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Content of the Table

Sr.No.	Title of the Paper/ Article	Author	P. No
1	A Comparison of Financial Performance of Selected Listed Pharmaceutical & Healthcare Companies in India	DR Nisarg A. Khamar	1
2	A STUDY OF FACTORS AFFECTING SELECTION OF MUTUAL FUND WITH REFERENCE TO NORTH GUJARAT	Jyoti Rabari	4
3	A Study on the Role of Influencer Credibility in Building Brand Loyalty Among Gen Z Cosmetic Buyers	Hola Rozatfatema	9
4	A SYSTEMATIC LITERATURE REVIEW ON DETERMINANTS OF MOBILE TRADING APP ADOPTION	Mr. Kuldipkumar J. Prajapati	13
5	A STUDY OF SUICIDE TENDENCY AMONG ALCOHOL ADDICT AND NON-ALCOHOL ADDICT PATIENT IN AHMEDABAD DISTRICT	Mr. Abhishekkumar R. Tripathi	18
6	ARTIFICIAL INTELLIGENCE AND FUTURE MARKETING: TRENDS, TOOLS AND IMPACT	Dr. Kunal P. Dave	24
7	AWARENESS OF CYBER FRAUD IN AHMEDABAD CITY: WITH SPECIAL REFERENCE TO LAW STUDENTS	Dr.Shital V.Chaudhari	29
8	A Study on the Role of Cybersecurity in a Digitalizing Economy	MANILAL RAMANBHAI PATEL	31
9	The Fusion of Artificial intelligence and machine learning : Reshaping Libraries for the Digital Age	Dhruv Sharma	37
10	સ્નાતક કક્ષાના વિદ્યાર્થીઓની સ્પર્ધાત્મક પરીક્ષા પ્રત્યેની જાગૃતિ નો અભ્યાસ	વર્ષા બી. પુરોહિત	44
11	STRESS AMONG COLLEGE STUDENTS OF SABARKANTHA DISTRICT	Dr.Mital M. Jadav	48
12	भारतीय ज्ञान परंपरा में आदर्श जीवन के संदर्भ में संस्कृत साहित्य	रावल विरांगकुमार नरेन्द्रभाई	52
13	Job Satisfaction and Happiness Among Public and Private Sector Employ	Dr. Riya D. Raval	55
14	A Study of Psychological Well-being of College Students in Relation to Gender and Smart Phone Addiction	Dr. Sheba Umakant Shukla	60
15	Indian Knowledge System: Perspective on Education, Social Science, and Regional Practices	Dr Gargi Raval	64
16	Challenges and Strategies for Ensuring Human Rights in Prolonged Armed Conflicts with Reference to International Humanitarian Law	Dr. Omprakash Pandey	69

17	સંઘવ્યાયામ અને યોગની તાલીમ દ્વારા નમનીયતા પર થતી અસરનો અભ્યાસ	નિલમ રાઠોડ	75
18	World Possibilities of Artificial Intelligence in Accounting & Auditing	Dr. Hareshkumar P. Trivedi	79
19	Impact of Types of Family and Gender on Helplessness in College Students	Dr. Sunilkumar S. Jadav Dr. Ronakkumar R. Parmar	82
20	EFFECT OF SOCIAL MEDIA ON CUSTOMER SATISFACTION AND ONLINE BUYING BEHAVIOUR IN E-COMMERCE	Chandani Khatri	86
21	Lying Type Moral Value of Children	Dr. Ashok N. Prajapati	91
22	Human Resource Accounting: Past, Present, and Future	Dr. Chhaganbhai Narshibhai Pithadiya	97
23	પ્રકૃતિ કલ્યાણકારી યા પ્રલયકારી ? એક અપરિહાર્ય ચિંતન	પંડ્યા હરિતાબેન નરેન્દ્રકુમાર	104
24	आधुनिक युग में वैश्वीकरण का मानव अधिकारों पर प्रभाव: एक अध्ययन	डॉ. दिव्या पटेल	110
25	સાબરકાંઠા જિલ્લાના વાવ અને કુંડ સ્થાપત્ય	VIRAJ.M.PATEL Dr. SUNITABEN.M.PIYAJA	113
26	સામાજિક વિજ્ઞાનની પરંપરાગત ભારતીય જ્ઞાન પ્રણાલી	ડૉ. કમલેશ આર. કિહલા	116
27	Beyond East and West: A Comparative Journey through Maslow's Hierarchy and the Pancha Kosha Theory	Dr. Shruti A. Suthar	122
28	Emerging Trend of Credit Deposit Ratio of Regional Rural Bank working in Gujarat	Dr. Labhubhai Jivrajbhai Vanani	131
29	દિવ્યાંગ રમતવીરોના જીવનમાં રમતગમતની ભૂમિકા: એક પરિમાણાત્મક	હિતેશકુમાર દલસુખભાઈ પરમાર	136
30	Literature and Language: A Symbiotic Relationship	Chaudhari Ronakkumar Rahul Kumar	140

Beyond East and West: A Comparative Journey through Maslow's Hierarchy and the Pancha Kosha Theory

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Abstract: This paper explores a conceptual comparison between Abraham Maslow's Hierarchy of Needs and the ancient Upanishadic Pancha Kosha theory. Moving "*beyond East and West*," it explores how both frameworks, despite their distinct cultural and philosophical origins, shed light on the multifaceted nature of human growth and aspiration. Maslow's Western psychological model outlines a progression from basic physiological requirements to self-actualization, and potentially even self-transcendence. In contrast, the Eastern Pancha Kosha theory describes five concentric layers (Annamaya, Pranamaya, Manomaya, Vijñānamaya, and Anandamaya) that both veil and reveal the true Self (Atman). The analysis uncovers notable parallels, such as the movement from the gross to the subtle and the pursuit of higher states of being. It also highlights significant differences in their metaphysical foundations, primary objectives, and methodologies for realizing ultimate fulfillment. By juxtaposing these influential models, this paper aims to foster a more integrated and holistic understanding of human well-being, personal development, and the quest for ultimate fulfillment. Finally, the findings offer valuable insights for cross-cultural psychology, spiritual growth, and modern approaches to mental and emotional health.

Keywords: Maslow Hierarchy of Needs, Pancha Kosha, Taittiriya Upanishad, Spiritual development, Holistic well-being, Cross-cultural studies.

1. Introduction:

The Indian Knowledge System (IKS) encompasses philosophy, spirituality, Ayurveda, yoga, meditation, and cultural practices, rooted in ancient Indian traditions. This study explores Abraham Maslow's Hierarchy of Needs alongside various dimensions of IKS, both addressing the universal human quest for self-understanding and well-being. In Western psychology, Maslow's Hierarchy (1943) is a foundational model mapping a progressive journey from basic survival needs (food, safety) through social connection and esteem, culminating in self-actualization.

In contrast, the Taittiriya Upanishad, an ancient Sanskrit text from the Vedic era (though its exact chronology is debated), offers a profoundly different yet equally insightful perspective. This Upanishad champions self-knowledge, describing it as the highest, most liberating wisdom and the direct path to a deeply fulfilling state of being (Deussen, 1897). A cornerstone of the Taittiriya Upanishad is its famous 'Kosha' (layered) theory, one of history's earliest frameworks for understanding human nature (Deutsch, 1973; Mead & Hoeller, 2006). This model doesn't propose a linear progression, but rather describes human existence as concentric layers or "sheaths" (koshas) that, paradoxically, both obscure and reveal the true, eternal Self (Atman). These five layers—Annamaya (physical), Pranamaya (energy), Manomaya (mental), Vijñānamaya (wisdom), and Anandamaya (bliss) represent distinct dimensions of human experience, transitioning from the gross material to the subtle spiritual.

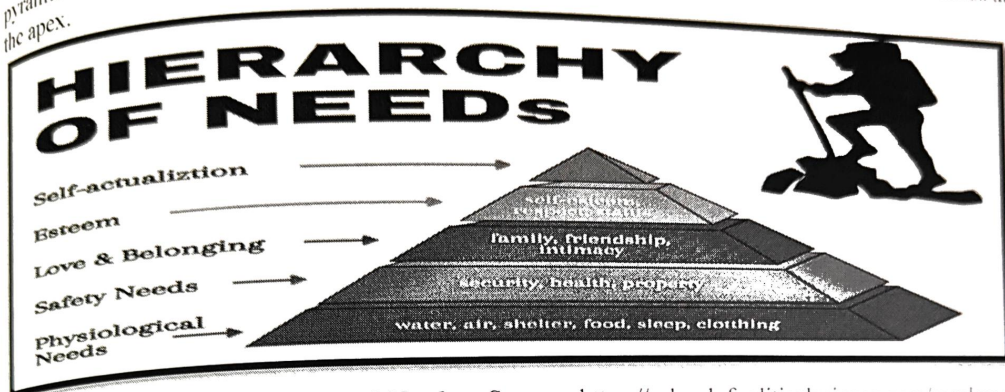
Despite their distinct cultural and historical origins, both Maslow's hierarchy and the Pancha Kosha theory fundamentally aim to guide individuals toward comprehensive human development and the realization of higher states of being. This paper undertakes a comparative conceptual analysis of these two influential frameworks. Moving "*beyond East and West*," it will pinpoint notable parallels in their understanding of human growth such as the journey from the mundane to the transcendent as well as significant divergences in their metaphysical foundations, primary objectives, and methodologies for achieving fulfillment. By juxtaposing these models, this research aims to foster a more integrated and holistic understanding of human well-being. It seeks to offer valuable insights for cross-cultural psychology, spiritual development, and contemporary approaches to mental and emotional health.

1.1. Theoretical Frameworks:

To facilitate a comprehensive comparative analysis, it is essential to first delineate the core tenets of both Abraham Maslow's Hierarchy of Needs and the Taittiriya Upanishadic Pancha Kosha theory. While both frameworks aim to illuminate the dimensions of human experience and the path to fulfillment, they originate from distinct philosophical paradigms.

1.1.1. Maslow's Hierarchy of Needs:

Abraham Maslow, a seminal figure in humanistic psychology, introduced his Hierarchy of Needs in 1943, proposing a theory of psychological health predicated on fulfilling innate human needs in a hierarchical order (Maslow, 1943). This model posits that individuals are motivated to achieve certain needs, and some needs take precedence over others. The hierarchy is typically presented as a pyramid, with the most fundamental needs at the base and the more complex, self-fulfillment needs at the apex.



(Figure: 1-Maslow's Hierarchy of Needs - Source: <https://schoolofpoliticalscience.com/maslows-hierarchy-of-needs-theory/>)

• The five original levels of the hierarchy are:

- 1) **Physiological Needs:** These are the most basic and fundamental requirements for human survival, including air, water, food, shelter, sleep, clothing, and reproduction. Maslow argued that these needs are prepotent; until they are reasonably satisfied, higher-order needs will not significantly motivate an individual.
- 2) **Safety Needs:** Once physiological needs are met, individuals seek security and protection. This encompasses personal security, financial security, health and well-being, and safety against accidents or illness. A sense of order, predictability, and control over one's life contributes to the satisfaction of these needs.
- 3) **Love and Belonging Needs:** Following safety, the need for interpersonal relationships becomes prominent. This level includes the desire for friendship, intimacy, family, a sense of connection, and belonging to a group. Isolation and loneliness can significantly impede an individual's psychological well-being at this stage.
- 4) **Esteem Needs:** These needs encompass both self-esteem and the esteem received from others. Self-esteem refers to dignity, achievement, mastery, independence, and confidence. The need for esteem from others involves status, prestige, recognition, and respect. Satisfaction of these needs leads to feelings of self-worth and capability.
- 5) **Self-Actualization Needs:** At the pinnacle of the original hierarchy, self-actualization represents the realization of an individual's full potential. Maslow described self-actualizing individuals as those who are growth-motivated, continually seeking personal growth, self-fulfillment, and peak experiences. They are creative, spontaneous, problem-focused, and possess a strong sense of reality (Maslow, 1970).

Later in his career, Maslow explored an even higher *sixth level, Self-Transcendence*, which involves going beyond the individual self to connect with something larger than oneself, such as service to others, spiritual experiences, or the pursuit of universal values (Maslow, 1970; Koltko-Rivera, 2006). This expansion highlights Maslow's evolving understanding of ultimate human aspirations, moving beyond individual fulfillment to a more cosmic or altruistic orientation.

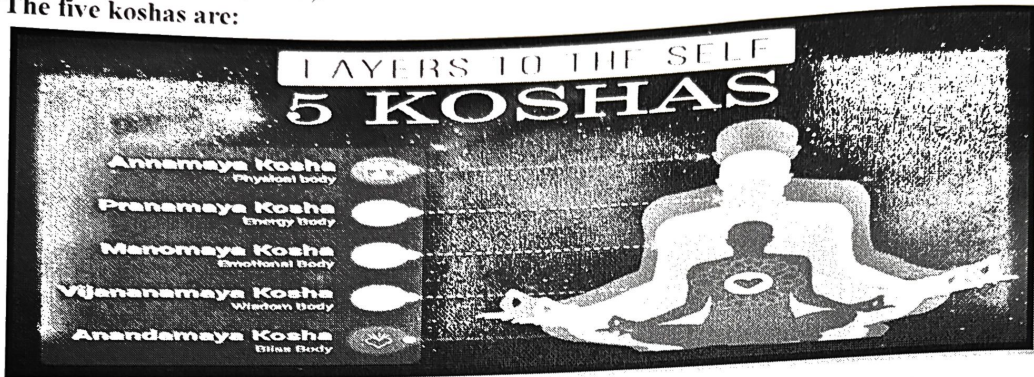
Maslow's model suggests a progressive path, where lower-level needs must be adequately addressed before an individual can fully pursue and be motivated by higher-level needs. Failure to meet

needs at any level can lead to psychopathology or dissatisfaction, while the fulfillment of needs contributes to psychological health and a sense of purpose.

1.1.2. The Pancha Kosha Theory:

Originating from the ancient Indian scriptures, specifically the Taittiriya Upanishad, the Pancha Kosha theory offers a profound model of human existence as a series of five concentric sheaths or layers (koshas) that envelop the true Self (Atman). Unlike Maslow's linear progression of needs, the koshas are presented as dimensions of experience, moving from the most external and gross to the most internal and subtle. The ultimate aim within this framework is not merely the satisfaction of desires, but the transcendental realization of the Atman, the eternal, unchanging core of being, which lies beyond all the koshas (Easwaran, 2007).

The five koshas are:



(Figure: 2- The concept of Koshas describes the five layers of human experience)

(Source: <https://www.fitsri.com/yoga/koshas>)

- 1) **Annamaya Kosha (The Food Sheath):** This is the outermost and most tangible layer, representing the physical body. *Annamaya* literally means "made of food," signifying that the physical body is sustained by food and ultimately returns to the earth. This sheath encompasses all physiological functions, sensations, and interactions with the material world. It is the realm of gross matter and physical existence.
- 2) **Pranamaya Kosha (The Energy/Vital Air Sheath):** Located within the Annamaya Kosha, the Pranamaya Kosha is the vital energy body. *Prana* is the universal life force or vital energy that animates the physical body, governing physiological functions such as breathing, circulation, digestion, and nerve impulses. This sheath is responsible for vitality, movement, and the flow of energy throughout the system. Disturbances in Prana are believed to manifest as physical or mental ailments.
- 3) **Manomaya Kosha (The Mental/Mind Sheath):** Situated subtler than the Pranamaya Kosha, the Manomaya Kosha comprises the mind, emotions, and sensory perceptions. *Manas* refers to the lower mind, which processes sensory input, forms thoughts, desires, and emotions. This sheath is characterized by fluctuations (*vrittis*), and its purification through practices like mindfulness and concentration is crucial for deeper spiritual insight. It is the realm of conscious and subconscious thoughts and feelings.
- 4) **Vijñānamaya Kosha (The Wisdom/Intellect Sheath):** Deeper than the Manomaya Kosha, the Vijñānamaya Kosha represents the intellect, wisdom, discernment, and higher discriminating faculty (*buddhi*). This layer enables judgment, understanding, decision-making, and the capacity for self-awareness and introspection. It is the realm where one differentiates between the real and the unreal, the transient and the eternal. Developing this sheath leads to true knowledge and insight, moving beyond mere information.
- 5) **Anandamaya Kosha (The Bliss Sheath):** This is the innermost and most subtle of the five sheaths, closest to the Atman. *Ananda* means bliss, and this kosha is described as the causal body or the sheath of pure joy, peace, and unconditional love. It is not the transient happiness derived from external objects but an inherent state of being that emerges when the mind is tranquil and unified. While it is the sheath of bliss, it is still a *kosha* and thus a veil, albeit the most transparent one, over the ultimate reality of the Atman.

The Pancha Kosha theory posits that the individual typically identifies with the outer koshas, leading to a fragmented sense of self. Through practices such as yoga, meditation, and self-inquiry, one gradually learns to dis-identify from these superficial layers, realizing the Atman that transcends them all. This process is not about accumulating needs but about progressively peeling away the layers of illusion to reveal the underlying truth.

2. Literature Review: Drawing the Human Journey – Western Psychological Models and Eastern Philosophical Insights:

The quest to comprehend the multifaceted nature of human experience, motivation, and ultimate fulfillment has been a central endeavor across diverse intellectual traditions. While Western psychology has largely approached this from an empirical, individual-centric perspective, Eastern philosophies offer profound insights derived from introspective and metaphysical explorations. This literature review will critically examine prominent frameworks from both paradigms, setting the stage for a comparative analysis that seeks to bridge these distinct but often complementary understandings of human potential.

2.1. Western Perspectives: The Evolution of Humanistic Psychology and Self-Actualization:

The landscape of Western psychology offers several influential models for understanding human motivation and growth. Central to this discussion is Abraham Maslow's Hierarchy of Needs, initially proposed in 1943. Maslow posited that human beings are driven by a set of universal needs, arranged in a hierarchical structure, beginning with basic physiological and safety needs, progressing to love and belonging, esteem, and culminating in self-actualization (Maslow, 1943). Self-actualization, for Maslow, represented the fulfillment of individual potential, characterized by creativity, spontaneity, and a profound sense of reality (Maslow, 1970). This model profoundly influenced humanistic psychology, shifting focus from pathology to human flourishing and inherent drives towards growth (Rogers, 1961).

Despite its widespread acceptance and intuitive appeal, Maslow's hierarchy has faced several critiques. Scholars have questioned the strict sequential nature of the hierarchy, arguing that needs can be simultaneously active or even prioritized differently across cultures and individual circumstances (Wahba & Bridwell, 1976). Furthermore, the concept of self-actualization itself, while inspiring, was often criticized for being somewhat vague and difficult to operationalize empirically. Critics also pointed to its potential ethnocentric bias, arising from Maslow's observations primarily within Western, individualistic societies (Kolko-Rivera, 2006).

In response to these limitations and Maslow's own later reflections, the concept of **Self-Transcendence** was introduced as a potential capstone to the hierarchy. Maslow recognized that some individuals moved beyond personal fulfillment to engage with something larger than themselves, whether through altruism, spiritual experiences, or identification with universal values (Maslow, 1970; Kolko-Rivera, 2006). This expansion acknowledged a dimension of human experience that extended beyond the individual ego, hinting at a convergence with more communal or spiritual aspirations. Contemporary positive psychology has further explored aspects of well-being, character strengths, and optimal functioning, building upon humanistic foundations while employing more rigorous empirical methodologies (Seligman & Csikszentmihalyi, 2000). However, the Western psychological paradigm, even with the inclusion of transcendence, largely remains anchored in the development and integration of the individual "ego-self" within a socio-cultural context.

2.2. Eastern Philosophical Insights: The Pancha Kosha Theory and the Quest for Atman:

In stark contrast to the empirical and individual-centric focus of Western psychology, ancient Eastern traditions, particularly Indian philosophy, offer nuanced models of human existence rooted in deep introspection and metaphysical inquiry. The **Pancha Kosha theory**, elucidated in the Taittiriya Upanishad, is one such foundational framework. It describes the human being not as a singular entity, but as a series of five concentric "sheaths" or layers (koshas) enveloping a central, unchanging core the Atman (Easwaran, 2007).

The ultimate goal within the framework is not mere personal fulfillment but **Atman-realization**, which involves a process of progressive dis-identification from these layers. Each kosha is understood as a temporary veil over the true Self, which is non-dual, infinite, and identical with the universal consciousness (Brahman) (Easwaran, 2007). Practices such as meditation, yoga, mindfulness, and self-inquiry are prescribed methodologies to systematically transcend the limitations of each sheath,

leading to liberation (moksha) from suffering and the cycle of rebirth (karma and samsara) (Iyengar, 1966).

Unlike Maslow's accumulative model, the Pancha Kosha theory posits a movement inward, a stripping away of illusions to reveal an inherent, already perfect reality. This framework transcends the personal ego, moving towards a transpersonal, metaphysical identity. This framework has profoundly influenced various schools of Yoga and Vedanta, providing a comprehensive map for spiritual development and self-understanding that prioritizes realization over acquisition (Feuerstein, 2008).

2.3. Bridging the Paradigms: Existing Conceptual Gaps:

The distinct philosophical underpinnings and ultimate objectives of Western psychological models and Eastern philosophical frameworks present both challenges and opportunities for comparative analysis. While Maslow's hierarchy (even with transcendence) largely focuses on the individual's well-being and contribution within the phenomenal world, the Pancha Kosha theory aims for a liberation *from* the limitations of individual identity and phenomenal existence.

Several research scholars have acknowledged the potential for dialogue between these paradigms. Wilber's (2000) integral theory, for instance, attempts to synthesize various knowledge systems, including those from psychology and spirituality, suggesting a multi-faceted approach to human development. Others have drawn parallels between Maslow's higher needs and Eastern concepts of self-transcendence or enlightenment (e.g., Koltko-Rivera, 2006). For example, comparisons have been made between Maslow's Esteem and Self-Actualization and the Vijnānamaya Kosha, or between his Self-Transcendence and the Anandamaya Kosha or Atman-realization (Sharma, 2011).

However, many existing comparisons often highlight differences without fully exploring the conceptual overlaps for practical application or a more integrative understanding of human well-being. There is a need for a deeper, nuanced analysis that moves beyond superficial resemblances to explore how these frameworks, despite their divergent origins and goals, might offer complementary insights into the process of human flourishing. Specifically, while similarities in the lower strata (physical and emotional needs) are often acknowledged, the conceptualization of ultimate fulfillment and the methodologies to achieve it remain areas ripe for more detailed examination and potential cross-pollination. This paper aims to contribute to this discourse by undertaking a focused comparative analysis that not only illuminates differences but also identifies points of resonance that can inform a holistic understanding of human potential.

3. Research Methodology:

This section outlines the methodological approach employed for the comparative analysis of Maslow's Hierarchy of Needs and the Upanishadic Pancha Kosha theory. Given the conceptual and philosophical nature of the inquiry, the methodology is rooted in a qualitative, interpretive, and textual analysis rather than empirical data collection involving human participants.

3.1. Research Design:

The study adopts a **qualitative, conceptual comparative analysis design**. This approach is specifically suited for examining and contrasting two distinct theoretical frameworks derived from different cultural and philosophical traditions. The primary objective was to systematically deconstruct each model, identify their core tenets, and then undertake a rigorous comparison to highlight points of convergence and divergence. This design facilitates a deeper understanding of human fulfillment through diverse lenses, moving beyond mere description to critical interpretation and synthesis.

3.2. Data Sources:

The "data" for this comparative analysis consists primarily of foundational texts and authoritative interpretations pertaining to both frameworks:

- **For Maslow's Hierarchy of Needs:** Primary reliance was placed on Abraham Maslow's seminal works, including "A Theory of Human Motivation" (1943) and "Motivation and Personality" (1970). Additionally, academic commentaries and critical analyses of Maslow's work were consulted to ensure a nuanced understanding of its evolution and reception within Western psychology.
- **For the Pancha Kosha Theory:** The primary source was the Taittiriya Upanishad, where the concept of the five sheaths is originally elucidated. This was supplemented by classical and contemporary commentaries on the Upanishads and other allied yogic and Vedantic texts that

expound upon the Pancha Kosha theory. Authoritative translations and scholarly interpretations from prominent spiritual scholars were utilized to ensure accuracy and depth of understanding.

- **Secondary Scholarly Literature:** Academic journals, books, and reliable online resources that discuss or compare Western psychological theories with Eastern philosophical concepts were also reviewed to contextualize the analysis and identify existing scholarly dialogues.

3.3. Data Collection and Analytical Approach:

The process involved extensive textual engagement and a structured analytical approach:

- **Phase 1: Independent Conceptual Elucidation.** Each theoretical framework was first analyzed independently. For Maslow's Hierarchy, this involved identifying the five (and later six) distinct levels, their characteristics, the underlying motivational drivers, and the ultimate aims of psychological development. For the Pancha Kosha theory, each of the five koshas was examined in detail, including its nature, function, and relationship to the Atman, as well as the implied path of spiritual realization. Throughout this phase, key terms, definitions, philosophical underpinnings, and implied trajectories within each model were meticulously mapped.
- **Phase 2: Thematic Comparative Mapping.** Following individual elucidation, a thematic approach was employed for direct comparison. Pre-identified analytical themes, such as 'structural configuration,' 'direction of progression,' 'nature of the ultimate Self/goal,' and 'philosophical paradigms,' served as guiding lenses. Excerpts and concepts from the source texts were systematically aligned and contrasted across these themes to pinpoint areas of overlap and distinction.
- **Phase 3: Synthesis, Interpretation, and Articulation.** The insights derived from the comparative mapping were then synthesized into a cohesive narrative. This phase involved critical interpretation of the identified commonalities and divergences, exploring their implications for understanding human experience, well-being, and fulfillment from both Western psychological and Eastern spiritual perspectives. The aim was not merely to list differences but to interpret the philosophical and practical significance of these disparities and resonances.

4. Comparative Analysis: Bridging Western Psychological Needs and Eastern Philosophical Sheaths:

While both Maslow's Hierarchy of Needs and the Upanishadic Pancha Kosha theory endeavor to map the multifaceted landscape of human experience and potential, their philosophical underpinnings, structural configurations, and ultimate objectives diverge significantly. This section undertakes a comparative analysis, highlighting points of convergence and divergence to illuminate their respective contributions to understanding human fulfillment.

4.1. Structural and Directional Differences:

The most immediate distinction lies in their fundamental structures and implied directions of progression. Maslow's Hierarchy is conceptualized as a **pyramid**, suggesting a sequential, upward movement where lower-level needs must be reasonably satisfied before higher-level needs become primary motivators (Maslow, 1943). This implies an **accumulative** process, building psychological health and well-being from the ground up, moving *outward* from basic survival to societal engagement and ultimately individual actualization. The trajectory is linear, suggesting a journey of psychological development.

Conversely, the Pancha Kosha theory presents human existence as a series of **concentric sheaths** or layers enveloping a central, unchanging core (Atman). This model posits a movement not of acquisition, but of **progressive dis-identification** and refinement, peeling away layers of illusion to reveal the true Self (Easwaran, 2007). The direction is inherently *inward*, from the gross physical body to the subtle layers of energy, mind, intellect, and bliss, ultimately transcending all sheaths. This is a journey of realization, not merely development.

4.2. Nature of the "Self" and Ultimate Goal:

Perhaps the most profound point of divergence lies in the conceptualization of the ultimate state of human realization. For Maslow, the pinnacle of the original hierarchy is **Self-Actualization**, representing the fulfillment of one's unique potential, characterized by creativity, spontaneity, and a strong sense of reality (Maslow, 1970). Even with the later addition of **Self-Transcendence**, Maslow's framework largely remains centered on the individual human being – extending *from the self* to connect

with something larger, be it community, universal values, or spiritual experiences (Koltko-Rivera, 2006). The "self" in Maslow's context is typically understood as the realized, integrated ego-self.

In stark contrast, the Pancha Kosha theory aims for the realization of the **Atman**, which is explicitly understood as transcending the individual, egoist self entirely. The koshas themselves, even the Anandamaya Kosha, are ultimately considered veils (albeit increasingly subtle ones) over the true, non-dual reality of Atman. The goal is not merely individual fulfillment but liberation from the limitations of individual identity, leading to a state of absolute peace, wisdom, and unity with the universal consciousness (Brahman). This is a move *beyond* the personal, psychological self to a metaphysical, transpersonal reality.

4.3. Philosophical Paradigms and Methodologies:

The two frameworks are products of vastly different philosophical paradigms. Maslow's Hierarchy emerged from **Western humanistic psychology**, emphasizing empirical observation, individual growth, and the inherent drive towards psychological health. Its focus is largely on understanding human motivation and behavior within a socio-psychological context. The methodology for achieving higher states typically involves satisfying needs through external resources and internal psychological development, often within a therapeutic or growth-oriented context.

The Pancha Kosha theory, conversely, stems from ancient **Indian philosophical and spiritual traditions**, particularly the Upanishads. Its foundation is metaphysical and experiential, derived from deep introspection, meditation, and scriptural wisdom. The primary methodology for moving through and beyond the koshas is not satisfaction, but **dis-identification** through practices like yoga, meditation, mindfulness, and self-inquiry (Easwaran, 2007). These practices aim to purify the mind, quiet fluctuations, and allow for direct insight into the nature of reality, rather than merely fulfilling desires.

4.4. Points of Conceptual Resonance:

Despite these fundamental differences, certain conceptual parallels can be drawn, particularly when considering the broader dimensions of human experience both models address:

- **Physical and Vital Foundations:** The **Anamaya Kosha** (physical body) and **Pranayama Kosha** (vital energy) in the Upanishadic tradition resonate strongly with Maslow's foundational **Physiological Needs** (food, water, shelter, sleep) and aspects of **Safety Needs** (health, well-being, control over one's physical environment). Both frameworks acknowledge the absolute necessity of a functioning physical body and vital energy for any higher pursuits.
- **Mental and Emotional Domains:** The **Manomaya Kosha** (mind, emotions, and sensory perceptions) encompasses aspects related to Maslow's **Love and Belonging Needs** (social connection, intimacy, emotional experiences) and elements of **Esteem Needs** (self-perception, thoughts about oneself). The fluctuations of the mind in the Manomaya Kosha directly impact one's sense of connection and worth.
- **Intellect and Higher Understanding:** The **Vijnānamaya Kosha** (intellect, wisdom, discernment) aligns with the higher cognitive aspects inherent in Maslow's **Esteem Needs** (mastery, achievement, competence) and particularly the **Self-Actualization Needs** (problem-solving, creativity, reality perception). Both imply a refined capacity for understanding and navigating the world.
- **Transcendence and Bliss:** Maslow's later exploration of **Self-Transcendence**, which involves moving beyond individual fulfillment to connect with universal values or a larger whole, finds a significant, albeit not identical, echo in the **Anandamaya Kosha** (bliss sheath) and the ultimate goal of Atman realization. Both suggest a profound state of peace and joy that transcends ordinary experience, though the Maslowian transcendence is often expressed through altruism or spiritual service, while the Anandamaya Kosha is a state of inherent being preceding full Atman realization.

5. Conclusion:

In conclusion, this research paper underscores the rich potential of integrating Western psychological frameworks, such as Maslow's Hierarchy of Needs, with the profound insights of the Indian Knowledge System (IKS). The analysis demonstrates that while Maslow's model predominantly addresses psychological needs in a linear fashion, the five Koshas provide a multifaceted view of existence that encapsulates physical, emotional, intellectual, and spiritual dimension. This

comprehensive model serves not only to bridge Eastern and Western thought but also to emphasize the self-actualization, suggesting that a one size fits all approach to motivation may be insufficient. Future education and personal development. Ultimately, this study advocates for a more integrative perspective that honors both ancient wisdom and modern psychology.

6. Limitations of the Approach:

This comparative analysis, being conceptual and interpretive, inherently carries certain limitations. It relies on the researcher's interpretation of complex philosophical and psychological texts, which, despite rigorous cross-referencing and adherence to scholarly standards, can be subject to multiple readings. The process of translating and comparing concepts across vastly different linguistic, cultural, and philosophical traditions (e.g., Western empirical psychology vs. ancient Indian metaphysics) necessarily involves a degree of simplification and risks losing some nuances inherent in the original contexts. Furthermore, this study focuses on the classical interpretations of both Maslow's original hierarchy and the traditional Pancha Kosha theory, rather than exploring all contemporary adaptations or alternative interpretations that have emerged over time. The absence of empirical data collection means the findings are theoretical and do not rely on statistical validation or direct observation of human behavior.

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- **Figure-1** Maslow's hierarchy of needs. From "Maslow's Hierarchy of Needs Theory," by School of Political Science, n.d., School of Political Science. <https://schoolofpoliticalscience.com/maslows-hierarchy-of-needs-theory/>.
- **Figure-2** The concept of Koshas describes the five layers of human experience. Note. From *Yoga: Koshas – The five layers of human experience*, by Fitsri, n.d. Retrieved from <https://www.fitsri.com/yoga/koshas>
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