

# Educational Leadership and Panchakosh Vikasan

**Rajendra Ashok Alone<sup>1</sup>, Dr. Navnath Dnyandev Indalkar<sup>2</sup>**

<sup>1</sup>Asst. Teacher, Vyankatrao High School & Jr. College, Ichalkaranji.

<sup>2</sup>Asst. Professor, Smt. Putalaben Shah College of Education, Sangli

## Summary:

The role and responsibility of educational leadership is very important in the process of education. Educational leadership refers to heads of all major and sub-units from kindergarten to university and all individuals who determine the policy and direction of educational institutions. The aim of education is the perfect development of personality. Panchayat of Personality / Personality in Indian Yoga Information is provided. It seems necessary to understand body, soul, mind, intellect and spirit. Kosha means sheath or layer. The concept of Panchakoshakta personality includes Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vidnyanmaya Kosha, Anandamaya Kosha. The personality development of every element studying and working in our educational institutions should be done according to the plan based on Panchkosha development. feel "Education is not a load of knowledge that has not been assimilated throughout life and is clumsily piled up in the brain. We need education that makes life, makes man and makes him do it", says Swami Vivekananda.

**Important Words** - Educational Leadership, Annamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vidnyanmaya Kosha, Anandamaya Kosha,

## Educational Leadership and Panchayat Development -

Man is the best among all animals. He expresses his feelings in various ways. With the strength of his intelligence and activity, he contributes to the upliftment of the society, the country and creation, for innovation. All-round development of every person coming to educational institutions takes place in a proper manne

It is the responsibility of educational leadership to see whether or not. Formulating strategy for short and long term planning of action program. Putting all these action programs into practice. It needs to be assessed, reflected upon and modified accordingly.

The five constellations in the concept of pentatonic personality are as follows –

1. Annamaya Kosha
2. Pranamaya Kosha
3. Manomaya Kosha
4. Vigyanmaya Kosha
5. Anandamaya Kosha.

In common parlance they are called body, prana, mind, buddhi and soul. In practical terms, the soul itself is called the mind.

Annamaya kosha means body, pranamaya kosha means life, manomaya kosha means mind, Vidnyanmaya kosha means intellect and anandamaya kosha means mind.

Kosha means covering or layer. Strata means your life stage or level. Your level of empathy

### **Annamaya Kosha -**

Our body is a reservoir of food. Food makes it fat and without food it remains thin. That is why it is called 'Annamaya Kosha'. The body has two parts, outer body and inner body. Hands, feet, nose, ears etc. The external part is the outer body. The parts that are inside the skin cover are the viscera.

All our affairs run through the body. The body is the gross expression of all cosmos.

The body is a kind of machine. It is a means of accomplishing all our functions so the limbs and appendages are its parts. They do different types of work. Educational leadership should gain knowledge of the body.

1. To understand the structure of all parts and appendages of the body.
2. To know about their work.
3. Getting to know their working methods.
4. How are they maintained? How do they get fat and do they grow and develop properly? Gaining knowledge of what to do to keep them free.

The body works like a machine just as a machine works. Getting work done by the body is also a kind of skill. In the Upanishads, the body is compared to a chariot. Just like a vehicle runs on fuel, the body also runs on fuel in the form of food.

How to recognize that Annamaya Kosh is working properly? When the body is healthy, disease-free, strong, vigorous, tolerant, supple and graceful. Eating clean, pure, sattvic natural food at the right time, in the right amount, in the right amount, having adequate and peaceful undisturbed sleep, regular exercise and always being busy, keeps the body healthy.

Knowing about the body. Physical development can be achieved by making proper and adequate efforts to keep the body in good shape. The body is a tool to achieve this task. Decorating the body is considered to be the main task. A person is evaluated based on his physical wealth in society. For the development of the food bank of each entity, the following activities are thought to be done from the educational institutions.

Indian diet should be given importance.

- Get guidance from a dietician.
- Parents (especially mothers) should be given a seasonal schedule of body-affirming foods.
- The government should increase the subsidy for school nutrition.

Some more food ingredients should be included in it.

### **pranamaya kosha -**

The energy that drives the body is called 'Prana'. A living thing in which there is life. That which has no life is non-living. When there is life in the body. Then it is called a living body, but when the soul leaves the body, it becomes a dead body and is burnt. Prana is the life force.

Prana is more subtle than the body it pervades the entire body where there is no prana the organs do not function.

Generally we think of breath as prana but breath itself is not prana, breath is the carrier of prana. Electricity itself is not a conductor but flows with someone's support. In the same way Prana also

circulates with the help of breath. It resides in the entire body, including the juice, blood, marrow, and bones.

The impulses of Prana are of four types. Food, sleep, fear and sex. These four essential basic instincts are necessary for sustaining life.

Diet means intake of food, water and air, if there are no three things, there will be no life. That is, our body cannot sustain life. Prana itself is never destroyed.

If food, water, air are not available, the soul and the body cannot coexist, they are torn apart. Then we say that death has happened in the cosmic sense.

Sleep is rest. It is essential for survival. Life is not possible without sleep. An average person needs 7 to 8 hours of restful and continuous sleep. But if regular yoga practice and yogic sleep techniques are followed scientifically, this sleep can be reduced by 2 to 3 hours.

Fear is the basic instinct of Prana. It is present in everyone to sustain life. After the destruction of one body, the relationship between body and soul continues through another body, i.e. intercourse

From the creation of the first man to the present day, life has been and will continue to be continuous, dynamic, uninterrupted, this is called lineage. This basic instinct is known as libido. Libido is not inherently bad, it is natural to all living species. But it is necessary to follow the limits of ethics laid down by the society.

Plants, animals, birds, insects, butterflies, humans all have life, that is why they are all alive. This is why the basic instincts of food, sleep, fear, intercourse appear in all. Stones, minerals etc. They are inanimate because there is no life in them. These four basic tendencies do not appear in them.

People who do not get enough food and sleep become weak and weak. If eating and sleeping are not proper, the body becomes restless and diseased. The same is caused by overeating and oversleeping. Enthusiasm, ambition, positive thinking, self-confidence, cheerfulness etc. fade away

Oj, Tej, Kanti etc. fade away For this, by keeping the Pranamay Kosha in order, the life volume works well.

When we think of ourselves as a living body, we identify with it. Preservation of life is the only purpose and when eating, drinking, sleeping are done only for survival, we live in Pranamay Kosha. But actually we are not Prana, we are Atmatattva. Prana is a level of life. Not knowing this fact is ignorance And knowing that is knowledge. Among the four basic instincts, diet and sleep are more related to the food cell and fear and sex are more related to the mental cell, that is, diet and sleep should be in order to keep the body healthy, while fear and sex should be controlled in terms of mental and social development.

In order to develop Pranamay Kosha from educational institutions, the following activities are thought to be completed with the scholarly initiative of the educational leadership.

1. The educational leadership should have proper knowledge about Pramanaya Kosha and it should be communicated to all the elements of our educational institution.
2. Educational institutes which are functioning between 7 am to 10 am should change the time. Especially if babies and children have school in the morning, they do not get enough sleep and it affects their academic progress and personality development.
3. Sexual education of adolescent boys and girls should be completed seriously.
4. There should not be excessive fear atmosphere in educational institutions. Have a happy environment Check happiness index every year.

## Manomaya Kosha

Manomaya Kosha deals with the mind. In our science the term 'mind' is used in a more or less broad sense. In some places 'Mana' is a 'name' consisting of the four elements of the soul i.e. mind, intellect, chitta and ego, while in some places mind and intellect are synonymous. Where mind is included in the word chitta itself. In some places mind, intellect and mind are separate terms and ego is included in mind. In the idea of Panchakosha there are levels of Mana, Buddhi and Chitta.

Mind is subtler than prana it lives without any support. The mind desires, likes, dislikes, happiness, grief, anger, hatred, happiness, sadness, resolutions become choices.

The mind thinks. The mind has greed, infatuation, envy, work, anger, etc. Disorders occur, while mercy, sympathy, compassion, affection, compassion, etc. There are also feelings.

The mind is fickle but can be single-minded. The mind becomes attached to the object of interest and experiences pleasure. If one has to turn away from the subject of interest, the mind experiences sorrow. The mind becomes excited, tense. It can be quiet. Mind speed is the highest in this world. The mind can go wherever it wants without any means.

The mind is very powerful. It is very difficult to contain him. To calm the mind, to concentrate, to disassociate means to develop the mind.

All kinds of states of mind affect the body. Also the body has an effect on the mind, in reality all our dealings are based on the mind and body together. However, the mind is more effective than the body. Disorders of the mind disturb the body do Diseases like high blood pressure, diabetes, acidity, heart disease are the result of psychosis.

Good manners in the sense of virtue, virtue is the domain of the mind. All patience is for the mind. The company of gentlemen, service and self-study keeps the mind good. Meditation makes the mind healthy. A good diet improves the mind Nothing is impossible for the mind The power of the mind is unlimited When we identify with the mind, we realize that the mind is us. When we get used to living by identifying with the mind, then anger, hatred, happiness-sadness, honor-humiliation, like-choice become the motivating and regulating principles of our life. Happiness, grief, jealousy, be, desire, wish fulfillment etc. It becomes the goal of all life.

Development is about gaining control over the situation, letting go of identification with the mind. Work, anger, etc. By conquering the enemy of the mind, mercy, compassion etc. Development is the growth of good feelings.

Mind affects the body on the one hand and on the other hand the mind also affects the intellect until the mind is concentrated, calm, non-attached, the intellect cannot do its work properly. Make the mind good to be good in practice or in the work of education.

The educational leadership should implement the following activities for the development of Manomoya Kosha in their educational institutions.

1. Conducting 'regular' activities to reduce restlessness of students and increase concentration of mind.
2. Disturbance in educational institutions - To reduce chaos and establish an atmosphere of peace and happiness.
3. Work, anger, infatuation, greed etc. for students. Teaching techniques to avoid disorders.
4. To organize activities to inculcate the qualities of virtue, virtue, mercy, compassion, affection, gratitude, charity, philanthropy.
5. To use yoga and music to develop students' emotional vocabulary.

6. Food should be prepared, grown and eaten in a clean and sanctified environment. Music based on Indian ragdari should be played on this occasion.
7. Students should read motivational material. Reading of books should be included for evaluation rather than stopping only with appeal and enlightenment.
8. Experience of service should be given, habit should be made.

### Scientific dictionary

More subtle and refined and pure science than the mental one is generally called Buddhi. Like the mind, the intellect remains without support. Knowing is the work of the intellect. Gnana is the word for intellect

Connected is the function of the intellect to observe and examine, to separate and integrate, to reason, to infer, to discern and to judge. Buddhi observes and examines. To see well and properly with the help of sense organs and to examine is to judge. The meaning of analysis is to gather together all the parts, aspects of matter or event or matter and make a unified knowledge of it.

Reasoning means considering the possible causes of any event. Inference means knowing causal conventions or causal relationships. Viveka is the analysis of the reality-unreal nature of any phenomenon using all these tools. It is a decision to act based on it.

Buddhi should work his conscience and decision properly. Mental health is very important for this. Because any event or substance the mind has its anger, hatred, liking, choice, etc. It was brought before the intellect by raising the color of At that time the intellect cannot perceive it in its pure form.

Concentration, peace and calmness of the mind are necessary for the intellect to become bright, intense, pure, receptive.

Pratibha, prajna, medha, dhi etc. There are different forms of intelligence. Buddhi is related to mind on one hand and chitta on the other.

Whenever we think of ourselves as intelligence, if our identification with intelligence is correct, we are living in a scientific universe. Intellectual property transactions are impartial and fair.

Buddhi does not have this alien distinction. Buddhi has no anger, no hatred. Understands the difference between truth and falsehood, right and wrong. Intellectual behavior is better than emotional behavior. Knowing any substance as it is is science. That is what the intellect does. This is why the scientific corpus is called Buddhi.

The educational leadership should organize various activities for the development of scientific vocabulary of all the elements in their educational institution.

1. Many students have low perceptive power and comprehension power. To develop it.
2. To teach students various techniques to increase retention and memory.
3. Taking essay, oratorical competitions to develop imagination. Taking a writing workshop.
4. Conducting practical experience, field visits for development of observation and monitoring capacity.
5. Organizing activities that develop reasoning, reasoning and analytical skills.

Happy Thesaurus

More subtle, more comprehensive, more fluid, more pure is the Blissful Kosha than the **Vigyanmaya Kosha**.

That is called mind. The first thing that takes form is the mind to experience the manifestation of the Self. That is why it is called multi-colored Brahma in Yoga Shastra.



The nature of the mind is happiness, love, beauty freedom and ease, happiness or joy is not happiness. Happiness or pleasure is a matter of the mind. Associated with it is sorrow or sorrow, which has at its root attachment. Bliss is the absolute of pleasure and pain. Attachments or relationships are matters of the mind. Love is absolute.

Beauty is also not good, and not bad, or beautiful, or ugly. It is beyond them. Desire, lust, greed etc. There is no constraint in the blissful bosom, so there is freedom in it. Freedom does not mean self-righteousness or self-indulgence. Freedom is the form of freedom without any restrictions and lack of any form of servitude. The result of all this is that one's instinctive nature is a state of blissful kosha.

Joy in both happiness and sorrow, love for both foe and friend, beauty in appearance or ugliness, freedom in adversity or glory, and spontaneity in all kinds of situations is the level of the blissful kosha.

This condition affects the body, soul, mind, intellect etc. is above all levels. is superior We live in this state when we consider ourselves to be Chitta. In this condition, our transaction is beneficial for all. It leads us to salvation. According to the scriptures, it is necessary to conduct our life in this way for our own liberation and for the benefit of the world. It happens only when we reach the level of blissful kosha.

The self that is beyond these five koshas is actually the self that is us. With sadhana we can reach here. We can know our true nature. Most of the people live in a mental box. That is why anger-hate, happiness-sadness affect a person. Wishes, desires, desires motivate a person. Individuals perform Purushartha to fulfill desires.

If you don't listen to the intellect, you listen to the heart. From the Manomaya level comes down to the Pranamaya level. Can also come down to food level.

It is easy to come down to the Pranamaya, Annamaya level. Reaching the scientific and blissful kosha is a matter of sadhana. One can go there only through education, study, gentleman association, service, patience.

The purpose of education is to raise the mind above the level of the ego. Teachers should structure all their daily lessons in this way.

Body, Prana, Mana, Buddhi and Chitta live in an intermingled form. Lives with the shelter of the body. Personality has two parts. One is the gross body and the other is the subtle body. Annamaya Kosha is the gross form.

The educational leadership should organize the following activities to develop the happy pockets of all the constituents in their educational institutions.

1. Selfless attitude and spirit of service and service purifies the heart.
2. When meditation becomes perfect and mature, it is Samadhi.
3. Acting with an attitude of non-expectation purifies the mind.
4. Bhakti and love purify the mind.
5. If food is pure, thoughts and actions become pure.

Keeping the above factors in mind, the educational leadership should plan the study experience, activity program.

## conclusion

The above article has discussed how the educational leadership should look at the subject of personality development in the Indian education system. Annamay Kosha, Pranamaya Kosha, Manomaya Kosha,

Vigyanmay Kosha and Anandamay Kosha are discussed in detail in ancient Indian texts. Based on that, what activities can be done in the educational institutions are discussed in the above article.

## Reference -

1. Prabhune, R. G. (2010) Education Enlightenment : Board of Education, Karad
2. Kumbhar, R.A. (2022) Education and the Future of the Nation : Distributing Victory
3. Bhishikar, Swarnalata (1988) The Search for the Mind : Moraya Publications
4. Katdare, Indumati (2008) Personality Development: Vidyabharati