



!! श्री गणेशाय नमः !!

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Human Body System

Adhyatma Concepts from Engineering Perspective

Before you read the article, kindly note that I am not an English-speaking person. I am not familiar with colloquial language. Hence, I request you to pay attention to the content of communication, and not to language proficiency. Purpose of presentation in English, is to approach the maximum number of personnel, around the world.

Two independent systems describe constitution of Human Body.

1) Three Bodies (त्रिदेह)

- a. Physical Body (स्थूलदेह)
- b. Subtle Body (सूक्ष्मदेह)
- c. Causal Body (कारणदेह)

2) Five Covers (पंचकोष)

- a. Annamaykosh (अन्नमयकोष)
- b. Pranmaykosh (प्राणमयकोष)
- c. Manomaykosh (मनोमयकोष)
- d. Vidnyanmaykosh (विज्ञानमयकोष)
- e. Anandmaykosh (आनंदमयकोष)

System 1:- 1) Three Bodies (त्रिदेह): Physical Body (स्थूलदेह):---

Physical Body is the outermost. One can see this with eyes. One can touch this with fingers and feel.

This body is made of five basic elements (पंचमहाभूत) namely (आकाश; वायु; तेज; आप; पृथ्वी). Physical Body occupies space, having well defined three dimensional shape and size. Space within the boundaries of Physical Body is called (आकाश तत्व). Solid-state matter/ elements, which are used for construction of body, are called (पृथ्वीतत्व). Liquid substances are used for maintenance of systems, energy distribution and transfers. Energy (तेज) is used for driving body system. Gases (वायु) are used for operating body system, energy transfers and recuperation. These basic elements are borrowed from Nature (प्रकृती), when body is made. At the time of disintegration, which is the last step of nature's cycle, {Create-Being-Destruct}, (उत्पत्ति-स्थिति-लय), irrespective of methods of disposal.

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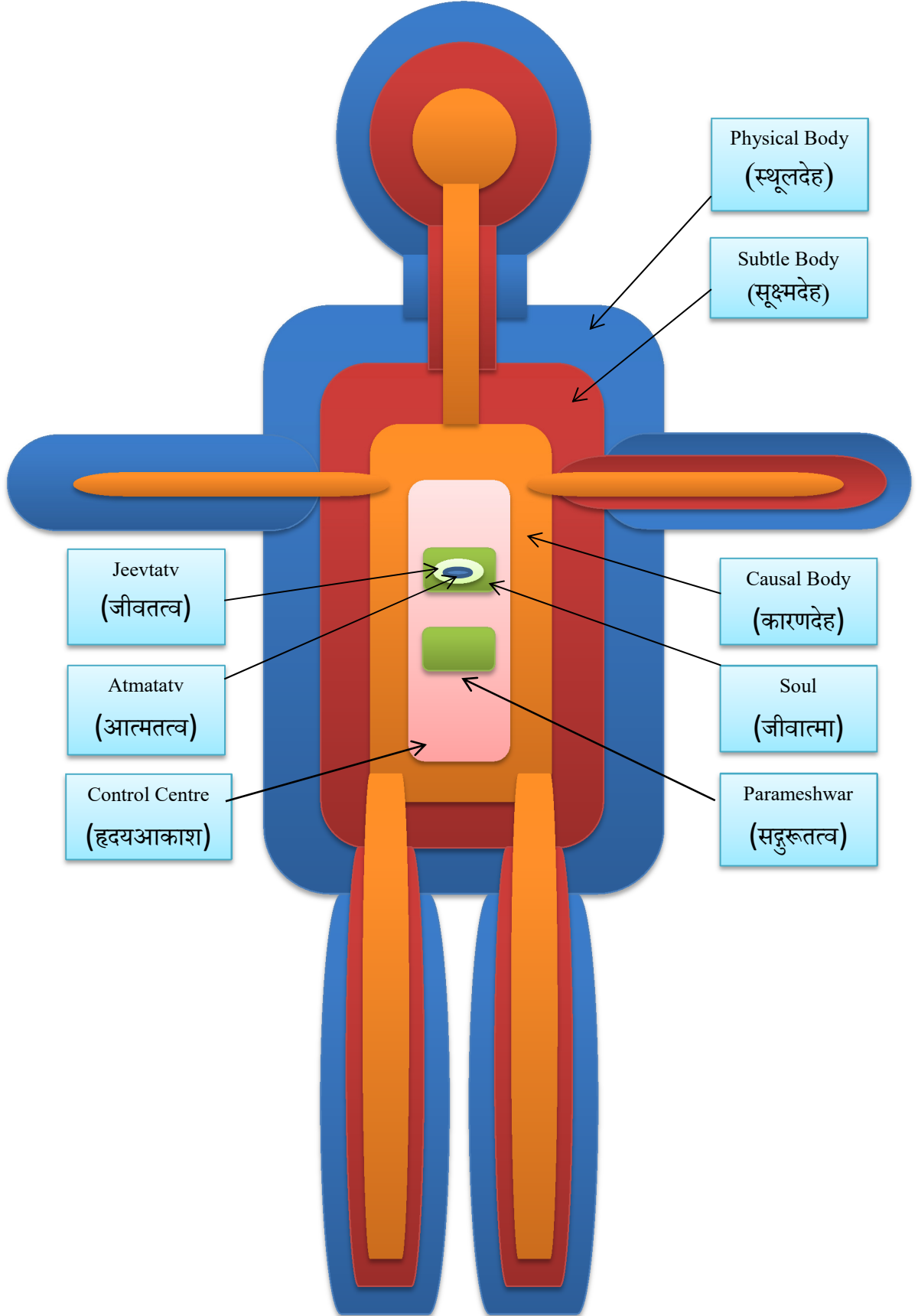


Fig. 1. Construction of human Body



Physical body continuously undergoes changes. As part of process of change, new body cells are created, and made operational as part of body. At the same time, some cells grow weak and die. Dead cells are shifted to graveyard within physical body. New cells replace some of the old/ dead cells. Thus, physical body keeps on changing. Major stages of change (अवस्था) are

- Infant (अर्भक अवस्था),
- Child (शिशू अवस्था),
- Teen (युवा अवस्था),
- Adult (पौगंडावस्था),
- Old (वृद्ध अवस्था).

During period of growth, from Infant state to Teen state, (अर्भक, शिशू, युवा अवस्था), rate of generation of new body cells is greater than rate of destruction. Thereafter rate of generation reduces and rate of destruction. During state of equilibrium i.e. Adult state (पौगंडावस्था), rate of generation is same as rate of destruction. Thereafter during Old state (वृद्ध अवस्था). Thus, body cells keep on changing periodically, throughout life span. Body cells, which existed during Infant, state (अर्भक अवस्था), do not exist anymore in Child state (शिशू अवस्था). Complete set of Body cells is new. Same way complete set of body cells is new during Teen state (युवा अवस्था). Thus, physical body is new at every stage. Physical Body, which you had during Child state (शिशू अवस्था), a different from your Physical Body at Old state (वृद्ध अवस्था). Each organ of physical body has changed.

According to medical science, all body cells are changed within a span of seven years. Assuming average life span of 70 years, physical body changes 10 times. **Out of these 10 bodies, which is your body?**

Even though body parts change gradually, feeling/ signals of existence (जीवित्व संवेदना) is still intact. The stage, when these signals of existence (जीवित्व संवेदना) stop, is called death. Feeling of existence (जीवित्व संवेदना) does not originate from physical body. It is generated from still deeper level inside. Therefore, Physical body can never be the identity of human being. It should be the entity, which does not change, and which generates feeling of existence (जीवित्व संवेदना). However, every human still identifies himself by Physical Body.

Man mentions physical body as *his* body. He terms every organ of body as his head/ his leg/ his eyes/ his ears/ his hands/ his mind etc. Dead body is called remains of individual, and not the individual. However, man is identified as his physical body, during lifetime. What a great confusion?

During Old state (वृद्ध अवस्था), body cells become weaker and weaker. This process continues and one-day physical body becomes useless. Soul has cast off physical body and

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come out. This event is death. Thereafter Physical body disintegrates/ decays gradually and five basic elements (पंचमहाभूत), which were borrowed from nature, merge with main pool of elements. Thereafter, there is no trace of physical body.

Physical Body is like a rented house. Nature (प्रकृती) is the owner. Soul has to vacate and handover the house to owner, at the time of expiry of agreement period, willingly or unwillingly.

Physical Body is like a dress. Soul discards old dress at each event of death, and wears a new dress, at the time of birth.

Soul moves out of physical body. Soul exists even after death of physical body. Hence, Soul may be identity of human being. But surely not Physical Body.

Subtle Body (सूक्ष्मदेह):---

This miniature body does not have a rigid shape and form. It is flexible. When inside the Physical Body, (स्थूलदेह), Subtle body assumes shape form & size of Physical Body (स्थूलदेह). If a balloon is inserted in a bottle and blown, balloon adheres to Physical Body from inside.

Instrumentation required for controlling Physical Body (स्थूलदेह) is mounted on Subtle Body.

List of Instruments:-

- A. Internal programmed processor (अंतःकरण), broadly termed as Mind (मन). having faculties,
 - a. Mind (मनतत्त्व)
 - b. Intellect (बुद्धी)
 - c. Inner-mind (चित्त)
 - d. Ego (अहंकार)
- B. Five sensing / input instruments (पंचज्ञानेन्द्रिय)
 - a. Touch (त्वगेन्द्रिय)
 - b. Vision (दृक् इन्द्रिय)
 - c. Taste (रसनेन्द्रिय)
 - d. Smell (घ्राणेन्द्रिय)
 - e. Hearing (श्रवणेन्द्रिय)



Relationship between Instrument & Organ

Instrument (इंद्रिय)	Organ on Physical Body (अवयव)
Touch (त्वगेन्द्रिय)	Skin (त्वचा)
Vision (दृक् इंद्रिय)	Eyes (नेत्र)
Taste (रसनेन्द्रिय)	Tongue (जिह्वा)
Smell (घ्राणेन्द्रिय)	Nose (नासिका)
Hearing (श्रवणेन्द्रिय)	Ears (कर्ण)

C. Five output instruments (पंच कर्मेन्द्रिय)

- Hand (हातेन्द्रिय)
- Walk (चरणेन्द्रिय)
- Speech (वाणी)
- Stools outlet (गुद)
- Sex and reproduction (जननेन्द्रिय)

Relationship between instrument & organ:

Instrument (इंद्रिय)	Organ on Physical Body (अवयव)
Hand (हातेन्द्रिय)	Hands (हस्त)
Walk (चरणेन्द्रिय)	Feet (चरण)
Speech (वाणी)	Tongue & Lips (जिह्वा, ओष्ठ)
Stools outlet (गुद)	Anus (गुदद्वार)
Sex & reproduction (जननेन्द्रिय)	Sex organs (शिश्र)



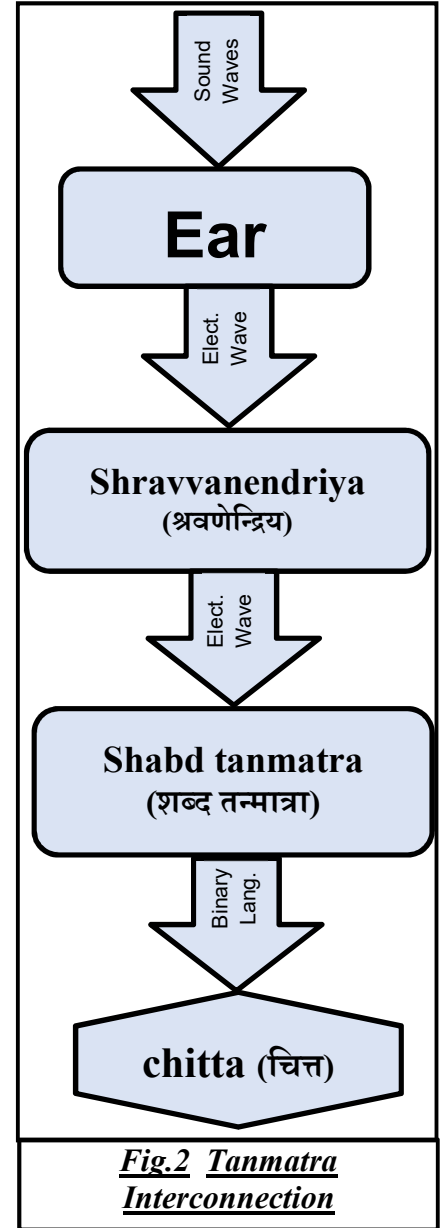
D. Five Tanmatra / Signal Converters (पंचतन्मात्रा)

- Shabda (शब्द)
- Sparsh (स्पर्श)
- Roop (रूप)
- Ras (रस)
- Gandh (गंध)

Each Tanmatra works like a signal converter. Moreover, nomenclature of tanmatra (तन्मात्रा) is used as a unit of measurement of value of the respective input.

Relationship between Tanmatra; input instruments & organs:

Instrument (इंद्रिय)	Organ on Physical Body (अवयव)	Unit of measurement तन्मात्रा
Touch (त्वगेन्द्रिय)	Skin (त्वचा)	स्पर्श
Vision (दृक् इंद्रिय)	Eyes (नेत्र)	रूप
Taste (रसनेन्द्रिय)	Tongue (जिह्वा)	रस
Smell (घ्राणेन्द्रिय)	Nose (नासिका)	गंध
Hearing (श्रवणेन्द्रिय)	Ears (कर्ण)	शब्द



Moreover, records of unsatisfied desires are also classified by combination of values of tanmatras.



Causal Body (कारणदेह):-

Causal Body is the record room of the body system. Data of all Karma records, & unsatisfied wishes/ desires from all life spans, inclusive of current life span, are stored on Causal body. Karma records and unsatisfied desires are stored in separate sections; we may call them as "Bank Of Karma (कर्म बैंक)" and "Bank Of Desires (इच्छा बैंक)", respectively. Quantum of data being huge, it is stored in compressed encoded format (बीजस्वरूप). This stored data is a liability, which is being carried forward and accumulated. This stored data is the root cause of rebirth cycle. This body is therefore called **Causal Body**.

Control Room (हृदयआकाश):-

Location of this is much deeper inside. This is not visible to eyes of physical body. However, presence of this control room can be experienced. At this, place Soul (जीवात्मा) and Sadgurutatva (सद्गुरुतत्त्व) both reside.

This is the centralised control centre of Body System. From this location, Soul controls complete operation of Body System.

• **Soul (जीवात्मा):-**

As long as Soul (जीवात्मा) is inside the Physical Body, he continuously transmits control orders throughout the body system. This itself is the feeling/ signals of existence (जीवित्व संवेदना). After Soul quits the Physical Body, in absence of the Controller, these signals (जीवित्व संवेदना) vanish. This event is death. In absence of Controller, Body System stops working, and natural process of decay of physical body starts. Man's true identity is This Controller of Body System, the Soul (जीवात्मा).

Soul existed before birth, soul existed during life cycle of Physical Body, and Soul exists even after death of physical body. You do not die. Physical body dies. Soul () is immortal. You are immortal. **One need not be afraid of the natural process, called death.**

Soul (जीवात्मा) consists of two parts, bound together.

- Aatmatatva (आत्मतत्त्व)
- Jeevatatva (जीवतत्त्व)

Aatmatatva (आत्मतत्त्व/ आत्मा) is a miniaturised form of GOD (परब्रह्म परमेश्वर), separated from GOD. It has all properties, characteristics, capabilities, powers and forms of GOD (परब्रह्म परमेश्वर).

Jeevatatva (जीवतत्त्व) is an imaginary cover/ coating on Aatmatatva (आत्मतत्त्व). Immediately on separation from GOD (परब्रह्म परमेश्वर), Aatmatatva used his power of illusion / Maya (मायातत्त्व) and generated the imaginary/ virtual coating Jeevatatva (जिवतत्त्व),

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in order to establish a separate identity, different from GOD. This covered Aatmatatva (आत्मतत्त्व) is called Soul (जीवतत्त्व+ आत्मतत्त्व = जीवात्मा).

- Sadgurutatva (सद्गुरुतत्त्व):-

Sadgurutatva (सद्गुरुतत्त्व) is Parameshwar himself. Only purpose of his presence is to take care of his child, Soul (जीवात्मा), and to bring him back home to merge with him. He always loves him, cares for him, nurses him, and pursues him to follow the path, which approaches GOD (परब्रह्म परमेश्वर). He encourages Soul to come back and merge with him. He guides Soul, who sincerely desires to approach GOD, throughout the journey. He helps Soul all-out.

System 2:- 1) Five Covers (पंचकोष):-

A great Scholar Titir Rushi (तिरि रूषी) and his team had conducted research studies regarding the construction and constitution of human body, and the practices, which can lead human being to merger with GOD. Study was conducted in deep forest in solitude. Extensive documentation about concluding research findings was prepared and published for use of next generation. This thesis is named after the leader of the team as Taittireey Upanishad (तैत्तिरीय उपनिषद्). A small portion from this scripture, pertaining to Five Covers (पंचकोष) System is explained bellow.

Taittireey Upanishad (तैत्तिरीय उपनिषद्) compares human body to that of a bird. Bird leaps and flies with full concentration towards his goal of eating a fruit on tree. Man can use the powers of good conduct (सदाचार) and yoga practice (योगसिद्धी) and constant remembrance of GOD (अनुसंधान) in order to leap towards his Goal GOD. In the process, he detaches himself mentally from the flow of destiny, in order to take off and start his journey. Then flies using power provided by good conduct (सदाचार) in one wing and yoga practice (योगसिद्धी) in the other wing. Navigates his path through constant remembrance (अनुसंधान) of his goal, GOD. Reaches his destination and enjoys the result happiness. This method / process is called bird path (विहंग मार्ग). Man possesses all the required qualities and faculties by default, from the time of human birth.

- Mental imagination, with firm determination to reach GOD,
- Guidance by refined intellect (बुद्धी), which works on basis of data provided by Sadgurutatva (सद्गुरुतत्त्व) from within, through intuition (अंतःप्रेरणा).
- Supported and powered by good conduct (सदाचार) by Physical Body.
- Regulation of tendencies generated at the level of Inner-mind (चित्तवृत्ती), using Yoga Power (योगशक्ती).



With help of all these faculties, man can leap and reach the goal directly, gaining eternal bliss.

Body of Bird is divided in five different zones. Same way, each of five covers (कोष) is also imagined to have five zones. They are tabulated at the end.

a) Head, b) Right wing, c) Left wing, d) Trunk, e) Tail are the five zones.

Annamaykosh (अन्नमयकोष):-

Annamaykosh (अन्नमयकोष) means cover made of Foodstuff (अन्न).

Annamaykosh (अन्नमयकोष) is equivalent to Physical Body (स्थूलदेह).

Annamaykosh (अन्नमयकोष) is made from food consumed by mother, during pregnancy. Annamaykosh (अन्नमयकोष) is nourished by food intake by individual, during lifetime. After death, Annamaykosh (अन्नमयकोष) becomes food for other creatures/ animals etc. Thus, Annamaykosh (अन्नमयकोष) is full of food only.

Zones of bird like Annamaykosh (अन्नमयकोष) are tabulated on last page.

Pranamaykosh (प्राणमयकोष):-

Pranamaykosh handles control energy requirements of Body System. This is also called as Energy Body (शक्तिशरीर). Pranamaykosh (प्राणमयकोष) has flexible size and shape. Within Physical Body, Pranamaykosh (प्राणमयकोष) assumes shape and size of Physical Body. This is a closely woven network of energy flow ducts. Each duct is called Naadi (नाडी). This network, on one end, penetrates deep inside Physical Body, connecting each body cell to network. Other end penetrates to reach deep inside Subtle body (सूक्ष्मदेह) up to each micro level instrument.

Pranamaykosh (प्राणमयकोष) is therefore located in between Physical Body (स्थूलदेह) and Subtle Body (सूक्ष्मदेह). Energy/ pranatatva (प्राणतत्त्व) constantly circulates / moves through the network of energy flow ducts of Pranamaykosh (प्राणमयकोष) in form of electrical energy waves. This form of Pranatatva (प्राणतत्त्व) is called Vyaan (व्यान). This Vyaan (व्यान) feeds control energy required for operation of instrumentation on Subtle Body (सूक्ष्मदेह), data storage system of Causal Body (कारणदेह) and organs of Physical Body (स्थूलदेह). This network is not visible. Pranamaykosh and nervous system of Physical Body are totally different.

Like Annamaykosh (अन्नमयकोष), Pranamaykosh (प्राणमयकोष) has been compared with body of bird. Bird like zones of Pranamaykosh (प्राणमयकोष) are tabulated on last page.

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Manomaykosh (मनोमयकोष):-

Manomaykosh (मनोमयकोष) is principally Mind (मनतत्त्व), faculty of Antahkaran (अंतःकरण). Manomaykosh (मनोमयकोष) is connected to Pranamaykosh (प्राणमयकोष). Manomaykosh monitors flow of Vyaan (व्यान) in Pranamaykosh (प्राणमयकोष), by regulating the nodes / junctions of flow ducts/ Nadies (नाडी जोड). On its own, Pranamaykosh (प्राणमयकोष) does not monitor flow of energy/ Vyaan (व्यान). According to orders communicated by Mind (मनतत्त्व), Pranamaykosh (प्राणमयकोष) supplies energy to concerned organ. Based on energy supply, signalling system of Physical Body (अन्नमयकोष/ स्थूलदेह) works and communicates orders to various individual muscles of concerned organ. Organ then obeys the orders. Thus, Maomaykosh (मनोमयकोष) -> Pranamaykosh (प्राणमयकोष) -> Annamaykosh (अन्नमयकोष) is the control chain of Physical Body. Mind (मनतत्त्व) performs the job of interfacing & communication between Subtle body (सूक्ष्मदेह) and Physical body (अन्नमयकोष/ स्थूलदेह).

Detailed description of working of the control chain will be explained in next article. Names of five segments of Manomaykosh are tabulated on last page.

Vidnyanmaykosh (विज्ञानमयकोष):-

Vidnyanmaykosh (विज्ञानमयकोष) is intellect (बुद्धितत्त्व). Intellect is the analysing and decision making capability of Inner-mind. Intellect is active only in case of human body. It is deactivated in all other varieties of physical bodies. Intellect can analyse and decide between good or bad, true or false, accept or reject. This Intellect manifests in form of Vidnyanmaykosh (विज्ञानमयकोष). Vidnyanmaykosh consists of intellect only.

During internal decision process, Intellect (बुद्धितत्त्व) works in advisory capacity. When opinion is sought, intellect normally refers to the data stored in memory. In case if intellect feels like, it may call for the data about eternal truth in form of Intuition (अंतःप्रेरणा), to be used as reference. Intellect communicates its recommendations to Inner-mind. It is upto Ahankar (अहंकार) to consider/ overrule/ neglect recommendation, while authorising final action.

Intellect can mend working of Mind (मनतत्त्व) through consistent recommendations/ hammering positive/ negative thoughts. Mind (मनतत्त्व) governs area wise energy flow rate of Pranatatva (प्राणतत्त्व) called vyaan (व्यान). Vyaan (व्यान) in turn governs effective & efficient working of organs of Physical Body (अन्नमयकोष/ स्थूलदेह).

Refining Intellect by removing negativity, will improve mental & physical activity. Thus, path of correction of Mental and Physical health begins from refinement of Intellect.

Communication link between Central Control Centre (हृदयआकाश) and Inner-mind (चित्त) is called Pradnya (प्रज्ञा). Opening of Pradnya is inversely proportional to strength of Ego (अहंकार). Strong Ego means narrow flow passage. If Ego (अहंकार) is extra strong, flow passage is blocked completely, and no intuition can pass through.

As more and more knowledge about eternal truths becomes available to Intellect, tendency towards using this real knowledge increases. This tendency is called Vivek. As a



result of frequent usage of Vivek , thinking pattern of individual (धारणा) changes gradually. In majority of humans, Ego (अहंकार) dominates thinking pattern, and does not recommend use of Intuitions. Improved thinking pattern (धारणा), results in maintaining good conduct (सदाचार) by individual in society. This good conduct is an important factor, which improves moral strength. On observing better resultant effects of good conduct (सदाचार), Faith (श्रद्धा)/ confidence become stronger. Improved confidence strengthens determination of achieving the target of acquiring divine love and blessings. This induces will/ desire to improve focus on target, and to improve uninterrupted remembrance of GOD (अनुसंधान), using power of Yoga (योगशक्ती). When all these factors become a habit, Bird shaped human will automatically leap towards the final goal, GOD. This powerful leap breaks the bubble of universal illusion, and man flies in free skies of knowledge/ divine love & blessings. Refined Intellect (शुद्धबुद्धी) has all these capabilities. Because of these dormant capabilities, Intellect is called (बुद्धी). One who breaks the bubble/ illusion of universe is Intellect (बुद्धी).

Head portion of this bird shaped Vidnyanmaykosh (विज्ञानमयकोष) is Faith (श्रद्धा). Faith is the firm conviction that GOD loves and will definitely pull me towards him. This is important working base for Intellect (बुद्धी). Faith (श्रद्धा) is essential for reaching up to proper guide (सद्गुरु). Faith (श्रद्धा) is essential for gaining, and absorbing knowledge. You will otherwise carry doubt about each new thought, which comes across. As more and more knowledge of eternal truth gets absorbed, tendencies towards good conduct (सदाचार) and are settled on right side, equivalent to right wing of bird. Right wing is powered by established tendency of good conduct (सदाचार). Left side or left wing retains determination of knowing the eternal truth (सत्य). With strength of (सत्य) and (सदाचार), Soul can leap and flu to reach GOD (परब्रह्म परमेश्वर). After Faith (श्रद्धा) at head, & good conduct (सदाचार) at right wing, and determination knowing eternal truth (सत्यका निश्चय) at left wing, are established, at bird shaped Vidnaynmykosh (विज्ञानमयकोष), Yoga (योगसिद्धी) gets established in trunk zone. Yogic energy (योगशक्ती) flows upwards through backbone / spinal cord (मेरुदंड) to establish uninterrupted contact with GOD (अनुसंधान). As a result, Mahattva (महःतत्त्व), which is pool of knowledge about eternal truths, is established in zone of feet, which is equivalent to tail of the bird. Having established all this, Soul will take off using power of good conduct (सदाचार) and determination (सत्यका निश्चय) in order to fly towards ultimate goal GOD. **Please do not underestimate importance of good conduct in real life (सदाचार).**

This powerful leap destroys imaginary illusion about Universe and starts floating in open sky of knowledge + divine love + divine blessings. All sequential activities programmed with Fate (प्रारब्धप्रवाह) go on as usual. However, the disciple is detached mentally and is free to view the surrounding real life events from witness perspective/ birds eye view, without getting involved.

Refined Intellect (शुद्धबुद्धी) has all the necessary capabilities for climbing these steps.



These zones of bird shaped Vidnyanmaykosh (विज्ञानमयकोष), are tabulated in the last page.

Anandmaykosh (आनंदमयकोष):-

This is the last and innermost kosh (कोष). Bliss is main characteristic of Anandmykosh (आनंदमयकोष). Man works with the intention of being happy forever. He can really be happy, all the time, if he succeeds in capturing bliss (आनंदतत्त्व). Each human being has acquired Anandmaykosh (आनंदमयकोष) as part of Body system, at the time of birth. However, he is not aware of Anandmaykosh (आनंदमयकोष). Bliss / Anand (आनंद) is associated with GOD. Wherever bliss (आनंदतत्त्व) is present, GOD (परब्रह्म परमेश्वर) has to be there. In other words, GOD, in the form of Anandmaykosh (आनंदमयकोष) is present in Body of each human being.

Because of presence of GOD, Anandmaykosh (आनंदमयकोष) is always active on its own. Anandmaykosh does not depend upon any any other Kosh (कोष) for functioning. After eating good tasty food in adequate quantity to satisfy hunger, one feels satisfied and happy. After drinking a glass full of milk, one feels satisfaction of thirst, and is happy. This feeling of happiness is because of presence of bliss (आनंदतत्त्व). Mental feeling of satisfaction is only incidental. However, experience of happiness is only because of bliss (आनंदतत्त्व). However, happiness is not bliss (आनंदतत्त्व). Happiness is a favourable mental feeling (मनकी संवेदना). This is a resultant effect of comparison between actual feeling (संवेदना) and expectations. However, Bliss (आनंदतत्त्व) is beyond. It is nothing but absolute Bliss. Bliss is limitless. Bliss (आनंदतत्त्व) is fully independent. It does not need any working platform. Bliss and mental feeling of happiness (सुख संवेदना) cannot be compared. Bliss (आनंद) cannot be explained in words. This is only to be experienced. This is a silent state felt in heart. Intellect does not communicate in this case. Because of very limited understanding and knowledge about Bliss, Man misinterprets happiness, which is felt by acquiring & enjoying pleasures (इंद्रियजन्य सुख), as Bliss. Man can acquire pleasures through

- a) Accumulation of enjoyable items,
- b) Accumulation of wealth,
- c) Collection of fame,
- d) Physical bodily enjoyments,
- e) Satisfaction of own desires etc.

स्वामी ज्ञानप्रकाश

श्री स्वामी समर्थ प्रबोधित ज्ञानसागर



Everlasting pleasure simply does not exist. It is an illusion, generated by imagination. However, eternal everlasting Bliss does exist. Man experiences Bliss in heart. When refined Intellect breaks illusion of Universe, and is free, Man experiences Bliss (आनंद). Experiencing this Bliss should be the target. However, because of wrong understanding, illusion and ego, he follows the wrong path until end of life and gets frustrated. One needs to acquire the appropriate knowledge and to work upon his mind in right direction. Experiencing Bliss is experiencing GOD. Bliss and GOD are not different. Bliss is the prime characteristic of

	Human body zones equivalent to those of bird				
	Head	Right wing	Left wing	Trunk	Tail
Annamay kosha अन्नमयकोष	Brain मस्तिष्क	Rt. Hand दाहिना हाथ	Lt. Hand बाया हाथ	Spine मेरुदंड	legs चरण
Pranmay kosha प्राणमयकोष	Pran प्राण	Apaan अपान	Udaan उदान	Samaan समान	Vyaan व्यान
Manomay kosha मनोमयकोष	यजुर्वेद	ऋग्वेद	सामवेद	विधिविधान	अथर्ववेद
Vidyanmay kosha विज्ञानमयकोष	Faith श्रद्धा	Good Conduct सदाचार	Determination to gain eternal truths सत्यका निश्चय	Remembrance of GOD अनुसंधान	Pool of knowledge महःतत्त्व
Anandmay kosha आनंदमयकोष	Love प्रीयतत्त्व	मोद	प्रमोद	Bliss आनंदतत्त्व	GOD परब्रह्म परमेश्वर

GOD. GOD in form of Anandmaykosha (आनंदमयकोष) is present in every human body. Love, strong feeling of liking towards GOD (प्रीयतत्त्व), feeling of entertainment of mind (मोद), feeling of intellectual recreation (प्रमोद), eternal Bliss (आनंदतत्त्व), and presence of GOD (परब्रह्म परमेश्वरका अस्तित्व) are basic parts of Anandmaykosha (आनंदमयकोष). These are displayed in tabular format, for reference.

! Be happy ! Be happy ! Be happy !