

Panchakosha: Cornerstone of Human Development

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ABSTRACT

Indian knowledge, culture and consciousness, human life is divided into five parts, which are called Panchakosha. These cells are like different layers of existence existing together. Different cells are divided into three experiences, which are of conscious, subconscious and unconscious mind. The relationship of every cell is integral and interrelated with each other. According to the concept of disease according to Yoga and Taittiriya Upanishad, human existence from the gross to the subtle body is made up of Panchakosha i.e. five coverings which are as follows: Annamaya Kosha (physical or gross body), Pranamaya Kosha (life force), Manomaya Kosha. (consciousness), Vigyaanamay (knowledgeable) Kosha and Anandamaya Kosha (desire for happiness). The foundation of Indian tradition is the combination of Panchakosha body, which together make up the complete human body. Therefore, the cornerstone of our Indian knowledge tradition is the development of Panchakosha (development of the five cells of human personality).

Keywords: *Panchakosha, Cornerstone of Human Development*

The sages of India have always imagined to make man not only human but superhuman. Our Indian Vedic literature like Vedas, Puranas, Upanishads is a treasure of knowledge, in which the outline of the complete development of human beings has been drawn. Similarly, the complete information about the development of human beings from the gross to the subtle body is found in the form of Panchakosha in Taittiriya Upanishad. Panchakosha is the sum of those five bodies which together make up the human body. According to this, starting from Annamaya Kosha till Anandamaya Kosha, there are five coverings of our existence which are called Kosha. The first gross body that is visible to us is the Annamaya Kosha. The second subtle body is made of Pranic energy. It is called vital sheath. The third sheath is the Manomaya sheath, which includes the feelings and emotions of the person. The fourth is Vigyaanamay Kosha; This includes imagination, memory, knowledge, insight and understanding. The fifth is Anandamaya Kosha. Its characteristics include creativity, happiness and joy. The awakening of the five cells is a process of gradual development of life consciousness (self-knowledge).

Modern psychology considers three levels of mind i.e. conscious, subconscious and unconscious. In Vedanta and Yoga philosophy these are known as gross, subtle and causal dimensions of human personality. These three dimensions of personality have been re-

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Received: November 12, 2023; Revision Received: December 27, 2023; Accepted: December 31, 2023

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divided into five cells. These Panchakosha's govern the entire manifestations of our personality, whether they are related to the gross dimension or the subtlest dimension.

Concept of Panchakosha Development

Concept of development of Panchakosha is compound. According to yoga science, our body has five layers. Just as colour, shape, smell, juice and name are included in a complete form in flowers, in the same way the five cells in the body are also included in a complete form. In other words, Panchakosha i.e. our body is made up of five types of coverings and is covered with it. These coverings are - Annamaya Kosha (physical body), Pranamaya Kosha (energy body), Manomaya Kosha (mental body), Vigyaanamaya Kosha (intellect-knowledge) and Anandamaya Kosha (realization of the inner soul, self-knowledge, self-realization).

What is Panchakosha?

Ability to become a tree is present in the seed from the beginning, it grows only when it is sown properly and gets the right conditions and environment. Panchkosha is a type of ancient investigative yoga practice in which work is done to make the body healthy and activate and cultivate the mind and its related levels. Panchkosha are the five levels of human consciousness, by developing which even seemingly impossible tasks can be accomplished. Each level of consciousness is unique in itself. The lower layers are more valuable than the upper layers. In this, the child's abilities and powers become more advanced. According to spiritual science, the human body is made up of five dimensions which are responsible for the gross to subtle dimensions of the human body. These five cells can be easily linked to psychological dimensions, physical states and different levels of awareness.

According to Manushya Yoga, man can experience those five dimensions of his existence, which are called Panchakosha. These are the five areas in which every moment exists and their expansion ranges from gross to subtle.

These Panchakosha's are of five types –

1. Annamaya Kosha (made from grains and food)
2. Pranamaya Kosha (made of Pranas)
3. Manomaya Kosha (made from the mind)
4. Vigyaanamaya Kosha (Intuition)
5. Anandamaya Kosha (made of blissful feeling)

Annamaya Kosha: Food Cover (Physical Development)

The first Kosha or level of experience is the physical body or Annamaya Kosha. Annamaya means made from grains. This is the gross level of existence and because of its dependence on food, water and air it is referred to as Annamaya Kosha. This cell also depends on life. While one can survive for six weeks without food, six days without water and six minutes without air, life ends as soon as life goes away.

In this cell, the physical body of man, which is made up of blood, bones, fat, skin etc., is experienced through the sense organs. This is the grossest level of our existence. The level of alertness here is physical. Thus, the physical body is the outermost and first part of our existence. It is called Annamaya Kosha or food covering. This sheath is made of grains. That is, it is formed due to food, water and air and it remains present in the body; That is why it is called Annamaya Kosha. This is the outermost cover. It includes physical development of

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oneself, development of senses, strength, stamina, good eating habits, flexibility, strength, habits and expansion of physical abilities.

It is through the essence of the food taken by the parents that the child is nourished in the womb. The growth and development of the physical structure takes place from matter i.e. consuming food, which ultimately after death again becomes the fertilizer and food of the earth. Hence naturally and most appropriately it has been named food wrapper.

The food we eat gets converted into our muscles, nerves, nerves, blood and bones. If children get proper diet and exercise opportunities at home, family and school, then the Annamaya Kosha develops well, that is, the body becomes strong and strong. Strength, vigor, energy, stamina and endurance are all signs of good health. Children with these qualities easily gain control over motor skills and all the parts of their body get coordinated easily. Therefore, children's food should be balanced; It has also been said that 'As is the food one eats, so is one's mind.'

The first 8 years of a child's life are the foundation of his overall development, therefore, during these years, there is a need to pay special attention to his eating habits because the child's hunger for learning can arise only when his stomach is full. Mental development is also an aspect related to the physical development of the child. Therefore, let the child remain a child and do not snatch away his innocence, mischievousness and childishness. Let him play with his peers, jump, learn, understand and give him ample opportunities for rest. These children are the future of our country. Without their overall development, how can we imagine making India a developed nation by 2047. Such activities, handicrafts, skill development work, sports, exercise, balanced eating habits, yogic activities should be conducted continuously in schools, so that children become physically strong and their mental development can also be done in the best way. It has also been said that a healthy mind develops only in a healthy body. Even in today's time, emphasis can be laid on organizing traditional games and activities so that children can stay away from the use of technological means like 'online games' and mobiles. Even in the light of the New Education Policy, 2020 (NEP, 2020) special emphasis is being laid on programs like health, sports and skill development for the overall development of children.

Pranamaya Kosha: Energy Sheath (Pranic Development)

Pranamaya Kosha, which is the energy field of the person. The level of feeling in this is subtler than the physical body. It pervades the body and nourishes it. This cell is nourished by subtler cells. The physical and vital bodies together constitute the human body which is called Atmapuri; It is called the city of soul. These create containers for the experience of the higher bodies.

This dictionary is the basis of the practices of Pranayama and Pranavidya. It is also described as the vital, subtle and extrasensory aspects of the physical body. Its shape and dimensions are almost the same as its flesh-and-blood vehicle, although it has the ability to expand and contract.

In fact, apart from this physical body made of the element of food, there is another self-generated internal life energy, which is present in this physical body. The shape of the muscular body is similar to that of a person, similarly the shape of this vital body is also similar to that of a person.

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Microscopes see the vital body as a colourful, bright cloud or aura surrounding the body, emerging from within the physical body, just as the blazing sun is seen from behind the waning moon. Researchers have obtained similar results on film using Kirlian's high voltage apparatus. The vital body is subtler than the physical body and its disintegration takes relatively more time. That is why the energy field of the amputated limb can be felt even after some time. As demonstrated by Kirlian photography experiments, this source of energy helps damaged organs return to their original shape after healing.

It is subtler than the physical body i.e. Annamaya Kosha. It resides in the entire physical body and accumulates it. This sheath is formed by subtler sheaths. It is the energy inherent in the human structure, in which the life force flows. At this level, there is awareness of physical functions like digestion and blood circulation.

Generally, we are able to feel only our body, mind and emotions, but the truth is that wherever the movement of breath is visible or can be felt; Prana becomes active there. There is a type of energy behind all the events and functioning of life around the world, which is called vital energy. Pranamaya Kosha is the source of energy of all living beings, it is the foundation. We must have control over this energy. When, we have control over energy, not only our health is good but all the surrounding circumstances also start working according to us. Children by nature are experimental, creative, prone to mischief, vandalism and fighting. The reason behind this happening is the immense energy surging inside them. If their energy is utilized in time or diverted towards positivity, then excellent results can be achieved. Annamaya Kosha and Pranamaya Kosha both together form the human body. These provide the basic structure for the next cells. Just as there is a vital energy present in the physical body and its shape is like that of a human being, similarly the shape of the vital body is also similar to that of a subtle person. It is present in the entire body. Often we see that even after death or cutting, energy remains present in the body. Therefore, life is related to energy development. It involves the smooth functioning of major systems such as digestion, respiration, circulation, endocrine glands and nervous system. Along with this, self-awareness, proper use and balance of one's energy, positive energy and enthusiasm and mental peace are also a part of it.

Children should also be trained to do Pranayam regularly at home, family and school so that their energy can be utilized properly and they can attain mental peace. Nowadays, everyone, whether adults or children, is struggling with various mental disorders like stress, fear of exams, anxiety and depression. In such a situation, Pranayama can prove to be a great solution. By doing Pranayama, the lungs expand completely, due to which adequate amount of oxygen reaches their cells and the entire body, improving health.

The five Pranas, which are described in Ayurveda as five body systems, are called Pranamaya Kosha. These activities that support the body occur as a result of the air we breathe. Therefore, it has been named Pranamaya Kosha. The following five Pranas are included in this sheath –

A person's conduct, behavior and nature depend on these five Prana, Apana, Samana, Udana and Vyana. Therefore, from the point of view of the overall development of children, it becomes necessary that their energy and enthusiasm be channelized into creative work, they should be provided with a balanced diet and yogic activities like Pranayama, Bandha, Mudra should be made an integral part of their life. Pranamaya Kosha controls and regulates Annamaya Kosha. When Prana does not function properly the physical body is affected. Signs of healthy development of Pranamaya Kosha are found in enthusiasm, ability to use

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voice effectively, fame, sharpness of face, elasticity of body, perseverance, leadership, discipline, honesty and excellence. Hence, we can say that life energy flows in the vital cell. Prana is present in all five cells. This is what sustains them and maintains the expected relationships between everyone. Movement from one cell to another also happens with the help of Prana. The functioning of Prana between the cells can be understood with the example of gear change in a car. Moving from one gear to another has to go through neutral. Neutral is used first to stop or reverse the vehicle. There is no neutral gear, there are first, second, third, fourth and reverse gears. But one cannot shift from one gear to another without going to the middle neutral point. The same principle applies to dictionaries also.

To move from Annamay to Manomaya, from Manomaya to Vigyaanamay, from Vigyaanamay to Anandamaya Kosha, Pranamaya Kosha works as a neutral. A person must use the ability of life force to move from one state to another. In this way, the place of neutral in the gear box is the same place of energy dimension in a person's life. When Prana becomes active, a person has access to the physical, mental and spiritual dimensions.

Outline of Pranamaya Kosha

Prana Vidya is related to the vital sheath, which includes chakras and Nadi's. There are six chakras - Muladhara (between the genitals and anus in men) and (behind the cervix in women), Swadhisthana on the coccyx, Manipura behind the navel, Anahata behind the sternum at the level of the heart, Vishuddhi at the throat. Behind and Ajna is situated behind the middle of the eyebrows. There are two other chakras, which are kept in the same group as the above mentioned chakras, they are Bindu, at the top part at the back of the head, and Sahasrara, at the top of the head.

The number of Nadi's is 72,000 or even more. There are three major ones, which are often used in tantric practices. These three nerves are located inside the spine and their names are Ida, Pingala and Sushumna. The Sushumna Nadi is in the center and is related to spiritual energy. Ida and Pingala Nadi's coil on both sides of Sushumna and intersect each other at every chakra from Muladhara to Ajna.

Ida, Pingala and Sushumna Nadi's start from Muladhara Chakra. The Muladhara Chakra is a location near the lower end of the spine. At this point in the human body, it is awakened by establishing a connection with the energy of evolution of the universe. It is represented by a dormant coiled serpent, which is called Kundalini Shakti. In the male body, the position of Muladhara Chakra remains between the urinary tract and the excretory tract. In a woman, it resides in the upper part of the cervix.

The origin of Ida and Pingala Nadi is from either side of Muladhar. These two cross each other at four chakras in the spine and meet again at the Ajna Chakra located at the top of the spine, just behind the brow bone. These four intermediate chakras located in the spinal cord are - Swadhisthana, which is at the lower end of the spinal cord; Manipura is just behind the navel; Anahata is in the middle of the chest, just behind the heart and Vishuddhi is in the throat.

Sushumna Nadi is the direct Nadi between Ajna Chakra and Muladhara. It is a staircase connecting earth to heaven. Ida and Pingala Nadi's are always active in everyone, efforts should be made to awaken Sushumna Nadi and spiritual power first. It can be awakened by practicing yoga. This process of Kundalini awakening becomes a historical event in the spiritual development of man.

Entry into Unconscious

Human being is always alert towards the physical body, similarly he can also develop awareness towards the vital, mental, spiritual and unconscious body. In Yoga Nidra, exercises are done in a systematic manner to expand alertness. During the practice of Yoga Nidra, when the practitioner penetrates the deepest layers of his consciousness, his awareness passes through these subtle levels. The more intense the practice, the deeper the person goes.

When awareness moves from the mental to the spiritual level, experiences of the subtle and spiritual dimensions become clearly visible. In this state the practitioner becomes capable of accepting the higher motivational qualities in a completely different perspective. This is the stage when phenomena, spiritual projection and experiences of separation from the body take concrete form.

These abilities can be developed through the practice of Yoga Nidra, but this is not the real goal of the practice. There is no limit to the achievements that can be made or the discoveries that can be made through this practice. But from the spiritual point of view these achievements are insignificant. At first they may seem charming, like a new toy for a child. But as one experiences self-realization, this attraction soon fades in its bright light.

Ultimately consciousness descends from the level of spiritual awareness to the level of unified awareness. In this state, the unconscious mind, where all mental distractions and instincts are eliminated, becomes illuminated and the basic harmony of the unconscious or superconscious world is exposed by breaking the limitations of space, time and personal achievements. This is the highest experience in Yoga Nidra – attaining the state of Samadhi by illuminating the unconscious mind.

Manomaya Kosha: Mental sheath (Development of Thought)

Manomaya Kosha, which is the mental dimension. Its level of experience is the conscious mind which holds the two gross cells, Annamaya and Pranamaya, together as one unit. It is a bridge between the external and internal world. Through this, the experiences and sensations of the external world are transmitted to the inner body and the causes and effects of the inner body are transmitted to the physical body.

Manomaya Kosha acts as a mental bridge between the external and internal world along with Annamaya and Pranamaya Koshas. Its level of experience is the conscious mind. It is responsible for controlling the conscious activities of the mind. Here there is awareness of mental and emotional processes. It is a dictionary in which thoughts, feelings, possibilities and creativity keep flowing. Important emotions are love, hatred, greed, violence, anger, frustration, stress and depression. Hence, this dictionary is related to mental and emotional development. Preventing negative emotions from coming into the mind and making them in an equanimous state, courage, peace, strong will power, moral development, empathy, self-realization, inclination towards art, dance, music, culture and literature are included in this dictionary. The specialty of this dictionary is the mental development of the child. Today, there is a need to make the child so internally strong that he can excel in every aspect of life, not give up, be strong-willed, full of moral values, and can prove himself even in adverse circumstances. It has also been said that ‘Man Ke Haare Haar Hai Man Ke Jeete Jeet’. Manas or conscious mind and subconscious mind come under this. Desires or subtle desires are stored in it.

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The mind controls the vital cell. For example, when the mind gets disturbed due to some trauma, it affects the functions of the Prana and the body. The mind receives external stimuli through the sense organs and sends them to the action organs to implement the responses. Although the stimuli received through the sense organs are separate and different from each other, their integrated experience is done by the mind only. Intelligence is the process of differentiation and rationalization, which takes decisions after examining the stimuli received. It also informs the mind about the responses that are to be executed. On the basis of memory, the mind associates pleasant or sad impressions with the intellect. The intellect, with its thinking ability, takes a rational decision which the mind may not like. Ultimately, it is beneficial for the person. The mind is the storehouse of all memories, experiences and knowledge. This storehouse of experiences guides the person's actions in the future. The mind can be described as the locus of emotions and the intellect examines the areas in which they operate. The mind has access only to the known world, but the intellect can go into unknown places and investigate, contemplate and fully understand new discoveries.

Therefore, as a result of purification of Manomaya Kosha, there is clarity in thoughts and expression of emotions and ego is achieved. The ability to understand different situations and circumstances better develops and there is more creativity in the field of intellect and action. As a result, if consciousness is in the mental sheath then the person will be identified with the analytical mind.

Vigyaanamay Kosha: Intellectual Cover (Development of Knowledge)

Vigyaanamay Kosha, which connects the subconscious and unconscious mind at the level of mind. It pervades the mental sheath, but is subtler than that. Vigyaanamay Kosha is the link between the individual and universal mind. Internal knowledge comes to the conscious mind from this level. When this sheath gets awakened then the person starts experiencing life in the form of intuition, he starts realizing the truth hidden behind the visible world. This awakens wisdom.

This is a reflection of the personality of man working at the subtle level. It is experienced during dream states, experiences related to coming out of the body and various types of spiritual experiences. Remains focused on spiritual awareness and subtle body. This which connects the subconscious and unconscious mind to the level of the mind is called Vigyaanamay. This is the innermost layer of the mind which is responsible for discretion, thoughtfulness and hard work. It is also called the area of extrasensory abilities. Vigyaanamay Kosha is pervaded in Manomaya. It is subtler than Manomay. Internal knowledge enters the conscious mind from this level. Vigyaanamay Kosha is the link between the individual and universal mind. The knowledge of the truth behind the worldly world is obtained from this dictionary. When it awakens, experiences of intuition begin to be felt. Along with intellect and mind, the five senses of nose, ears, skin, eyes and tongue are also included in the Vijnyamaya Kosha, through which a person acquires knowledge. Therefore, the dictionary made from intuitive knowledge is called scientific dictionary. This is related to intellectual development. Observation, experimentation, consciousness, logic, linguistic skills, imagination, creativity are its parts.

Children are born experimental, manipulative, thinkers, celebrants, analysts, artists, fighters and hard workers and why not, it is the children of the 21st century who are smarter, more intelligent and far more intelligent than the people of earlier times. There are more updates. Therefore, to develop their scientific vocabulary, it is important that children are provided opportunities to understand, learn, reason, think and find creative solutions to the problem,

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so that they develop intellectual abilities like high level thinking skills, conceptual clarity, originality. Development can take place. Games, stories, poems, spirit of harmony, habit of being clean and doing cooperative work should be developed in children from the primary classes itself. Give natural answers to their logical questions, love them, provide them opportunities to express their feelings, experiences, emotions and imaginations. Sense organs are the gateway to gaining knowledge. Therefore, there is a need to train the senses for the intellectual development of children. If the scientific vocabulary has developed in children, then it will be reflected in their work behavior through their creativity, abstraction, unique thinking, imagination, working out of the box, analytical and synthetic ability, application of knowledge in new situations, etc. Therefore, after the purification of the first three cells, the door to the fourth cell, Vigyaanamay Kosha, opens which is the cell of intuition.

Anandamaya Kosha: Cover of Self-Knowledge (Physical Development)

This is a state beyond the senses, where happiness and sorrow are not experienced. It is difficult to describe this state, because it is related to experience, but it is very useful for humans. The meaning of joy is often taken to mean happiness, joy or physical pleasure. Anandamaya Kosha means that state of body and mind where there is no feeling of sorrow and happiness. At this time all situations seem the same. This state of mind has been called a blissful state, beyond happiness and sorrow. Generally, when a person experiences sadness or happiness, he has to go through a state of mental ups and downs. This means that happiness and sorrow are also an experience. But in the Anandamaya Kosha, which is the subtlest body, one goes beyond the limits of experiences. Here the means of absorbing experiences and expressing them become completely ineffective.

In this, the most important part of human consciousness is the brain. Although it is the most developed, but he is not able to use a very large part of the brain. The part of the brain which is not used in normal circumstances and which contains limitless and infinite possibilities for human development, is the Anandamaya Kosha. Which includes love, joy, happiness, beloved, happiness, joy and happiness. Happiness is related to the causal body. In this extrasensory body the subtlest Prana resides. When it awakens, man acquires all the knowledge of the world. He feels ultimate happiness. It is pure Satvik and the lord of the other four cells. God realization, happiness, love, compassion, aesthetic sense, spontaneity, detachment and knowing oneself are important parts of Anandamaya Kosha. This is the deepest center of personality. For centuries, our sages have been experiencing ecstasy and teaching the society about happiness, peace, all well-being, all good, good company and virtue. Our Vedic literature and culture always talks about achieving not only happiness but also ecstasy.

It is the innermost of the five cells. Anandamaya Kosha controls Vigyaanamay Kosha; Because intelligence works under the control and supervision of lust. When all other cells are well developed then we experience harmony between the inner and outer worlds. This harmony gives us a feeling of happiness and joy. The five Koshas are like the layers of clothing a person wears which are completely distinct from the wearer, similarly the soul is distinct and separate from the five outer layers.

This dictionary is related to spiritual and mental development. Today a person is busy in finding ways to increase memory and reasoning power, but does not make any effort to awaken the blissful cell lying dormant. There are infinite possibilities hidden in this dictionary for the all-round development of a person.

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We consider all our reasoning ability, analytical process and talent as intellectual quotient (IQ). When questions and answers started being raised on this type of talent, emotional quotient (EQ) was born as a technique to express and understand emotions. But despite all this development, humanity is not able to touch great heights. Along with these talents there is another talent, that is spiritual talent. This is the ability that lies hidden within all of us, which has created sages like Mahatma Buddha, Mahavir, Maharishi Aurobindo, Guru Nanak and Vivekananda. Spiritual talent includes both IQ and EQ. Spiritual quotient (SQ) underlines and carves out the infinite possibilities of development of human life. Due to this, the intellect becomes extremely subtle and comprehensive and the senses are filled with enthusiasm. Where there is a desire to gain something, EQ works and where there is a desire to spoil everything, SQ works. The concept of universal welfare and universal religion is included in SQ.

The thinking and understanding of a spiritual person is much broader and broader than that of an ordinary person. His self-confidence is firm and unshakeable. He always moves forward like a fearless and fearless warrior. He has no happiness or sorrow of his own. He finds happiness only in the happiness, joy and happiness of others and he gets disturbed after seeing others in sorrow. He believes in the theory of Karma; Which is also our culture. To avoid today's life full of stress, depression and frustration, children should be taught with joy in every situation right from the initial classes. Parents should become children and cooperate with them in sports activities, take them on trips so that they enjoy and get happiness. For their holistic development, they should be trained to look and discover.

Therefore, we can clearly say that through this we can experience happiness, peace and unbroken joy. To awaken the Panchakosha, yogic activities like Ashtanga Yoga, Naad Sadhana, Bindu Sadhana, Tapa can be done.

CONCLUSION

The development of personality takes place from the food-like sheath towards pure consciousness by gradually removing its covering sheaths. Regular eating habits, right type of food, exercise, playing, walking, walking and asana facilitate the development of Annamay Kosha. Pranayam and breathing exercises improve the quality of Pranamaya Kosha. Studying good literature, poetry, novels, music, essays and articles is useful for the development of Manomay Kosha. These activities include discussions, problem solving, study techniques, small research, projects, evaluation and appreciation of books and interviews with eminent persons. All these activities give you the opportunity to go beyond your small self and identify with your fellow beings, members of your community, your country and the world at large. This facilitates the development of Anandamaya Kosha. Even in your contemplation you can reach out to the earth, the sun, the stars, the galaxies and the universe to expand your consciousness. In this way we gradually establish the connection between the individual self or consciousness and the universal self or consciousness. Hence, through Panchkosha, bringing the ancient Indian knowledge tradition back into the Indian folk psyche, which is based on the spirit of 'Vasudhaiva Kutumbakam', a global vision of one earth, one family and one future, with the thinking of the nation as paramount. With this, India will be able to move towards the restoration of 'Vishwaguru'.

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Acknowledgment

The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest

The author(s) declared no conflict of interest.

How to cite this article: Kumari, N. (2023). Panchakosha: Cornerstone of Human Development. *International Journal of Indian Psychology*, 11(4), 2842-2851. DIP:18.01.267.20231104, DOI:10.25215/1104.267