant brahman is ah reflected in the jivatma. So, jivatma is the karan sharer, the closest to karan sharir is the anandamaya kosha. The subtlest layer which distinguishes self and the Brahman or prakriti and the purusha if we follow the sankhya tradition that is the layer of anandamaya kosha.

When consciousness is refined and when we when our experience is anchored in this kosha joy and bliss and non-localized as well as without the happiness without any reason and this kosha is beyond knowledge and experience and beyond mind, it is the state of total harmony with the internal and external environment even as when one is engaged action, it is about being it is not about having something or doing something it is the ah substratum of being on which everything else occurs.

So, the question of managing mind is about managing all four koshas or we can say the managing life is about managing all four koshas. I am talking about four koshas that can be managed. Anandamaya kosha is difficult to manage; if we manage four koshas anandamaya kosha naturally gets experienced in ourself.

So, whether it is physical ailment or mental ailment it is caused at these four koshas. And if we have to experience well being we have to work on these koshas.