

**RELATIONSHIP BETWEEN ON PANCHAKOSHA AND
SURYANAMASKARA****Anil Kumar¹ and Sanjeet Singh Rana^{2*}**

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ABSTRACT

Since ages man is in constant pursuit for health, happiness and peace. In this regard, knowledge of panchakosha theory mentioned in taittiriya upanishad is the one which helps an individual to understand the various sheaths encircling the body. There are various means to correct the vitiation of these koshas. Yoga is definitely the practical way to attain salvation. whereas a single yoga posture has limited benefits. Suryanamaskara is a series of twelve postures each stage is accompanied by regulation on breathing conjugation; with chanting of Sun mantra and being aware of the chakra related. Thus it has got three aspects: form, vital energy and rhythm. It will be a review article that

how suryanamaskara provides benefits of holistic nature by working on the physical body, prana (breath), mind, intellect and the bliss components (or koshas) of the entire human personality. In that sense, suryanamaskara can be considered to be a personality development tool as well and must be included as part of one's wellness program.

KEYWORDS:- Panchakosha, Suryanamaskara, Personality development.

INTRODUCTION

Kosha is referred to according to as sheath Taittreya Upanishad one of five coverings of the Atma or Self according to Vedantic philosophy. According to the Kosha system in Taittreya Upanishad, the nature of being human encompasses physical and psychological aspects that function as one holistic system. The Kosha system refers to these different aspects as layers of subjective experience. Layers range from the dense physical body to the more subtle levels of emotions, mind and spirit. Atma is wrapped inside Panchakosha.

Kosha	Annamaya Kosha	Pranamaya Kosha	Manomaya Kosha	Vigyanamaya Kosha	Anandamaya Kosha
Characteristic	Inertia	Movement	Passive Knowledge	Acquisition of Knowledge, Decision making	Intuition, Idea generation
Quality	Passivity	Activity	Knowledge	Intellect, Ego	Happiness
Shakti	Āvarana shakti	Kriyā shakti	Icchā shakti	Gyāna shakti	Bhoga shakti
Power, Energy	Unconsciousness	Activity	Will power	Wisdom	Joy, Pleasure, Blissful

Suryanamaskara is a sequential combination of yogic postures performed dynamically in synchrony with the breath. It practices intended to act at physical, emotional, intellectual and even at spiritual levels.

The twelve postures of suryanamaskara

Stithi: Pranamasana (Prayer pose)

Position 1 : Hastha utthanasana (Raised arms pose)

Position 2: Padahasthasana (Hand to foot pose)

Position 3: Ekapadaprasaranasana (Equestrian pose)

Position 4: dwipadaprasaranasana (Steep parallel pose)

Position 5: Sasankasana (Pose of the moon or Hare pose)

Position 6: Ashtanga namaskara (Salute with eight parts or points)

Position 7: Bhujangasana (Cobra pose)

Position 8: Parvatasana (Mountain pose)

Position 9: Sasankasana (Pose of the moon or hare pose)

Position 10: Ekapadaprasaranasana (Equestrian pose)

Position 11: Padahasthasana (Hand to foot pose)

Position 12: Pranamasana (Prayer pose)

The twelve postures

There are various opinions regarding the twelve positions of Suryanamaskara. The method adopted here is from the Swami Vivekananda Anusandhana Samsthana.

Stithi: Pranamasana (Prayer pose)

Stand erect with the feet together or slightly apart and close the eyes. Place both palms together in front of the chest (Namaskara mudra). Mentally offer homage to the Sun, the

source of all life & relax. Breathe normally. Physical awareness on the chest area. Spiritual awareness on Anahata chakra.

Position 1: Hastha utthanasana (Raised arms pose)

Raise and stretch both arms above the head, with palms facing upwards. Keep the arms separated, shoulder wide apart. Arch the back and stretch the whole body. Stretch the head as far back as is comfortably possible and be aware of the curve of the upper back. Inhale while raising the arms. Physical Awareness on the stretch of abdomen and expansion of lungs. Spiritual on Visuddhi chakra. Chant Mantra: AUM Mitraya Namah, salutations to the friend of all.

Position 2: Padahasthasana (Hand to foot pose)

In a continuous movement, bend forward from the hips. Bring the hands to the floor on either side of the feet and try to touch the knees with forehead. Do not strain. The legs should remain straight. Try to keep the back straight, focusing at the pelvis, the pivoting point for the stretch of the back and leg muscles. Exhale while bending forward. Try to contract the abdomen in the final position to expel the maximum amount of air from the lungs. Physical Awareness on the pelvic region. Spiritual on Swadishtana chakra. Mantra: AUM Ravaye Namah, salutations to the shining one.

People with pain in back should not bend forward fully. Bend from the hips, keeping the spine straight, until the back forms a ninety degree angle with the legs, or bend only as far as is comfortable.

Position 3: Ekapadaprasaranasana (Equestrian pose)

Keeping both hands in place, on either side of the feet, bend the left knee while extending the right leg backwards as far as possible. The right toes are tucked under and the knee is touching the floor. Bring the pelvis forward, arch the spine and look up. The palms touch the floor and balance the body. Focus at the eye brow centre. Feel the stretch from the thigh moving upward along the front of the body all the way to the eye brow centre. Inhale while bringing the chest forward and up and stretching the right leg back. Physical Awareness on the stretch from the thigh to the chest or on the eyebrow centre. Spiritual on Ajna chakra. Mantra: AUM Suryaya Namah, salutations to he who induces activity.

Position 4: Dwipadaprasaranasana (Steep parallel pose)

Extend the left leg also backward so that the body maintains a sloping posture. Exhale while bringing the left leg backward. Physical Awareness on the abdomen. Spiritual on Anahata chakra. Mantra: AUM Bhanave Namah, salutations to he who illumines.

Position 5: Sasankasana (Pose of the moon or Hare pose)

Sit in vajrasana, placing the arms on the thighs just above the knees. Keep the spine and head straight. Raise the arms above the head, keeping them straight and shoulder wide apart. Bend the trunk forward from hips, keeping the arms and head straight and in line with the trunk. At the end of movement, the hands and forehead should rest on the floor in front of the knees. Inhale while raising the arms and exhale while bending the trunk. Physical Awareness in the final position, on the pressure of the abdomen against the thighs. Spiritual on Manipura or Swadhishtana chakra. Mantra: AUM Khagaya Namah, salutations to he who moves quickly in the sky. Not to be performed by people with very high blood pressure, slipped disc or those who suffer from vertigo.

Position 6: Ashtanga namaskara (Salute with eight parts or points)

Lower the knees to the floor and then bring the chest and chin to the floor, keeping the buttocks elevated. The hands, chin, chest, knees and toes touch the floor and the spine is arched. Focus the awareness at the centre of the body or on the back muscles. Inhale and breath normally.: Physical Awareness on the abdominal region. Spiritual on Manipura chakra. Mantra: AUM Pushne Namah, salutations to the giver of strength.

Position 7: Bhujangasana (Cobra pose)

Lower the hips while pushing the chest forward and upward with the arms. Straightening the elbows, arch the back and push the chest forward into the cobra pose. The legs and lower abdomen remain on the floor and the arms support the trunk. Unless the spine is very flexible the arms will remain slightly bent. Focus the awareness at the base of the spine feeling the tension from the forward pull. Inhale while raising the torso and arching the back.: Physical Awareness on relaxation of the spine. Spiritual on Swadhishtana chakra. Mantra: AUM Hiranya Garbhaya Namah, salutations to the golden, cosmic self.

Position 8: Parvatasana (Mountain pose)

Raise the buttocks keeping the palms and heels on the floor. Lower the head so that the eyes are looking at the knees. Exhale while raising the buttocks.: Physical Awareness on relaxing

the hips or on the throat region. Spiritual on Visuddhi chakra. Mantra: AUM Marichaye Namah, salutations to the Lord of the Dawn.

Position 9: Sasankasana (Pose of the moon or hare pose)

This stage is a repeat of position 5. Mantra: AUM Adithyaya Namah, salutations to the Sun of Aditi, the cosmic mother.

Position 10: Ekapadaprasaranasana (Equestrian pose)

This stage is a repeat of position 3. Bring the left leg forward, placing the foot between the hands. Simultaneously bring the right knee down to the floor and push the pelvis forward. Arch the spine and look up to reassume position 3. Inhale while assuming the pose. Physical Awareness on the stretch from the thigh to the chest, or on the eyebrow centre. Spiritual on Ajna chakra. Mantra: AUM Savitre Namah, salutations to the Lord of creation.

Position 11: Padahastasana (Hand to foot pose)

This stage is a repeat of position 2. Bring the right foot in beside the left. Straightening the legs, bend forward and raise the buttocks while bringing the head in towards the knees. The hands remain on the floor beside the feet. This is the same as position 2. Exhale while performing the movement. Physical Awareness on the pelvic region. Spiritual on Swadhishtana chakra. Mantra: AUM Arkaya Namah, salutations to he who is fit to be praised

Position 12: Pranamasana (Prayer pose)

Straighten the body and bring the hands together in front of the chest. Inhale while assuming the final position. Physical Awareness on the region of the heart. Spiritual on Anahata chakra. Mantra: AUM Bhaskaraya Namah, salutations to he who leads to enlightenment.

Duration

For spiritual benefits, practice 3 to 12 rounds slowly. For physical benefits, practice 3 to 12 rounds more quickly. In special cases, a daily practice of 108 rounds may be undertaken for purification, but only under expert guidance⁵.

Relationship between Annamaya Kosha & suryanamaskara:

The outermost of the koshas is called the sheath of food, or Annamayakosha. This is the gross, physical body. Annamaya Kosha is matter in the form of physical body sustained by intake of food. Annamaya Kosha is materialistic realization through this layer man identifies

himself with a mass of skin, flesh, fat, bones, and filth. This is considered as cage of flesh and blood in terms of spiritual world.

Suryanamaskara alternating backward and forward bending asanas flex and stretch the spinal column and limbs through their maximum range. It energizes the body through a combination of stimulation and relaxation technique. Not only it improve the flexibility musculoskeleton system but also have many useful effect on vital organ on the body example The abdominal organs and stomach are alternately stretched and compressed.

Eliminative system

Surya namaskara stimulates the peristalsis of the intestines helping to remove any tendency towards constipation. The kidney filter impurities from the blood and eliminate them from the body in the form of urine.

Surya namaskara gently massages these two organs, increases their supply of blood, as well as speeds up the circulation throughout the body. The result is that the kidneys are encouraged to function properly while at the same time the blood is given an additional flush and filter through the kidneys.

Circulatory system

Surya namaskara increases the heartbeat and the workings of the whole circulatory system,. Areas of sluggish blood are also removed and replaced by purified and oxygenated blood. All the cells of the body receive extra nutrition enabling them to function more efficiently. This leads to better health and increased vitality.

Pranamaya kosha

Pranamaya Kosha (the life force) is the sheath composed of prana, the vital principle or the force that holds together the body and the mind. Its physical manifestation is the breath.

Surya namaskara, when done correctly, accentuates the exchange of air to and from the lungs, opens and expands the intricate alveoli, or air sacs, of the lung tissue and exercises the muscles of the surrounding chest region. The lungs are emptied of impurities and stale air and the body and brain are revitalized by the extra supply of oxygen they receive. One can almost feel the extra super-charge of energy.

Manomayakosha: Manomaya means composed of manas or mind.

The Manomaya Kosha is the mental faculty that receives all the sensory inputs, interprets them as good or bad and desires the good. This Kosha is much more powerful than the preceding two Koshas and governs them and is, in turn, governed by the two Koshas superior to it. It is thus central to human existence. Many modalities of treatment like aroma, music, color etc. work in this Kosha.

The mantras are chanted in the during the suryanamaskar procedure help to passify Manomaya Kosha

Aum followed by bija mantra followed by one paada of the Rik (from Rig Veda) followed by one of the names of Sun.

The 12 mantras are

Aum Hraam 'Udhyannadhyamitramahaha' Mitraya Namaha (Mitra - friend)

Aum Hreem 'Aarohannuththaraamdivamm' Ravaye Namaha (Ravi - radiance)

Aum Hruum 'Hridrogam mama surya' Suryaya Namaha (Surya- dispeller of darkness)

Aum Hraim 'Harimaanam cha naashaya' Bhanave Namaha (Bhanu – Shining with luster)

Aum Hroum 'Shukeshu May Harimaanamm' Khagaya Namaha (Khaga – all pervading)

Aum Hraha 'Ropanaakaasu dhadhmasi' Pooshne Namaha (Pushan – mystic fire which gives)

Aum Hraam 'Atho Haaridrareshu May' Hiranyagarbhaya Namaha (hiranyagarbha – golden colored)

Aum Hreem 'Harimaanannidhadhmasi' Marichaye Namaha (Marichi – Ray of light)

Aum Hruum 'Udagaadhayamaadithyah' Adityaya Namaha (Aditya – Sun, aspect of Vishnu, Son of Aditi)

Aum Hraim 'Vishwena Sahasaa Saha' Savitre Namaha (Savitru – Light of enlightenment)

Aum Hroum 'Dwishantham Mama Randhayann' Arkaya Namaha (Arkah – a ray of light, a flash of lightning, Sun)

Aum Hraha 'Mo Aham dwishatho Rattham' Bhaskaraya Namaha (Bhaskara – Shining Light)

The Imbalances of the endocrinal system are often caused by mental tension. It helping to remove any irregularities by directly massaging the relevant glands and improving their blood flow.

Vijnanamaya kosha: Vijnanamaya means composed of vijnana, or intellect, the faculty which discriminates, determines or wills. It is the sheath composed of more intellection, associated with the organs of perception. This knowledge sheath cannot be the supreme self for the following reasons; It is subject to change, It is insentient, It is a limited thing, It is not constantly present. The feeling of 'me' and 'mine', and the faculty of intelligence and reasoning constitute the Vijnanamaya Kosha.

The multitudes of nerve connections throughout the body are gently stretched, massaged and stimulated while doing Suryanamaskara. It tones up these nerves and simultaneously awakens the associated brain centers.

Anandamayakosha: is the innermost Kosha in close proximity of the Soul Ananda means that it is ever joyful- full of pleasure in itself. It does not need any outside stimulus to be cheerful. Being joyful is a prominent characteristic of this Kosha When four koshas are stasfid by suryanamaskara and body is physical and mentally and spiritually feel. The name of God has to be uttered with deep love, respect and dedication and then it becomes a joyful experience of happiness - that comes from Anandamayakosha.

CONCLUSION

Ultimate goal of human life is to move away from the Annamaya kosha and remain in the Vigyanamaya kosha most of the times and progressively move into the Anandamaya Kosha (State of Blissful being), Development of all the five sheaths is necessary for man's complete spiritual evolution and ultimate union with the Divine.

Whereas conventional exercises of all forms including aerobic, weight lifting, walking, jogging and running are designed to provide benefits to the physical body and its various component organs including joints and muscles, Suryanamaskara provides benefits of a holistic nature.

So the suryanamaskara open up new ways for achieving the bliss and happiness for the mankind by modifying the personality from lower self to higher self.

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