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## Model of manifestation of impulsive behavior according to classical yoga texts

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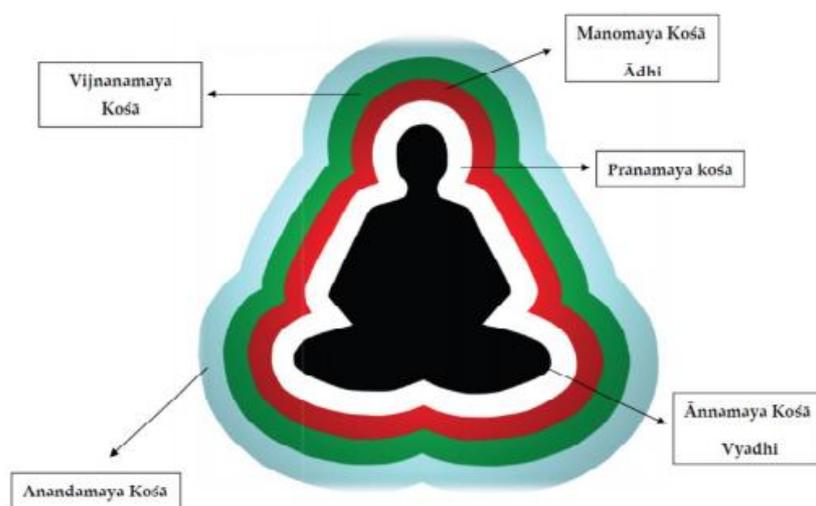
### Abstract

The Upaninads are a culmination of Vedic knowledge. The Taittiriya Upaninad discusses five levels of existence in the human condition. The grossest and the outermost, the physical frame, is called the annamaya koça, followed by the praeamaya koça, manomaya koça, vijñanamaya koça and the subtlest, the anandamaya koça. The annamaya koça refers to the gross physical body which is a sheath sustained by food.

**Keywords:** Yoga, Upaninad, annamaya

### Introduction

The second subtler sheath is the praeamaya koça the sheath of the energy body, featured by the predominance of praea, the life principle, which flows through invisible channels called nadis. The next sheath in order of subtlety is manomaya koça - the sheath of sensory capacities (emotions dominate and start governing our actions); next is the vijñanamaya koça - the sheath of cognitive function (power of discrimination is predominant); and finally, the anandamaya koça - the sheath of blissfulness. Further, the five koças can be classified into three groups - the physical (annamaya koça), the subtle (praeamaya koça, manomaya koça, vijñanamaya koça), and the causal (anandamaya koça).



**Figure 1: Five sheaths (pañca koças)**

In the classical Yoga texts model of impulsive behavior is explained as imbalance in different koças. In waking state, occurrence of an event or demanding situation results in repeated thinking and further leads to attachment (sangah). Intense attachment matures into a burning desire (kāma). The desire is born of the yogic temperament Rajas. When desires arise, it

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Further, Swami Vivekananda emphasizes four ways to go beyond the koças, namely, through Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. Karma yoga is suitable for people of active temperament, Bhakti Yoga for the people of devotional temperament, Raja Yoga for men of mystic temperament and Jnana yoga for people of intellectual temperament with bold understanding and strong willpower.

### Significance of the study

In modern times an Integrated Approach of Yoga Techniques may be a solution to reduce the heightened activity of impulsive behavior. Healthy yogic diet, Kriyas, loosening exercises and yogasanas can be used to operate on Annamaya Koça. Practicing proper breathing, Kriyas and praeayama helps at Praeamaya Koça. Culturing of Manomaya Koça can be accomplished by relaxed dwelling of the mind in the single thought (Dhyana) and emotion culture by devotional session containing prayers, Chants, Bhajans, Dhuns and Stotras.

At the Vijñanamaya Koça cognitive transformation can take place through lectures and individual counseling. The Anandamaya Koça techniques can come under the heading of karma yoga, the secret of action. The secret lies in maintaining a present moment awareness, inner silence and equipoise while we perform all our actions. By regular practice of yoga, one moves from gross state of awareness to the subtle.

### Conclusion

Concepts of impulsivity, namely, its origin, manifestation, and management from the perspective of the ancient texts have been discussed. It is now very clear that for management of impulsive behavior and related response, focusing on physical and mental levels are not enough. An integrated approach with awareness to the five sheaths that constitute a person is required. With such an approach, it is possible to correct the imbalances in the mind-body complex. The ideas from the scriptures made use of in this presentation for reducing and possibly eliminating impulsivity is considered hereunder.

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