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Panchkosh Sadhana Technique for Holistic Well Being of Prospective Teachers in Teacher Education

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Abstract

The means by which nations advance or develop is through education. The most significant and esteemed members of society are the educators, who are referred to as "nation builders." They are the ones who shape scientists, engineers, medical professionals, researchers, and academics. To improve the quality of the educational system, teachers must receive a high-quality education. Along with the various challenges that come with being a teacher, teachers also have to manage their family responsibilities while guiding, supporting, and instructing their students. which are all linked to the stress issue. If they are taught a technique that will make their entire existence healthy, serene, pleasant, excellent for pupils, well-managed, and full of joy, all of the issues that have surfaced can be resolved. They can attain the aforementioned advantages by using the appropriate panchkosh sadhana technique. Panchkosh sadhana is a gift from the Indian knowledge system. The five layers of human consciousness—Ananamaya, Pranamaya, Manomaya, Vigyanmaya, and Anandmaya kosh—are revealed through a process that is detailed in this paper. The Panchkosh purifying sadhana technique is taught by Pt. Shriram Sharma Acharya ji. He made it incredibly simple for the average home person to follow this traditional . This paper focuses on Significance of Panchkosh Sadhana Technique for well-being of prospective teachers.

Keywords:
Panchkosha sadhna technique, Teacher education, Prospective Teachers, Holistic well being

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Introduction

The five koshas (sheaths) of human existence—Annamaya (physical), Pranamaya (vital energy), Manomaya (mental/emotional), Vijnanamaya (intellectual), and Anandamaya (bliss/spiritual)—are nurtured by the Panchkosh Sadhana Technique, which is based on ancient Indian Vedic philosophy from the Taittiriya Upanishad.It improves resilience, emotional intelligence, and general mental health in aspiring educators, empowering them to establish supportive learning environments.In line with NEP 2020's holistic orientation, implementing Panchkosh Sadhana in teacher training programs entails incorporating focused practices for the five koshas through organised seminars, curricula, and daily routines.This increases teachers' inner joy, emotional fortitude, and physical vigour, which empowers them to support kids' growth.Case studies demonstrate how skilled teachers may incorporate yoga, mindfulness, and experiential learning into everyday routines to improve student outcomes. A rural government school implemented Panchkosh training for teachers, incorporating traditional storytelling and pranayama breaks into the curriculum. Attendance rose from 74% to 88% in six months, with teachers noting better student concentration and parental reports of improved home discipline. Over the course of a year, dropout rates decreased by 14%, strengthening community relationships and physical endurance.Every year, 1,800 graduate students are trained by the School of Holistic Development (SHD) using a pentagonal model aligned with Panchkosh for intellectual, social, emotional, physical, and psycho-spiritual development. In line with NEP's emphasis on well-rounded people, employability skills and character development were improved.With its pentagonal structure, the School of Holistic Development (SHD) at MIT Arts Design and Technology University, Pune, employs a Panchkosh model for holistic student growth that benefits about 1,800 graduate students each year. In line with NEP 2020's objectives for well-rounded professionals, this case study highlights life transformation through holistic education that targets physical, emotional, psycho-spiritual, intellectual, and social dimensions.

Role of Teacher education institutions

Providing educational opportunities to students is a crucial part of an educational institution's duty in guiding them from ignorance to knowledge. In order to bring about this change, teachers are the most important individuals in the institutions. According to NCTE (1998) in Quality Concerns in Secondary Teacher Education, the teacher is the most important part of any educational program. The teacher is the main person responsible for carrying out the educational process at any given time. This illustrates how important it is to promote teacher development in order to protect a nation's future. Citing high levels of stress, anxiety, and/or depression at work along with an increasing number of teachers departing their employment, several studies assert that there is a developing crisis regarding the wellness of teachers. In addition to the aforementioned requirements, they still need to perform well in their sector of work. Teachers must exhibit the qualities listed below in order to succeed in their profession.In keeping with NEP 2020's focus on holistic, value-based, and experiential education, teacher-education institutions can play a key role in promoting the Panchkosh Sadhana Technique (Pancha-Kosha-based practice) by incorporating it into teacher preparation, induction, and continuing professional development.

Twelve attributes of an effective mentor or instructor

1. Dedicated to the task
2. Values and promotes diversity
3. Communicates and interacts with respect
4. Encourages coworkers and pupils
5. Contributes a variety of abilities and skills to teaching
6. Shows leadership in the classroom
7. Promotes a transparent and trustworthy learning atmosphere
8. Promotes analytical thinking
9. Promotes artistic activities
10. Stresses cooperation
11. Constantly strives to enhance teaching abilities
12. Offers encouraging remarks

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Teachers must receive holistic development in order to fulfil the preceding traits. There are many strategies in our Indian Knowledge System that can assist teachers in this situation. In light of this, let's talk about the most straightforward, practical, and reliable method of developing one's personality—the Panchkosh theory of personality—which is a gift from our Indian Knowledge System and aids in teacher education programs for the holistic growth of educators.

Objectives of the Study:

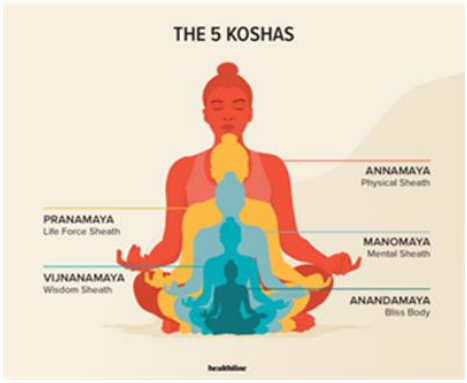
1. To acknowledge the Panchkosh Sadhana Technique in teacher education for the welfare of future educators.
2. To learn about the Panchkosh Theory and its advantages for aspiring educators.

Methodology:

This research is predicated on secondary data and information. Secondary sources such as journals, books, magazines, and websites have provided the data.

The Panchkosh Theory

The greatest of all yogis, Lord SHIVA, imparted the Panchkosh (Five levels of body) yogic science to his first disciple, Parvati (the divine force). In India, the science of yoga is found in numerous scriptures. The Taittiriya Upanishad, which asserts that human personalities are composed of five layers known as "Pancha Kosha," is the foundation of yoga. Another name for these five sheaths is the "five treasures." Magnificent powers remain hidden in a dormant, unknown state within the psyche. The human being appears to have attained a divine level upon awakening, brilliant and radiant. As the five bodies of the soul, Panchkoshas are highly valued.



1. Annamaya Kosha (Physical Body)

The living body, the visible body. The Annamaya Kosha is made up of materials that the hands can touch and the eyes can see. There are two components to the Annamaya Kosha: the apparent, which is gross, and the indirect, which is subtle. The entire body only forms when all the parts are put together. The Annamaya Kosha practice is a method for maintaining the body's vitality, nourishment, sharpness, and refinement. The body's core center is the navel. Ojas is the heat that keeps the body going and the warmth of the blood, which produces saccharin, fights illness, and gives the body energy and vitality.

2. Pranamay Kosha (Etheric Body)

The Pranamaya Kosha is the electrical current, aura, and bioelectricity that pervades a living person and extends both internally and outside. The amount and ratio of this essential electricity determine both mental and physical vigour.

When this electrical current is present in the right quantity, it produces a light on the face, a spark in the eyes, enthusiasm in the intellect, courage in the nature, and courage in the tendencies. We refer to this as Tejas or Pratibha. The term "halo of light" refers to the electric light that envelops the body. In the form of Vishwaprana (universal life power), this

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same Prana (life force) permeates the entire cosmos. Depending on one's deservingness, one can get as much as they like.

3. Manomaya Kosha (Astral body)

The manomaya kosha is related with decision-making, intelligence, and thought. The entire thinking being resides in the Manomaya Kosha. All three levels of consciousness—conscious, unconscious, and higher—are included. It is the union of consciousness, intelligence, and the mind. The mind conjures up images. After analysis, the intellect makes a choice. Also known as sanskars, habits are developed in the mind via practice. The Ajna Chakra, located in the middle of the brow, is the gateway to the Manomaya Kosha. The goal of meditation on the Manomaya Kosha is to awaken and open the Ajna Chakra, often known as the third eye or foresight. The pituitary and pineal glands are linked by anatomists to the Ajna Chakra.

4. Vijnanamaya Kosha (Cosmic body)

Similar to consciousness, the Vijnanamaya Kosha is renowned for its emotional sensitivity and extrasensory perception. The subtle universe, or Brahma consciousness, is associated with the Vijnanamaya and Anandamaya Koshas. Kindness, compassion, and empathy are associated with the heart. In spiritual science, this heart and emotional core is referred to as the Vijnanamaya Kosha. The process of filling the soul is completed by the magnetism created in the refined heart chakra, which draws divine components from the subtle realm. You will receive more special favours from the divine realm as your faith grows. Through effort, extrasensory perception, divine vision, and subtle world impact manifest.

5. Anandamaya Kosha (Causal body)

The state of consciousness where one is aware of their actual essence is known as the joyful sheath. There are two components to self-realization:

1. The vision of God permeating the soul is obtained by realising one's Brahma existence and consciousness.
2. Additionally, one learns about their actual relationships with the world's items and creatures. Joyful bliss reigns as this sheath is perfected. Adopting God's will results in fervent, obedient, and utterly austere behaviour. The state of unwavering wisdom is attained.

After being forgotten for a while, this old science was brought back to life in the present day by Pt. Shriram Sharma Acharya ji, a brilliant Vedic commentator, author, social reformer, and spiritual guru. He made this age-old science incredibly simple for everyday householders to understand.

About Pandit Shree Ram Sharma Acharya

founder of the Global Gayatri Pariwar Fraternity, a global organization with 5000 centers and 150 million members.

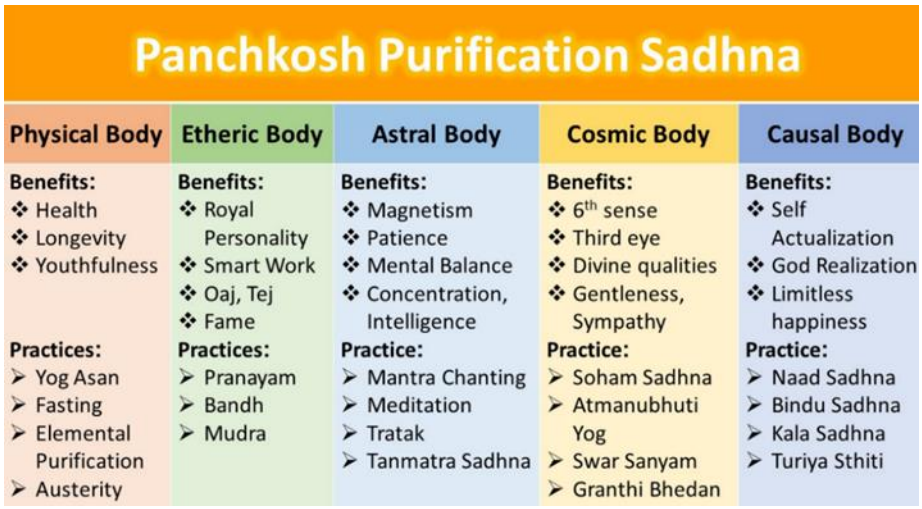
Gayatri Mahavidya's Siddha Sadhak

- Writer of roughly 3400 books covering practically every aspect of human existence
- Interpreter of the Vedas, Puranas, and Upanishads
- The pioneer in the field of scientific spirituality
- Thought Transformation Movement Propagator
- Honourable Freedom Warrior
- The Architect and Visionary of a New Era for Humanity

Institute of Consciousness for Divine Excellence In Society (Icdes)

The ICDES center was established in Sasaram, Bihar, India, in 2016. In 2019, the ICDES Society was registered in Boston, USA. The third section of Pt. Shree Ram Sharma Acharya ji's book GAYATRI MAHAVIGYAN states the of use nineteen Kriya Yoga and meditation practices for panchkosh sadhana to bring peace, joy, love, compassion, and good health to everyone. This group strives to improve humanity and introduce heavenly quality into society. This holistic approach teaches you to go within yourself to uncover your best traits. In the 1980s, Shri. Lal Bihari Singh, the founder of ICDES, began practicing this Panchkosh yogic method under the direct supervision of his profound Guru Pandit Shriram Sharma Acharya. A useful instrument for "Self Awakening" is yogic science. spiritual path for the purification of the five bodies (sheaths) of human life in order to elevate human consciousness.

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1. Anamayakosh (Physical body)

A. Yog Asana

Asana has psychological and spiritual benefits in addition to its physical ones. They have an effect on emotional, social, mental, and physical health.

S no	**Upyogi asana**	**Mahapravabhi asana**
1	Sarvangasana	Paschimottaanasana
2	Baddha Padmasana	Sarpasana
3	Padahastasana	Dhanurasana
4	Utkatasana,	Mayurasana

B. Upwas (Fasting) –

Choosing to abstain from food, liquids, or both for a while is known as fasting. It may entail skipping meals altogether or only specific kinds of food. Fasting maintains the proper rate of metabolism. Heart attacks and strokes can be avoided by controlling harmful cholesterol levels by fasting. Spirituality and science are complementary to one another rather than antagonistic. Additionally, fasting is unmatched in its ability to purify the essence. There is more contact with the sky aspect. Concentration and optimism thus rise unpredictably. Fasting plays an important role in cleansing the valleys of toxins.

Types of fasting: -

S.NO	**Types**	**Discription**
1.	Digestive (Pachak)	To alleviate indigestion and constipation. Food is consumed only after intense hunger.
2.	Purifying(Shodak)	To starve diseases. Rest is essential. Boiled water is the only diet.
3.	Sedative (Shamak)	To alleviate negative thoughts, mental disorders, bad tendencies, and distorted emotions.
4	Aanak	To invoke divine power for a specific purpose. The desired power is invoked through the seven-colored rays of the Sun.
5	Pavak	For atonement of sins and self-purification. Chandrayan fast

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Five crucial guidelines for fasting:

1. 1 Avoid strenuous physical and mental exertion and rest as much as possible
2. Stay hydrated.
3. You can eat fruits, vegetables, and juices as needed. Steer clear of large meals and sweets.
4. Make time for spiritual companionship, devotion to God, and self-study (study, self-reflection, contemplation, and churning).
5. Fasting and Panchkoshi Kriya Yoga APBM (Asana, Pranayam, Bandha, and Mudra) play a significant part.

C. Tattva Shuddhi

The Panchikarana Vidya is the source of both the natural world and our body, which is composed of Panchtatva (Earth, Water, Fire, Air, and Sky). Different illnesses in the body are caused by imbalances in the five components. We can attain equilibrium and preserve our health in life by going through the element purification procedure. There is a thorough discussion of the illnesses brought on by imbalance (deficiency and excess) and how to treat them.

In daily life we can create five element balance by incorporating the following means:-

S.NO	Element	Purifing Technique
1	Earth	mud bath, gardening, barefoot walking, traditional sports (wrestling, kabaddi etc.) and awakening of Muladhara Chakra etc.
2	Water	Ushapana, bathing (waist bath, spine bath, and awakening of Swadhisthana Chakra etc
3	Agni	Morning sun darshan, sun meditation, exposure to sunlight and awakening of Manipur Chakra etc.
4	Air	Morning walk with deep breathing, pranayama etc
5	Akasha	Baikhari (emotion), Pashyanti (thought) and Para (resolution) flow in the form of waves

D. Tapascharya (Penance)-

Success requires penance. The value of effort is found in its effective application.All misdeeds (Kashaya Kalmash, Kriyaman, Sanchita, and Prarabdha Karma) are melted and destroyed by the fire created by austerity, or it provides the fortitude to withstand their consequences. Austerity melts, and yoga moulds.

Acharya Ji has proposed 12 Epoch-appropriate Penances. Depending on one's convenience and religious beliefs, one can select from these kinds of penance. Daily "swaadhyaya-satsang" can be integrated into one's daily routine for a smooth practice of yoga and asceticism.

S NO	Penance	Discription
1	Tasteless penance	Eating food without salt or sweetness. Control of the senses.
2	Titiksha Tapa	Making the body accustomed to bear cold and heat
3	Karshan Tapasya	Discipline. The average Indian lifestyle. Diligence. Doing as much of one's daily chores as possible. Renunciation of laziness. Avoidance of luxuries, etc.
4	Fasting is austerity	starving illness. There are five types of fasting: digestive, purifying, soothing, anal, and purifying. Fasting can be chosen according to one's faculties, physical, and mental background. Fasting purifies the valleys.
5	Gavyakalpa Tapa	Giving priority to cow products in the diet
6	Pratatavya Tapasya	Strictness towards oneself and generosity towards others. Simple living and high thinking. Living an average Indian lifestyle while devoting justly earned wealth to the public good.
7	Nischasana Tapa	Admitting one's mistakes and constantly striving forcorrection/refinement.

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		Daily practice of self-realization and philosophy.
8	Sadhana Tapas	Daily Gayatri Savitri Sadhana , Panchkosh Sadhana , Kundalini Awakening Atma Sadhana, Gayatri Yajna, Purascaran etc.
9	Brahmacharya tapasya	preservation of semen, proper use of energy resources, self-establishment – being absorbed in Brahma.
10	Chandrayan Tapa	Starting from the full moon. The average daily intake of food should be reduced by one-sixteenth of the daily intake. As the moon decreases by one minute each day during the Krishna Paksha (dark fortnight), one should reduce the intake by one-sixteenth.
11	Silent Tapa	Use of Baikhari Vani (Word Power) as required. Restraint of speech. Let Baikhari (word), Madhyama (emotion), Pasyanti (thought) and Para (resolution) be full of intimacy (for the benefit of many and for the happiness of all).
12	Arjan Tapa	Skills development, self-reliance.

2. Pranamaya Kosha (Etheric body) –

A. Pranayam –

Everybody is familiar with "Pranayama." It entails giving the life force (Prana) a dimension. Despite being a component of the Etheric Body's Kriya Yoga, it has a major effect on releasing the Panchkosha as a whole. Prosperity, effort, brilliance, and fame are all increased by the power of life energy.All material and spiritual riches originates from "prana." Apana, Vyana, Udana, and Samana are the five primary life forces; Devadatta, Krikal, Kurma, Naga, and Dhananjaya are the five lesser life forces. Controlling the "Prana" makes it possible to control the mind.Puraka, Kumbhaka, and Recaka are the three components of pranayama. Puraka is the inhalation of air, Kumbhaka is the holding of air in and out, and Rechana is the release of air during breathing.

Types of pranayama -

1. Nadi Shodhan Pranayama.
2. Pranakarshan Pranayama,
3. Suryabhedan Pranayama.

B. Bandha Vigyan

By practicing bandhas, we can subtly affect the chakras by affecting thoughts and spiritual waves, as well as regulate different body parts and nerves. Bandha types: 1. Moola Bandha, 2. Uddiyana Bandha, 3. Bandha Jalandhara, and 4. Bandha Maha.

S NO	Bandha	Process
1	Moola Bandha	Contracting the anal openings and pulling them upwards while doing Pranayama is called Moola Bandha
2	Uddiyana Bandha	The act of pulling the intestines located in the abdomen towards the back (upward) is called Uddiyana Bandha. It is said to conquer death.
3	Jalandhar Bandha	Bending the head and placing the chin in the pit of the throat is called Jalandhar Bandha.
4	Maha Bandha	When all three Bandhas are used simultaneously, it is called the state of Maha Bandha

C. Mudra Vigyan

The following mudras have been described as very effective in the Shiva Samhita – Mahamudra, Mahabandha, Mahavedha, Khechari, Vajroli, Shakti Chalini, Ashwini and Viparitakarani Mudra.

3. Manomay Kosh (Astral body)

There are 4 ways to brighten the ' Manomaya Kosha ' - Japa, Meditation, Tratak and Tanmatra Sadhana.

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S no	Technique	Discription
1	Meditation	Success and progress require careful attention. Meditation helps curb the mind's distraction and enhances concentration.
2	Trataka	It can be internal and external. The purpose is concentration of the mind . Internal Trataka has no side effects and plays a unique role in self-awakening.
3	Japa	Repeating the mantra (advice), remembering (reflection, contemplation, churning), and self-study (implementation and refinement) illuminates the mind.
4	Tanmatra Sadhana	The aim of this practice is to become free from attachment and detached by controlling the sensory perceptions of the five elements: sound, form, taste, smell, and touch. Each practice is described individually, with the aim of transcending these.

Along with the above facts, we can continue our progress by making regular self-study an essential part of our life.

4. Vijnanamaya Kosha (Cosmic body)

A. So'ham Sadhana

The cultivation of the treasury of knowledge. This is a high level of practice. By unveiling (refined) the five cells we can realize the Self (Atmasvarupa). The power of determination makes it possible to attract, maintain and allocate the life force.Meditation – on the Brahma light situated in the heart chakra. 'So' while inhaling and 'Ham' while exhaling. I am that (God). This is known as Hansyoga (Ajapa Japa). As one moves on the path of progress, one stops focusing on the breath and only pure Brahman Teja is seen."

B. Sawar Swayam Sadhana

	Sawara	Discription
1	Ida (Moon Swara)	Consciousness , Cool mind, Excellent thinking (Gyanyoga)
2	Pingala (Sun Swara)	Enthusiasm, Hot blood, Ideal character (Karmayoga).
3	Sushumna (Witnessed consciousness)	Seer feeling, Enthusiasm + Consciousness Refined personality - Holder of human conscience Decent behavior (Bhaktiyoga).

C. Atamanubhuti Yog

आत्मानुभूति योग: आत्मवत् सर्वभूतेषु यः पश्यति स पण्डितः ।

Atmanubhuti is realising the self, which is nothing but making a clear distinction between the body and you. You need only to realise that what you are NOT. You are not a human being having a spiritual experience rather you are a sprit having a human experience. You are temporarily in this body having a human experience.

D. Granthi BHEDAN

Granthi bhedan means breaking the deep inner knots of kashāya, so that the soul becomes freer from karmic bondage. When the practitioner is in the Vijnanamayakosha, he feels as if there are three hard, firm, shiny, moving light knots within him:-

S no	Granthi	Place in body	Chakra	Guna
1	Rudra Granthi	Near the urinary bladder	Mooladhar Chakra and Swadhishthan Chakra.	Tama
2	Vishnu Granthi	In the upper part of the stomach	Manipur Chakra and Anahata Chakra.	Raja
3	Brahma Granthi	In the central center of the brain	Vishuddhi Chakra and Agya Chakra.	Sat

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Piercing (awakening) of the six chakras is done in the method of Hatha Yoga. Once we have transcended these three qualities, when we have risen high, we possess peace and bliss. In the practical world , Tama can be called worldly life, Raja can be called personal life and Sat can be called spiritual life.

5. Anandamaya Kosh (causal body)

A. Nad Sadhana

Naadyoga creates a connection with the subtle world's holy sounds. Mantrayoga develops the capacity to transmit, whereas Naadyoga develops the capacity to receive. When combined, these two streams show the full potential of "Shabda Brahman."

B. Bindu Sadhana

The bindu in "Annamayakosha" means "semen," "Pranamaya Kosh" has "life force," and "Manomay Kosha" has emotional control, or a calm mind and positive ideas. The scientific dictionary possesses "knowledge and goodwill." Life is represented by holding semen, and death is represented by the bindu falling. The typical "Prana" flow is downhill, but sadhana's greater capacity to transform downward energy flow into upward flow—that is, the transmutation of sex energy into intellect—means that energy flows upward from Muladhar to Sahasrara chakra.

C. Kala Sadhana

"Kala" denotes a ray. The sun's rays are visible in seven colours: violet, blue, sky blue, green, yellow, orange, and red. Kala is used in the process of illuminating and unveiling a form. It is possible to identify which of the five elements is present in what amount by examining an object's natural colour.

S no.	Element	Colour	Characteristic	Chakra
1	Earth	Yellow	forgiveness, seriousness, production, stability, splendor, strength, seriousness, heaviness	Muladhara Chakra
2	Water	White	peace, sensuality, tenderness, being easily influenced, satisfaction, coolness, beauty, growth, love	Swadhisthana Chakra
3	Fire	Red	heat, warmth, anger, jealousy, hatred, evil, bravery, strength, excitement, harshness, sensuality, brilliance, effectiveness, radiance, and vitality	Manipura Chakra.
4	Air	Green	fickleness, imagination, dreaminess, rigidity, pain, abduction, cunningness, mobility, humor, progressiveness, vitality, and nutritional transformation	Anahata Chakra
5	Sky	Blue	thoughtfulness, intelligence, subtlety, expansion, purity, inspiration, comprehensiveness, modification, enrichment, irrigation, and attraction	Vishuddhi Chakra

In the material world, one may identify which elements are most prevalent in items and their accompanying properties by looking at their natural colours.

D. TURIYA SADHANA –

Liberation, or turiya, is the independent realisation of the non-causal Brahman that lies beneath and beyond three states. A person in the turiya condition will be independent, self-seeking, and unaffected by happiness or sadness. They believe that everything is yours and that you are continuously working toward self-realization. Self-discovery is a constant activity for self-seekers.

Please exercise caution and adhere to Panchkosh sadhana procedures under the guidance of experts. As is well known,

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theory and real-world application lead to perfection. Three phases of spiritual activity can help explain this:

1. Upasana (approached)
2. Sadhana (digested)
3. Aradhana (realized)

These are comparable to the phases of learning that involve knowledge, comprehension, and application. whose accomplishment manifests in the personality as superior reasoning, ideal character, and respectable conduct. To reap the benefits of this panchkosha sadhana, one only needs to be committed, persistent, strong-willed, trusting, believing, and patient.

Benefits of Panchkosh Sadhana (for Holistic Wellbeing of Teachers)

1. Method of Self-Discovery
2. Examining Oneself
3. Strengthening Oneself
4. Improved Self-Awareness
5. Self-realization through yoga
6. Help with resolving issues related to personal identity:
7. Emotional Harmony:
8. Changing one's way of life to lessen stress:
9. Resilience in Psychology:
10. Improved Coping Mechanisms
11. Reduces tension and worry:
12. Extends attention span and memory:
13. Capable of reducing obesity
14. Promotes mental calmness:
15. Diminishes intensity and absences in the classroom
16. A classroom that is inclusive
17. Professional Growth:
18. Cooperation with Communities and Families

Conclusion

As previously stated, the Panchkosh sadhana technique is quite efficient and feasible with our everyday routines. All we need is our commitment, dedication, determination, and optimistic outlook on leading a healthy life. Teachers can only lead and serve as role models for children and aid in their holistic development if they themselves holistically healthy. Pt. Shriram Sharma Acharya ji's creative interpretation of Panchkosh purifying sadhana will truly contribute in the person's personality development. In line with NEP 2020's holistic orientation, implementing Panchkosh Sadhana in teacher training programs entails incorporating focused practices for the five koshas through organised seminars, curricula, and daily routines.This increases teachers' inner joy, resilience to emotion, and physical strength, which empowers them to support students growth.

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