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The Pancha kosha Model as a Precursor Humanistic Psychology: A Vedantic Framework for Self-Actualization and Human Potential

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Abstract

Understanding the continuum of human motivation and potential requires bridging modern Western empirical psychology with Eastern ontological wisdom. Long before Abraham Maslow articulated his Hierarchy of needs in mid-20th century, ancient Indian philosophical system had already developed sophisticated model of human motivation, personality development, and self-realization. This qualitative comparative study examines the Vedic Pancha kosha Model from Taittiriya Upanishad as a historical conceptual precursor to Western humanistic psychology, particularly Maslow's framework. Through a qualitative content analysis of primary Upanishadic texts and Maslow's seminal works, this paper demonstrates that the Pancha kosha Model, dating back over two millennia, presents a comprehensive five stage framework that parallels Maslow's hierarchy of needs while offering a distinct contribution to understanding human potential. Both the paradigm are connected across the five corresponding stages: Stage -1: physiological needs and Annamaya Kosha, Stage -2: Safety needs and Pranamaya kosha, Stage -3: Belongingness/ Love needs and Manomaya kosha, Stage-4: Esteem needs and Vigyanamaya kosha, Stage -5: Self actualisation and Anandamaya kosha. While both the frameworks recognize similar dimensions of human experience, the Pancha kosha model extends beyond the Maslow's individualistic self-actualization towards the realization of universal consciousness as Brahman. This study argues that the Pancha kosha framework offers a psychologically viable humanistic perspective that can complement contemporary counselling and therapeutic practices. The integration of Vedantic wisdom and humanistic psychology offers practitioners a more comprehensive toolkit for supporting clients in their journey towards authenticity, fulfilment, and self-realization.

Keywords: Pancha kosha, Maslow's Hierarchy of Needs, Taittiriya Upanishada, Humanistic Psychology, Self-actualisation, Comparative Analysis, Five-Stage Model.

1. Introduction:

The history of psychology is often narrated as a western intellectual achievement, with ancient Greek philosophy serving as its distant ancestor and modern European and American thinker constituting its primary architects. Within this dominant narrative, humanistic psychology emerged in the mid-20th century as "third force", challenging the determinism of psychoanalysis and the mechanistic orientation of behaviourism. Abraham Maslow's Hierarchy of needs, articulated in 1943 and developed throughout his career, stands as one of the most influential contributions to this tradition, offering an optimistic vision of human nature oriented toward growth, potential, and self-actualization.

However, this conventional historical account overlooks a crucial fact: sophisticated psychological frameworks addressing human motivation, personality development, and self-realization existed in Eastern philosophical traditions long before the emergence of western humanistic psychology. Among these, the Vedantic Pancha kosha Model from the Taittiriya Upanishad represents a remarkably comprehensive five-stage framework that predates Maslow's hierarchy by over two millennia. This ancient model, developed through contemplative inquiry and experiential investigation into consciousness, offers insight into human nature and potential that resonates deeply with humanistic psychology while extending beyond its conceptual boundaries.

The recognition of Eastern philosophical systems as precursors to Western psychological theories carries significant implications for contemporary psychology. It challenges the colonial assumptions that have historically positioned western knowledge as superior and Eastern wisdom as merely spiritual or religious rather than psychological. It invites a re-examination of what constitutes psychological knowledge and validates contemplative traditions as legitimate sources of insight into human nature. Most practically, it offers contemporary practitioners access to time-tested frameworks that can enrich therapeutic approaches and support client development in profound ways.

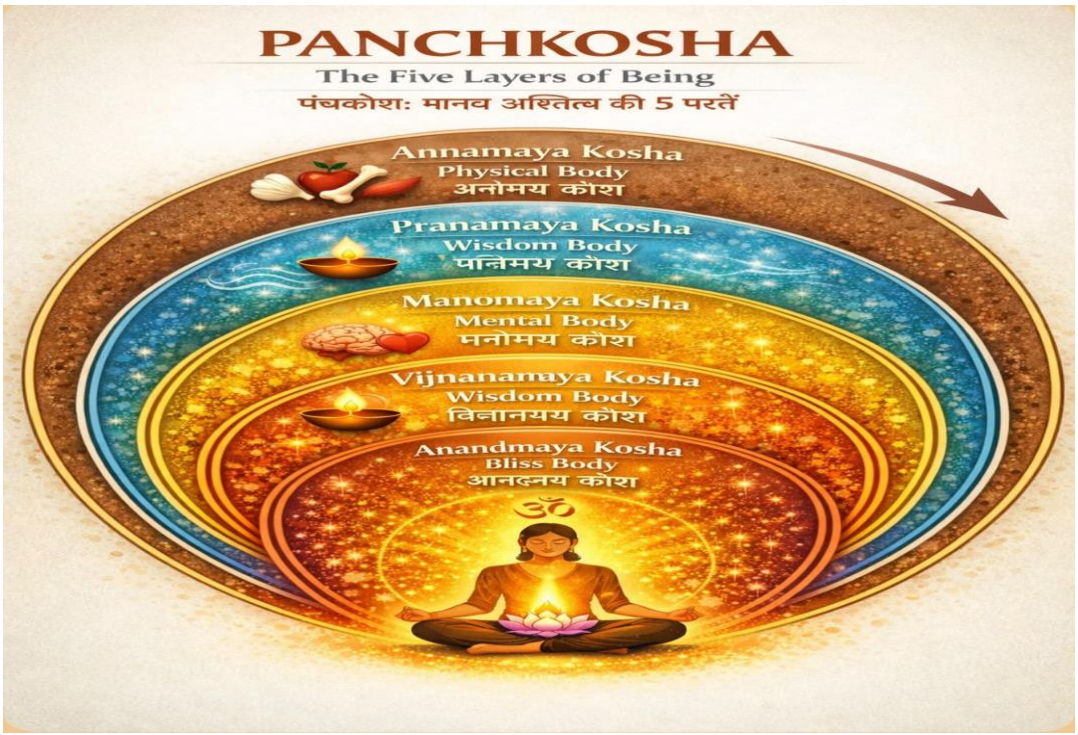
This qualitative comparative study examines the Pancha kosha Model as a historical conceptual precursor to Maslow's Hierarchy of Needs, demonstrating both structural parallels and distinctive contributions. By establishing the Pancha kosha framework's relevance to humanistic psychology, this paper argues for the integration of Vedantic wisdom into contemporary counselling and therapeutic practice. The analysis proceeds by outlining the methodological approach, then presenting detailed expositions of both the Pancha kosha Model and Maslow's Hierarchy with particular attention to their historical context. The core comparison examines five corresponding stages, highlighting how the ancient framework anticipated modern psychological insights while offering unique perspectives on human development. The discussion explores implications for decolonizing psychology and establishing more inclusive, cross-cultural approaches to human potential and mental health.

2.The Pancha kosha Model: An Ancient Framework for Human Development

The Pancha kosha Model represents one of the most sophisticated psychological frameworks developed within Vedantic tradition of Indian philosophy. Originating in Brahmanada Valli

chapters of Taittiriya Upanishad, this model emerged from a civilization that had been engaged in systematic investigation of consciousness, mind, and human potential for millennia before the birth of western psychology as an academic discipline. The Upanishads, composed between 800 to 200 BCE, represent the philosophical culmination of Vedic thought and contain insight into human nature that remain remarkably relevant to contemporary psychological understanding.

The term Pancha kosha literally means "five sheaths" with Pancha meaning five and kosha meaning sheath, layer, or covering. This model conceptualizes human personality as five interrelated, concentric sheaths that envelop the core of pure, unconditioned consciousness that is Brahman. Unlike Western psychological models that developed through empirical observation and experimental research in laboratories and clinics, the Pancha kosha Model arose from direct experiential investigation through meditation, contemplation and introspective practices. This epistemological difference is crucial for understanding both the historical significance and contemporary relevance of the framework.



2.1. Annamaya Kosha: The Physical Dimension

The outermost layer, Annamaya kosha, refers to the physical sheath formed, maintained, and nourished by food (anna) and material processes. This encompasses the anatomical body, all physiological systems, organs, tissues, and biological processes. In the Upanishadic understanding, the physical body is not merely a biological organism but a manifestation of consciousness in material form. The sages recognized that bodily health, nourishment, and physical stability form the foundation for higher development, anticipating Maslow's insight that physiological needs must be reasonably satisfied before higher motivations become salient.

Vedantic texts contain extensive discussions on proper care of the physical body, including guidelines for diet, sleep, exercise, and lifestyle. The yoga tradition, closely allied with Vedantic philosophy, developed sophisticated practices (*asanas*) for maintaining physical health and vitality. These practices were not ends in themselves but means of preparing the body as a stable vehicle for higher exploration. This holistic understanding of physical health as foundational to psychological and spiritual development represents an ancient recognition of what contemporary health psychology has only recently begun to systematically investigate.

2.2. Pranamaya Kosha: The Energetic Dimension

The second sheath, Pranamaya Kosha, represents the vital energy or life-force (*prana*) that animates the physical body. This subtle sheath governs respiration, circulation, digestion, elimination, and all autonomic nervous system functions. The Upanishads describe five primary pranas (*prana, apana, vyana, udana, samana*) that govern different physiological and energetic functions, demonstrating a sophisticated understanding of the mind-body connection that predates contemporary psychophysiology by millennia.

Pranamaya Kosha serves as a bridge between the physical and mental dimensions of human experience. Ancient texts recognize that when prana flows freely and harmoniously, individuals experience vitality, health, and emotional balance. When prana is blocked or disturbed, physical and psychological symptoms arise. This understanding led to the development of *pranayama* (breath control) practices designed to purify and balance the vital energy sheath. Modern research on breathwork, meditation, and mind-body interventions has begun to validate these ancient insights, demonstrating the profound effects of respiratory and energetic practices on psychological well-being.

2.3. Manomaya Kosha: The Mental-Emotional Dimension

The third layer, Manomaya Kosha, comprises the mental and emotional apparatus, including sensory perception, emotional processing, memory storage, social desires, and reactive thought patterns. The term *manas* refers to the lower mind that processes sensory information, generates emotions, and creates the ongoing stream of thoughts that characterize ordinary consciousness. This sheath is responsible for the experience of pleasure and pain, attraction and aversion, and the constant fluctuation of mental states.

Vedantic psychology offers a nuanced understanding of mental-emotional functioning that anticipates many insights of contemporary cognitive and emotional psychology. The Upanishads recognize that the mind, when dominated by sensory impressions and emotional reactivity, creates patterns of attachment, aversion, and identification that obscure deeper awareness and cause psychological suffering. However, when properly understood and trained through practices such as meditation, self-observation, and ethical living, the mental sheath becomes a valuable instrument for self-inquiry and development. This perspective resonates with cognitive-behavioural approaches that emphasize the role of thoughts and beliefs in emotional experience while extending beyond them to include contemplative dimensions.

2.4. Vijnanamaya Kosha: The Intellectual-Wisdom Dimension

The fourth sheath, Vijnanamaya Kosha, represents the higher cognitive faculty responsible for intellect (*buddhi*), moral discernment, intuitive wisdom, self-reflection, and conscious agency. This is the domain of discrimination, judgment, and the capacity to distinguish between truth and illusion, permanent and temporary, self and non-self. Vijnanamaya Kosha is associated with the development of wisdom, ethical understanding, and the ability to make conscious choices aligned with higher values.

The Vedantic emphasis on developing discernment and wisdom anticipates humanistic psychology's focus on autonomy, self-direction, and authentic decision-making. However, the Panchakosha framework extends beyond individual autonomy to include ethical and spiritual dimensions of cognition. Practices such as study of sacred texts (*svadhyaya*), contemplation, philosophical inquiry, and ethical self-examination are designed to strengthen this sheath and enable it to guide lower mental functions. This integration of intellectual development with ethical and spiritual growth represents a holistic approach to cognitive functioning that contemporary education and counselling might fruitfully explore.

2.5. Anandamaya Kosha: The Dimension of Fulfilment

The innermost and subtlest of the five sheaths is Anandamaya Kosha, characterized by intrinsic peace, unconditioned joy (*ananda*), and unified harmony. This sheath is experienced when the outer four sheaths operate in balance and when identification with body, energy, mind, and intellect is relaxed. Ananda is not ordinary happiness dependent on external conditions but a fundamental quality of consciousness that emerges when the distortions of the outer sheaths are minimized.

This concept represents perhaps the most striking parallel to Maslow's self-actualization, describing a state of fulfilment, integration, and heightened well-being that transcends ordinary concerns. Individuals accessing Anandamaya Kosha report qualities similar to those Maslow identified in self-actualized persons: inner peace, joy, authenticity, creativity, and a sense of connection with something larger than the individual self. However, the Vedantic framework extends even beyond this, recognizing Anandamaya Kosha as still a sheath that can be transcended in realization of the true Self that is Brahman.

2.6. The Integrated Framework

The five koshas are not separate entities but interpenetrating dimensions of a unified human being. They function simultaneously and influence each other dynamically. Imbalance or disturbance in any sheath affects the functioning of the others. The Pancha kosha framework offers a holistic approach to human development that addresses all dimensions of existence. Spiritual practices in the Vedantic tradition are designed to purify, balance, and integrate all five sheaths, creating conditions for Self-realization.

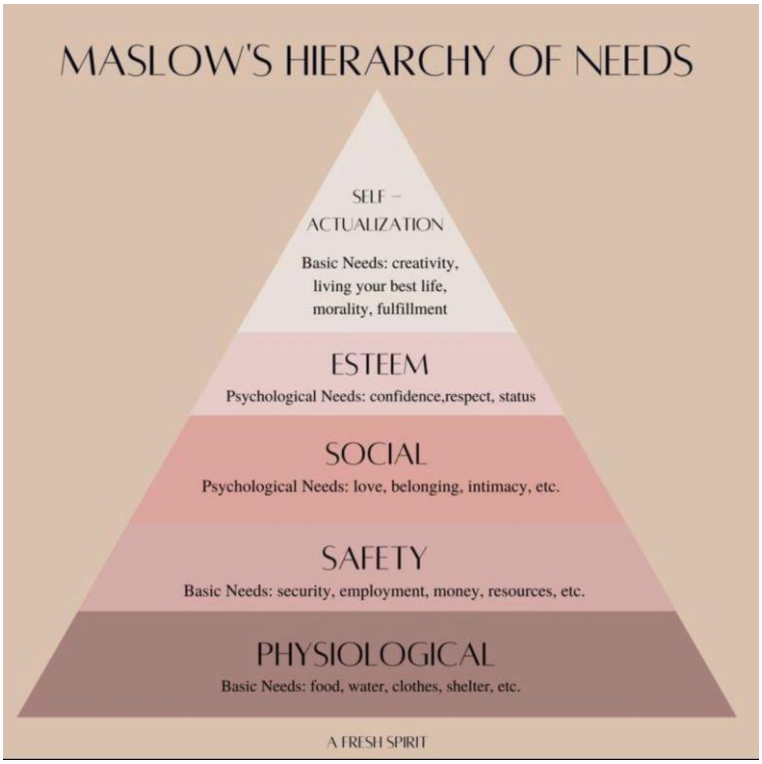
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3. Maslow's Hierarchy of Needs: The Western Humanistic Framework

Abraham Maslow's Hierarchy of Needs represents one of the most influential theories in humanistic psychology, fundamentally shifting psychological focus from pathology and dysfunction to growth, potential, and optimal functioning. First articulated in his 1943 paper "A Theory of Human Motivation" and further developed in his 1954 book *Motivation and Personality*, Maslow's framework emerged from his dissatisfaction with the dominant psychological paradigms of his time—psychoanalysis, which focused on unconscious conflicts and neuroses, and behaviourism, which reduced human behaviour to stimulus-response mechanisms.

Maslow proposed that human behaviour is driven by a hierarchy of innate, universal motivations organized into a five-tier structure. This hierarchy is structurally divided into two primary operational domains: Deficiency Needs (D-Needs) and Being Needs (B-Needs). The theory operates on what Maslow termed the "Prepotency principle," which states that lower-order needs generally must be satisfied before higher-order motivations become the primary drivers of behaviour.



3.1. Deficiency Needs and Their Psychological Significance

The lower four levels of Maslow's hierarchy constitute the Deficiency Needs, so named because their non-fulfilment creates a state of deficiency that motivates behaviour aimed at

reducing this deficiency. Physiological Needs form the foundation and include biological survival requirements such as food, water, air, sleep, shelter, and homeostasis. Safety Needs encompass protection from danger, stability, predictability, order, and somatic security. Belongingness and Love Needs involve the desire for intimate relationships, family bonds, friendships, group membership, and social acceptance. Esteem Needs include the desire for competence, achievement, recognition, respect, self-confidence, and a stable sense of self-worth.

Maslow's recognition of these needs represented a significant advance in psychological understanding. By acknowledging that basic physiological and safety requirements must be met before higher development can occur, he provided a framework for understanding how environmental conditions shape psychological functioning. His emphasis on belongingness and love needs highlighted the fundamentally social nature of human beings, anticipating contemporary attachment theory and interpersonal psychology. His conceptualization of esteem needs captured the importance of self-worth, autonomy, and recognition for psychological health.

3.2. Self-Actualization as the Highest Human Motivation

The apex of Maslow's hierarchy is represented by Self-Actualization, the intrinsic motivation to realize one's fullest idiosyncratic potential, creative capacity, moral autonomy, and authentic selfhood. Unlike deficiency needs, which are motivated by the desire to reduce tension or satisfy lacks, self-actualization is motivated by the positive desire for growth, development, and the expression of one's unique capacities. Maslow studied individuals he considered self-actualized and identified characteristics including acceptance of self and others, spontaneity, problem-centred orientation, peak experiences, autonomy, and continued growth throughout life

This concept represented a revolutionary shift in psychological thinking. Rather than viewing psychological health as merely the absence of pathology, Maslow proposed that health involves positive qualities of being, growth, and fulfilment. His work inspired generations of psychologists, counsellors, educators, and organizational leaders to focus on human potential rather than merely human problems. The concept of self-actualization continues to influence contemporary positive psychology, coaching, and personal development fields.





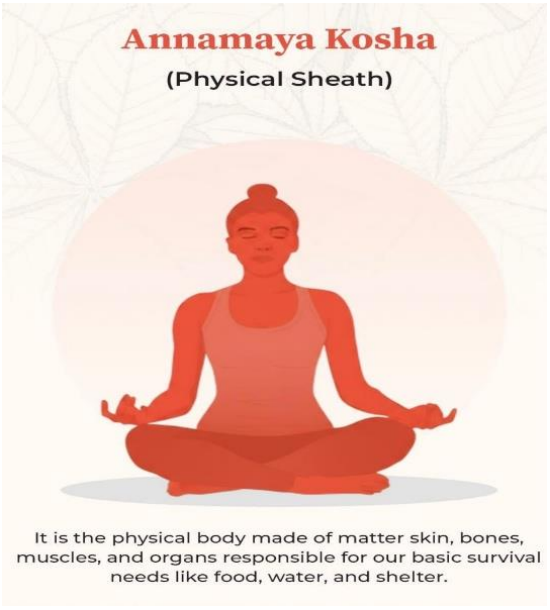
4. Comparative Analysis: Historical Precedence and Psychological Parallels

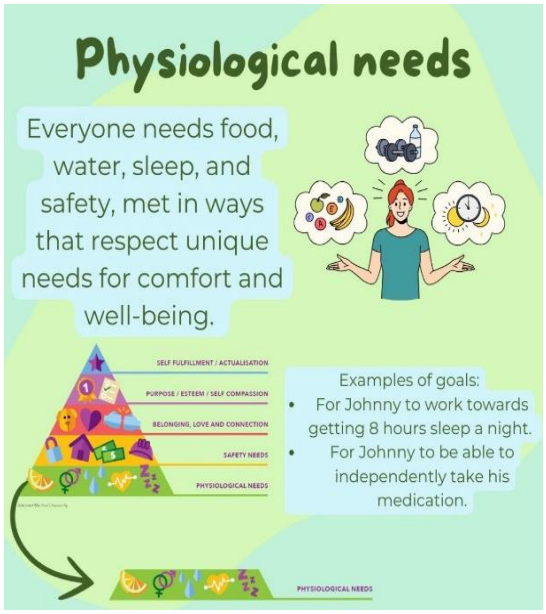
The comparison between the Pancha kosha Model and Maslow's Hierarchy of Needs reveals striking parallels that suggest universal dimensions of human experience recognized across cultures and historical periods. However, the historical precedence of the Pancha kosha framework—predating Maslow by over two millennia—carries profound implications for how we understand the development of psychological knowledge and the sources of wisdom about human nature.

4.1. Stage 1: Physiological Foundations

The correspondence between Annamaya Kosha and Maslow's physiological needs demonstrates that ancient Indian thinkers recognized the foundational importance of physical health and biological functioning for higher development. The Upanishadic understanding that the body is formed and sustained by food (*anna*) parallels Maslow's identification of food, water, sleep, and shelter as basic requirements. Both frameworks acknowledge that when these needs are severely deprived, they dominate consciousness and behaviour, making it difficult to focus on higher concerns.

However, the Pancha kosha Model offers additional psychological insights beyond Maslow's functional understanding. While Maslow treats physiological needs primarily as conditions to be satisfied, the Vedantic framework views the physical sheath as a manifestation of consciousness in material form. This perspective invites a relationship with the body that combines proper care with non-identification, recognizing the body as a vehicle for consciousness rather than the totality of self. This nuanced understanding can enrich contemporary approaches to body image, health behaviour, and somatic psychology.

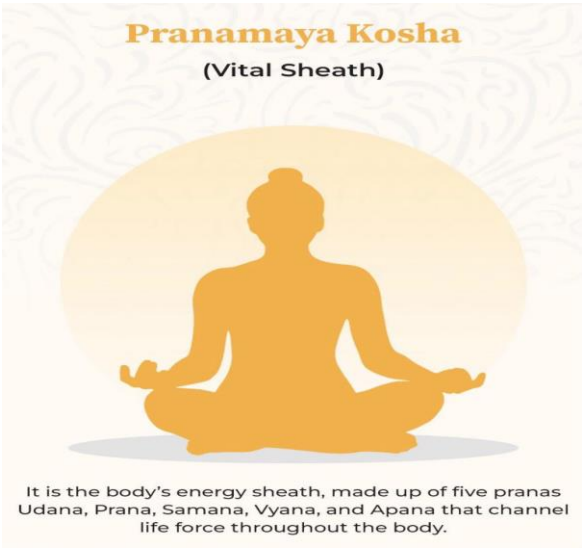




4.2. Stage 2: Safety and Vital Energy

The parallel between Prana maya Kosha and Maslow's safety needs reveals ancient recognition of the connection between energetic regulation and psychological security. Maslow's safety needs encompass protection from danger, stability, predictability, and somatic security. The Vedantic concept of prana as vital energy governing physiological and emotional regulation anticipates contemporary understanding of the mind-body connection and the role of the autonomic nervous system in psychological experience.

The Pancha kosha framework extends Maslow's insight by emphasizing internal energetic balance as a source of security that transcends external circumstances. While Maslow focuses primarily on external conditions that create safety, the Vedantic model highlights practices such as pranayama (breath control) that cultivate inner stability and resilience. This internal dimension of safety offers valuable resources for contemporary therapeutic work with anxiety, trauma, and stress-related conditions.

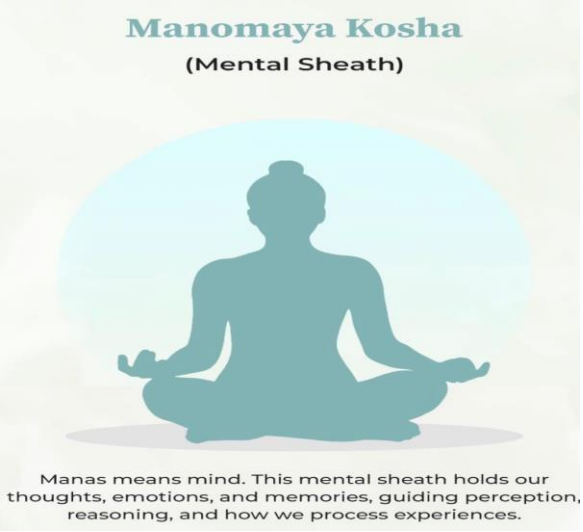




4.3. Stage 3: Belongingness and Mental-Emotional Processing

The relationship between Mano maya Kosha and Maslow's belongingness and love needs demonstrates ancient understanding of the centrality of emotion, relationship, and mental processing for human well-being. Maslow's emphasis on intimate relationships, social connection, and emotional security parallels the Vedantic recognition that the mental-emotional sheath is the domain of feelings, attachments, and social desires.

The Pancha kosha Model contributes to this understanding by offering practices for working with mental-emotional patterns that complement Maslow's interpersonal focus. While Maslow emphasizes satisfying belongingness needs through relationships, the Vedantic framework offers meditation, self-observation, and contemplative practices for understanding and transforming mental-emotional patterns. This internal dimension can support individuals who struggle with relationships or seek deeper emotional regulation alongside interpersonal connection.

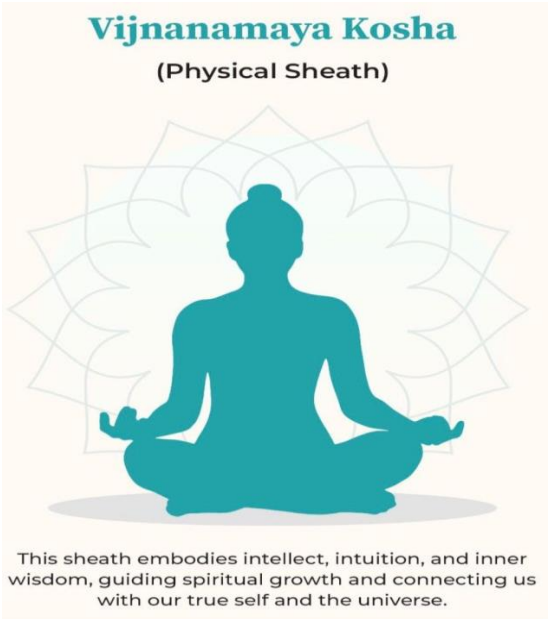




4.4. Stage 4: Esteem and Discernment

The correspondence between Vijnana maya Kosha and Maslow's esteem needs reveals parallel recognition of the importance of cognitive development, ethical discernment, and inner authority. Maslow's higher esteem needs, emphasizing self-respect, autonomy, and mastery, resonate with the Vedantic emphasis on developing intellect (*buddhi*), moral discernment, and conscious agency.

The Pancha kosha framework extends this understanding by situating cognitive development within an ethical and spiritual context. While Maslow's esteem needs remain oriented toward individual development and social functioning, Vijnana maya Kosha serves the larger purpose of Self-realization. This broader context can enrich contemporary approaches to cognitive development, ethical education, and meaning-making by connecting intellectual growth with deeper questions of purpose and values.

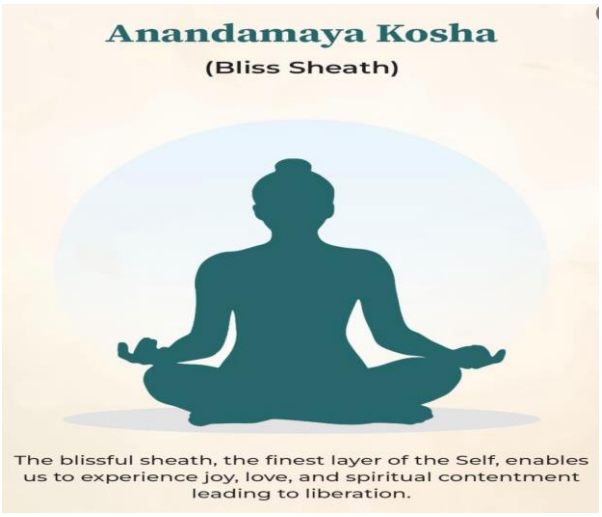




4.5. Stage 5: Self-Actualization and Bliss

The comparison between Ananda maya Kosha and Maslow's self-actualization represents perhaps the most striking parallel, suggesting that ancient sages and modern psychologists independently recognized similar dimensions of peak human experience. Both concepts describe states of fulfilment, integration, and heightened well-being characterized by inner peace, joy, authenticity, creativity, and connection with something larger than the individual self.

However, the Pancha kosha Model extends beyond Maslow's self-actualization by recognizing even this highest sheath as a covering that can be transcended. While Maslow culminates in actualization of individual potential, the Vedantic framework points toward realization of consciousness that transcends individual identification altogether. This extension offers resources for individuals seeking not only personal fulfilment but also spiritual dimensions of experience that Maslow's framework does not fully address.





4.6. Psychological Contributions of the Pancha kosha Model

The historical precedence of the Pancha kosha Model carries several important implications for contemporary humanistic psychology. First, it demonstrates that sophisticated psychological frameworks emerged from contemplative traditions independently of Western scientific methods, challenging assumptions about what constitutes valid psychological knowledge. Second, it offers time-tested practices for working with each dimension of human experience that can enrich therapeutic approaches. Third, it provides a more comprehensive understanding of human development that includes spiritual dimensions alongside psychological growth.

The Pancha kosha framework's emphasis on simultaneous work with all five sheaths offers an alternative to Maslow's sequential hierarchy. Rather than waiting for lower needs to be satisfied before addressing higher development, the Vedantic approach suggests that practices at any level can support development at other levels. This holistic perspective can inform more integrated therapeutic approaches that address physical, energetic, emotional, cognitive, and spiritual dimensions concurrently.



4.7. Implications for Contemporary Psychology and Counselling Practice

Recognizing the Pancha kosha Model as a historical precursor to humanistic psychology carries significant implications for contemporary theory, research, and practice. This recognition challenges colonial assumptions that have positioned Western knowledge as superior and Eastern wisdom as merely spiritual or religious. It invites a re-examination of what constitutes psychological knowledge and validates contemplative traditions as legitimate sources of insight into human nature.

4.8. Decolonizing Psychology

The dominant narrative of psychology's history has largely excluded non-Western contributions, perpetuating colonial assumptions about knowledge, expertise, and cultural superiority. By acknowledging that sophisticated psychological frameworks existed in Eastern traditions long before Western psychology emerged, this study contributes to decolonizing psychology and establishing more inclusive historical accounts. This recognition is not merely academic but carries practical implications for how psychology is taught, practiced, and understood globally.

Decolonizing psychology involves more than adding Eastern content to Western curricula. It requires fundamental re-examination of epistemological assumptions, validation of diverse ways of knowing, and genuine integration of insights from multiple traditions. The Pancha kosha Model offers a framework for such integration, demonstrating how ancient wisdom can inform contemporary practice without being reduced to Western categories or dismissed as merely spiritual.



4.9. Enriching Therapeutic Practice

For counselling practitioners, the Pancha kosha framework offers valuable resources for supporting client development across multiple dimensions. The model's recognition of physical, energetic, emotional, cognitive, and spiritual dimensions invites more holistic assessment and intervention strategies. Practitioners might incorporate breathwork and somatic practices (Prana maya Kosha) alongside cognitive interventions (Vijnana maya Kosha) and interpersonal work (Mano maya Kosha), creating more integrated therapeutic approaches.

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4.10. Supporting Self-Actualization and Beyond

For individuals seeking self-actualization in Maslow's sense, the Pancha kosha Model offers practices and perspectives that can support this journey. The framework's emphasis on integrating all dimensions of experience aligns with humanistic values of wholeness and authenticity. Its practices for cultivating inner peace, discernment, and non-attachment can support the development of autonomy, creativity, and genuine self-expression that characterize self-actualization.

For those seeking dimensions beyond individual self-actualization, the Pancha kosha framework offers pathways toward spiritual realization that Maslow's hierarchy does not fully address. This does not diminish self-actualization but rather situates it within a broader context of human potential. Some individuals may find that self-actualization naturally leads toward questions of meaning, purpose, and connection with something larger than the individual self. The Vedantic framework offers resources for this exploration without imposing particular beliefs or practices.

4.11. Cross-Cultural Competence

In an increasingly globalized world, psychological practitioners encounter clients from diverse cultural backgrounds with varying understandings of self, development, and well-being. Familiarity with frameworks like the Pancha kosha Model enhances cross-cultural competence by expanding practitioners' conceptual toolkit and demonstrating respect for diverse wisdom traditions. Clients from South Asian backgrounds may find that integration of Vedantic concepts validates their cultural heritage and supports more culturally responsive care.

Even for clients without South Asian backgrounds, exposure to Eastern frameworks can expand understanding of human potential and development. The Pancha kosha Model's emphasis on contemplative practice, non-identification, and spiritual dimensions offers perspectives that can enrich any therapeutic approach, regardless of client background. This

cross-cultural integration reflects the best of humanistic psychology's commitment to honouring individual uniqueness while recognizing universal dimensions of human experience.

5. Conclusion

This qualitative comparative study has examined the Vedantic Pancha kosha Model as a historical and conceptual precursor to Maslow's Hierarchy of Needs, demonstrating that sophisticated psychological frameworks addressing human motivation, personality development, and self-realization existed in Eastern traditions over two millennia before the emergence of Western humanistic psychology. The analysis reveals striking parallels between the two five-stage frameworks while also highlighting distinctive contributions that each offers to understanding human potential.

The recognition of the Pancha kosha Model's historical precedence carries profound implications for contemporary psychology. It challenges colonial narratives that have marginalized Eastern wisdom and positioned Western knowledge as superior. It validates contemplative traditions as legitimate sources of psychological insight and invites more inclusive, cross-cultural approaches to understanding human nature. Most practically, it offers contemporary practitioners access to time-tested frameworks that can enrich therapeutic approaches and support client development in profound ways.

The parallels between the two models suggest universal dimensions of human experience recognized across cultures and historical periods. Both frameworks recognize the foundational importance of physical health, the significance of safety and energetic regulation, the centrality of emotional connection and mental processing, the value of cognitive development and ethical discernment, and the possibility of peak experiences characterized by authenticity, creativity, and fulfilment. These convergences indicate that despite cultural and historical differences, human beings across traditions have recognized similar dimensions of experience and development.

However, the divergences between the models are equally significant and offer complementary resources for contemporary practice. Maslow's hierarchy provides a clear, functional account of how external conditions, social relationships, and personal achievements shape motivation and well-being. The Pancha kosha Model complements this by offering an internal, embodied, and contemplative perspective on how individuals experience themselves at multiple levels and how deeper awareness can transform suffering and fragmentation. Where Maslow culminates in self-actualization of individual potential, the Vedantic framework points toward transcendence of individual identification and realization of universal consciousness.

For contemporary humanistic psychology, integration of the Pancha kosha framework offers opportunities to expand conceptual understanding, enrich therapeutic practice, and serve diverse client populations more effectively. This integration does not require abandoning humanistic values but rather deepening them through engagement with complementary wisdom traditions. It invites practitioners to honour both empirical psychological research

and contemplative wisdom, both individual development and spiritual dimensions, both Western and Eastern contributions to understanding human nature.

Future research could explore these relationships through empirical studies examining outcomes of interventions informed by both frameworks. Cross-cultural studies investigating how individuals from different backgrounds understand and experience these dimensions would enrich theoretical integration. Additionally, contemporary adaptations of both models could be developed to address current challenges in mental health, personal development, and human flourishing.

In conclusion, recognizing the Pancha kosha Model as a precursor to humanistic psychology contributes to a more inclusive, comprehensive, and culturally responsive understanding of human potential. By bridging ancient wisdom and modern psychology, we move closer to a psychology that honours the full spectrum of human experience—from basic survival to peak fulfilment, from personal growth to spiritual realization, from individual authenticity to universal consciousness. This integration offers hope for a more holistic, compassionate, and effective approach to supporting human development in all its dimensions.

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