

Review



A PHILOSOPHICAL AND SCIENTIFIC EXPLORATION OF THE FIVE SHEATHS (PANCHA KOSHA) THAT UNVEILING CONSCIOUSNESS (CHAITANYA)

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ABSTRACT :

Background: Consciousness (Chaitanya) has significantly influenced Indian philosophy and modern neuroscience. The Taittiriya Upanishad relies on Pancha Kosha (the Five Sheaths) to explain human existence from the physical plane to the transcendental realm. Western neuroscience uses cognitive and neurological frameworks to study Consciousness, but Vedantic philosophy links these sheaths to realizing the Self (Atman). **Objectives:** To explore parallels between Pancha Kosha and brain-mind-consciousness models in neuroscience and propose a framework integrating Vedantic philosophy into consciousness studies. **Methods:** The review focused on Vedantic texts, neuroscience, and consciousness research, and a thorough literature analysis was carried out utilizing Cochrane through the PubMed database of Science, Embase, Google Scholar, and institutional archives to explore links between Pancha Kosha, ShariraTraya, and Consciousness. **Findings and Discussion:** The study emphasizes how the five sheaths interact with awareness. Neuroscience supports Vedantic ideas by showing connections between the Pancha Kosha framework and cognitive processes. The study bridges the gap between philosophy and science by combining spiritual insights with factual facts. **Conclusion:** The Pancha Kosha concept integrates transcendental and material awareness to offer a comprehensive approach to Consciousness. This work advances modern neuroscience by incorporating ancient wisdom into consciousness research.

KEYWORDS: Consciousness, Pancha Kosha, Sharir Traya, Vedanta Philosophy, Modern Neuroscience.

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1. INTRODUCTION

Consciousness (Chaitanya) has remained among the most profound subjects of inquiry in Indian philosophy and modern science. The layers of the body that appear to envelop the Atman are called Pancha koshas. The study of Pancha koshas, which is not the Atman, determines the Tvampadartha of the Mahavakya tat tvamasi. The Vedantic tradition, particularly the Taittiriya Upanishad, describes human existence through the concept of Pancha Kosha (Five Sheaths)—a model that represents the multi-layered nature of Consciousness. The Taittiriya Upanishad compares the layers of an onion—from the significant, rough layers to the delicate, fine layers—to human existence. According to Vedanta philosophy, these Koshas or sheaths protect our Atma or soul. These sheaths provide an organized framework for comprehending the development of self-awareness and spiritual advancement, ranging from the gross physical body (Annamaya Kosha) to the transcendental bliss state (Anandamaya Kosha)[1,2,3]. Moving from the outermost sheath of the physical body (sthula sarira) to the center of existence, the Anandamaya Kosha, which is connected to the karana sarira, is when life changes. It is thought of as the Consciousness's trip from the lower psychical center to the higher psychical or divine center[4]. On the other hand, western neuroscience and cognitive science use quantum theories, neurological processes, and cognitive functions to investigate Consciousness. Combining these viewpoints provides a unique lens through which to examine human awareness from an empirical and metaphysical perspective[5,6]. The four states of mind—

conscious, subconscious, unconscious, and superconscious—all appear in distinct koshas. Perception, awareness, and higher cognitive or transcendental experiences are all shaped by the substance of each body's and mind's kosha[4].

The phrase Panch Koshas refers to these five dimensions. Kosha means sheath, and panch indicates five. Every kosha denotes a distinct realm or dimension of life. It is the idea that awareness evolves from one level to the next. The Pancha kosha framework, which uses five sheaths to describe the human experience (physical), Pranamaya (vital energy), Manomaya (mental), Vijnanamaya (intellectual), and Anandamaya (bliss)-corresponds with this Vedantic view of Consciousness. All five of these Koshas have intricate relationships with one another. They are engaging and affecting one another all the time. A comprehensive understanding of Consciousness is provided by the Pancha Kosha paradigm, which recognizes that energy, intuition, transcendental states, and cognitive activity are all components of human awareness. In fields where the nature of reality and awareness are hotly contested, such as consciousness studies, psychology, mind-body medicine, and quantum physics, this integrative approach is becoming increasingly popular. Please provide me with references for each stop point[7,8].

Additionally, the Vedantic idea of the three bodies (Sharira Traya) provides an alternative viewpoint on life. Shankara's Advaita Vedanta holds that Brahman is the only thing that is real, the universe is an illusion, and your specific self is not separate from Brahman[9]. This aligns with Upanishadic beliefs that Ultimate Reality,

Consciousness (Chaitanya), is self-luminous, eternal, and independent[1,10]. The Upanishads describe Brahman as the fundamental essence of all creation—Sat-Chit-Ananda (Existence-Consciousness-Bliss) and Satyam-Jnanam-Anantam (Truth-Knowledge-Infinity)[11].

Modern science and Vedantic philosophy both place a strong emphasis on Consciousness or Chaitanya. The Pancha Kosha concept connects neuroscience and spirituality by explaining human awareness through five sheaths. With the goal of combining philosophical and scientific concepts for a fuller comprehension of mind-body awareness, this study investigates Pancha Kosha's relationship to cognitive sciences.

At the moment, consciousness research ignores more nuanced aspects instead of focusing on neuronal processes. This research contributes to mental health, cognition, and overall well-being by bridging the gap between traditional knowledge and contemporary science.

2. MATERIALS AND METHODS

Conceptual Framework and Study Design: A thorough and integrated literature study conceptually explored the Pancha Kosha model and the brain-mind-consciousness frameworks in modern neuroscience. This critical synthesis aimed to investigate thematic and interdisciplinary connections between contemporary neuroscience of thought and classic Vedantic viewpoints.

Period of Literature Reviewed: To ensure historical depth and current relevance, the review included peer-reviewed works published between 1957 and 2025 and

classical Vedantic texts from the Vedic and Upanishadic periods.

Data Sources and Extraction Process: A thorough investigation of the literature was conducted utilizing PubMed, Web of Science, Embase, and the Central Register of Cochrane Libraries of Clinical Trials, In addition to other trustworthy scholarly resources like the Internet Archive for traditional Vedantic and ancient writings and JSTOR for peer-reviewed articles. Institutional archives and Google Scholar were also searched to ensure that pertinent and highly influential papers were included.

Search Strategy: The search included key terms such as "Pancha Kosha" OR "Five Sheaths," "Consciousness" OR "Chaitanya," "Vedanta" OR "Vedantic Philosophy," AND "Cognition" OR "Mind-Body Interaction," "Annamaya" OR "Pranamaya" OR "Manomaya" OR "Vijnanamaya" OR "Anandamaya" AND "Cognitive Science" OR "Neuroscience," "Sharira Traya" AND "Sthula Sharira" OR "Sukshma Sharira" OR "Karana Sharira" "Neurobiology of Consciousness" "Quantum Mind" OR "Neurotheology" AND "Spiritual Consciousness" OR "Higher Awareness." In order to create links between Pancha Kosha, Sharira Traya, and cognitive sciences, the review concentrated on Vedantic texts (Upanishads, Brahma Sutras, etc), neuroscience literature, and consciousness research. The studies were chosen based on their theoretical significance, empirical results, and contribution to the multidisciplinary knowledge of Consciousness.

Study selection

Inclusion Criteria:

- Published between 1957–2025
- English language or authentic translations
- Relevance to Vedanta or neuroscience
- Clear conceptual and analytical framework
- Connection to panch kosha, Consciousness, or neurobiology
- Thematic connection to neurobiology and cognition
- Institutional, classical, or scholarly sources
- Full text available.

Exclusion Criteria:

- Spirituality that is informal and non-scriptural
- Only technological and computational investigations
- Unrelated to Consciousness or the mind-body
- Works focused on AI (non-Vedantic), pediatrics, or psychiatry
- Lack of clarity or focus on the Pancha Kosha framework.

Data Items and Collection Process: The author created a topical table by methodically extracting and organizing the data. Key elements include: (1) author, year, and source; (2) philosophical or scientific orientation (integrative, neuroscience, or Vedantic); (3) fundamental ideas (e.g., Pancha Kosha, Consciousness); (4) theoretical models (e.g., Quantum Mind, Global Workspace Theory); (5) method or approach; (6) relevance to the links between the brain, mind, and Consciousness; and (7) depth of classical or modern context.

Thoughts were grouped under the five koshas and aligned with current theories of Consciousness to apply thematic synthesis. This mapping provided an integrative perspective on Consciousness by exposing multiple connections between neuroscience and Vedantic philosophy.

3. LITERATURE REVIEW AND DISCUSSION

3. 1. Philosophical and scriptural viewpoints on Consciousness (Chaitanya):

Advaita (non-dualism), Visishtadvaita (qualified monism), and Dvaita (dualism) are the three perspectives on reality that Shankara, Ramanuja, and Madhva each espouse. These schools represent various levels of unity rather than divergent opinions. Visishtadvaita recognizes oneness with distinctions, Advaita affirms absolute nonduality, and Dvaita proposes two distinct realities.

The core of Advaita Vedanta is expressed in Shankara's Vivekachudamani: Brahma satyamjaganmithyajivobrahmaivanaparah || Brahman alone is real; the world is unreal; the individual soul is not different from Brahman. (Verse 20 of Vivekachudamani)[9].

Adi Shankaracharya (8th century CE) AthatoBrahmajijnasa || asserts that the Ultimate Reality (Brahman) is Consciousness (Chaitanya) (Brahma Sutra Bhashya, 1.1.1). Satyam jnanamanantam brahma || He claims that Brahman (Absolute Reality) and Atman (Self) are one and that this Pure Consciousness (Jnana-Svarupa) is independent, self-existent, and eternal (Taittiriya Upanishad, 2.1)[1].

Sarvamkhalvidam brahma || Brahman is the underlying principle that pervades everything, according to the Upanishads (Chandogya Upanishad, 6.2.1)[11].

According to the Mandukya Upanishad, Nantahprajnamabahisprajnamnobhayatahprajnam... prapancopasamamsantamsivamadvaitamcaturthamman yantesaatmasavijneyah || (Mandukya Upanishad, Verse 7), this Consciousness is the foundation of all existence and is formless, self-illuminating, and transcends mental constructions. Consciousness is acknowledged by Vedanta as the timeless, unchanging truth that exists outside of Mind and body[2].

3.2. Three Bodies (Sharira Traya) and the Role of Consciousness (Chaitanya) across the Five Seaths (Koshas):

According to the Mandukya Upanishad, the Sharira is composed of three parts: the Physical Body (Sthula Sharira), the Subtle Body (Sukshma Sharira), and the Causal Body (Karana Sharira). Accordingly, the Vedantic tradition uses the Three Bodies (Sharira Traya) and Five Sheaths (Pancha Kosha) to conceptualize human life further. These models integrate the gross, subtle, and causal aspects of human experience to offer a thorough framework for comprehending the multifaceted nature of Consciousness[1,2].

1. **Sthula Sharira (Gross Body):** Is connected to the waking state (Jagrata Avastha). This represents our anatomical structure, the physical body made of substance. It is connected to the physical aspect maintained by food, known as the
2. **Annamaya Kosha (the food sheath):** The physical body and mind are sustained by food, or Anna,

which is essential to life. It nourishes the organism through its transformation into muscles, bones, blood, and cells. Food, which experiences development, alteration, and degradation, impacts our existence from conception to death. Food is necessary for all living things to survive and eventually return, and it is also connected to the sensory experience of physical objects.

3. **Sukshma Sharira (Subtle Body):** linked to dream state (Swapna Avastha). This includes the non-physical elements like intelligence, mind, and life energy. It consists of:
 - **Pranamaya Kosha (Vital Energy Sheath):** The vital life energy (Prana) that underpins all physiological processes is represented by the second sheath outside of the physical body. According to Indian philosophy, Prana is the subtle energy that controls the nervous system, respiration, digestion, and circulation. The body stops working when Prana is not present. Five of the ten Pranas that run through our bodies are more concerning.
 - The Pancha Pranas (Five Vital Energies) make up this sheath:
 - **Prana Vayu:** It is found in the heart and controls breathing.
 - **Udana Vayu:** Located in the neck, it is in charge of upward motion and speaking.
 - **Saman Vayu:** Located in the abdomen, it facilitates assimilation and digestion.
 - **Vyana Vayu:** It circulates and coordinates movement throughout the body.

➤ **Apana Vayu:** Living in the pelvic area, it controls reproductive and excretory processes.

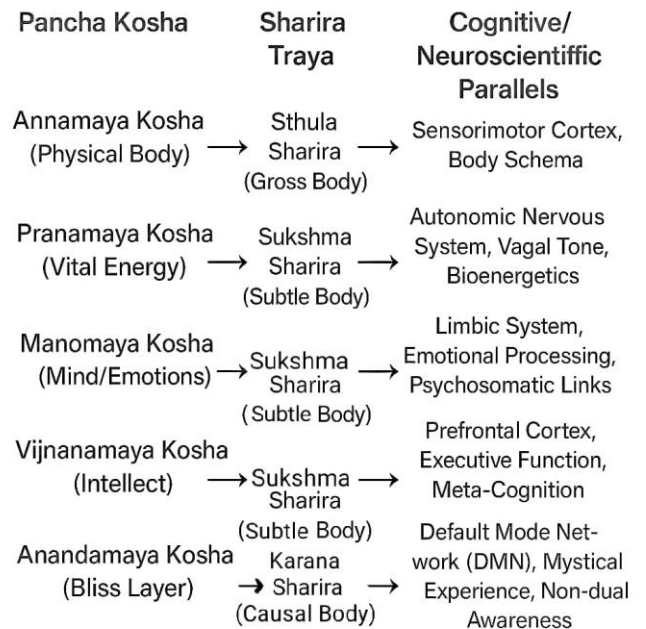
Since Prana is the basis of life and vigor, Ayurvedic literature places a strong emphasis on safeguarding it to improve lifespan and well-being.

- **Manomaya Kosha (Mental Sheath):** The layer of mind known as Manomaya Kosha is made up of feelings, passions, thoughts, and emotions. In less than a second, our minds can travel anywhere. As a result, mental control is challenging. It serves as the link that connects the conscious and unconscious minds. Subconscious mind experiences occur here[13]. It has an impact on Consciousness, sentiments, emotions, feelings, and motivations that are not based on sensory experience.
- **Vijnanamaya Kosha (Intellectual Sheath):** The fourth sheath is for wisdom, intuition, and intellect (Buddhi). It is has to do with the Unconscious mind. It is the phase where the Unconscious mind gives way to the Subconscious mind[13]. Through discernment, this sheath serves as an inventory of knowledge that directs judgment and reasoning (Viveka)—more profound self-realization results from the fusion of intellect and intuition, which gives rise to true wisdom.
- **Karana Sharira (Causal Body):** linked to profound sleep (Sushupti Avastha). This represents the innermost layer, the seed or cause of the other bodies, and is linked to the
- **Anandamaya Kosha (the bliss sheath):** The fifth and innermost sheath, Ananda, represents absolute

bliss, which is not a transient state of joy or pleasure but rather an endless perception of reality that transcends feelings. According to the Taittiriya Upanishad's Ananda Mimamsa, it is the most subtle and spiritual layer, the source of Prana and thought.

According to the Srimad Bhagavad Gita, this sheath signifies the activation of the superconscious mind, which results in total transcendence (sthitaprajnah). Unaffected by outside forces, it is the state where yogis, sages, and enlightened beings reside and experience unwavering bliss, harmony, and complete calm.[1,2,12,13,14,]

Fig. 1: Pancha Kosha, Sharira Traya, and Neuroscientific Parallels



3.3. Critical Perspectives: Philosophical and Scientific Challenges in Integrative Models:

These studies imply that although Vedantic and neuroscientific models provide insightful explanations of

Consciousness, they are subject to philosophical objections, including the difficulties in empirically validating Vedantic concepts, the shortcomings of materialist neuroscience, and the continuous conflict between materialism and panpsychism.

3.3.1. Philosophical Criticisms of Materialist Neuroscience:

- **The Hard Problem, Qualia, and the Limits of Materialism-** David Chalmers[15] makes a distinction between the hard problem of elucidating how brain processes give rise to subjective experiences (qualia) and the easy problems of cognition. Essentially, neural correlates of Consciousness (NCC) are identified by materialist neuroscience; it is unable to explain why brain activity appears to be anything. This is furthered by Joseph Levine[16] with the explanatory gap, which emphasizes that Consciousness cannot be entirely clarified even with complete brain knowledge. Materialism ignores qualia, or they lived texture of experience, while reducing the mind to physical processes. What is it like to be a bat? Asks Nagel. — A query that factual descriptions cannot address. Vedanta challenges reductionism by determining Chit (pure Consciousness) as the fundamental reality rather than its result[17].
- **Mind–Body Problem and Alternative Frameworks-** Although materialism has not resolved mind-body issue, Cartesian dualism is no longer popular. According to John Searle, epiphenomenalism— which holds that mental experiences lack causal

authority—is insufficient to explain human intentionality and free choice.

Alternatives such as Vedantic idealism (Consciousness as primary), dual-aspect monism, and panpsychism (Consciousness as a fundamental property of matter) are receiving more scholarly concern in response to these issues[18].

3.3.2. Challenges of Empirical Validation of Vedantic Constructs:

- **Vedanta’s Non-Empirical Foundations-** Advaita Vedanta holds that Brahman is boundless, non-dual, and outside our senses. As Sharma notes, such transcendental individuals are immune to empirical falsification, which is the cornerstone of contemporary science. Vedanta emphasizes inner realization (anubhava) that surpasses duality, whereas science relies on observable data [19].
Through investigation and meditation, Vedanta strongly emphasizes direct subjective experience. Science, on the other hand, requires objective, identical proof. Standardized instruments for measurement are absent for inner constructs such as Manomaya and Vijnanamaya Kosha. More profound experiences like moksha (freedom) are not fully captured by EEG and fMRI investigations conducted during meditation. However, some similarities are shown[20].
- **Epistemological and Interpretational Gaps-** Pratyaksha (direct perception), Anumana (inference), and Shabda (scriptural authority) are the three ways that Vedanta functions. In contrast, science relies on experimental validation and third-

person impartiality—methodological split results from this essential distinction. Furthermore, universal scientific confirmation is further complicated because various types of Vedanta, including Advaita, Vishishtadvaita, and Dvaita, have different interpretations of essential ideas[19].

3.3.3. Debate around Panpsychism vs Materialism:

- **Philosophical Foundations: Materialism vs Panpsychism-** Materialism sees mind as a byproduct of the brain and maintains that Consciousness results only from complicated brain activity. Strong links between neurological and cognitive processes lend credence to this. It fails to explain how subjective experience (qualia) arises from non-conscious matter, which is the complex problem of Consciousness[15].

Panpsychism, on the other hand, suggests that Consciousness is a basic and ubiquitous aspect of reality that exists in even the most basic particles. Yurchenko points out that by avoiding the paradox of how non-conscious matter gives rise to conscious Consciousness, panpsychism provides a compromise between dualism and reductive physicalism[21].

- **Vedantic Connections and Scientific Debates-** Consciousness is the fundamental reality, according to the Upanishadic assertion Sarvam Khalvidam Brahma (Chandogya Upanishad, 3.14.1) and the Vedantic idea of Chidakasha. Panpsychism generally implies pluralistic micro-conscious units, despite Advaita Vedanta's insistence that all Consciousness is non-dual[11].

Panpsychic concepts are echoed by contemporary theories that relate Consciousness to information integration levels, such as the Integrated Information Theory (IIT). Yurchenko, however, criticizes IIT for subtly embracing panpsychism without correcting the combination problem, which is the process by which micro-consciousness creates unified awareness [21].

Despite its factual foundation, materialism cannot bridge the gap between mind and the brain. While panpsychism lacks concrete empirical evidence, it is frequently seen as speculative. According to new theories like bioprotopsychism, Consciousness may not just exist in specialized brain systems. However, it may be innate to life itself [16,21].

3. 4. Neuroscientific Perspectives on Consciousness in the 20th and 21st Century:

The scientific understanding of Consciousness has dramatically increased because of the contributions of prominent scientists like Antonio Damasio, David Chalmers, and Francis Crick in contemporary neuroscience. Their research raises important issues regarding the nature of Consciousness by examining the connection between subjective experience and brain activity[3,15,22].

Advances in cognitive psychology and neuroscience over the 20th Century transformed the study of Consciousness. While Functional Magnetic Resonance Imaging (fMRI) made it possible to observe neurological processes in depth, early Electroencephalography (EEG) research conducted in the 1920s showed patterns of brain activity. Cognitive psychology advanced our understanding of Consciousness, memory, and attention

by framing mind as an information-processing system. Neuroscientists like Francis Crick and Christ of Koch took the lead in studying the Neural Correlates of Consciousness (NCC), or the brain processes linked to awareness. Meanwhile, we learned more about altered states of Consciousness through studies on psychedelics, meditation, and near-death experiences[22,23].

3. 5. Indian and Western Traditions Perspective:

Indian and Western traditions have distinct perspectives on Consciousness, the essence of awareness; the former associates consciousness with brain activity, while the latter views Consciousness as eternal and unrelated to the body or mind. This article examines how Buddhism, Jainism, and Advaita Vedanta interpret it.

The pure self (Atman), Sat-Chit-Ananda (Existence-Consciousness-Bliss), is hidden behind these sheaths, which act as successive layers of illusion (Maya). According to Advaita Vedanta, Vedantic spiritual practice aims to transcend these sheaths to realize Brahman, the absolute, formless, non-dual Consciousness.

Modern Western culture mainly investigates Consciousness through scientific, cognitive, and philosophical frameworks, in contrast to the Indian spiritual framework. Modern Western thought views Consciousness primarily through the lenses of neuroscience and psychology, whereas ancient Greek philosophy grappled with metaphysical concepts of Consciousness[5,24,25].

3. 6. Integrative Perspectives on Consciousness: Bridging Vedanta, Psychology, and Integral Theory:

The Pancha Kosha (Five Sheaths) notion of Vedantic philosophy provides a framework to understand human Consciousness on multiple levels, from the most subtle state of pure awareness to the coarsest physical reality. In contrast, neuroscience links subjective experience (qualia) to brain activity to explain Consciousness using materialist frameworks. The concept describes Consciousness as being layered and associated with conscious, subconscious, unconscious, and superconscious states, ranging from gross physicality to pure awareness[4,26]. Materialist models in neuroscience relate qualia to brain activity, but they cannot explain the gap in how unconscious neurons produce experience.

Ken Wilber's Integral Theory, which encompasses subjective, objective, cultural, and systemic aspects, provides a cohesive picture of Consciousness via his AQAL (All Quadrants, All Levels) framework [27]. Higher Vedantic koshas like Vijnanamaya and Anandamaya align with transpersonal psychology, elaborating on spiritual and mystical elements. According to Grof and Maslow healing and transformation are supported by altered states and meditation associated with ego breakdown and self-transcendence[28,29]. A unified vision of Consciousness across subjective, objective, cultural, and systemic aspects is presented by Ken Wilber's Integral Theory and AQAL model, which resonates with neuroscience and meditative attempts to combine first- and third-person perspectives [30].

Modern neuroscience and the Pancha Kosha paradigm of Consciousness from both subjective (inner

experience) and objective (neural correlates) viewpoints:

1. **Annamaya Kosha (Physical Sheath) and The Materialist View of Consciousness:** The physical body—including the brain, spinal cord, and nerves—is reflected in the Annamaya Kosha. It is linked by neuroscience to the gut-brain axis and neuroplasticity, which are impacted by exercise and diet. According to materialist models such as the Global Neuronal Workspace Theory, which postulates that intricate neuronal computations produce mind, Consciousness emerges when brain activity permits worldwide information interchange[5,31].
2. **Pranamaya Kosha (Vital Energy Sheath) – The Bioenergetic Perspective:** Pranamaya Kosha regulates involuntary processes like breathing and circulation through the Autonomic Nervous System. Breath control improves parasympathetic activity, which modulates vagal tone, tension, and emotions, according to research on Pranayama and Heart Rate Variability (HRV). This bridges the gap between traditional wisdom and energy medicine by linking prana with bioelectrical and metabolic processes[5,32,33].
3. **Manomaya Kosha (Mental Sheath) – Cognitive and Emotional Consciousness:** Manomaya Kosha, which is connected to the limbic system and prefrontal cortex, controls thoughts, emotions, and sensory processing. Brain circuits influencing emotions are identified by affective neuroscience. Training awareness with mindfulness meditation

changes brain function, demonstrating how subjective experience affects neurobiological development[5,31].

4. **Vijnanamaya Kosha (Wisdom Sheath) – Higher Cognitive Functions and Self-Awareness:** Vijnanamaya Kosha is associated with the prefrontal brain and default mode network DMN and involves intellect, self-awareness, and metacognition. Their functions in creativity, reflection, and decision-making are highlighted by neuroimaging. Its cognitive function is consistent with the Integrated Information Theory, which postulates that information integration leads to awareness. Vedantic concepts of ego-transcendence through DMN disruption are supported by psychedelic studies[5,31,32].
5. **Anandamaya Kosha (Bliss Sheath) – The Non-Dual Experience of Consciousness:** Anandamaya Kosha stands for Sat-Chit-Ananda, or unadulterated awareness transcending the body and mind. Research relates non-dual meditation experiences to DMN inactivation and gamma wave activity[33][22]. Based on the roles of the limbic system and DMN in happy states, Vedanta holds that awareness is non-local. According to complex problem and quantum theories, Consciousness is fundamental rather than emergent[6].

The subjective nature of Consciousness is brutal for neuroscience to explain, but the Pancha Kosha model offers a multi-layered framework that connects physical existence to pure awareness. Vedantic non-dualism (Advaita) is consistent with panpsychism, quantum

cognition, and integrative neuroscience, which propose that Consciousness is fundamental rather than emergent. Combining these perspectives closes the

explanatory gap and offers a thorough comprehension of awareness involving both scientific and empirical observations.[6,8,24].

Table: 1. A Multidimensional Approach to Consciousness: Scientific Insights from Pancha Kosha and AQAL

Kosha	Type of Consciousness	Psychic Sphere	Physical state	Scientific Connection	AQAL Quadrants (Wilber)
Annamaya Kosha	Physical Consciousness (Body Awareness)	Consciousness Mind	Active Awareness	Sensory Perception, Neuroscience	Exterior– Individual (Biology, Brain)
Pranamaya Kosha	Vital Consciousness (Energy Awareness)	Conscious Mind	Active Awareness	Autonomic Nervous System, Bioelectricity	Interface between body and subtle energy
Manomaya Kosha	Mental Consciousness (Mind Awareness)	Subconscious Mind	Dreaming Awareness	Cognitive Science, Psychology	Interior– Individual (Thoughts, Emotion)
Vijnanamaya Kosha	Intuitive Consciousness (Wisdom & Awareness)	Subconscious Mind	Dreaming Awareness	Decision-Making, Intuition, Metacognition	Higher-order cognition, introspection
Anandamaya Kosha	Pure Consciousness (Transcendence)	Unconscious Mind to Superconscious Mind	Deep Sleep/ Meditative Awareness	Meditation, Mystical States, Altered States of Consciousness	Transpersonal, non-dual awareness

Future Directions and Clinical Implications: The Pancha Kosha framework, rooted in Vedantic thought, offers profound clinical relevance when aligned with modern neuroscience. Kosha-specific techniques in yoga treatment help with ailments including neck impairment

and psychosomatic pain by addressing physical and pranic imbalances. Integrating pranayama, mindfulness, and self-reflection promotes emotional equilibrium at both the Manomaya and Vijnanamaya levels of mental health. Dharana and Dhyana improve neuroplasticity

and higher-order processes through prefrontal involvement, which is beneficial for cognitive rehabilitation. In addition to domestic profiles, kosha-informed diagnostics may be incorporated into Ayurvedic-based health scales to evaluate minor abnormalities. This cohesive concept provides a strong framework for holistic treatment by bridging the gap between the gross and subtle domains of Consciousness (Chaitanya).

Limitations: Although Pancha Kosha and contemporary neuroscience are conceptually integrated in this study, some limitations must be noted. It is primarily theoretical in character, depending on secondary research and scriptural interpretation, without any empirical support. Even if current neuroscience provides correlations, it is still challenging to measure or disprove Vedantic concepts like Prana and Anandamaya Kosha using conventional scientific techniques. Furthermore, translating Sanskrit terminology into modern scientific English presents semantic and epistemological difficulties, increasing the possibility that non-dual philosophical ideas like **Chaitanya** and Sat-Chit-Ananda would be misunderstood. Future research should concentrate on interdisciplinary investigations, operational definitions, and clinical validation tools to connect conventional views with evidence-based science.

4. CONCLUSION

The similarities between Pancha-Kosha, Sharira-Traya, and cognitive processes are highlighted in this review, which connects Vedantic consciousness (Chaitanya) models with contemporary neuroscience. The study

emphasizes how neuroscientific ideas like brain networks, cognition, and self-awareness are consistent with Vedantic understandings of subtle bodies, mind layers, and consciousness states. This study provides a comprehensive framework for comprehending Consciousness by fusing contemporary research with traditional yogic wisdom. In addition to laying the groundwork for future multidisciplinary study, it advances yoga psychology, neurocognitive studies, and mind-body medicine. Based on the research, studying Vedantic philosophy with the aid of neuroscientific instruments may improve our understanding of human cognition, well-being, and self-transformation. This could lead to therapeutic applications in integrative therapies such as psychology and neuroscience.

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