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Integrating Ancient Wisdom of Pancha Kosha for Holistic Learning and Development in Contemporary Education

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Abstract

This article provides an overview of how Panchakosh Bikash Approach is implemented into current educational curricula to foster the holistic development of students. Within traditional Indian Knowledge, the Panchakosh Bikash approach demonstrates how physical, mental, emotional, social and spiritual development in humans connects through an interdependent system. The secondary sources of data available in open-access flat forms, books and ancient scripts were used to compile the data using descriptive methods. The integration of the Panchakosh Bikash approach within modern contemporary education we can create a more comprehensive and inclusive learning environment that addresses the diverse needs of all students. This paper illustrates the Panchakosh Bikash theoretical aspects and its educational value and provides examples of how it can be integrated into various subjects and disciplines to promote student well-being and academic achievement.

Keywords: Panchakosh Vikash, Holistic Education, Contemporary Curriculum, Learning and Development, Indian Knowledge System.

Introduction

Bharat land with unique rich cultural heritage well known for its supreme Jyana Vigyan Parampara; Jyana, (Knowledge) and Pragyan (wisdom) that it preserves and transfers to its people over time. In Ancient times this land was well known as Soneki Chidiya (the land of Golden Birds/ the Mati of Sunar Cheere) in the whole world for its Jyana, Brahma Vidya i.e. Spiritual wisdom and Commercial Trade. The concept of development of Cognitive, Affective and Psychomotor domains is not new to Bharat but it goes beyond it and says about the fullest development of the individual and priorities spiritual wisdom. It is the Bharatiya Darsan that talks about the development of complete holistic development called Panchakosh Bikas. The Bharatiya Taittiriya Upanishad Darsan depicts about Panchkosha Bikash which highlights the interconnectedness of physical development with social, emotional, mental, intellectual, aesthetic and spiritual development that foster the holistic development of the human being. The National Education Policy 2020 and National

Curriculum Framework for School Education 2023 also highlight the Bharatiya Panchakosh Bikash for holistic and integrated learning. Now the nation is shifting towards rote learning to root learning. This Panchkosh Bikash goes beyond the academic aspects and encompasses the holistic development of the individual. This Panchakosha Bikash concept is rooted in Bharatiya Darsan which sheds light on fostering the physical, mental, intellectual, emotional, spiritual and ethical capacities of the learners. (Saraswati, 2017; Rao, 2018; Kumar, 2019; NEP 2020).

Framework of Panchakosh Bikash

Bharat is a land of Munis, Rishis, Mahatmas, Sanyasis, Sadhus and Yogis. Bharat has a rich cultural heritage and Prachin Shiksha Parampara which depicts not only the development Manas, Bhudhis, Chittas but also the Atman. Interconnecting Atman with the Paramatma and Brahmatma (the supreme soul). When the world does not know about their own culture and is aware of living practices that time Bharat spreads the lights of the Jnana through Prachin Siksha Parampara. There were Gurukulas (the centre of learning) and when children came to get the education and go through the process of Sikshya Arambha Ceremony they were considered as Dwija (The twice-born) because their parents gave them physical birth offered this body only but it is the Guru/Acharya who gives them Vidya and give a new life the second birth. In Sanskrit there is a saying:

वदिया नाम नरस्य रूपमधकिं प्रचलन्नगुप्तं धनम्
वदिया भोगकरी यशः सुखकरी वदिया गुरुणां गुरुः ।
वदिया बन्धुजनो वदिशगमने वदिया परा देवता
वदिया राजसु पूज्यते न ह धिनं वदिया,वहीनः पशुः ।

This sloka signifies that Vidya is the greatest wealth of human beings in the world. It is a secret treasure, that is not seen. Vidya is the Gurus (teachers) of Gurus, it gives incomparable signs of wealth and prosperity. Vidya is the best friend in the foreign land. Vidya is the greatest God in the whole world. Vidya is respected and worshipped by the kings (Intellectuals and Jyani people), not for money. Finally, one who does not have Vidya is like a beast and animal in the human figure. This sloka highlights the significance of Vidya in human life. Jana (knowledge) is something infinite, not bounded by time, space and object; it's beautifully also described in Chanakya Niti. According to Taittiriya Upanishad of Brahmānandavalli well known as Ānandavalli which describes the Five layers of existence of humans known as Panchakosha . It is not a new concept it is traced back to Taittiriya Upanishad thousands of years old it reflects the richest Jñāna- BiJñāna Parampara rich cultural heritage of Bharat. The Pancha Koshas are the different layers that are in our body mind, spirit and of supreme bliss. We can say that these are the different stages of human existence. One has to win one stage and enter another stage sequentially. The Pancha Kosha are namely:

1. Annamaya Kosha (The layer of the physical body),
2. Pranamaya Kosha (The layer of energy that sustains Prana and body),
3. Manomaya Kosha (The layer of Manas and the mental body),
4. (Vijnanamaya Kosha (The layer of Budhhi, Chiitta and Pragyan body- wisdom, discernment, knowledge).
5. Anandamaya Kosha (The stage of Bliss, inner joy having Supreme Consciousness of Brahma)

The Pancha Koshas are beautifully presented below figuratively:



The second picture more clearly illustrates the different layers of human existence i.e. the Panchakoshas with Brahman and Omkara at the top level that are given below:



(Source- <https://www.ommagazine.com/the-5-koshas/>)

The Pancha Koshas can be represented like the different layers of the Lotus and Onion that go deeper and deeper. The layers are like different Stages of Pancha Koshas that are given below figuratively:



(Source- <https://sipractice.com/2022/06/22/yoga-meditation-and-the-five-sheaths/>)

The details about Panchakoshas emerged from multiple resources including Upanishads are presented below.

Annāmaya Kosha

This is the first and foremost important layer of human beings the Annāmaya Kosha layer deals with the physical body particularly its needs including nutrition, health and fitness. The optimum development of this Kosha is most important to enter into the next Prānamaya Kosha. For the fullest development of this Kosha, individuals can practice yoga exercises, practice good food habits like Aharas (eating- eating vegetarian foods, and light foods that give more Urja-nutrition), Sayana (sleeping), Vihara (daily activities) and Snana (bathing) in appropriate time to improving the Dincharya (Daily practice). The slokas of Taittiriya Upanishad's Brahmanandavalli Dvitiya Anuvaka describes that Brahma is the source of all knowledge and infinity all comes from the Brahma and the 2nd sloka is:

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योन्नमः । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शरिः । अयं दक्षणिः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतर्षिता । तदप्येष श्लोको भवती ॥

As we know our body is made of Pancha Mahabhutas (Five fundamental Elements of life- Ab, Maruta, Teja, Bouyoma, Khiti) such as Akash, Vayu, Agni, Jala, Prithvi (these all come from the Atman/Brahman the true self and from which Akash (Space) was produced. From Akash Vayu (Air) has emerged. From Vayu to Agni (Fire), Agni to Jala (Water), and Jala to Pruthvi (Earth) was created. From Pruthvi the Aushadhis (herbs and medicines) were created. From Aushadhis the Anna (Food) were produced. From Anna, the Purush (Man) was born. That Purusha is a product of the essence of food. This is the (Shis) head of him. This Purusha is the southern side and the northern side. This is the Atma (Self) and this is the Puchha Prathistha (the stabilizing tail). (Brahmanandavalli, 1st sloka of Dvitiya Anuvaka).

अन्नादवै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं शरिताः । अथो अन्नेनैव जीवन्ति । अथैनदप्यन्तर्गतः । अन्नाहं भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ॥१॥

All the creatures besides Pruthvi (Earth) are born verily from food. In the end, they get merged into food. Anna (Food) is the supreme in all Bhutas so, it is well known as the medicine for all creatures. Those who worship Anna as the Brahmaa acquire all the Annas.

The 2nd Sloka of Brahmanandavalli's Dvitiya Anuvaka sheds lights on the significance of Annāmaya Kosha the sloka is :

अन्नाहं भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ता च भूतानि । तस्मादन्नं तदुच्यते इति ॥२॥

This means Anna (food) is the supreme in all Bhutas. So it is called Sarva Aushadhi (herbs/ medicine for all creatures). From Anna all bhutas are born and they get to the Budhhi. Anna (food) since is eaten and eats the creatures so it is called Anna (food).

The 3rd Sloka of Brahmanandavalli's Dvitiya Anuvaka Sheds Lights on the Significance of Anna the Sloka is

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूरणः । स वा एष पुरुषवधि एव । तस्य पुरुषवधिताम् । अन्वयं पुरुषवधिः । तस्य प्राण एव शरिः । व्यानो दक्षणिः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतर्षिता । तदप्येष श्लोको भवती ॥३॥

From inside the Anna Rasmaya there is a Prānamaya Atma. By Atma this Anna Rasmaya Body exists. This Atma is Purushakara (the human form). This Purushakarta is as per the Purushakar. Pran is the Sarir (body). Vyan is the Dakhin pakhya (Southern side). Apan is the Utarpakhya (Northern side). Akash (Space) is the Atma. Pruthvi is the Puchha Pratistha (Tail that Stabilizes).

Pranamaya Kosha

After Annamaya Kosha the second next most important hidden layer of human existence is the Pranamaya Kosha which deals with the Prana (The energy body--living Energy Atma). This stage emphasizes on development of energetic and emotional aspects of human existence and also prioritizes on development Prana and its functions such as feelings, intuition, and creativity ((Saraswati, 2017; Kumar, 2019;). For developing Pranamaya Kosha individual must develop the Annamaya Kosha to the fullest extent then he/she can enter into Pranamaya Kosha. The 1st Sloka of Brahmanandavalli's Trutiya Anuvaka sheds lights on the significance of Prana the sloka is:

पराणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
पराणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ॥१॥

This Sloka highlights that the Devas (Deities), Manushya (Human Being) and Pashus (Animals) are transected by Prana and act accordingly. Since Prana is the life span of all Pranis (Creatures) so, it is called the Sarva-Ayush (life of all creatures and beings). Those who worship Prana (Vital force) as Brahma Swarup attains (Samasth Ayu) the full span of life.

पराणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ॥२॥

This Sloka 2nd sloka highlights that Prana is the Ayu of Sarva Bhutas Ayu (life) so, it is called the life of all. This Prana is the Sarir (the body) of Atma (the embodied soul).

तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैव पूरणः । स वा एष पुरुषवधि एव । तस्य पुरुषवधिताम् । अन्वयं पुरुषवधिः । तस्य यजुरेव शरिः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गरिसः पुच्छं प्रतर्षिठा । तदप्येष श्लोको भवति ॥३॥

This 3rd Sloka emphasizes that as compared to the vital body there is internal self-constituted by our mind and by that one is this one filled up. That self-constituted by the mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the Yajur-mantras are the head. The Rig-mantras are the right side, the Sama-mantras are the left side, the Brahmana portion is the self (trunk), and the mantras seen by Atharvangiras are the stabilizing tail.

Manomaya Kosha

Manomaya Kosha which deals with the Manas (Mental body) emphasizes thoughts, psychological health and emotions. Next to Pranamaya Kosha the third most important hidden layer of human existence is the Kosha emphasizes on development of the mind and its functions such as cognition, emotions and perceptions. The 1st Sloka of Brahmanandavalli's Chaturtha Anuvaka sheds lights on the significance of Manamaya Kosha the sloka is :

यतो वाचो नविरतन्ते । अपराप्य मनसा सह ।
आनन्दं ब्रह्मणो वदिवान् । न बभित किदाचनेति ।
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ॥१॥

One remains fearless at all times by experiencing Brahman's Bliss as the words with the mind naturally return to Brahman as they do not advance any further. This (mental) form of embodiment turns out to be the authentic self when considered against the preceding vital version.

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा वज्जिज्ञानमयः । तेनैव पूरणः । स वा एष पुरुषवधि एव । तस्य पुरुषवधिताम् । अन्वयं पुरुषवधिः । तस्य शरदधैव शरिः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतर्षिठा । तदप्येष श्लोको भवति ॥२॥

This 2nd sloka highlights that People possess a second inner self which demonstrates itself through genuine understanding instead of mental understanding. Through this self of bliss, one fills up the other self of value. This earlier-described entity displays a distinctly human form. The shape of the current body follows exactly the human form found in the preceding body. The mental

body consists of faith as its head along with righteousness at its right side while truth exists at its left side and concentration shapes the body's trunk and (the principle known as) Mahat serves as the stabilizing part that extends from the body's end.

Vijnanamaya Kosha

The next to Manomaya Kosha fourth most important hidden layer of human existence is the Vijnanamaya Kosha – the intellectual body which emphasizes on development of knowledge, discernment and wisdom (Pragyan). The 1st Sloka of Brahmānandavalli's Panchama Anuvaka sheds lights on the significance of Vijnanamaya and the first sloka is:

वज्जिज्ञानं यज्जं तनुते । कर्माणि तनुतेऽपि च । वज्जिज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
वज्जिज्ञानं ब्रह्म चेदवेद । तस्माच्चैन्न प्रमादयति । शरीरे पाप्मनो हतिवा । सर्वान्कामान् समश्नुत
इति ।

तस्यैव एव शारीर आत्मा । यः पूर्वस्य ॥१॥

According to this verse of scripture, Knowledge activates sacrificial acts and fulfills all duties. All the divine forces direct their meditation toward the first-born Brahman while being conditioned by knowledge. Proficient knowledge of Brahman results in complete freedom from bodily trespasses and provides full enjoyment of appealing objects because the knower does not lack awareness about Brahman. From the preceding concept (mental) emerges this one (cognitive) which represents the embodied self. The second sloka also emphasizes on this Kosha as the sloka is:

तस्मादवा एतस्मादवज्जिज्ञानमयात् । अन्योऽनृतर आत्माऽऽनन्दमयः । तेनैष पूरणः । स वा एष पुरुषवधि
एव । तस्य पुरुषवधिताम् । अनवयं पुरुषवधिः । तस्य प्रयमेव शरिः । मोदो दक्षिणः पक्षः । प्रमोद
उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतर्षिता । तदप्येष श्लोको भवति ॥२॥

The second sloka signifies that a supreme inner being comprised of joy stands superior to the cognitive bodily structure. The preceding self gets filled through the current one. The body of this one possesses authentic human features according to the previous explanation. It resembles our intrinsic human formation because it follows the design of the preceding shape. Joy exists as his head part and enjoyment takes the right side position while hilarity resides on his left side; bliss serves as the main part of him. Brahman exists as the tail due to its stabilizing role.

Anandamaya Kosha

The next to Vijnanamaya Kosha fifth and final judicious stage (highest) hidden layer of human existence is the (Blissful stage) which emphasizes on development of joy and blissfulness among the individuals. This stage mainly deals with divinity, the interconnectedness of inner joy with spirit (The bliss body). In Taittiriya Upanishad Darsan, the 1st Sloka of Brahmānandavalli's Prathama Anuvaka lights on the significance of Anandamaya Kosha the sloka is:

ॐ ब्रह्मवदिपुनोर्ता परम् । तदेषाऽभुक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद नहिति गुहायां परमे
व्योमन् । सोऽश्नुते सर्वान् कामान्सह । ब्रह्मणा वपिश्चिति ॥१॥

This sloka of Taittiriya Upanishad of Ānandavalli (Brahmānandavalli) is emphasizes on the nature of the Absolute Reality and Ānanda (Bliss) is the Brahman. Brahman is the Satya (truth), Jñānam(knowledge-wisdom) and Anantam is the state of infinite. The person who realizes the Supreme Brahman hidden in the Guhāyām (intellect) this stage can be achieved through Parame Vyoman (Supreme Space) and attains full bliss with all desires by knowing the Brahman. In this stage, the individual attains the stage of supreme bliss called Atma-Darsanrtham. Here the Atma of Jiva's (creatures) merged with the Omkara, Brahman, Ishvara and becomes nirguna Brahman. The sixth Anuvaka of Ānandavalli (Brahmānandavalli) of Taittiriya Upanishad also signifies on development of the Anandamaya Kosha, the first sloka is:

असन्नेव स भवति । असदब्रह्मेतवेद चेत् । अस्तब्रह्मेतवेदवेद । सन्तमेनं ततो वदिरति ।
तस्यैव एव शारीर आत्मा । यः पूर्वस्य ॥१॥

This sloka signifies that when someone understands Brahman as a non-existent reality he dissolves from existence. The existence of Brahman which anyone recognizes serves as the foundation by which that person attributes existence to Brahman. Among all previous ones (places of bliss) this embodied existence stands as present. This Kosha receives further emphasis from the second sloka since it declares:

अथातोऽनुप्रश्नाः । उतावदिवानमुं लोकं प्रेत्य । कश्चन गच्छती ।
आहो वदिवानमुं लोकं प्रेत्य । कश्चित्समश्नुता उ ॥२॥

This sloka signifies that as we obtain this following inquiry: Does any uninformed individual reach another realm when departing from here or does he not? Upon death from this world does any wise man go to the other world (or does he not?). The third sloka of the Avuvaka of Taittiriya Upanishad of Ānandavalli (Brahmānandavalli focuses on this Kosha, the sloka is :

सोऽकामयत । बहुस्यां प्रजायेयेत । स तपोऽतप्यत । स तपस्तपत्वा । इदं सरवमसृजत । यददिं कञ्चि । तत्सृष्ट्वा । तदेवानुप्रावशित् । तदनु प्रवशित् । सच्चं त्यच्चाभवत् । नरिक्तं चानरिक्तं च । नलियनं चानलियनं च । वज्जिज्ञानं चावज्जिज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यददिं कञ्चि । तत्सत्यमति्याचक्षते । तदप्येष श्लोको भवति ॥३॥

This sloka signifies that the transcendental Self had a desire to manifest as many entities before becoming birthed. He undertook a deliberation. His deliberation resulted in the creation of every existing thing. Brahman entered that same thing during the process of creation. When It entered It took shape as both formless and formed along with defined and undefined structures together with elements which sustain or lack sustenance while acquiring the sentience and the ability to observe the reality from unfounded falsehood. Brahman transformed into every existing thing after creating the universe through its deliberation. They call that Brahman Truth.

Integrating the Ancient Wisdom of Panchkosha Bikash in Curriculum

Integration of Panchkosha Bikash in Curriculum Pancha Kosha integration provides teachers with a comprehensive educational framework that unites the physical, mental, emotional and social development and spiritual growth of students. The following examples show how Pancha Kosha interfaces with several subjects while focusing on the Indian Knowledge System:

Subject: Physics

The physical body layer known as Annamaya Kosha finds clear understanding when students learn physics content about bodily structures and biomechanics alongside thermodynamics principles and optical processes. Through Pranamaya Kosha one can examine the concept of life force called prana to explore its relationship with energy as well as motion and thermodynamic principles. The analysis of physical phenomena depends on mental focus and perception together with cognitive capabilities to comprehend physical phenomena in addition to extensive knowledge of mental clarity through Manomaya Kosha. In the stage of Vijnanamaya Kosha teachers and supporters need to give guidance to develop critical thinking abilities that promote analytical problem-solving competence for better comprehension of physical principles along with their applications. In the Anandamaya Kosha stage, the students explore the aesthetic and philosophical aspects of physics, such as the beauty of natural phenomena, the harmony of the universe, and the human experience of wonder and awe. The physical resonance lesson teaches both body resonance and its fundamental concepts by showing how physical objects interact with human energetic attributes.

Subject: Biology

Annamaya Kosha (Physical Body) demands an investigation of body structure along with its features and function of skeletal accompanied by muscular and nervous components. The Energy Body (Pranamaya Kosha) will explore the life force (prana) which plays a crucial role in physical wellness and mind health and how breathing methods exercise regimens and dietary choices support its function. The Manomaya Kosha (Mental Body) requires analysis of mental and emotional states because it shows how stress alongside anxiety affects bodily health while relaxation promotes well-being. The Intellectual Body (Vijnanamaya Kosha) must be developed through biological concept analysis as students learn how living systems work together. Anandamaya Kosha (Blissful Body): Explore the aesthetic and philosophical aspects of biology, such as the beauty of natural forms, the diversity of life, and the human experience of connection to the natural world. A practical example in education teaches homeostasis through its application to human body stability along with the significance of body regulation mechanisms for wellness.

Subject: Mathematics

Annamaya Kosha (Physical Body): Students can utilize geometric shapes together with patterns to establish an understanding of physical world structures. Explore the concept of rhythm and pattern in mathematics which connects to the natural world and human body rhythms. The development of problem-solving ability and mental clarity requires studying mathematical exercises and puzzles which demonstrates focus and concentration skills as main elements. The teaching should emphasize understanding basic mathematical principles through Vijnanamaya Kosha (Intellectual Body). Anandamaya Kosha (Blissful Body): Explore the aesthetic and philosophical aspects of mathematics, such as the beauty of geometric patterns, the harmony of numbers, and the human experience of wonder and awe. The approach to educating students about fractals must include natural self-similar patterns alongside a study of the mathematical structures' beautiful and harmonic nature.

Subject: Language and Literature

Storytelling and poetry will be used to explore personal embodiment through senses while addressing emotions and physical body senses as part of the Annmaya Kosha (Physical Body). The Energy Body teaching through Pranamaya Kosha leads students to understand both the energy concept of prana and its central role in creating artistic expression through breath control and musical tones and sound dimension. Through literary analysis students can develop thinking abilities that promote mental concentration as part of their education in the Mental Body framework. The Intellectual Body kosha benefits from creative writing sessions which promote imagination along with self-expression through highlighting intuition and innovative thinking. Anandamaya Kosha (Blissful Body): Explore the aesthetic and philosophical aspects of language and literature, such as the beauty of words, the power of storytelling, and the human experience of connection and empathy. A typical approach for metaphor education demonstrates how embodiment operates in people and shows why imagination and creative abilities enable understanding both the world and ourselves.

Subject: History and Culture

Through Annmaya Kosha we study the evolutionary path of civilization that integrated technology and architectural as well as artistic developments. The investigation of Pranamaya Kosha (Energy Body) examines cultural and spiritual practices of yoga meditation and rituals together with their influence on human health outcomes. The mental and emotional aspects which guide historical

progress and cultural traditions need examination alongside their philosophies and social-cultural standards. The Intellectual Body must receive fostered critical analysis and historical cultural concepts to reveal the detailed characteristics underlying human experience. Students should study Anandamaya Kosha (Blissful Body) by examining the aesthetic and philosophical elements of history as well as the cultural beauty of art and architecture together with the human experience of unity and belonging. Teachers should use history and cultural heritage as examples by teaching Indian traditions especially yoga and ayurveda together with traditional practices while linking these subjects to modern society to show why cultural preservation matters.

Subject: Environmental Science

People should study the natural world through Annamaya Kosha (Physical Body) to understand ecosystem structure and functions alongside environmentally caused consequences of human actions. The exploration of prana as an energy form centers on the natural balance in addition to achieving sustainability through conservation practices. The analysis of human environmental conduct requires assessment of mental and emotional influencers through the study of attitudes and values and beliefs. The Vijnanamaya Kosha (Intellectual Body) needs to enhance critical thinking about environmental concepts because it demonstrates how human systems relate to natural systems. Anandamaya Kosha (Blissful Body): Explore the aesthetic and philosophical aspects of environmental science, such as the beauty of nature, the importance of conservation, and the human experience of connection to the natural world. Instructors can use examples illustrating sustainable living principles by connecting them to Indian philosophies through non-violence concepts along with non-possessiveness teachings as methods to demonstrate nature harmony importance.

Subject: Economics

The study of goods and services production together with human labour and natural resource management falls under the category of Annmaya Kosha (Physical Body). The exploration of energy principles serves as Pranamaya Kosha (Energy Body) to study economic systems at both sustainable energy production and energy-efficient levels. As part of the mental body analysis focus on mental and emotional variables affecting economic choices through their presented attitudes, values and beliefs. The Intellectual Body needs to be developed by promoting economic concept analysis for students to grasp intricate economic systems. Anandamaya Kosha (Blissful Body): Explore the aesthetic and philosophical aspects of economics, such as the concept of enough, the importance of simplicity, and the human experience of fulfillment and happiness. Educators should incorporate sustainable economic theory while showing its correlation with Indian philosophy specifically using “enough” principles together with simple living as a framework to explain human-environmental sustainability balance. Students benefit from incorporating Pancha Kosha across subjects because this method enhances their understanding of both their world position and their relationship to physical, mental, emotional, social and spiritual aspects of human life. The method teaches students to become well-rounded compassionate responsible individuals who possess abilities to handle contemporary world challenge

Conclusion

Modern curriculum can achieve holistic student development through the implementation of Panchakosh Bikas approach. Modern educational systems will become stronger when they include this approach because it creates learning spaces that accept all student needs. The Panchakosh Bikas approach demonstrates how human development occurs through physical mental emotional social and spiritual connections and its curriculum integration brings better education performance

stronger social action and better student wellness. Pedagogical leaders and government officials should integrate Panchakosh Bikas into modern curriculum structures to develop students holistically.

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