



## Review Article

# Soul and Mind as Functional Control in the Management of Human Body: A Scientific Approach

**D.V. Rai<sup>\*1</sup>, S. Dubey<sup>2</sup>, Gaurav Kumar<sup>1</sup>**<sup>1</sup>*School of Biological Engineering and Sciences, Shobhit University, Gangoh, Saharanpur, UP, India*<sup>2</sup>*School of Business studies and Entrepreneurship, Shobhit University, Gangoh, Saharanpur, UP, India***\*Corresponding author. E-mail: [durgvrai@gmail.com](mailto:durgvrai@gmail.com) (D V Rai)****ARTICLE INFO:****Article History:**

Received: 31/01/2019  
Revised: 22/03/2019  
Accepted: 26/03/2019  
Available Online: 20/04/2019

**Keywords:**

*Soul; Mind; Human body; Function control; Spirituality; Divine battery*

**Copyright:** © 2019 Rai D V et al.

This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0).

**Citation:** Rai DV, Dubey S, Kumar G. Soul and Mind as Functional Control in the Management of Human Body: A Scientific Approach. Journal of Biological Engineering Research and Review. 2019, 6(1), 37-43

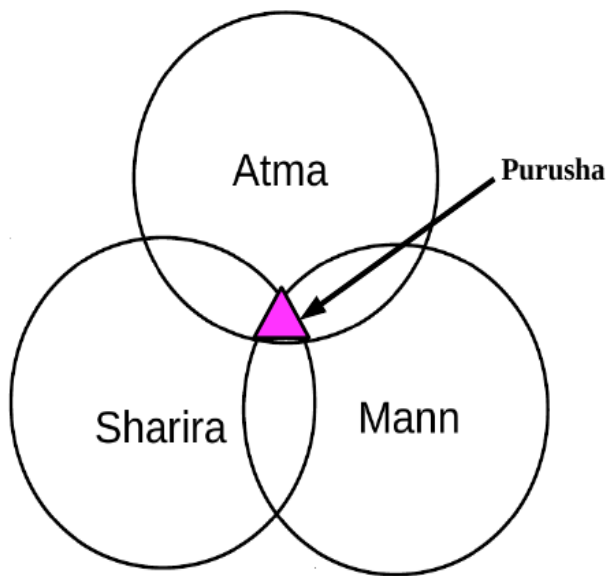
**Abstract:** Soul is an eternal, noble and everlasting presence of energy in human body, represents best creation of nature. The combination of five dhatus (Air, Water, Earth, Agni, Akasha) with Soul is called 'Shad Dhatu' purusha. When the Soul leaves the body, all biological and physiological activities are not functional and body declared as dead body. The sharira (body), indriya (sense organs), Mann (mind), and Soul (atma) are connected together in the living human body, this is called as Ayu (life). Mann, Soul, and Sharira are just like the tri-unity. The world is self-sustained by their combination and they constitute the sol stratum for physical, mental, psychological activities along with spiritual knowledge growth in human life. The soul is non-physical and non-materials. Science does all experiments for confirming and understanding the events and action. This initiate an effort to provide and develop a concept to hypothesize this relationship among Soul, Mann and body. They all are connected together and cannot be separated till death. The separation mechanism is not clearly understood for their internal survival in the human body and even after death also. We never find any kind of method, techniques and technology to identify soul and mann individually in the living body even after death. The whole body functions and their operational mechanism have been witnessed by the soul. It is a kind of a divine battery that never exhausts its power or capacity during individual life and re-birth as compared to manmade battery which loses its strength with time in working of instruments/devices. The battery has to be replaced in order to make the device in working condition. We hope that present study will provide the scientific basis in understanding the embedded relationship of soul, mann in the functioning of human and body.

**INTRODUCTION**

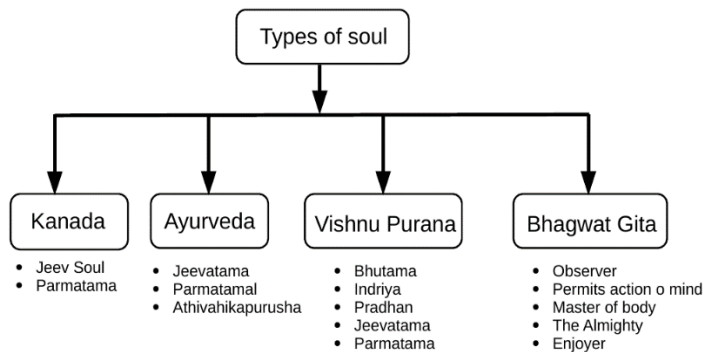
Soul has remained an incessant and constant center of attraction since the knowledge came into existence for mankind. It is understood that soul as a source of embedded energy in human behavior and body. Soul is said to be as consciousness (chetana) and Karta, in the entire universe and only the Chaitanyabhava (sign of life) while the rest of all are Achetana or Jada (non-living). It means that Soul is a factor which has complete proficiency over the eternal knowledge (Iha and Para) hence this is known as Karta, Jnyata, and Bhakta. The word Soul denotes, Atmatva Jati means its entire species. The Atmatva Jati does not have Samaveta relation, with Murta Dravyas, that is only media for universal communication. Manas, Indriya, Artha are known as Karana and Soul is their Adhisata, Karta or Master. The Soul is unmanifested, eternal, all pervading and unchanged [1]. The Soul with the help of Karma gets success in attaining the knowledge. Lord Krishna says that the Jeev soul is the fraction of his Chaitanya (Parmatama). Based on spiritual science studies it is believed that communication with some fully enlightened personality, soul is an everlasting entity and each soul has a unique entity. Therefore, the soul goes on altering

different Karmas and undergoes endless series of birth and death until one attains liberation (moksha) [2]. Based upon the Karmas, the soul gets different form of bodies. Hence, nobody is a human being forever and the physical appearance changed with the change of gender also. The main factors for stimulating karmas are the crucial passions and underlying emotions viz. anger, pride, deceit and greed. The pride and greed are the basic ones. Anger is an emotional outburst to protect one's sense of Pride/Egoistic state. Deceit is a shield to protect one's greed to gather the possessions or sense of ownership of more and more of various material or non-material sense-pleasures/things [3]. In Achrang Sutra "The Soul and body are two different components, viz. Jeev (living) and Ajeev (non-living) respectively. It is implicit that the physical body cannot be the Karta or Bhogta. The physical body is a mere means of executing action or experiencing a consequence. It is a conduit between the external world and Soul. Every purusha has made up with three tattvas i.e. atma, mann and sharira. The sharira is outer layer and mann is inner layer of atma. Actually, atma is seer (drashta) and experiencer (bhokta) as well as it control the sharira through mann (Fig. 1). The present study is designed to understand the soul and its role in human body, to develop a concept to understand the

importance of soul in scientific approach for the existence of human body and to suggest the relationship within certain models and networks between soul, body and mann.



**Figure 1:** Relationship among Soul, Sharira and Mann, intersection is called purusha



**Figure 2:** Block diagram of types of souls

### Characteristics of Soul

Characteristics of the soul are described as the life force in the body, the supreme soul of the souls, vitality of body, cause of life, proficiency of knowledge in the body, free from vikara or Dosha, non-destructible, pervading in the universe, are closely associated with the mind contains knowledge of everything [4]. Fig. 2 illustrates the block diagram of types of souls according to Kanada, Ayurveda, Vishnu puran and Bhagwat Gita. The constituents of tri-unity i.e. Mann, Soul, and Sharira are presented in figure 3. Upnishads believe Soul is one and all pervading in the universe [5]. The same is true with Vedanta. Just as moon is one but several images can be seen in various rivers. Similarly Soul though single has its image in each individual living being. Just as Akasha though one, is classified as Ghataksha Mathaksha even Soul has Upadhi Bhedas [6].

Jeev Soul is master of body and different in every physical personality, spreading everywhere and eternal. Soul experiences his own karma attains knowledge of body only however less energetic than param soul which is proficient in attaining knowledge with the help of Shareera, Manas, Indriya

etc. because it is lame and has inextricable relations with Iccha, Dwesha, Sukha, Dukha etc. Sukshma Shareera carries the Karma Shesha to the other body after death along with 17 Tattvas, they are four Tanmatra, ten Indriya, Manas, Budhi and Ahankara. It also associates with eight Bhavas they are Dharma, Adharma, Gnana, Agnana, Vairagya, Avairagya, Aishwarya, Anaishwarya. It always associates with Sthool Shareera. It constitutes Manomaya Kosha and Vignanamaya Kosha or Anthakarana Chatustaya which are Manas for Samshaya Gnana, Budhi for Nirnaya Gnana, Ahamkara for pride and Citta for memory. It records the memory and carries the imprints of previous birth to new body in subtle form after the death hence called as Karma Shareera [7]. Parmatama is superior soul of souls. Absolute knower of creation. Utmost energetic, neither born nor die-eternal. Supreme source of knowledge. No adhesion of Vikara or Dosha [8].

### Atmopatti and Sthana

During the time of coitus with the entry of semen into yoni and produce new body which then nourished by soul. The Soul is neither born nor die so said to be Anadi and Ananta that is eternal or nitya. But here we may consider Utptti as the entry of soul in the body with Hrudaya as the seat of soul. Soul resides in Hrudaya and Budhi, it is responsible for Smruti and Gnana. It is known as Eshwara and Narayana. Soul present in the body like Taila in Tila, Ghee in curds, Water in sarotas of rivers and Agni in Arani. It is Vibhu and Avyaya, hence it is invisible to ordinary eyes. Visible only to Divya Chakshu of Yogi by Tapas or Yogabhayasa [9].

### Soul Parimana and Lakshana

Size of soul varies with the size of body. Charaka says that Soul is Vibhu and hence Sarvagata and Mohan in Parimana. Ramanuja and Vedantins mention Anu Pramana. Jains mention Madhyama Pranama. Nyaya and Vaisheshikas mention mahat Pranama. A few opine it is of Angustha Pranama, and also as the tip of paddy grain and blazes like rising sun. Soul exists in Samavaya relation with Jnyana. Soul is without adhesion, prime, Eternal, Life force, Observer and associates with Manas, Panchbhutas, Trigunas, and Indriya for attaining knowledge [10].

### Soul Karma and its importance

Light, Darkness, Truthfulness, Lies, Good and Bad deeds are all due to Soul. At the time of death the Soul goes out of the body along with the four Bhutas with the speed of mind and takes up a new body for Bhoga of Karma Phala of previous body. The Soul is responsible for Jnyana which it attains due to its association with the Kartas. The Soul is the vital force, it is Pumaan (along with Shareera and Satva) It is the main Adhikarana of the Ayurveda Shashtra. It is for this Pumaan that this Shashtra has been profounded. In Ayurveda Soul is considered as one among nine Karan Dravyas as it provides vitality and life to the Mahabhutas, it is quoted just after them in order. These nine are the Karana and Srushti. Based on presence or absence of Indriya vitalized by the Soul, the Karya Dravyas ate classified as Chetana and Achetana respectively. While mentioning about Chikitsaadhikruta Purusha, whether the twenty four/ twenty five or Tattva Purusha even in Ek dhatuja Purusha, presence of soul is irrefutable. Thus, Chikista too is done to Shareera only when associated with soul only.

The concept of rebirth too is due to soul leaving a body on death and getting a new body in the form of rebirth for Bhoga of Karmaphala of previous birth. The soul is the Jnyanadikaranain attainment of knowledge the role of soul is greatest as it is soul which gets the knowledge and it initiates the process of Jnyanotathi too [11].

### Location of the soul

Bhagavad Gita clearly says that soul resides inside the Heart [13]. *Rene Descartes*, a French philosopher believed that 'Pineal gland' (third eye) is the location of the soul and is a small endocrine gland which produces melatonin, a hormone that affects the modulation of sleep patterns and photoperiodic (seasonal) functions. It is located near the centre of the brain between two hemispheres, tucked in a groove where two thalamic bodies join. The physiological functions of Pineal gland remains unknown, yet it is considered as connecting link between Physical and Spiritual worlds [14]. Simultaneously a Scientist named *Jennifer Luke* discovered that Pineal gland contains high concentration of fluoride as compared to other parts of body, even bones [15]. A Pineal gland once tuned into proper frequencies with help of meditation, yoga or various esoteric, occult methods, music, enables a person to travel into other dimensions, popularly known as astral travel or astral projection or remote viewing. Its activation awakens our Mind's ability for prophecy, telepathy and greater level of perception.

### Weight of Soul

Dr. Duncan Mac Dougall while conducting experiments on six dying patients proving that Human Soul has a mass, determined that average weight loss of each person was  $\frac{3}{4}$  of an ounce. It concludes that Human Soul weighs 21 grams, which was later published in *The New York Times* on 11<sup>th</sup> March 1907 [16].

### Soul and its layers

When a Person dies, only his external body (Purusha) is motionless, but a small part within him doesn't get harm which carries light of the Soul with it and proceeds to another world. This tiny body is very similar in shape to the external body [17].

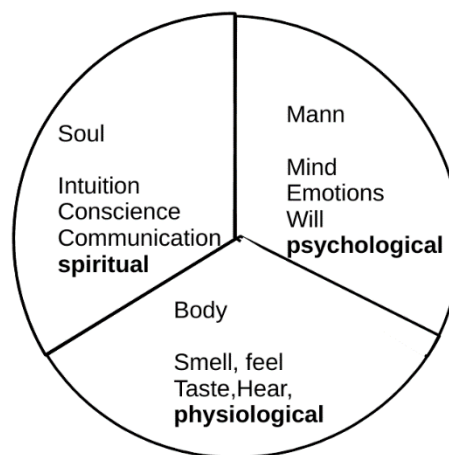
### Philosophy of Soul, Mann and Body

It is elaborated in figure 3 for the better understanding of all the human body constituents and its performance as Tri-Unity [18].

**Soul:** It consists of intuition, conscience, communication, and spiritual. Intuition is the ability to gain knowledge without proof or understanding how the knowledge was gathered. The word "intuition" is given a great variety of meanings, ranging from direct access to unconscious knowledge, unconscious cognition, inner sensing, inner insight to unconscious pattern-recognition and the ability to understand something instinctively, without the need for conscious reasoning. Apart from this conscience is an aptitude, intuition or judgment that assists in distinguishing right from wrong. Communication is the act of conveying meanings intended from one group to other by the use of signs and semiotic rules.

**Mann:** It is a combination of mind, character, thoughts and feelings. Mind is an element of a person that enabling them to be conscious of the world and their experiences, to think and feel the faculty of consciousness and thought. An emotion is a feeling of happiness, love and hatred caused by the current situation or the people you are with. Whereas will is the ability to monitor one's own thoughts and behavior.

**Body:** Body is an indriya and causes of all miseries. Mana is the controller of everything in the body, thus if we control mana we can control our body. However, mana is not a physical object but it has physical consequences, e.g. the taste of some food item is experienced through the senses in tongue but the real experience is provided by mana, like the decision of choice of food item is given by mana. It further includes; the physical structure, bones, flesh, and organs, of a living objects.



**Figure 3:** Constituents of Tri-Unity: Soul, Mann and Body

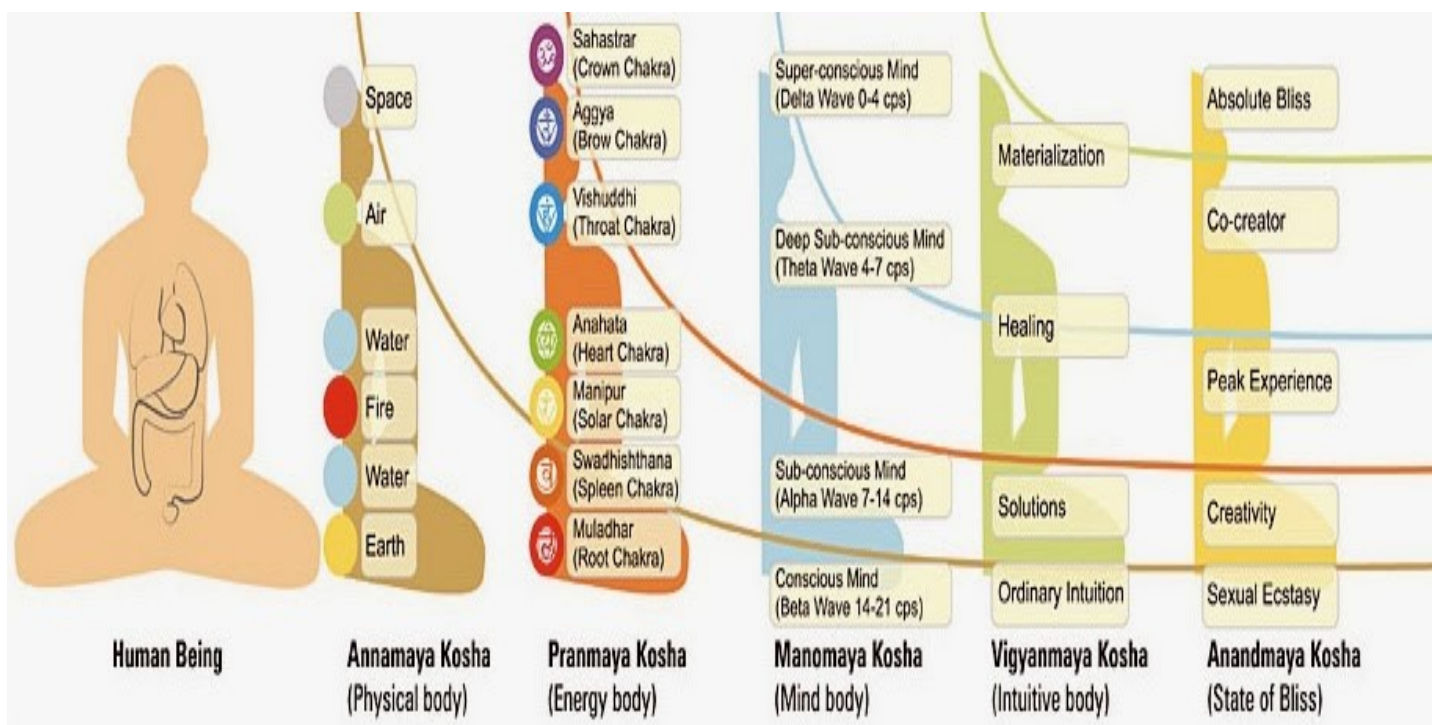
### Migration theory

A human body contains various levels (Fig. 4) as describe below:

- i. First one is 'Anmay Kosh'. It is outermost body which we are able to see us and others too.
- ii. The Second one is 'Pranmay Kosh' from where tiny body starts which is invisible to naked eyes. It is center of power of life.
- iii. Third is 'Manomay Kosh' which is smaller than earlier. It is made of our thoughts. Only learned people who have obtained Salvation can see this.
- iv. The fourth body is called 'Vigyanmay Kosh'. Here where person's knowledge is absorbed in it.
- v. The fifth is the 'Anandmay Kosh'. It is very minute. This is where our soul is hidden

But after death of being, Soul leaves (wears) along with Manomay Kosh. Along with it goes the influence of his previous birth, account of his good and bad attitudes as it all binds just as same breeze carries with it the fragrance of flowers. In the re-birth, the person has to pay for his deeds for what he does in previous birth. Typically at the time of death what a person thinks of his imagination, he probably get such life. So, the time of death is very crucial. A Human body is called Brahmapur. Inside the body, in the Heart the flame of Soul always glows [12].





**Figure 4:** Characteristics of Human Soul (<http://timemorial.com/characteristics-of-a-human-soul/>)

## METHODOLOGY FOR SELF-REALIZATION OF SOUL

Each and every creature in the universe has its own soul according to their physical appearance [19]. Realization or identification of your own soul is not an easy task. For the purpose of this you have to be very clear about your concepts and moreover, you have to recognize yourself. It is an essential and vital thing to locate the place of being self in our physical body only then we can proceed towards the attainment of self-realization of soul. Once we can articulate and culminate the complex relationship of soul, mann and body then we will be able to realize that we have some cosmic and spiritual power that can guide and control us. The symptoms of self-realization are when we start thinking and meditating about the welfare and wellbeing of society, it implies that somehow and somewhere we are approaching towards the achievement of self-realization of soul. There is a way to attain this state through various types of Yoga. These ways are the following;

### Yoga-Pathways

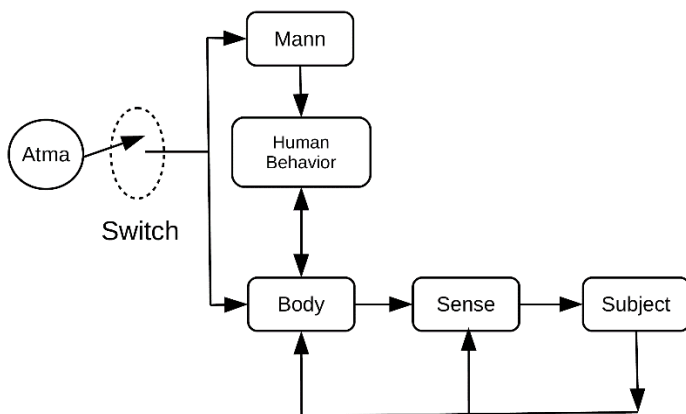
The word 'yoga' is derived from the Sanskrit root 'yuj' which means to yoke or join. In the Upanishads and the Bhagavad-Gita it is used in the sense of the union of the individual soul with the universal consciousness. Individual soul in its mundane imperfect condition is estranged from the universal consciousness. Yoga is the systematic methodology for the unfoldment of this inner potential divinity within the consciousness. It is the harnessing of one's own inherent power for the experience of oneness of existence. The path leading to the realization of the immortality of the soul is also the path of discipline and union. Hence, it is both Philosophy and Science [20]. In his new sense of the word yoga, he embraces both these two meanings in a very comprehensive manner. There are various yogas:

- **Karma-Yoga - the Path of Action:** The word 'Karma' is derived from the Sanskrit root 'kri' which means 'to do'. All action is Karma. It also means the effect of actions. In the Karma Yoga of Vivekananda, it is used in the sense of work. Any work, physical or mental, is called karma or action. Constant work or action is the sign of life.
- **Bhakti-Yoga-the Path of Devotion:** According to Vivekananda "Bhakti-Yoga is the path of systematic devotion for the attainment of union with the Absolute." It is the loving attachment to God, a longing for God for its own sake. The development of the feeling of love creates great change in the individual and he sees nothing but God in everything.
- **Para-Bhakti or Supreme Devotion:** According to Vivekananda, divine love can be represented as a triangle and each of the angles corresponds to one of its inseparable characteristics. The first angle of the triangle of love is that love knows nobargaining. It is love for love's sake and does not expect any reward from God in return for love. Prayer for health or wealth is not Bhakti. Real worship does not mean begging for something. It is longing of the soul to seek union with the Divine. True religion begins only when we stop begging. In the words of Vivekananda: "To worship God even for the sake of salvation or any other rewards equally degenerate. Love knows no reward. Love is always for love's sake." Divine love is an end in itself.
- **Gyana-yoga - the Path of Knowledge:** Gyana-Yoga is the science of wisdom or knowledge. It is based on the realization that bondage is due to the ignorance regarding the true nature of self. Since the ignorance overshadowed on the divine nature of man, he fails to distinguish the real from the unreal. The goal of mankind is knowledge, not pleasure. All knowledge, secular and spiritual, is inherent in the individual soul.

- Raja-Yoga-the Royal Path of Concentration:**Raja yoga is the means for the attainment of concentration. It is the method to conquer the activities of the body and the mind. Human mind is the cause of ego, attachment and bondage. But it is also the instrument to freedom. The particular mind is a fragment of the universal mind and it has the power of continuity of thought with the universal thoughts of the universal mind. There is no limit to the powers of the mind. It can be increased through of atma, mann, and body

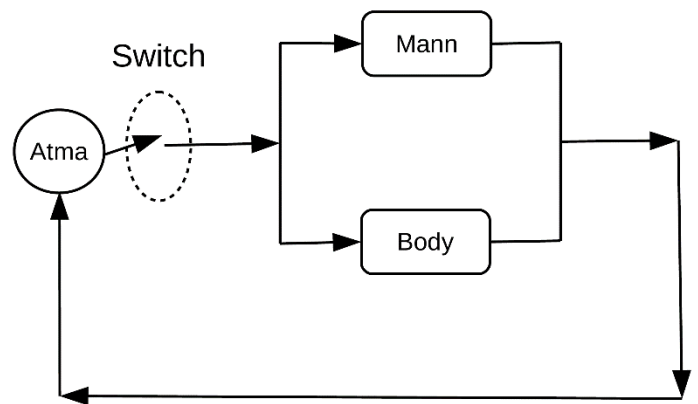
## SCIENTIFIC APPROACH OF ATMA MANN AND BODY

The working principle of mann connected to human body is displayed in Fig. 5 as a block diagram. Mann is a part of the body which translates the objective through human body and results into human behavior. The activities are reflected into human body and processed to subject through the various senses i.e. eye, nose, taste etc. Received information being feed-backed to senses and body again at various conscious level. The figure 5 also demonstrates the importance of soul in entire process of thinking and working of a human body including health. Therefore, in the human body Mann is like an instructor or operator of human system. Body will not function until it gets instruction or input from Mann. It is something which controls and regulates the activities and functioning of the body. It can modulate the activities of body in both directions, positive as well as negative. As the switch is off supply will stop and vice-versa. Similarly, if Soul goes out of the body, it will stop functioning and declared as dead body.



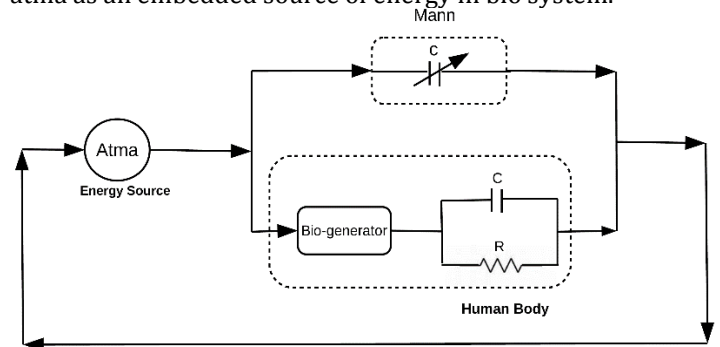
**Figure 5:** Block diagram of Mann which controls the human body, connected to atma through a switch

The Role of Atma in management of human body through parallel combination (Switch ON- Live Switch OFF- Dead) as depicted in Fig. 6. Atma works as a electrical switch [16,20] and feeds energy to mann and body. Atma is an entity that differentiates human body from the living state to the non-living state. It delivers equal amount of energy to mann and body which are connected in parallel combination with atma. Here, mann is imaginary and body is a real component. Without mann, whole atma's energy gets transferred to the body, for example a yogi state. However, in the absence of body mann do not exists. Thus, atma plays a crucial role to regulate and control in the management of human body.



**Figure 6:** Parallel model of atma, mann, and body

We are proposing human body as a combination of parallel RC network which is connected in series with bio-generators (Fig. 7). Here, "R" signifies the resistance of body tissue material, whereas "C" mimics the capacitance of body tissue. In addition, EEG, ECG, EMG, and ERG works like a bio-generators [21]. Since mann can't be stationary because it takes senses from different organ and modulates in different ways to conduct the human behavior. Whole electrical network receives energy from atma which goes in a close loop. We can therefore concludes that mann and human body can be scientifically represented as an electrical network and atma as an embedded source of energy in bio system.



**Figure 7:** Parallel electrical network atma, mann and human body. Where mann is denoted as a variable capacitor, human body is as a combination of bio- enerators and parallel RC network and atma is the energy source as mention in the diagram

## DISCUSSION AND CONCLUSION

Moving of the soul from one Deha to other called rebirth; with mind in dreams; from one Indriya to other for grasping specific Indriyarath, within the body from birth towards death, this can be understood as Gamana in context of deviation of soul. The *soul remember its identity all the way back into time that may be trillions of years which means they have excellent retaining ability. Soul is the ultimate truth of God or the creator that can never be destroyed.* The fact that Soul has been at times taken to mean Manas, at times Shareera, and at times Indriya. The Soul is actually an entity different than these. Body and soul are separate entities; Soul and Indriya too are separate entities; the Ahamkara ,Dehaanatar Gati, and Chaitanaya are not due to Manas but due to soul.

According to Ayurveda, Prakruti is capable of production and Purusha is not. Also that Charaka considers only 24 Tattavas merging both Prakruti & Purusha into one that is Avyakta which is the cause of creation. In the opinions of Sathana of Soul, it can be said that soul is all pervading, it is spread all over the body in each Anu. Being independent of form, its abode too is unlimited; it is widespread everywhere. It can be contextually taken that the origin of soul with every new birth of a living thing; that is at the time of entry of semen into yoni even soul is said to enter and tracing its origin is impossible due to its eternity. Since time immemorial it is said that the hypothesis considers the Soul and Karma co-existent and if they can be parted then they are mutually exclusive of each other or cannot be combined again, let's try to interpret who is the Karta and Bhogta in a simpler way [22]. The properties of Soul based on which the determination of Kartapan and Bhogtapan depends are listed below:-

- Soul is Nithya (Eternal)
- Soul is shudha (pure)
- Soul is Jnah (Omniscient)

This narration has been discoursed by *Puhyapad Brahm Rishi Krishan Dutt Ji Maharaj* was also known as 'Shringi Rishi'. The human body consists of two eyes, two noses, two ears, mouth, the organ of generation and the anus; also there is a tenth aperture called Brahmarandhra, but this is for the Yogis only. The souls which pass out of the body, through the apertures of the organ of generation and the anus take birth again in the form of worms residing in the feces and urine, those which pass out through the aperture of the mouth take their birth in the form of poisonous creatures such as serpents, those which pass out through the apertures of the nose take their birth as human beings, those which pass out through the ears take form of creatures flying in the air, those which pass out through the eyes take birth as marine creatures and those which pass out through Brahmarandra take birth as human beings of high order possessing the Sattwan-gunah [23].

Everything exists as a vibration of energy including the soul which consists of respectively the identity body (fire), the mental body (air), the emotion body (water), and the physical body (earth). The four lower bodies interact with each other and the energies become unbalanced in the material realm which is subject to the law of cause and effect, or karma. The super-conscious mind is represented by the identity body and also identification in the material realm regardless of the name given at birth. Higher realizations link to higher mind and provide guidance for the conscious mind. The conscious mind is a representation of the mental body or how we think to conduct ourselves in the material realm. The emotional body represents the sub-conscious mind; it is the seat of memory, desire, and feeling, and causes action. The physical body represents the unconscious mind which operates the body functions. The mental, emotional, and the physical bodies decompose on the occasion of death [24].

Man-made source of energy, such as battery is fed to the instrument gadgets until all the power is consumed. Once the complete power is consumed we replace the battery to make the device operational. It means battery will be regularly replaced till it becomes non-functional. However, the divine battery (atma) facilitates the growth, maintaining and re-

modeling of life as an instrumental device. Everlasting atma with support of switch regulate and control the functional aspect of organs as an integrated system of human body. Divine battery remains forever as a body of a living being including human body taken as re-birth after the death, hence follows the principle of divine energy conservation.

## ACKNOWLEDGEMENT

We are thankful to Mahamandaleshwar Martand Puri Ji, Chairman, Center for Spirituality Studies and Research; Prof. S.K. Pathak, Principal, Kunwar Shekhar Vijendra Ayurved Medical College and Research, Shobhit University, Gangoh, Saharanpur, UP for their continuous support and guidance. Dr. Manpreet Kaur and Ms. Kakul Singh from Panjab University, Chandigarh are appreciated for their suggestions.

## Declaration of interest: None

## REFERENCES:

1. Kamath Nagaraj, Patel Yasesh, Rateesh C T, Kulkarni Pratibha. Concept of Atma (Soul) in Ayurveda: A Review. IAMJ. 2015; 3(1): 122-126
2. Mulla ZR, Krishnan VR. Karma Yoga: A conceptualization and validation of the Indian philosophy of work. Journal of Indian Psychology. 2006;24(1/2):26-43.
3. Kachhara NL. Jaina Doctrine of Karma: The Religious and Scientific Dimensions. Udaipur, India: Dharam Darshan Sewa Samsthan; 2005 Jun.
4. Lorenz, Hendrik. "Ancient theories of soul." (2003).
5. Gough AE. The philosophy of the Upanishads and ancient Indian metaphysics. Routledge; 2013 Nov 5.
6. Deshpande O, Reid MC, Rao AS. Attitudes of Asian-Indian Hindus toward end-of-life care. Journal of the American Geriatrics Society. 2005 Jan;53(1):131-5.
7. Bonnasse P. Yoga Nidra Meditation: The Sleep of the Sages. Simon and Schuster; 2017 Nov 7.
8. Bayly CA. India, the Bhagavad Gita and the world. Modern Intellectual History. 2010 Aug;7(2):275-95.
9. Swami HD. Bhagavad-Gita as it is. The Bhaktivedanta Book Trust; 1993.
10. Dash B, Sharama BK. Charak Samhita. Chaukhamba Sanskrit Series Office, Varanasi, India. 2001;7.
11. Rose N. Governing the soul: The shaping of the private self. Taylor & Frances/Routledge; 1990.
12. Mishra S, Chatterjee A. A pancha kosha view of knowledge management. Global Journal of Enterprise Information System. 2010;1(2):38-46.
13. Easwaran E. The Bhagavad Gita:(Classics of Indian Spirituality). Nilgiri Press; 2007.
14. Descartes R. René Descartes: Meditations on first philosophy: With selections from the objections and replies. Cambridge University Press; 2013 Apr 11.
15. Luke J. Fluoride deposition in the aged human pineal gland. Caries Research. 2001;35(2):125-8.
16. MacDougall D. Hypothesis concerning soul substance together with experimental evidence of the existence of such substance. Journal of the American Society for Psychical Research. 1907 May;1(5):237-75

17. Prime R. Hinduism and ecology: Seeds of truth. Motilal Banarsidass Publ.; 1996.
18. Hasker W. Tri-unity. The Journal of Religion. 1970 Jan 1;50(1):1-32.
19. Schulman A. Human Dignity and Bioethics: Essays Commissioned by the President's Council on Bioethics. Government Printing Office; 2008.
20. Feuerstein G. The deeper dimension of yoga: Theory and practice. Shambhala Publications; 2003 Jul 8.
21. Prof. D.V. Rai and Prof. Raj Bahadur, 'Trends in Medical Physics and Biomedical Instrumentation', A New Era International Imprint, 2009
22. Lakshmanachary Dingari. Acharya's Ayurveediya Padartha Vigyan. Reprinted. Varanasi (India): Chaukambha Sanskrit Pratisthan; 2015.p.70.
23. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi (India):Chaukambha Orientalia; 2007. p.292.
24. Aurobindo, Sri. The synthesis of yoga. Pondicherry: Sri Aurobindo ashram trust. pp. 479-480. ISBN 978-0-9415-2465-0. Retrieved 26 December 2014

#### About Author



**Prof. (Dr.) D.V. Rai**, former Vice-chancellor, Shobhit University, Gangoh, Saharanpur hitherto served as Registrar, Dean and Director at the Shobhit University, Meerut is an eminent educationist. He was Professor of Biophysics in Panjab University, Chandigarh. He was also involved in teaching and research in Medical center of Louisiana State University, LA; Loma Linda University Medical Center, CA, USA and in orthopedic surgery, Simon Fraser University, Canada. He had his M.Sc. in Physics at Banaras Hindu University. He then went for M. Tech. at IIT Delhi. He did his Ph.D from JNU in 1984. Through his writings and research, Prof Rai has established himself as one of the leading teacher and researcher in Bio-Medical Engineering. He has authored, co-authored or edited six books, one Journal and 200 research articles, reviews and several papers that he published or read in many meetings, workshops, seminars and colloquiums at various institutions of higher learning.