ANCIENT VEDIC TEACHING METHODS IN PRE – PRIMARY EDUCATION - PANCHAKOSHAS

B. SHARMILA

21PED007

A THESIS SUBMITTED TO

AVINASHILINGAM INSTITUTE FOR HOME SCIENCE AND HIGHER EDUCATION FOR WOMEN, COIMBATORE - 641043

In Partial Fulfillment of the Requirement for the Degree of

MASTER OF EDUCATION

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Under Guidance of

Mrs. S. ANDAL M.Sc., M.Ed., M.Phil.,

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CERTIFIED AS BONAFIED RESEARCH WORK

S.S.M 16/5/23

Signature of the Head of the Department

S. Andal 16/5/2023

Signature of the Supervisor

CERTIFICATE

This is to certify that the thesis entitled **"Ancient Vedic Teaching Methods in Pre – Primary Education - Panchakoshas"** submitted to Avinashilingam Institute for Home Science and a Higher Education for Women, Coimbatore, in partial fulfillment of the requirements for the award of the Degree of **Master of Education,** is a record of original research work done by, **B. Sharmila** during the period of her study from June 2021 to May 2023 in the Department of Education at Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore, under my supervision and guidance and that this thesis work has not formed the basis for the award of any Degree/ Diploma/ Associateship/ Fellowship or other similar title to any candidate of this or any other University.

S.S. 16/5/23

Signature of the Head of the Department

16/5/2023

Signature of the Supervisor

DECLARATION

I, B. Sharmila, hereby declare that the thesis entitled **"Ancient Vedic Teaching Methods in Pre – Primary Education - Panchakoshas"** submitted to Avinashilingam Institute for Home Science and a Higher Education for Women, Coimbatore, in partial fulfillment of the requirements for the award of the Degree of **Master of Education,** is a record of original and independent research work done by me during the period under the supervision and guidance of **Mrs. S. Andal,** Assistant Professor, Department of Education, Avinashilingam Institute for Home Science and Higher Education for Women, Coimbatore, and it has not formed the basis for the award of any Degree/ Diploma/ Associateship/ Fellowship or other similar title to any candidate of this or any other University.

S. Andal 16/5/2023

Signature of the Supervisor

B. Sharmila 16/5/2023

Signature of the Candidate

Chapter-1

Introduction

CHAPTER-I
INTRODUCTION

1.1. Introduction

Students Education is a journey from the external to the internal: From information to knowledge and from knowledge to realization. As educators, we naturally study educational theories. Theories of learning such as behaviorism, cognitive psychology, constructivism, social learning, and more have been discussed and developed responses to the phenomenon of learning, yet in classroom practice (cyberspace or physical), we are still perplexed by the mystery of learning and continue to search, know, and apply improved instructional methods for improved learning. In this regard, Vedic learning from ancient India comes to mind. In ancient India, among the many paths of learning for self-realization, students of the Vedas also learn to apply three basic sequential techniques for mastering a subject matter: Śravaṇa (listening), Manana (reflection/contemplation/clearing of doubts), and Nididhyasana (meditation on the truth/integration/experience). Though the three techniques were expounded to gain the knowledge of the Self, these methodologies remain relevant and applicable even in today's world of education. In light of the learning difficulties faced by students in online classes, adapting Vedic techniques to course design and lesson plans, especially in the first weeks of school, might help set a foundation for a successful inward journey from dependence on the teacher to independence and self-reliance regarding the subject.

Vedic Education: Curriculum and Teaching Methods:

The Vedic system of education may be ancient, but it can still be relevant in today's world. Unlike modern day education, it focuses on all-round development — physical, mental, and emotional. Vedic system decide that a gurukul isn't an option for our child, but can still instil these principles in them by supplementing their education with Vedic traditions.

Curriculum: The Vedas: There are four Vedas - The Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. These are classified as Samhitas, or mantras and benedictions. The Aranyakas and Brahmanas - the Aranyakas are the text on rituals, ceremonies and sacrifices. The Brahmanas comment on those rituals. Upanishads - These texts discuss meditation, philosophy and the spiritual world. Vedangas - These consist of six areas of study: Phonetics, ritualistic knowledge, grammar, exegetics (the science of interpretation), metrics and astronomy.

Two methods of teaching were being practiced during the Vedic period. The first method was Muakhik (Oral) and the second was based on Chintan (Thinking or reflection). In the oral method the students were to memorise the Mantras (Vedic hymns) and Richayas (Verses of Rig-Veda) in order that they might not be changed wrongly and they might remain preserved in their original forms. In beautiful natural surroundings sitting at the feet of the teacher (guru) the pupils tried to comprehend the various problems of life through listening, intellection, reflection and meditation. As written language was not developed, the teacher made his pupils learn the text by rote. All the pupils acquired knowledge according to their individual capacity. The basis of the method of teaching was psychological. The students were classified into very intelligent normally and sub normally intelligent. This classification naturally points to the difference in the mental powers of various students. Every day before the birds announced the day break, the students recited the Vedic hymns. At the time of recitation, careful attention was paid to the correct pronunciation of words. By listening to the Gurus attentively the pupils were trying to commit into their memory the Vedic hymns along with the prescribed pronunciation. Thus, the teaching, in a way was oral. But unintelligent memorization of the Vedic hymns was regarded as utterly futile. It was considered that he who studied Vedas without understanding the proper meaning could be compared to an ass carrying the load of sandal wood, feels only its weight, without being benefitted by its perfume

Methods of Teaching: Memorization - Learning the sacred texts by heart is an essential step in studying the Vedas. Repetition and recitation by the teacher and students was important. Introspection - This has three steps. The first is Sravana, which means listening to texts recited by the teacher. This is how the student absorbs the teacher's knowledge. The second is Manana, which involves deliberation and reflection. The student what has been taught and what they can learn from it. The third step is Nididhyasana, or meditation. This is the step through which truth is realized and attained. Critical Analysis -The students are taught to think critically and come to their own conclusions. Students may even disagree with their teachers and bring them around to their way of thinking. Hands-on Learning — Learning by doing was encouraged, especially as many students went into trades later. In areas such as medicine, observation and practice was necessary. Seminars — Debates and discussions were held often. Students could discuss topics of interest and put their views forward.

Simplicity of living, a strict schedule and respect for the teacher are principles emphasized at a gurukul. Equality and independence is impressed upon the students by having all of them clean and pick up after themselves. Spirituality is impressed upon the students through prayer, yoga and meditation. In today's competitive world, this can help children

reduce stress and anxiety. Vedic education is more than just an education system, it is a way of living. This focus on all-round personality development is an attractive aspect of Vedic education.

The first step, Śravaṇa, refers to hearing or listening to the Guru. In an online learning module, the lesson imparted by the teacher, in the form of audio-video lectures, readings, or demonstrations, is the beginning of the learning. The teacher guides the student through the information, and the most important requirement is the student's focus and attention. In this stage, the teacher reminds students to keep the mind clear of preconceptions and misconceptions of the topic, as well as prejudices about the subject of study. In How Adults Learn: A Reflective Essay (2017), Dr. Sridevi Yerrabati says, "One of the things that surprised me was that the students were relying on culturally-and socially-imposed experiences or preconceived notions, rather than what they had experienced directly." Hence, the teacher might build from the premise that less clutter in the mind will make space for better focus, which is likely to make their journey through the next two stages smoother.

In the Vedic age, much emphasis was given to the student's mental environment as a healthy, attentive, focused mind would complete the journey from information to realization with ease. These Vedic techniques appear to be more relevant and needed today in view of struggling, overworked, underprivileged, and distracted students. If a learning technique can empower a student's mind and is a 5,000-year old tested methodology, then adding it to the teacher's toolkit might just be logical and rewarding to the student and the teacher.

Derived from the Sanskrit terms pancha, meaning "five" and kosha meaning "sheath" pancha kosha refers to the concept in yoga philosophy that there are five layers of awareness through which all experience is filtered. At the center of these five layers is atman, otherwise known as the true self. An individual's unique perspective of reality is believed to come from identification with each of the five koshas, and the path of yoga can help to heighten understanding and awareness of these sheaths. Since these layers encompass all aspects of existence, from gross to transcendental, pancha kosha also provides a model through which physical, psychological and energetic imbalances can be addressed. Wellbeing is said to arise when all five sheaths are integrated and balanced, a state in which the veil of maya (illusion) is lifted and any sense of separation.

Vedanta explores the human individuality into five layers/sheaths (koshas) or levels. It reveals the basic elements that give the macrocosm and the microcosm framework. It teaches us about the mechanism of the body, mind, and spirit, from the gross elements that make up the physical body to the more subtle aspects of the mind and consciousness. It identifies each

element, teaches us its function, and shows us the relationship of all the elements with each other. Essentially, it can be called the model of the human being or the conceptualization of the human being, which is called Pancha-kosha-vishleshana and analysis of the five sheaths and is based on the Taittiriya Upanishad.

Many scientists have studied Vedic literature to get in-depth insights into scientific, spiritual, psychological, behavioural knowledge. The ancient Gurukul education system was honoured worldwide owing to its multi-dimensional, life and scientific management approach, various skills and knowledge imparted since childhood. Developing leadership qualities, Management principles and concepts, teamwork, problem-solving techniques with ease and calm mind, understanding mind and its complexity, sharpens intellect and memory, seeing and managing ego, understanding soul spiritually and by scientific means, research and development, environment management were all part of Vedic education system apart from science, mathematics, social science, grammar in our ancient Gurukul system. Universities like Takshshila and Nalanda were considered topmost universities in the world, today our universities are not even in top 200 universities worldwide. When we had gained higher position globally i.e. socially, economically and spiritually owing to our virtues, Vedic knowledge, complacency and careless attitude cost us dearly, our enemies were conspiring to destroy us, first Mughals and then the Britishers. Mughals had started setting narrative against our great culture as they wanted to capture our territories to exploit the economic resources and for the religious conversion of the people and they succeeded to some extend by creating rift on caste basis, coercion, loot.

Later on, Britishers came, they realized that to get control for a longer time, they need to destroy the culture and education system. They appointed Max Muller and Thomas Macaulay to make this happen, it actually did happen as they planned. Max Muller, perhaps the most well known early Indologist and Sanskritist, was the one who tried to set narrative against Vedas and great Indian culture as desired by the British government. He and other Indologists wanted to control and convert the followers of Vedic culture, therefore they widely propagated that the Vedas were simply mythology. They intentionally misinterpreted Sanskrit texts to make the Vedas look primitive and they systematically tried to make Indians ashamed of their own culture. Aryan invasion theory was one such creation of fake history by these Indologists. Thus the actions of these Indologists seems to indicate that they were motivated by a racial race. Although later in life, Max Muller glorified the Vedas. He admitted the purely speculative nature of his Vedic chronology, and in

his last work published shortly before his death, “The six systems of Indian Philosophy”, he wrote, “whatever be the date of Vedic hymns whether 1500 or 15000 B.C.E., they have their own unique place and stand by themselves in the literature of the world.” Thomas Macaulay, who introduced English education in India wanted to make the Indians into a race that was, Indian in blood and colour, but English in taste, in opinion, in morals, and in intellect. However, if we study our great literature, we come to know what we have lost as generations, mentioning a few fact. Acharya Chanakya, political thinker, he was the first to visualise the concept of a ‘nation’ for the first time in human history. During his time, India was split into various kingdoms. He brought them all together under one central governance, thus creating a nation called ‘Aryavartha’, which later became India. He documented his lifelong work in his book Kautilya’s Arthashastra and Chanakya Niti. For ages, rulers across the world have referred to the Arthashastra for building a nation on sound economics, based on spiritual values.

"Yoga" is a complete way of life including - Gyan Yoga or philosophy, Bhakti Yoga or path of devotional bliss, Karma Yoga or path of blissful action and Raja Yoga or path of mind control. Raja Yoga is further divided into eight parts, of which only one part is Asana or Pranamaya Kosha, movement of the pranic force directs our physical and mental activities. The Linga sharira (subtle body) surrounds the Sthula Sharira (physical body) as an aura of energy. Mana is the rational, linear, sequential, thoughtful mind. Buddhi is the quality of discrimination which comes through knowledge. The former constitutes the Manomaya Kosha, while the latter is called as the Vigyanmaya Kosha. postures. Derived from the Sankrit word "yuj" which means "to unite or integrate"; yoga is a 5000 year old Indian body of knowledge.

Yoga is all about harmonizing the body with the mind and breath through the means of various breathing techniques, yoga postures (asanas) and meditation. Pranayama is the extension and control of one’s breath. Practicing proper techniques of breathing can help bring more oxygen to the blood and brain, eventually helping control prana or the vital life energy. Pranayama also goes hand in hand with various yoga asanas. The union of these two yogic principles is considered as the highest form of purification and self-discipline, covering both mind and body. Pranayama techniques also prepare us for a deeper experience of meditation

In ancient India, Vedas held crucial relevance in the lives of people. They were considered sacred texts that showed people the right path to lead their lives. The first education system of India was the Vedic education system, where the children of the upper caste Brahmins and Kshatriya were taught the Vedas during their life at Gurukul. Four Vedas, namely Rig Veda, Samaveda, Yajurveda, and Atharvaveda, were studied during Vedic education.

Before the Britishers came to India, Vedic education was the way of education in the country. However, due to the prevalence of industrial-era education, the Vedic education system started losing its importance. Nevertheless, in the present day, people have started regaining interest in Vedic education.

Features of Vedic Education

Vedic education, as most people conceive it, is not a religious form of education. During the time at Gurukul, the students were taught free of cost, and guru (teacher) and shishyas (students) used to accommodate at the same place (gurukul). The Vedic education system focused on the comprehension of Vedic texts, and it points more toward religious neutrality. It, furthermore, practiced independence among students. Below are some features of Vedic education that make it relevant even in the 21st century:

Personality Development: Character building and personality development were the prime focus of Vedic education. The amount of stress given to personality development during the Vedic education period is incomparable to any other era. Morality was indispensable in ancient India. Students were taught to practice moral values throughout their lives. Teachers also focused on the learning of attaining sensorial control to facilitate character development. Self-dependence and simple life were promoted widely for the character formation of the students. They were called Brahmacharis during their learning period and avoided any luxuries or pleasures of life.

Practical Education: Vedic education did not only involve theoretical learning from religious scriptures like Mahabharata and Ramayana; it also paid attention to developing practical expertise. Children were taught to do manual work and other vocational training was also involved during the learning. A few vocations included weaving, pottery, etc.

Spiritual and Religious Values: During ancient times, instilling students with religious values was considered pivotal in education. Religious values and knowledge were entwined during the time. The Vedic education system, apart from instilling moral values in students, is also centered on establishing piousness and religious values among students. Education without spiritual and religious values was not considered education at all during that time.

The primary aim of ancient education was instilling into the minds, of pupils a spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. Education without religions instructions was not education at all. It was believed that a keener appreciation of spiritual values could be fostered only through a strict observance if religious rites.

It was a pupil centered education. No single method of instruction was adopted, though recitation by the pupil followed by explanation by the teacher, was generally followed. Besides question – Answer, Debate and Discussion, Story telling was also adopted according to need. There was no classroom teaching. However monitorial system was prevalent and senior pupils were appointed to teach Juniors. Travel was regarded as necessary to give finishing touch to education so the methods of teaching generally practiced during vedic period were mainly Maukhik (oral and other method was based on Chintan (thinking or reflection) In the oral method the students were to memorize the mantras (Vedic Hyms) and Richayas (Verses of Rigveda) in order that there might not be changed wrongly and they might remain preserved in their original forms.

Civic Responsibilities and Social Values: The students of Vedic education also had civic responsibilities. After gaining education in the Gurukul, they had to go back to society and help it in different ways to make it better and more evolved. They had to be hospitable and charitable toward needy people.

Enlightenment: Another objective of the Vedic education system was to teach students the importance of both body and soul to achieve ultimate enlightenment. The spiritual elements infused in the system, like chanting prayers and following religious rituals on important occasions, focused on the enlightenment of a human being.

Methods of Vedic Education

recitation and Memorization: The teachers of the Vedic education system used to recite Vedic texts to students, while students memorized the texts. The education took place orally in the Sanskrit language as the texts were written in the same language.

Introspection: The texts were primarily recited, this step was known as Sravana. After the recitation, the next step involved students' reflection on the texts, i.e. what they learned from the texts. The second step was called Manana. The final step Nididhyasana focused on meditation where truth was attained through introspection.

Discussion: The vedic education system was liberal and gave the right to students to debate and discuss the topics included in the syllabus. They could have their own opinions. They could differ from their teachers and share their thoughts with freedom with their teachers and other classmates.

Travelling: In ancient India, all knowledge was imparted orally, and later students were to practice Chintan (thinking) over the things they learned. Travelling was used as a method of learning to give a final touch to education.

Practical Exposure: Practical learning was also appreciated during the time as many students opted to go for trades. They practiced their learning in medicine and other areas.

The education institutions were residential in the form of Gurukulas situated in forest, where teachers and pupils lived together. Education imparted was in the pure, colm and charming atmosphere of the Gurukulas and Ashramas and emphasis was laid on the development of character through _Plain Living and High Thinking'.

Vedic Education Curriculum

As the name suggests, Vedic education aimed at studying the Vedic texts of ancient India. Spiritual and religious values were given to the students. Furthermore, the students learned other philosophies, grammar, astrology, logic, language, and literature of the Vedic era. Apart from that, practical learning was also important during the time. Students were provided with the learning of riding, dancing, archery, hunting, etc. Additionally, subjects like philosophy, astronomy, yoga, and Ayurveda, were also taught by the teachers of the time.

Vedic Education in the Present Day

After the Mughals and Britishers came to India, the value of Vedic education kept reducing. However, in the modern-day, people are again becoming conscious of the importance of Vedic education to lead a simpler and a more euphoric life. Many people have made efforts for the revival of the education system.

Dayanand Saraswati and Swami Shraddhanand were the ones to first set up the modern Gurukul system in 1886 presently known as Dayanand Anglo-Vedic Public Schools and Universities. Not only private bodies, but the government is also making continuous efforts to

find the traces of Indian culture. Consequently, they are striving to build more schools and universities that follow the Vedic education system. Shastriji Maharaj Dharamjivan Das Swami, in 1948, initiated the first Swaminarayan Gurukul situated in Gujarat.

The Vedic education system, from earlier times, was considered a very rich form of an education system that focused on human enlightenment and simplicity of life. It also helps students learn the indispensability of finding happiness even in small things, which reduces stress and anxiety among people. Taking into consideration the richness of the education system, even parents and teachers support the Vedic education system. Teachmint offers the best-in-class education ERP solutions to educational institutes. Do check it out to provide a hassle-free experience to your stakeholders and increase your student enrolment percentage. With our advanced learning management system, you can improve the teaching-learning experience.

Ascetic practices Ascetic practices (tapas), concentration and bodily postures used by Vedic priests to conduct yajna (Vedic ritual of fire sacrifice), might have been precursors to yoga. Vratya, a group of ascetics mentioned in the Atharvaveda, emphasized on bodily postures which probably evolved into yogic asanas. Early Vedic Samhitas also contain references to other group ascetics such as, Munis, the Keśin, and Vratyas. Techniques for controlling breath and vital energies are mentioned in the Brahmanas (ritualistic texts of the Vedic corpus, c. 1000–800 BCE) and the Atharvaveda. Nasadiya Sukta of the Rig Veda suggests the presence of an early contemplative tradition. The Vedic Samhitas contain references to ascetics, and ascetic practices known as (tapas) are referenced in the Brāhmana as (900 BCE and 500 BCE), early commentaries on the Vedas. The Rigveda, the earliest of the Hindu texts mentions the practice. Yoga asanas were first prescribed by the ancient Vedic texts thousands of years ago and are said to directly enliven the body's inner intelligence.

Preclassical era (500-200 BCE) Diffused pre-philosophical speculations of yoga begin to emerge in the texts of c. 500–200 BCE such as the Buddhist Nikayas, the middle Upanishads, the Bhagavad Gita and Mokshadharma of the Mahabharata. The terms samkhya and yoga in these texts refer to spiritual methodologies rather than the philosophical systems which developed centuries later.[5] The Bhagavad Gita ('Song of the Lord'), uses the term "yoga" extensively in a variety of ways. In addition to an entire chapter dedicated to traditional yoga practice, including meditation, it introduces three prominent types of yoga: Karma yoga: Bhakti yoga, Jnana yoga, The yoga of knowledge.

Bhagavad Gita : A. C. Bhaktivedanta Swami Prabhupada translates it as "Be steadfast in yoga (yoga-stha), O Arjuna. Perform your duty (kuru karmani) and abandon all attachment

(sangam) to success or failure (siddhy-asiddhyo). Such evenness of mind (samatvam) is called yoga." Madhusūdana Sarasvatī (b. circa 1490) divided the Gita into three sections, with the first six chapters dealing with Karma yoga, the middle six with Bhakti yoga, and the last six with Jnana yoga (knowledge). Other commentators ascribe a different 'yoga' to each chapter, delineating eighteen different yogas. Aurobindo, a freedom fighter and philosopher, describes the yoga of the Gita as "a large, flexible and many-sided system with various elements, which are all successfully harmonized by a sort of natural and living assimilation"

Mahabharata: Description of an early form of yoga called nirodha–yoga (yoga of cessation) is contained in the Mokshadharma section of the 12th chapter (Shanti Parva) of the Mahabharata epic. The verses of the section are dated to c. 300–200 BCE. Nirodha–yoga emphasizes progressive withdrawal from the contents of empirical consciousness such as thoughts, sensations etc. until purusha (Self) is realized. Terms like vichara (subtle reflection), viveka (discrimination) and others which are similar to Patanjali's terminology are mentioned, but not described. There is no uniform goal of yoga mentioned in the Mahabharata. Separation of self from matter, perceiving Brahman everywhere, entering into Brahman etc. are all described as goals of yoga. Samkhya and yoga are conflated together and some verses describe them as being identical. Mokshadharma also describes an early practice of elemental meditation.

The five sheaths of pancha kosha are:

1. **Annamaya kosha** (the food sheath) - the outermost kosha, referring to the physical body which needs food and nourishment to thrive. It is believed to be the most vulnerable kosha, since issues with the physical body can manifest as imbalances in the other layers. Asana practice, dietary changes and sleep quality all impact the annamaya kosha. The identification of consciousness with the body is so natural and complete that it seems almost impossible to challenge it. Sri Aurobindo (cited in Goertzel, 1997) associates this kosha with the physical mind or sense-mind. Two power functions are found in this sheath - balance/health and information. The body is used as a valuable source of information and as a vehicle for action. Since body provides us an enormous amount of data about the world and about our own inner knowledge states, we begin our journey with the physical dimension and then travel inward through increasingly more subtle levels of energy that make up the life force and mind. The body is used as a tool to enhance inner awareness and expand direct knowledge and self-control. Through Hatha Yoga and meditative postures, the body becomes a sensitive instrument and leads to a greater awareness of the levels and functions of the mind (Nuernberger,

1994) making one realize the significant dimension of pure consciousness, the spiritual-Self.

2. **Pranamaya kosha** (the sheath of vital life force energy) - closely connected with annamaya kosha, this sheath is responsible for animating the physical body. Pranamaya kosha is composed of prana (life force energy) and is greatly influenced by pranayama (breathwork). Prana is the life force of the personal responsible for the various physiological functions within the body, and it plays a critical role as the mediating link between body and mind. In the conscious state one experiences prana, when it is manifested in the form of the breath (Feuerstein, 2001). Here, energy is also described as prana, which means 'living breath.' The Upanishads prescribe various meditations on prana to raise consciousness from the body to a higher level of the life force. Those who can identify with this powerhouse of energy attain great control over the body; they spontaneously experience a new feeling of freedom, strength, and joy. Consciousness on the level of the Pranamaya kosha is more subtle and powerful than that of the first covering, the Annamaya kosha.
3. **Manomaya kosha** (the mental or psychological sheath) - referring to the aspect of the mind which governs perception of the world. Manomaya kosha is where one's sense of Self develops, along with the habits of thinking that influence behaviour. Mindfulness is the most effective way of influencing the manomaya kosha. The manas is the sensory-motor mind, which thrives on the material gathered from the senses of hearing, touch, sight, taste, and smell. This sheath deals with the emotional, mental or perceptual part of the body, which comprises not just the mind, but also the organs within the body. Its functions relate to perceptual organization. It is the level that receives impulses from the external world through the senses, organizes the sensory data, processes thoughts, emotions, and meaningful patterns, influences the Prana kosha, and channels the ways one thinks. The Manomaya kosha is where thinking and doubting occurs. This is the conceiving intellect, made up of thoughts that interpret the patterns of activity that the senses perceive. Thus interpreted, these patterns are conceived as meaningful information, about an intelligible world. This kosha is where all thoughts originate: the doubts, the anger, the lust, the exhilaration, the depression and the delusion. This kosha represents inventive, critical thought: the making of novel connections, the combination of ideas. This kosha is also concerned with what has come to be called as ''everyday creativity'' (Beghetto & Kaufman, 2007; Richards, 2007), which tends to be linear,

logical, often time consuming. However, all creative individuals spend much of their time here. Representing the sensory mind, its function is also related to language.

4. **Vijnanamaya kosha** (the intellect sheath) - this sheath is the seat of intuition, connected to inner wisdom and deeper states of consciousness. It is also responsible for inner growth and authenticity, and is impacted by all aspects of yoga. Vijnanamaya kosha, represents not only 'cognition' but also 'intellect' and 'wisdom.' Vijnana means ''certain knowledge''; it includes the three mental activities of feeling, willing, and knowing. It also represents the mind, skill and all the intelligence behind human work. This sheath represents the intelligence or the consciousness that is the discriminative part of the mind underneath the processing, thinking aspect of mind. It knows, decides, judges, and discriminates. This is the organ of philosophical thought and metaphysical intuition. It is also the seat of the human will, by which one orients life toward either unreflective bodily experience or enhanced awareness and spiritual realization (Feuerstein, Kak, & Frawley, 1995). The Manomaya and Vijnanamaya sheaths together constitute what is called the mind. First there is Manomaya thought, which is on a level above mere physical or emotional reaction, but is still based on complex manipulations of ideas derived from the physical world. Manomaya kosha is the gross level of mind comprising emotions, thoughts, and different types of feelings and has no capacity to discriminate between right and wrong deeds according to situations. The Vijnanamaya kosha governs the gross mind to take appropriate decisions with knowledge that has been accrued through various means. It is based on taking intuitions from the upper realms and using them to guide one's feelings and actions. In the first, the reflexes are in control; in the second, one's higher intuitions are in control.
5. **Anandamaya kosha** (the bliss sheath) - otherwise known as the bliss body, this kosha is the closest to atman. It transcends the logical, thinking mind, providing an experience of unity with universal consciousness. Daily meditation can help to connect practitioners with anandamaya kosha. Anandamaya kosha, the blissful sheath, is the most interior of the kosha, the first of the koshas surrounding the Atman, the eternal center of consciousness. When one transcends all the previous layers, one is bliss with life. Bliss is the highest dimension of our existence. It is a state of being in which one can detach oneself from the emotions and live in perfect health of body and mind. This is the most harmonious state of mind possible, associated with states of ecstasy and rapture. Many Yoga devotees, many Yoga masters and the Buddha and other spiritual

masters lived this existence in a state of bliss and acquired much knowledge through the power of meditation and dis-identification with the external self. In some respects, it is akin to the state of flow, which Csikszentmihalyi (2008) said is experienced when we are in a state of deep, concentrated enjoyment, when we are absorbed in an activity that leaves us in a state of effortless and unself-conscious buoyancy and control. This is a state characterized by positive feeling, which is not dependent on any object or events of external reality. Thus, the ‘‘experience of ananda, bliss, is a qualitatively different sense of positive state and well being from that is associated with other sheaths, koshas’’ (Salagame, 2003).

ha described in Taittiriya Upanishad (Radhakrishnan, 1953).

The Indian Vedantic philosophy - Indian mystical philosophies do not consider Purusha as just body, sarira. They consider it Atman (spirit). As such, these philosophies are concerned not only with the manifest reality we see about us, but also the Unmanifest Transcendent One. In the spectrum of goals in life, the highest is the practical attainment of a state of this universal, transcendent and transpersonal existence.

1.2. Pancha Koshas:

According to Yogapedia (2020) defined pancha kosha is Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered.

According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths. Each person has a physical body (made of matter, an astral body (containing prana and thoughts and a causal body which contains the quality of spirit.

These must be addressed for overall healing to take place. These layers move from the outermost physical body to the deep spiritual core. The concept of pancha kosha originated from *Taittiriya Upanishad*, a Vedic era Sanskrit text embedded within the *Yajurveda*. The classical Upanishads were concerned with addressing the nature of the self and one's relationship to the universe, and pancha kosha is thought to be one of the earliest conceptualizations of the human being. The description of pancha kosha in Taittiriya Upanishad is highly symbolic; the fuller exposition as taught in the yoga tradition comes from later Vedantic. The concepts of brahman and atman had a key influence on the development of the kosha model.

Classification of Pancha Koshas

The human body has three bodies where all these five koshas reside. They are Gross body (Sthula sharira), Subtle body or Astral Body (Linga sharira) and Causal body (Karana sharira). The gross body or Sthula sharira is the physical body. Subtle or Astral body or Linga sharira is the vital energy field, mental and intellectual state. Causal body or Karana sharira is the ego.

Gross body or Sthula sharira - Food sheath and the gross portion of vital air sheath constitute the gross body. The Pranamaya kosha or the vital- air sheath interconnects the Annamaya kosha (physical body) with the Manomaya, Subtle body or Linga sharira - The portion of vital-air sheath combined with mental and intellectual sheaths forms the subtle body. The mental and emotional sheaths transmit energy to the physical body via the Pranamaya kosha, which alters the breath to effect change in the mental/emotional states. The subtle body is constituted of passions, desires, emotions, feelings and thoughts. The causal body or Karana Sharira - Bliss sheath consists of impressions or vasanas alone.

Today if I go to a doctor with the problem of High Blood Pressure the medical doctor is going to examine my problem from all the knowledge she has gathered about my physical body – she will probably give me medications to keep the pressure in check which will relax the blood vessels and reduce the pressure on the heart or slowing down the heart beat etc etc. Basically for any ailment the doctors will give us medications/treatment that will work on our physical body – i.e. body parts that we can see with our eyes or microscope. In the field of understanding and fixing our physical body we have reached very far – so even if we don't like our nose we can change it completely!! From Stem Cells to DNA, to organs and body systems – we know it all and we have mastered the knowledge so much that now we have super specialists – who know much more about our kidney or liver or heart than anyone else. Essentially the approach is to treat our body and its parts separately, isolate the part that is affected and fix it.

The idea of Panch Kosha doesn't consider the body as a holistic mechanism and doesn't even remotely consider that if my kidney is not working properly it may not be the problem of the kidney at all!! And if I fix something else, my kidney will also automatically get fixed!!! This is where the ancient approach to holistic wellness plays a very important part. If we go by the Panch Kosha theory for our health problems, we understand the body not just as a physical mass but as an energy field with multiple layers of existence – and each one interrelated and affecting the other. This approach manages to trace the root cause of most problems (which do

not arise in physical body but in the other subtle bodies) and not just fix the manifestation that shows up in the physical body.

A person who holds on to Annamaya Kosha believes that he is only the physical body. He is attached and consumed solely by the physical form. He gives more importance to physical things. Such persons are good sportsmen and love physical fitness programs like games, sports, aerobics, karate, bodybuilding, physical comfort, food, dress etc. A person who experiences Pranamaya Kosha believes for a time that he is the finer energy animating the physical form and gives importance to meditation and physical exercise. Such people are very active and energetic. The person abiding in Manomaya Kosha has thoughts and desires that identify with form, name, position, and qualities. He is emotional. This person lacks the cognitive abilities of reasoning and is devoid of any discrimination but may have a keen appreciation for fine arts, music and dance and drama.

Practices to Nurture each Kosha

Annamaya Kosha is the physical frame of the body and is the grossest of all five layers, representing the anatomy that is a conglomeration of subtle particles (such as electrons) that go on to form highly organized systems. It is nurtured by the nutrients present in the food we eat. A healthy body is the key to maintain homeostasis of the different systems within Pranamaya Kosha (vital life force). The practices for this Kosha are: Asana: A stable and comfortable posture, which gives deep relaxation to internal organs by massaging them thoroughly, all organs of the body start functioning harmoniously, and the mind becomes tranquil

Diet: Simple vegetarian wholesome food that calms down the mind (Sattvic diet) is recommended as it helps maintain internal harmony in the body and the mind. Loosening exercises: Reduce joint stiffness, strengthen the body's muscles, and increase physical stamina. Pranamaya Kosha ensures the harmonious functioning of these organs by the physiological processes. Prana (vital life force) is the basic life energy inside and outside the body. A uniform flow of this life force to each cell of the physical body (Annamaya Kosha) keeps it healthy. If there is a disturbance in the flow of prana to any organ, it can lead to dysfunction of that organ at the physical body level. Pranayama is an important tool to maintain a balanced flow of prana to all organs.

Manomaya Kosha (mind) is the mental and emotional library of the human system. According to Bhagavad Geeta [ch II, verses 60-62], the psychological stresses (emotions) begin as an uncontrolled rewinding surge of thoughts in this layer. Meditation is a tool to

manage the stresses from the mind level. Vijnanamaya Kosha (intellect) is the discriminating faculty (inner mind, conscience), which guides the Manomaya Kosha constantly to gain mastery over the basic instincts of eating, sleeping, mating and fear. Notional corrections, and self-analysis to enhance better judgment, are some techniques that help balance the Vijnanamaya Kosha.

The secret to happiness, according to scriptures, is conquering the mind through knowledge. Happiness is within us, a state of inner silence. Taittiriya Upanishad describes how a student, Bhrugu, realizes that all layers of our existence emerge from Änandamaya Kosha. It leads to the insight that happiness is within us, and each one of us in our causal state is Ananda (bliss) embodied. At Änandamaya Kosha, action-in relaxation, selflessness and service attitude is practised to experience bliss continually.

"Health is not a mere absence of disease. It is a dynamic expression of life – in terms of how joyful, loving and enthusiastic you are" - Sri Sri Ravi Shankar.

Terminology in Vedic Sanskrit, the more commonly used, literal meaning of the Sanskrit word yoga which is "to add", "to join", "to unite", or "to attach" from the root yuj, already had a much more figurative sense, where the yoking or harnessing of oxen or horses takes on broader meanings such as "employment, use, application, performance" (compare the figurative uses of "to harness" as in "to put something to some use"). All further developments of the sense of this word are post-Vedic. More prosaic moods such as "exertion", "endeavour", "zeal", and "diligence" are also found in Epic Sanskrit. There are very many compound words containing yog in Sanskrit. Yoga can take on meanings such as "connection", "contact", "method", "application", "addition", and "performance". In simpler words, Yoga also means "combined". For example, guná-yoga means "contact with a cord"; chakrá-yoga has a medical sense of "applying a splint or similar instrument by means of pulleys (in case of dislocation of the thigh)"; chandrá-yoga has the astronomical sense of "conjunction of the moon with a constellation"; pun-yoga is a grammatical term expressing "connection or relation with a man", etc. Thus, bhakti-yoga means "devoted attachment" in the monotheistic Bhakti movement. The term kriyā-yoga has a grammatical sense, meaning "connection with a verb". But the same compound is also given a technical meaning in the Yoga Sutras, designating the "practical" aspects of the philosophy, i.e. the "union with the Supreme" due to performance of duties in everyday life. According to Panini, a 6th-century BCE Sanskrit grammarian, the term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samādhau (to concentrate). In the context of the Yoga Sutras of Patanjali, the root yuj samādhau (to concentrate) is considered by traditional commentators as the correct etymology. In accordance with Panini, Vyasa (c. 4th

or 5th century CE), who wrote the first commentary on the Yoga Sutras, states that yoga means samādhi (concentration). In other texts and contexts, such as the Bhagavad Gītā and the Hatha Yoga Pradipika, the word yoga has been used in conformity with yujir yoge (to yoke). According to Dasgupta, the term yoga can be derived from either of two roots, yujir yoga (to yoke) or yuj samādhau (to concentrate). Someone who practices yoga or follows the yoga philosophy with a high level of commitment is called a yogi (may be applied to a male or a female) or yogini (traditionally denoting a female).

Dr. Radhakrishnan has rightly said that a civilization is not built of bricks, steel and machinery, it is built with men, their quality and character‖. So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable. Modern situation is different, have lost almost lost everything which was inherited to us from generations. The discipline, the cordial relation between student and teacher, the social, moral values which vedic period developed in the education have been totally lost. It is true that we cannot follow all the aspects of vedic education but there some ideals which are applicable in present education system. This study needs to understand our duties and responsibilities and this study have to make some kind of contribution to the society. All such things are possible only when follow the principles of vedic education.

The Vedic system of education was aimed at molding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character‖. Vedic student were taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds, of peoples spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion A student was required to give up lust, anger, greed, vanity, conceit and over joy. In this research work an attempt will be made to highlight the salient features of the Vedic education. Here, this study suggesting practical modifications to the modern educational system that will enable teachers and students to improve their skills of discrimination, analysis and evaluation. The Vedic education system was successful in preserving and spreading its culture and literature even without the help of art of Therefore, an analysis of significant concepts in relation to education have been discussed .In this research I m trying to convey my message that without moral education we cannot make any kind of change. Universities, colleges, institutions etc will not

be able to make the students as pious as vedic students were used to be. Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. This study should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. This study should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth this study should be made to realize the importance of vedic education which is totally moral education and this study think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centered man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal.

Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered. According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths.

Each person has a physical body (made of matter, an astral body (containing prana and thoughts and a causal body which contains the quality of spirit. These must be addressed for overall healing to take place. These layers move from the outermost physical body to the deep spiritual core. The concept of pancha kosha originated from *Taittiriya Upanishad*, a Vedic era Sanskrit text embedded within the *Yajurveda*. The classical Upanishads were concerned with addressing the nature of the self and one's relationship to the universe, and pancha kosha is thought to be one of the earliest conceptualizations of the human being.

According to Vedic philosophy, specifically mentioned in the Taittiriya Upanishad, each of us has five distinct layers of our being. These five layers are called the Five Koshas, meaning sheath, layer, or covering. These sheaths exist nested within one another and make their way from the densest, most tangible space (the physical body), all the way to the most subtle, expansive layer (the bliss body). While each layer can be explored on its own, they are all inherently woven to make up our existence. Through understanding the Koshas there is an opportunity to deepen the understanding of ourselves. The present research will show the

importance of Vedic mathematics in current Education system, the teachers will understand the importance of the Vedic education, The methods of Vedic education will help students to prepare for interesting using Vedic education. It's an Indian method of teaching. So, this will make proud of students, teachers and parents. The students can be prepared for future. Classroom education can be interesting using Vedic techniques of education.

The need is realized to envisage pancha kosha refers to the concept in yoga philosophy that there are five layers of awareness through which all experience is filtered. At the center of these five layers is atman, otherwise known as the true self.

Hence from the above all discussions and research facts, the investigator has realized the need and importance and made an honest attempt on preparing "Effect of Vedic Teaching methods based on Panchakoshas among Preschool Children".

1.3. Statement of the study

The statement of the problem for the present investigation is described as below:

The consequence of Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered. According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths as a discipline cannot be over emphasized at present due to its all enveloping applications as a subject in school education curriculum. The Vedic Teaching methods based on Panchakoshas among Preschool Children taught at present more in knowledge based rather than the application of other Teaching methods skills. The imbibing of Vedic Teaching methods based on Panchakoshas among Preschool Children to required sound knowledge and application of Vedic Teaching methods based on Panchakoshas among Preschool Children to existing Preschool Children. The method of inputting Vedic Teaching methods based on Panchakoshas among Preschool Children should not be over burden and it should be enjoyable learning. Therefore, this study is considering all possible and practicality to develop a Vedic Teaching methods based on Panchakoshas among Preschool Children with given importance to self learning mode to learn their own pace and time according to their own convenient. Further, this study is to know how for these Vedic Teaching methods are in turn to enhance the based on Panchakoshas which is core of the Preschool Children. The results of this study will help in future to link both Vedic Teaching methods and Panchakoshas in a single capsule in school education for the betterment of Preschool Children. The title of the present investigation is: "**Ancient Vedic Teaching Methods in Pre-Primary Education**"

1.5. Operational Definitions of the Terms Used in the Study

The meaning and definitions of the terms used in the title of the study along with operational definitions by the researcher are given below.

1. Ancient

pertaining to the distant past, especially to the time before the Western Roman Empire fell

2. Vedic Teaching Methods

As for as this study is concerned the operational definition of 'Vedic Teaching Methods' is defined as Simplicity of living, a strict schedule and respect for the teacher are principles emphasized at a gurukul".

3. Panchakoshas

According to Yogapedia (2020) defined pancha kosha is Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered.

Pancha Kosha refers to the concept in yoga philosophy that there are five layers of awareness through which all experience is filtered. At the center of these five layers is atman, otherwise known as the true self

According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths. Each person has a physical body (made of matter, an astral body (containing prana and thoughts and a causal body which contains the quality of spirit).

As for as this study is concerned the operational definition of 'Vedic Teaching Methods' is defined as yoga philosophy as 5 layers are called the five "koshas" or sheaths.

4. Preschool

As for as this study is concerned the operational definition of "Preschool"- Pre-K (or Pre-Kindergarten) is from 4 to 5 years old- held in Nursery School and is an initiative to improve access to pre-primary schools for children.

5. Children

'Children' is defined as a young person especially between infancy and youth by Merriam-Webster.

'Children' is defined as a young human being below the age of puberty or below the legal age of majority by Oxford English Dictionary.

The United Nations Convention on the Rights of the Child defines child as "a human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier". Biologically, a child is generally anyone between birth and puberty.

As for as this study is concerned the operational definition of Children is referred here as: “a young person especially between infancy and youth in the age group of 3 to 16 for attending school.

1.6. Objectives of the Study

The present research investigation has the following objectives:

Major Objectives of the Study

1. To find out the effect of Vedic Teaching methods on achievement Panchakoshas among Preschool Children in context of group.

Specific Objectives of the Study

1. To develop and validate of Vedic teaching methods on Panchakoshas among Preschool Children.
2. To experiment the developed of Vedic teaching methods on Panchakoshas among Preschool Children in context of group.
3. To assess the achievement of Vedic Teaching methods on Panchakoshas among Preschool Children in context of group.
4. To find out the significant difference if any on the Vedic Teaching methods on Panchakoshas among Preschool Children in context of group.

1.7 Hypotheses of the Study

The investigator has framed the following null hypotheses for her research work as follows;

A) Effect of the Experiment

1. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, Progressive Stages of experimentation among the Preschool Children in control group
2. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, Progressive Stages of experimentation among the Preschool Children in Experimental group.
3. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, post Stages of experimentation among the Preschool Children in control group.
4. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, post Stages of experimentation among the Preschool Children in experimental group

5. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, retention Stages of experimentation among the Preschool Children in control group.
6. There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, retention Stages of experimentation among the Preschool Children in experimental group.
7. There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive, Post Stages of experimentation among the Preschool Children in control group.
8. There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive, Post Stages of experimentation among the Preschool Children in experimental group.
9. There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive, retention Stages of experimentation among the Preschool Children in control group.
10. There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive, retention Stages of experimentation among the Preschool Children in expermental group.
11. There is no effect on the Vedic Teaching methods on Panchakoshas between post, retention Stages of experimentation among the Preschool Children in control group.
12. There is no effect on the Vedic Teaching methods on Panchakoshas between post, retention Stages of experimentation among the Preschool Children in experimental group.

A.Significant Differences

1. There is no significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in control group with Gender.
2. There is no effect on the Vedic Teaching methods on Panchakoshas between post, retention Stages of experimentation among the Preschool Children in experimental group.
3. There is no significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in control group with Gender.
4. There is no significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in experimental group with Gender.

5. There is no significant Difference on Vedic teaching methods on Panchakoshas in Progessive Stage Experimentation in relation with Preschool Children in control group with Gender.
6. There is no significant Difference on Vedic teaching methods on Panchakoshas in Progessive Stage Experimentation in relation with Preschool Children in experimental group with Gender.
7. There is no significant Difference on Vedic teaching methods on Panchakoshas in Post Stage Experimentation in relation with Preschool Children in control group with Gender.
8. There is no significant Difference on Vedic teaching methods on Panchakoshas in Post Stage Experimentation in relation with Preschool Children in experiment group with Gender.
9. There is no significant Difference on Vedic teaching methods on Panchakoshas in retention Stage Experimentation in relation with Preschool Children in control group with Gender.
10. There is no significant Difference on Vedic teaching methods on Panchakoshas in retention Stage Experimentation in relation with Preschool Children in experimental group with Gender

1.9 Assumptions of the Study

The present research study has the following assumptions:

1. It is possible to develop Vedic teaching methods on Panchakoshas among Preschool Children in context of group.
2. It is possible to experiment the developed Vedic teaching methods on Panchakoshas among Preschool Children in context of group.
3. It is possible to assess the Vedic teaching methods on Panchakoshas among Preschool Children in context of group.
4. It is assumed that the Preschool Children do possess the Vedic teaching methods on Panchakoshas in context of group.
5. It is also assumed that Preschool Children do vary in their Vedic teaching methods on Panchakoshas in context of group.

1.10 Delimitations of the Study

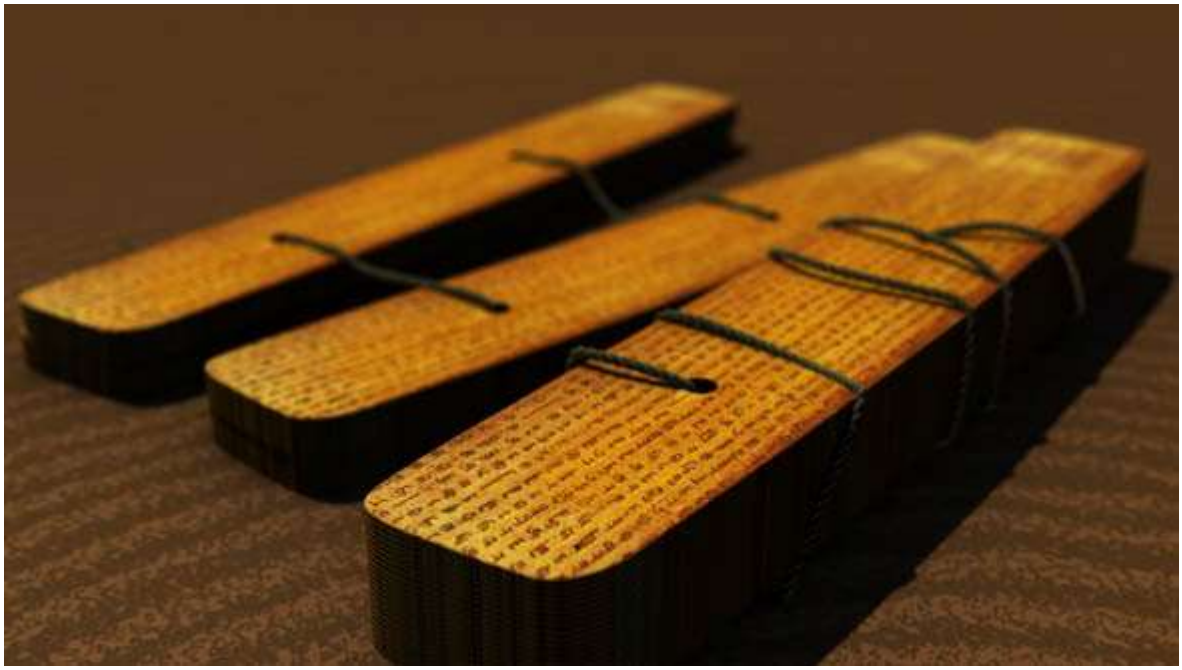
Every research study has its own limitations. The present study has the following delimitations.

1. The present research study is delimited to the Vedic teaching methods on Panchakoshas only.
2. The present research study is delimited to the Vedic teaching methods on Panchakoshas for the children who are the children of preschool only.
3. The developed Panchakoshas are limited to Panchakoshas only proper validation.
4. The developed Panchakoshas on Panchakoshas is experimented to selected 30 children of Midastouch School Of Excellence,Coimbatore,Tamil Nadu only.
5. The assessments of pre and post stages of the experimentation are made through Proficiency Assessment Tests on Panchakoshas only.

1.11. Conclusion

The present chapter introduction has given a clear vision and mission for the present investigation to the investigator based on the theoretical discussions which leads to conceptual frame work of Vedic Teaching methods based on Panchakoshas among Preschool Children for this investigation for further proceedings with these theoretical and conceptual frame works, the investigator has step into review of related literature concern to this study in the succeeding second chapter.

Chapter-2



Review of Literature

CHAPTER - II

REVIEW OF RELATED LITERATURE

2.1 Introduction

Brog and Gall (1963) stated that the literature in any field forms the foundation upon which all further work will be built.

The search for related literature is next step in the research process. An effective research is based upon the previous studies. Before taking up any research work in the development of a discipline, the researcher must be thoroughly familiar with previous theory and research. To assure this familiarity the investigator has to review the available theoretical and research literature.

Investigator draws maximum benefit from the previous investigations, takes many hints from the designs and procedures and utilizes the previous findings of previous researches, matches his conclusions with the conclusions drawn earlier and tries to add from his side a line or two to the existing store of knowledge. It can never be undertaken in isolation of the work that has already been done on the problems which are directly or indirectly related to a study proposed by a researcher. A careful review of the research journals, books, dissertations, thesis, websites and other sources of information on the problem to be investigated is one of the important steps in the planning of any research study. A review of the related literature must precede any well planned research study.

The review of literature is an important task mission for a deep insight and clear perspective of the overall field. It minimizes the risk of dead ends, rejected topics, rejected studies, wasted effort, trial and error activity oriented towards approaches already discarded by previous investigation, and even more important erroneous findings based on a faulty research design. The review of literature helps, to a great, extent to understand the problem and its crucial aspects and ensures the avoidance of unnecessary duplication. It provides comparative data on the basis of which the researcher can evaluate data on the basis of which the researcher can evaluate and interpret the significance of his findings. To get benefit from previous research, a survey of related literature becomes imperative.

Further, the investigator traced out the various categories of research work like dissertation, thesis, journals and variety of relevant books published in India and abroad. These works mainly are related to the fields of related studies to the topic chosen by the investigator. Research in this area is gathering momentum in almost all walks of life. Development is any field of built upon the previous experience in the same field as well as in continuous process and research works in connected subjects are interrelated. No research work can stand by itself,

it should have its foundation in previous research done in related fields and it should be followed up by future investigation. An attempt has been made by the investigator to study thoroughly, the different results and findings so far published in the field of Vedic Teaching methods based on Panchakosas. Since, they are more relevant and pertinent to the present investigation.

Mouly (1964), Review of related literature is a crucial step which invariantly minimizes the risk of dead ends, rejected topics, rejected studies, wasted effort, and trial and error activity oriented towards approaches already discarded by previous investigators and-even more important-erroneous findings based on a faulty research design.

Earlier studies that show substantial agreement and those that seem to present conflicting conclusions helps to sharpen and define understanding of existing knowledge in the problem area provides a background for the research investigation and makes the researcher aware of the status of the issue. Only those studies that are plainly relevant, competently, executed and reported should be included (**Bhaskara Rao, 1997**).

The investigator can probe into the neglected areas, which need more concentration. Further, the review of related research enables the investigator to get to the frontier in the field of his problem. Until the investigator has learnt what others have done and what still remains to be done in his area, he cannot develop a research investigation that will contribute to furthering knowledge in his field.

2.2.1 Meaning of Review of Related Literature

A literature review is a survey of already existing writings on a given topic or area with a view to assessing their relevance to a proposed research work. The selection of available documents (both published and unpublished) on the topic, which contain information, ideas, data and evidence written from a particular standpoint to fulfill certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these documents in relation to the research being proposed.

The phrase 'review of literature' consists of two words: Review and Literature. The word 'literature' has conveyed different meaning from the traditional meaning. Here in research methodology the term literature refers to the knowledge of a particular of investigation of any discipline which include theoretical, practical and its research studies. The term 'review' means to organize the knowledge of the specific area of research to evolve an edifice of knowledge to show that the study would be an addition to this field. The task of review of literature is highly creative and tedious because researcher has to synthesize the available knowledge of the field in a unique way to provide the rationale for the study. The review of

literature also provides the researcher an opportunity of gaining insight into the measures, objects, samples, tools and approach employed by other research works.

Best (1997) viewed that the effective research must be based on past knowledge, this step helps to eliminate the duplication of what was been done already and provides useful hypothesis and helpful suggestions for significant and investigation. A brief summary of previous researches and writing of recognized experts mark the researcher familiar with what is already known and with what is still unknown and untreated, since effective research must be based on past knowledge this step helps to eliminate the duplication of what was been done already and provides useful hypothesis and helpful suggestions for investigation.

Kumari and Bhaskara Rao (2007) stated that the capitalizing on the review of expert researchers can be fruitful in providing helpful ideas and suggestions. While review related works that summarize related studies are useful, they do not provide a satisfactory substitute for an independent research. Even though the review of related literature is no substitute for an independent work, it is one of the first steps in the research process. It is a valuable guide to define the problem, to recognize its significance, to suggest promising data gathering devices, to appropriate the study design and the sources of data for effective analysis and to arrive at fruitful conclusions.

Amanda (2008) stated that a systematic review using statistical methods to effectively combine the data use on all selected studies to produce a more reliable result.

2.1.2 Role of Review of Related Literature

The literature review has several important roles that make it well worth the time and effort. The major role of reviewing the literature is to determine what has already been done that relates to the research topic. This knowledge not only prevents researcher from unintentionally duplicating another person's research, it also gives understanding and insight the need to place the research topic within a logical frame. Put simply, the review tells the researcher that, what has been done and what needs to be done. Previous studies can provide the rationale for research hypothesis and to justify the significance of their study.

The role of review of related literature involves the systematic identification, location, and analysis of documents containing information related to the research problem. The term is also used to describe the written component of a research plan or report that discusses the reviewed documents. These documents can include articles, abstracts, reviews, monographs, thesis, dissertations, other research reports and electronic media. It demonstrates an individual's ability to identify the significant information and sketch existing knowledge. It

helps fill in the gap in the research that the work will address, and generates rationale or justification for the study.

2.1.3 Importance of Review of Related Literature

The work of related studies and literature not only provides access to the accumulated wisdom of the age but also enables the investigator to carry out his or her work systematically and successfully. Related studies and literature would stimulate the researcher to acquire an organized programme of reading as a source of problems in education to discover new problems and to avoid unnecessary duplication of research work and to aid in properly defining the problems that has been taken up for solutions. It also provides comparative data on the basis of which the significance of one's findings can be evaluated and interpreted. It also adds to the scholarship of the investigator practically all the human knowledge can be found in books and libraries (**Best, 1950**). Survey of what has been so far done in the field or related fields enable the researcher to make his work more meaningful, pointed and useful. A review of the related literature gives the scholar an understanding of the previous work that has been done.

A review of related literature would develop the insight of the investigator. The information thus gained will save the researcher much time. The importance of the review is quite obvious in delimiting the research problem and in defining it better. The review of literature provides us with an opportunity of gaining insight into the methods, measures, subjects and approaches employed by other research workers. This in turn will lead to significance improvement of our research design. Dr. Radhakrishnan has rightly said that a civilization is not built of bricks, steel and machinery, it is built with men, their quality and character‖. So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable. Modern situation is different, have lost almost lost everything which was inherited to us from generations. The discipline, the cordial relation between student and teacher, the social, moral values which vedic period developed in the education have been totally lost. It is true that we cannot follow all the aspects of vedic education but there some ideals which are applicable in present education system.

This study needs to understand our duties and responsibilities and this study have to make some kind of contribution to the society. All such things are possible only when follow the principles of vedic education. The Vedic system of education was aimed at molding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character‖. Vedic student were taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds, of peoples spirit

of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion A student was required to give up lust, anger, greed, vanity, conceit and over joy. In this research work an attempt will be made to highlight the salient features of the Vedic education. Here these study suggesting practical modifications to the modern educational system that will enable teachers and students to improve their skills of discrimination, analysis and evaluation. The Vedic education system was successful in preserving and spreading its culture and literature even without the help of art of Therefore, an analysis of significant concepts in relation to education have been discussed .In this research I m trying to convey my message that without moral education we cannot make any kind of change. Universities, colleges, institutions etc will not be able to make the students as pious as vedic students were used to be. Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. This study should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. This study should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth this study should be made to realize the importance of vedic education which is totally moral education and this study think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centered man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal.

A careful concentration of the chapters entitled “Recommendations for further research” in various research studies guides us regarding the stability of a problem and in assisting us delimiting our research problems.

2.2 Review of Related Literature in this Study

In this chapter some of the relevant literature is pertaining to theories and research studies related to this study both in abroad and India are discussed under the following headings which are related to the variables of the present study.

- **Vedic Teaching Methods Based On Panchakosas in India and Abroad**

2.3 Studies Related to Vedic Teaching Methods Based On Panchakosas

The investigator reviewed related researches and theories on Vedic Teaching Methods Based on Panchakosas studies both Indian and abroad.

2.3.1 Studies on Vedic Teaching Methods Based On Panchakosas Conducted in India and Abroad

Saradananda, Swami (2001) compared "From early Hinduism to Neo-Vedanta: paradigm shifts in sacred psychology and mysticism : their implications for South African Hindus". This research was stimulated by pastoral concerns pertaining to the South African Hindu Community. It was found that the community had a noticeable number of individuals stagnant or stranded at the level of gross spirituality. On the other hand it is known that the primary texts of Hinduism and its long mystical traditions, from the Vedic Period to the Neo-Vedanta Movement, had adequate motivational and goal-orientated material to address this challenge. This work surveys the Vedic and Upanishadic texts in order to show the literary, social and philosophical conditions under which they were produced. Hindu mysticism emerges from all these strands of development. Gross mysticism in the form of elaborate rituals occupies the attention of the early Vedic seers. This graduates into subtle subjective mysticism in the Upanishads. At each phase there is a paradigm shift which this study interprets in the light of Shankara (medieval period) and Ramakrishna, Vivekananda, Aurobindo and Radhakrishnan of the Neo-Vedanta Movement. In the early Vedic period the soul is a metaphysical entity. Upon death it is judged in accordance with its good or bad actions. Heavenly rewards or the punishment of hell are meted out to it. Heaven and hell are final eschatological goals for the soul in the Vedic period. In the Upanishadic period heaven and hell are temporary eschatological goals. The ultimate Upanishadic goal is Liberation which implies the mystical cessation of empirical existence and the realization of Unitary Consciousness. The Taittiriya Upanishad defines the soul analytically as a formulation of five sheaths : body, vital energy, mind, intellect and bliss with an immortal consciousness as its divine focus. These sheaths are fundamental to Hindu sacred psychology. Functioning under the effects of ignorance each sheath binds the soul to mundane existence. However, each sheath also possesses an intrinsic capacity to liberate the soul from suffering. This research explores the

limitations and opportunities of each sheath and indicates the path by which the soul's divine potential may be realized. In the light of the Neo-Vedantic outlook this process is considered with a life-affirming attitude which is of relevance to South African Hindus.

Purushottam D. Chidgupkar (2004) conducted a study on The Implementation of Vedic Algorithms in Digital Signal Processing. This study concentrates on Digital signal processing (DSP) which the technology that is omnipresent in almost every engineering discipline. It is also the fastest growing technology this century and, therefore, it poses tremendous challenges to the engineering community. Faster additions and multiplications are of extreme importance in DSP for convolution, discrete Fourier transforms, digital filters, etc. The core computing process is always a multiplication routine; therefore, DSP engineers are constantly looking for new algorithms and hardware to implement them. Vedic mathematics is the name given to the ancient system of mathematics, which was rediscovered, from the Vedas between 1911 and 1918 by Sri Bharati Krishna Tirthaji. The whole of Vedic mathematics is based on 16 sutras (word formulae) and manifests a unified structure of mathematics. As such, the methods are complementary, direct and easy. The authors highlight the use of multiplication process based on Vedic algorithms and its implementations on 8085 and 8086 microprocessors, resulting in appreciable savings in processing time. The exploration of Vedic algorithms in the DSP domain may prove to be extremely advantageous. Engineering institutions now seek to incorporate research-based studies in Vedic mathematics for its applications in various engineering processes. Further research prospects may include the design and development of a Vedic DSP chip using VLSI technology.

Mala Saraswathy Nataraj and Michael OJ Thomas (2006) explored an Expansion of Binomials and Factorisation of Quadratic Expressions: Exploring a Vedic Method. Many students have traditionally found the processes of algebraic manipulation, especially factorisation, difficult to learn. This study investigated the value of introducing students to a Vedic method of multiplication of numbers that is very visual in its application. The question is raised whether applying the method to quadratic expressions would improve student understanding, not only of the processes but also the concepts of expansion and factorisation. There are some evidence that this was the case, and that some students also preferred to use the new method.

Syed Azman bin Syed Ismail (2010) studied Multiplication with the Vedic Method. This paper describes an action research that aimed at improving pupils' performance in doing multiplication involving times tables more than five, which is the six, seven, eight and nine times tables. This study involved five Year 4 Malaysian Primary school pupils who were

selected from 30 pupils who had sat for a test consisting of questions on multiplication. The study examines the use of the "Vedic Method" to do multiplication problems involving times tables more than five by making use of times tables from zero to five. Hence, the five participants chosen were pupils who demonstrated an ability to recall their one to five times table but had difficulties recalling the six to nine times tables. The participants of the research were able to overcome their difficulties with the use of the "Vedic Method".

A Narration on Education (2013) published on major features of the vedic system of education in ancient India. The education system which was evolved first in ancient India is known as the Vedic system of education. In other words, the ancient system of education was based on the Vedas and therefore it was given the name of Vedic Educational System. Vedas occupy a very important place in the Indian life. The basis of Indian culture lies in the Vedas which are four in number – Rigveda, Samveda, Yajurveda, and Atharavaveda. Some scholars have sub divided Vedic Educational period into Rig. Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period etc but all these period, due to predominance of the Vedas, there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period. There were of two types of Brahmacharis who attended such Gurukulams, they were: Upakurvana Brahmachari who remains a student for a limited time period after which he marries and becomes a householder and Naishthika Brahmachari who remains a student and celibate throughout life dedicated to the pursuit of learning. In Vedic era education had the prominent place in society. It was considered as pious and important for society. Education was must for everybody for becoming cultured. Relationship between Guru and pupils were very cordial during vedic and post- vedic period. By means of education efforts were being made to infuse ―Satyam Shivam and Sundaram‖ inside the students. A great importance was attached to veda in education system, self study Swadhyaya was considered more important during that period. The vedic period favored women education. The ancient Indian education system was successful in preserving end spreading its culture and literature even without the help of art of writing. It was only because of the destruction of temples and monasteries by invaders that the literature was lost. The cultural unity that exists even today in the vast sub-continent is due to successful preservation & spread of culture. The education system infused a sense of responsibilities and social values. The ancient education system achieved its aims to the fullest extent.

Rameshbhai Devrajbhai Chaudhary and Dhrubo Jyoti Sen (2015) studied Yoga: A Holistic Way of Harmony in Life. The ultimate goal of this study is to deliver about Yoga is moksha (liberation) though the exact definition of what form this takes depends on the

philosophical or theological system with which it is conjugated. "Yoga has five principal meanings: (1) yoga as a disciplined method for attaining a goal (2) yoga as techniques of controlling the body and the mind (3) yoga as a name of one of the schools or systems of philosophy (darśana) (4) yoga in connection with other words, such as "hatha-, mantra-, and laya-," referring to traditions specialising in particular techniques of yoga (5) yoga as the goal of yoga practice." Yoga as an analysis of perception and cognition. Yoga as the rising and expansion of consciousness. Yoga as a path to omniscience. Yoga as a technique for entering into other bodies, generating multiple bodies and the attainment of other supernatural accomplishments. "Yoga" is a complete way of life including - Gyan Yoga or philosophy, Bhakti Yoga or path of devotional bliss, Karma Yoga or path of blissful action and Raja Yoga or path of mind control. Raja Yoga is further divided into eight parts, of which only one part is Asana or postures. Derived from the Sankrit word "yuj" which means "to unite or integrate"; yoga is a 5000 year old Indian body of knowledge. Yoga is all about harmonizing the body with the mind and breath through the means of various breathing techniques, yoga postures (asanas) and meditation. Pranayama is the extension and control of one's breath. Practicing proper techniques of breathing can help bring more oxygen to the blood and brain, eventually helping control prana or the vital life energy. Pranayama also goes hand in hand with various yoga asanas. The union of these two yogic principles is considered as the highest form of purification and self-discipline, covering both mind and body. Pranayama techniques also prepare us for a deeper experience of meditation.

Maharaj K. Raina (2016) assessed the Levels of Human Consciousness and Creative Functioning: Insights from the Theory of Pancha Kosha (Five Sheaths of Consciousness). Various cosmological positions have shaped beliefs about the character of creativity. From the Indian tradition, have emerged multi-level cosmological models that provide structural frameworks to understand the relationship between consciousness and creativity. Among them is pancha kosha (from Sanskrit –pancha means five, kosha sheath) encompassing five bodies (koshas) of consciousness: Annamaya (food body/physical body), Pranamaya (vital sheath/prana/ life force), Manomaya (the emotional body/mind), Vijnanamaya (cognition/ intellect/wisdom), and Anandamaya (bliss), considered the ‘‘most useful springboard for a modern scientific understanding of cosmology and evolution’’ (Goswami, 2000,). This article explains the theory and the attributes of various sheaths; draws implications related to human creativity's nature and emergence; examines the role of ‘‘phenomenal awareness’’ (Rao & Paranjpe, 2016,), blissfulness (ananda), ‘‘extension of borders’’ and the ‘‘extension of persona’’ (Mahapatra, 2009,) in the manifestation of creativity; documents the role of such a

state of consciousness in some exceptionally creative individuals' lives, and discusses implications for broader understanding of experiential sources of creativity and consciousness.

Rajesh Movli (2016) published Relevance of Vedic Ideals of Education in the Modern Education System. Vedic literature is supposed to be a part of our daily life. Its nothing to do with employment opportunities. It would be great if we can have it as a essential subject in school itself. Vedic education is the core foundation of India's culture & rich heritage. No one can be called educated who cannot preserve and expand his cultural heritage. This study is about the importance of vedic ideals of education in the modern education system. The need of this study is to maintain the discipline in the modern educational institutes and to create cordial relation between teacher and student. This study can convince the modern generation that in order to achieve high ideal of perfect mastery over senses, in order to erect the ideal of truth, the ideal of liberty, the ideal of equality and ideals of peace and unity then we need to accept the ideals of vedic education. The practice and utilization of Vedic knowledge can indeed assist us in many ways. Vedic education is the solution to all problems which we presently find in this world. It need to look now deeper view to find out the answers and solutions. The formation of character by proper development of the moral feeling was aim of vedic education. Therefore the direct aim of all education, whether literary or professional, should be to make the student fit to become a useful member of society. Education ought to develop man's ideal nature by giving him a sure moral feeling and enabling him to control his original animal nature. The aims and ideals of Vedic education were to promote simultaneous and harmonious development. Men are social beings; vedic education not only emphasized social duties but also promoted social happiness.

Vasant Venkatraman Shastri, Alex Hankey, Bhawna Sharma and Sanjib Patra (2017) conducted an Investigation of Yoga Pranayama and Vedic Mathematics on Mindfulness, Aggression and Emotion Regulation. Background: Competitive examinations, particularly in mathematics, have made emotional stress a major problem for preuniversity students, emotions like aggression toward fellow students and teachers increase. Mindfulness is a quality that reduces both emotional stress and aggression, so increasing mindfulness should be helpful. Aims: To study the effects of Yoga Pranayama (YP) and Vedic Mathematics (VM) on mindfulness, aggression, and emotion regulation. Methods: Participants were 12th graders attending a preuniversity college in Chikkamagaluru, India, of both genders. Exclusion criteria included major psychological problems. Three classes were arbitrarily assigned to one of three interventions, which consisted of 15 days each of 30 min daily instruction in YP, Group 1, VM, Group 2, or 30 min ordinary class work, Group 3, the control group. Assessments were made

using the Mindfulness Attention Awareness Scale, the Nonphysical Aggression Scale from Pittsburgh Youth Study, and the Emotion Regulation Questionnaire. Statistical Analysis Used: SPSS 19.0. Results: Mindfulness, aggression, and negative emotional regulation changed significantly for the YP group, while mindfulness alone improved significantly for the VM group. No group changed on positive emotion regulation. Controls apparently improved on aggression. An interesting *post hoc* correlation analysis is also reported, among other things directly linking increased mindfulness to decreased aggression. Conclusions: The study showed positive effects of traditional methods of decreasing emotional pressure on students facing preuniversity mathematics examinations. Increasing mindfulness is considered a way of increasing emotion regulation, so the failure of this study to provide evidence for that is of interest.

Biswajit Satpathy (2018) conducted a study on "Pancha Kosha Theory of Personality". This study exist numerous personality theories. Most of the popular and accepted theories of personality have been developed in the West. But the concepts of personality developed in the Upanishads are full proved and have an intrinsic method to achieve happiness and harmony in life with a higher level of personality. Human personality is a combination of physical/ mental and spiritual dimensions. In the East personality is envisaged as a combination of trigunas (tamas, rajas and satva) which can be referred as the Triguna personality theory. The Taittiriya Upanishad describes human being to be having a five sheaths personality (Pancha Kosha) comprising of the material or gross body (Anamaya Kosha), the vital or instinctual component (Pranamaya Kosha), the mental or psychological component (Manomaya Kosha), the intellectual component (Vigyanmaya Kosha), and the fifth aspect of pure bliss and happiness (Anandmaya Kosha). The Triguna theory of personality has been researched by both the Western and Eastern researchers. But there is a lack of empirical research and development of instruments for Pancha Kosha personality theory. Since the theories are to be culture specific so the Eastern idea of Pancha Kosha should be given proper importance by the researchers of the East and West. "Personality refers to the pattern of thoughts, feelings, social adjustments, and behaviours consistently exhibited over time that strongly influences one's expectations, self-perceptions, values, and attitudes. Personality also predicts human reactions to other people, problems, and stress. Gordon Allport described two major ways to study personality: the nomothetic and the idiographic. Nomothetic psychology seeks general laws that can be applied to many different people, such as the principle of self-actualization or the trait of extraversion. Idiographic psychology is an attempt to understand the unique aspects of a particular individual.

Mahesh Brabhu (2019) stated that The Vedic Approach to Knowledge and Education. This study concluded to recollect another interesting tale from the Vedic folklore: Yogeshwara (grandmaster of yoga) Shiva was once teaching his students about spirituality, meditation, and morality. After the end of the course, Shiva decided to test his disciples. This study was completely unethical, unjust as well as immoral. The students were in a complete dilemma for they believed in following their guru blindly (although Shiva himself never taught that). Not knowing what to do – most hung their heads. But one of the students grabbed Shiva's own axe and attacked the Yogeshwara by hitting him hard on the head. The others were flabbergasted. Shiva, however, was delighted. He hugged his young disciple. "You are my ideal student. You resisted immorality by not bothering about the cost, emotions as well as consequences." Shiva then gave the young man his ax as a mark of appreciation. The injury is said to have left a scar on Shiva's face owing to which Shiva also got a nickname "Khanda Parashu" – the one hit by an ax. The young man came to be known as "Parashurama" – the one with the ax. Moral: No guru is above morality, law, justice or his teaching (Dharma). Vedic Shikshak-Shishya Parampara (tradition) was also extended to trades like carpentry, smithy, stone carving, and martial arts along with spiritual knowledge. During the Vedic era, there were no real expectations from a student. The student did not pay hefty donations. Admissions to a Shikshalaya (school), Vishwa Vidyalaya (university) or gurukul (guru's family) were possible only through humility and merit. The student would then have to do menial works also, at the guru's home as a "Seva" or service, so as to remove ego. And once the education was over "Gurudakshina" or gifts to Guru were something Shishyas would give in lieu of the skills they learned from the guru. Gurudakshina was given as a way of showing gratitude and ensuring that Guru was provided for so that the tradition of education would continue. It was not mandatory, the Dakshina given to the Guru was from the student's own efforts based on the skills he had acquired while under the Guru.

Yagyik Mishra, Sunayana and Anjaly (2019) analysed critical analysis of panchakosha theory of yoga Philosophy. Since ages man is in a constant pursuit for health, happiness and peace. Yoga is the practical way to attain salvation. Only yogi attains immortality by the constant practice of yoga. In this regard, knowledge of pancha kosha theory is the one which helps an individual to understand the various sheaths encircling the body. These sheaths form basic anatomy of body as per Yoga Philosophy. There are various means to correct the vitiation of these koshas. In the present article a review of panchakoshas their function and its applicability has been mentioned.

Sonal Sevak and Shaifali Vyas (2019) found an Effect of Vedic teaching method on achievement in Mathematics subject of students of standard IX. Although mathematics is very boring and tough subject for some students, it could be easy by using ancient Indian techniques called Vedic mathematics. In present study the researcher studied the effect of Vedic mathematics on achievement in mathematics of students of standard 9. The researcher selected two different schools of Ahmedabad city to perform this study. The results revealed that achievement of students learned through Vedic techniques is more than the achievement obtained by the students of controlled group.

Pankaj Jagannath Jayswal (2020) studied "Importance of Vedic knowledge". This study proved that modern-day discoveries, inventions, theories, concepts are broadly based on Vedic knowledge/literature. Many scientists have studied Vedic literature to get in-depth insights into scientific, spiritual, psychological, behavioural knowledge. The ancient Gurukul education system was honoured worldwide owing to its multi-dimensional, life and scientific management approach, various skills and knowledge imparted since childhood. Developing leadership qualities, Management principles and concepts, teamwork, problem-solving techniques with ease and calm mind, understanding mind and its complexity, sharpens intellect and memory, seeing and managing ego, understanding soul spiritually and by scientific means, research and development, environment management were all part of Vedic education system apart from science, mathematics, social science, grammar in our ancient Gurukul system. Later on, Britishers came, they realized that to get control for a longer time, they need to destroy the culture and education system. They appointed Max Muller and Thomas Macaulay to make this happen, it actually did happen as they planned. Universities like Takshshila and Nalanda were considered topmost universities in the world, today our universities are not even in top 200 universities worldwide. When we had gained higher position globally i.e. socially, economically and spiritually owing to our virtues, Vedic knowledge, complacency and careless attitude cost us dearly, our enemies were conspiring to destroy us, first Mughals and then the Britishers. Mughals had started setting narrative against our great culture as they wanted to capture our territories to exploit the economic resources and for the religious conversion of the people and they succeeded to some extend by creating rift on caste basis, coercion, loot. Acharya Chanakya, political thinker, he was the first to visualise the concept of a 'nation' for the first time in human history. During his time, India was split into various kingdoms. He brought them all together under one central governance, thus creating a nation called 'Aryavartha', which later became India. He documented his lifelong work in his book Kautilya's Arthashastra and Chanakya Niti. For ages, rulers across the world have referred to

the Arthashastra for building a nation on sound economics, based on spiritual values. Max Muller, perhaps the most well known early Indologist and Sanskritist, was the one who tried to set narrative against Vedas and great Indian culture as desired by the British government. He and other Indologists wanted to control and convert the followers of Vedic culture, therefore they widely propagated that the Vedas were simply mythology. They intentionally misinterpreted Sanskrit texts to make the Vedas look primitive and they systematically tried to make Indians ashamed of their own culture. Aryan invasion theory was one such creation of fake history by these Indologists. Thus the actions of these Indologists seem to indicate that they were motivated by a racial race. Although later in life, Max Muller glorified the Vedas.

Rajesha Halekote Karisetty, et. al, (2020) conducted a comparative study between Vedic and Contemporary Education Systems. The destiny of the whole world depends on the children. If you want to see the silver lining on the horizon it is not you and me, but the children who have to be spiritualized" says Swami Satyananda Saraswati. Sri Aurobindo states "Education to be complete must have five principal aspects corresponding to the five principal activities of the human being: the physical, the vital, the mental, the psychic and the spiritual." Vedic education system (VES) focuses on inculcating all facets for overall development of personality. This study is an attempt to understand the lore of Vedic education followed by yoga as a way of lifestyle for physiological well-being and for successful unfoldment of children's personality. The sample size was 378 (108 VES and 270 contemporary education system [CES]). We have excluded volunteers who had minor health problems from the study. The ethical clearance was taken from SVYASA University Ethics Committee, and informed consent was obtained for each individual undergoing the study. As it was aimed to collect one-time data, the yoga as a lifestyle in VES itself considered as an intervention. Thus, the two systems of educations are compared. The variables are measured using the Electro-photonic Image Bio-Well instrument. Bio-Well variables for VES and CES were compared. There was a significant difference in VES and CES energy level scores, left–right symmetry scores, organ balance, and entropy coefficient scores.

Aniket (2021) published Vedic Education impact on modern instructional teaching. This article has mentioned major 9 impacts in this Vedic Education impact on modern instructional teaching. 1. Idealism: feel proud of the civilization and culture of our ancestors inherited to us. Even now give importance to religion, god and deserves deeds. It give more preference to character, spiritualism, philosophy rather than wealth,materialism and science. The present world gives reverence to wealth power violence and diplomacy whereas we rely in truth, non-violence and mortification. 2. Discipline and Teacher – Pupil Relationship: The

sense of discipline and the cordial relation between teacher and pupil of vedic age is well known to the world today we see the educational environment has become so venomous due to indiscipline that is has become an uncountable problem. 3. Subject of studies: It is this literature which is enriched by the sense of peace, humanity, universal brotherhood which should be vital part of our curriculum. 4. Teaching Method: In ancient period Shravan or Listening. Manan or meditation and Nididhyaana or realization and experience, question and answers, discourse, lecture discussion and debate methods were prevalent. These methods can be still used in our classrooms faithfully. 5. Simple Life of Students: In vedic age students used to lead a simple life and sober life. Nowadays the life style of our young generation has altogether changed they like to lead luxurious and majestics life, full of fashion and show. 6. All Round Development of Child: The main aim was integral and all round development in ancient Indian. The same aim is kept in view in modern education. The ancient education never neglected physical development although the main emphasis was given the intellectual and spiritual development. For this a peaceful, calm, clean, attractive and natural environment far away from town and villages was provided to students. Although, profess to look after physical, moral spiritual emotional and intellectual development of pupil in modern schools yet it is only bookish knowledge which gets the most of an attention. 7. Equality of Opportunity. The educator was democratic in his approach in the field of education. All students rich or poor, prince and common were treated alike. In modern Indian too, the constitution has adopted the principle of Equality in the field of education. 8. Education for Self sufficiency: The ancient schools followed the principle of education for self sufficiency. The school was small integrated community self sufficient in every way. The students used to grow their food products, tended cows, collected firewood‘s and erected cottages themselves under the guidance of teacher. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalise education but much is needed to the done in this direction in order to achieve the desired aim. 9. Free and Universalisation of education: Education was free and universal. The fee, if any, was to be paid, after attaining education from the earnings of the young man who got education, in the form of Guru Dakshina‘. During education the boarding and lodging was free for almost all these students. After independence our constitution framers made it clear that it is the duty of all government to provide free education to every child of 0-14 yrs age group.

The Economic Times (2022) published news about “the Govt launches National Curriculum Framework for education of children in 3-8 yrs age group”. The NCF has four sections -- the National Curriculum Framework for School Education, the National Curriculum

Framework for Early Childhood Care and Education, the National Curriculum Framework for Teacher Education and the National Curriculum Framework for Adult Education. The framework focuses on the 'panchakosha' concept - the ancient Indian emphasis on the body-mind connect. In context of education of children, the NCF says its five parts are physical development (sharirik vikas), development of life energy (pranik vikas), emotional and mental development (manasik vikas), intellectual development (bauddhik vikas) and spiritual development (chaitsik vikas).

Kamal Prasad Koirala (2023) studied Science Embedded Vedic Philosophy and Educational Implication. This study focused on the Vedas, considering the earliest literary record of Hindu philosophy, a number of concepts related to science are found embedded in the Vedic texts, and there are many its educational implications for Nepal. The Veda is the original scripture containing spiritual as well as scientific knowledge encompassing all aspects of human life. The main aim of this study is to find out the certain concepts of science in Vedic scripture and see their educational implications. The scientific notion embedded in the Veda has been searched with a hermeneutic approach from Vedic hymns and commentaries. The ancient seers had recognised the scientific value of natural forces and they commended them as deities. Beyond this, they have formulated the universal law of heavenly forces and human beings. Moreover, the Veda is accepted as the most ancient and sacred text that has been guiding not only the cultural, religious and spiritual lives of Hindu people but also their thinking, inquiry and wisdom, encouraging its readers for social harmony, balance and multiplicity. And therefore, we recommend scientific ideas from the Vedic texts should be incorporated in the school curriculum of Nepal. Kamal Prasad Koirala.

Shetkar et., al. (2023) prepared How the Panchakosha Model of Experience Fits the Understanding of Shunya, & How it Helps Explain Quantum Reality. This study The Vedic system explains the structure of human subjectivity through the idea that human experience is based on various properties and levels of the mind with separate abilities and roles to play in the human make-up, namely Manas, Buddhi, Ahamkara and the Chitta that constitutes the underlying driving force. These are regarded as linked to four independent vehicles for conscious experience, or koshas, that exist apart from the gross physical body, and are open to the cognition of Yogis with abilities developed through prolonged practice of meditation. Subtle bodies are generally classified ‘subtle’ (Sukshma Sharira) and ‘causal’ (Karana Sharira). The Manomaya Kosha and Vignanamaya Kosha are subtle, while the Anandamaya Kosha is considered causal, because it motivates action through the other koshas. These bodies function on a kind of information different from that of gross senses – physical, digital / entropy

information. This points to different kinds of reality prevailing at subtle levels of experience. In particular, the information types can be classified through the approach of Shiksha, which states that there are four levels of verbal expression, physical through sound, mental, ideational and transcendental. These correspond to digital information; experience information; integrated, higher order experience information; and totality information. Only quantum reality and its extensions can model these, and only yoga, in the fullest sense of the word as the eight-limbed practice of Ashtanga Yoga laid out by Maharishi Patanjali, or equivalents such as Islam's Chist, can provide subjective confirmation of the existence of these states. Yoga provides tools and techniques to do so, particularly its final three limbs, the Antarangas, Dharana, Dhyana, and Samadhi or Pure Consciousness. Nagarjuna characterized the latter from the perspective of the Manomaya Kosha and Vignanamaya Kosha as a state of Shunya, Emptiness. However, Adishankaracharya, in accordance with the Upanishads, emphasized that these are states of Purna, Fullness or Completeness, consistent with the perspective of the Pranamaya Kosha, in which the unrestricted Fullness of the flow of Prana is enabled.

2.4. Synthesis and Summary of Review of Literature for the Present Study

For the present investigation the investigator has reviewed and collected related theoretical and researches from Abroad and India such as vedic teaching methods based on panchakoshas among preschool children.

Further the investigator has made a deep look on collected reviews for the present investigation and pooled accordingly based on the nature of the research carried out by the researchers. Those pooled Synthesis and Summary of Review of Literature for the present study is given hereunder.

Saradananda, Swami (2001), Purushottam D. Chidgupkar (2004), Mala Saraswathy Nataraj and Michael OJ Thomas (2006), Syed Azman bin Syed Ismail (2010), A Narration on Education (2013), Rameshbhai Devrajbhai Chaudhary and Dhrubo Jyoti Sen (2015) , Maharaj K. Raina (2016), Rajesh Movli (2016), Vasant Venkatraman Shastri, Alex Hankey, Bhawna Sharma and Sanjib Patra (2017), Biswajit Satpathy (2018) , Mahesh Brabhu (2019), Yagyik Mishra, Sunayana and Anjaly (2019), Sonal Sevak and Shaifali Vyas (2019), Pankaj Jagannath Jayswal (2020), Rajesha Halekote Karisetty, et. al, (2020), Aniket (2021), The Economic Times (2022), Kamal Prasad Koirala (2023) and Shetkar et., al. (2023) made researches on hinduism to neo-vedanta: paradigm shifts in sacred psychology and mysticism, the implementation of vedic algorithms in digital signal processing, explored an expansion of binomials and factorisation of quadratic expressions: exploring a vedic method, studied

multiplication with the vedic method, features of the vedic system of education in ancient india, studied yoga: a holistic way of harmony in life, assessed the levels of human consciousness and creative functioning: insights from the theory of pancha kosha (five sheaths of consciousness), relevance of vedic ideals of education in the modern education system. conducted an investigation of yoga pranayama and vedic mathematics on mindfulness, conducted a study on "pancha kosha theory of personality", stated that the vedic approach to knowledge and education, analysed critical analysis of panchakosha theory of yoga philosophy. since ages man is in a constant pursuit for health, happiness and peace, found an effect of vedic teaching method on achievement in mathematics subject of students of standard ix, studied "importance of vedic knowledge", conducted a comparative study between vedic and contemporary education systems, published vedic education impact on modern instructional teaching, published news about "the govt launches national curriculum framework for education of children in 3-8 yrs age group" and studied science embedded vedic philosophy and educational implication.

Apart from these, the Number of studies has grown in the area of vedic education considerably. But still much work needs to be done. Scholars have analyzed the growth and development of Vedic Education with great care and they have examined every aspect of the ancient education system. These studies are very important raw material for the present study. Sri Aurabindo (1948) in his edition titled Mahabharatha and Ramayana showed that the Ramayana embodied the Indian imagination to its highest and tenderest human ideals of character, made strength courage gentleness; purity fidelity and self-sacrifice familiar to it in the most harmonious forms colored, so as to attract the emotion and the aesthetic sense. Saran (1954) attempted to analyze the Gurukula system of education and to explore the possibility of reinstating it in India in a modernized form. This study has studied some peripheral concepts regarding the Gurukula system, in comparison with western models in order to show the superiority of the rishi aim of God realization‖, and some suggestions and exhortations were given. His main suggestions are: (1) the pupil should read and question their guru in a homely atmosphere. (2) The students should develop a religious outlook and aim at God-realization. (3) Education should be imparted in a democratic way and (4) it should help to strengthen the national solidarity along with international understanding. Radhakumud Mookerji (1960) in his detailed study of Ancient Indian Education brings to light the educational ideas found scattered in Hindu thought. This study stated that the aim of life and education was the realization of the absolute truth known as God. Education must aim at self-fulfillment and not merely the acquisition of knowledge. Education must not be limited to the brain or to the

development of the physical senses. This study should be to transform the entire personality of man. Education is a process of control of the mind. The total individual is its chief concern. The pupils have to imbibe the qualities and ideals of the teacher. The students should catch the ideas of the teachers. Charles study on Bhagavat Gita (1971) points out that Bhagavat Gita contains many ideas which could become the basis for a sound advanced philosophy and the same is quite significant for various aspects of Educational systems in India. Kabir (1961), Rawat (1970), Chandras (1977), and Mookherji(1989) present their theory and explanation of Vedic education within a linear framework which is often ambiguous, redundant and rigid. The limitations of the framework arise due to insistence on analyzing the development of systems and methods in a linear progression through different ages. Much of the presentation falls within neat categories of vaguely accepted historical periods of reference. They present a segmented analysis according to Vedic period, post Vedic period, Sutra period, Epic period, Panini period and Philosophical Sutra period. These classifications tend to distort the overall picture of Vedic Education and artificially attribute its development and maintenance to questionable historical factors. While this approach has received support over the years and reflects the approach established by prominent Ideologists such as MacDonnell A. A. (1961): A History of Sanskrit Literature, Muller, F. X. (1878) Lectures on the Origin and Growth of Religion and others, there is growing evidence to indicate its shortcomings. This study is beyond the intention and scope of the present thesis to debate Sanskrit scholarship and the historicity of Vedic India. The educational concepts and ideas for the present study are gleaned from across the historical divisions and presented in consistency and coherence with the overall presentation of Vedic education in the works of Prabhupada. This enables us to develop an outline of the essential principles of Vedic education and evaluate them in terms of contemporary educational theory. The research in Indian universities in the field of the history of education is based on the three earlier surveys (Buch, 1974; Buch, 1979; Buch, 1986) and also the abstracts of the 51 doctoral theses included here. Radha Kumud Mookerji establishes the standard in scholarly analysis and presentation of Vedic Education in his definitive statement, Ancient Indian Education (1989). This study combined two important scholarly attributes; knowledge of the Sanskrit language, with a depth of historical insight into the development of educational concepts, methods, institutes and curriculum. This study also highlights significant salient features of the Vedic educational system, which are especially relevant for an appreciation of their contemporary counterparts.

Prabhupada's (1983, 1985, 1987, 1989) contributed to the present debate of relevancy is especially significant in relationship to understanding the principles of the Vedic culture,

social system and educational philosophy. Through his translation and commentary on the Srimad-Bhagavatam and the Bhagavad gita, Prabhupada reveals the essence of his educational philosophy. Three salient features are prominent in his overall analysis and will be examined in light of recent research in teaching children to develop their independent thinking skills. These features are that: The human form of life is temporary like others, but it affords one the opportunity to inquire into the nature of reality, This inquiry is most effectively conducted under proper guidance, and The real goal of education is to develop character. Sreebhuvanam (1992) critically analysed the vision of Adhyatma Ramayanam with respect to its contents and aim. The investigator points out the difference between Vidya and Avidya and reveals the importance and the ways and methods of attainment of self- realization Radhakrishnan (1993) critically examined the Advaitha philosophy in Ezhuthachan- Adhyatma Ramayanam with respect to Advaitha philosophies in Bhagavat Gita and other Indian epics. The investigator points out the importance of Advaitha philosophy and its practical implications in the modern world. Ramashrya Sharma,(1994) in his book - A socio-political study of Ramayana‖, revealed every conceivable bit of information about education, state, kingship, administration, war and military organization ,position of women and mythology. It emphasized the importance of moral values in molding personality. The book also brought out the spiritual and material values of education whose relevance can be seen in the present world. Bhurijana (1995), Urmila (1992), and Jagadisa (1982) are the sole contributors to the literature of a contemporary approach to implementing the concepts and principles of Vedic education in the modern classroom. These authors are experienced educators and have a practical, as well as philosophical appreciation, of the problems encountered at the implementation phase. Bhurijana book, The Art of Teaching, 1995, incorporates contemporary research with examples for clarification from the books and lived example of Prabhupada. Almost half the book is dedicated to organization and discipline, which indicates a strong emphasis on creating the appropriate environment and maintaining it for the purpose of effective teaching. The study on Educational Ideas of Upanishads by Surendran (1998) reveals that Universal integration was the ultimate aim of education and it was comprehensive in all respects. Objective based approach in education was prominent and there was a perfect harmony in teacher-pupil relationship. The Upanisadic society was purely secularist. The study on Educational Ideas in Vedic period and its relevance to Modern World (1999) is the contribution of Peethambaran Pillai. The study reveals that Education should ultimately aim for self-realization and the Education system should be re-arranged to promote the spirit of enquiry by adopting problem solving method. Joshua David Stone (2003) pointed out that the Ramayana contains the essence

of the more technical Vedic scripture with a simplistic treatment to reach the common men. This study also asserted that the Ramayana is a text book of morals and ideals for youth and people of all ages to enjoy and aspire. This study pointed out the high educational ideals that the Ramayana focused.

2.5. Conclusion

For the present study, the investigator has collected related reviews pertaining to vedic teaching methods based on panchakoshas among preschool children conducted both in abroad and India

From the above through and systematic scanning of review of related literature by the investigator the following research facts have been found:

- There are many numbers of researches have been conducted in abroad while compare to India in vedic teaching methods based on panchakoshas among preschool children.
- More number of researches regarding the vedic teaching methods based on panchakoshas among preschool children with other variables have been attempted in abroad and acceptable number of researches have been found in India.
- Huge numbers of researches have been attempted for vedic teaching methods based on panchakoshas among preschool children in abroad and followed by India.
- Appreciable numbers of researches on vedic teaching methods based on panchakoshas among preschool children in abroad and found less in India.
- The researches on vedic teaching methods based on panchakoshas among preschool children found very less in abroad and also found here and there in India.

Based on the above discussion the investigator has made a clear conclusion and found the research gap in the area of vedic teaching methods based on panchakoshas among preschool children which is not attempted much and explored in the world scenario and particularly in India.

Further, the researcher has realized the introduction of vedic teaching methods based on panchakoshas among preschool children is a vital need and he has the curiosity to know how the vedic teaching methods based on panchakoshas among preschool children with self learning mode.

Therefore, the investigator has made an honest research attempt on vedic teaching methods based on panchakoshas among preschool children.

The next chapter-III is presented with methodology of the investigation.

Chapter-3

Methodology

CHAPTER - III
METHODOLOGY

3.1. Introduction

This chapter deals with the methodology of the study and hence briefly outlines the title of the research, statement of the problem, method of the study, tools used, population, sample, data collection, scoring, statistical techniques used, etc., Research methodology means the systematic solution of the research problem in hand. It can be interpreted as a science of studying how research is actually conducted (Kothari, 2004).

Methodology is the procedure adopted by the investigator while conducting the investigation. According to Clifford Woody "research comprises defining and redefining problems, formulating hypotheses or suggested solutions, collecting, organizing and evaluating data, making deduction and research conclusions and at last carefully testing the conclusions to determine whether they fit the formulating hypotheses"(Best, 2006).

It studies the various steps employed by the researcher, generally to study the research problem, along with the logic of why a particular research study has been undertaken, how the research problem has been defined, in what way the hypothesis has been formulated, what data have been collected, what particular method has been adopted, why a particular technique of analysis has been used and a host of similar other questions are usually answered, when one goes through research methodology concerning a research problem or study.

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through research methodology concerning a research problem or study. There are different types of research are available. Those are discussed hereunder.

3.2 Types of Research

Research methods are very important in a research process. Method is a style of conducting a research work, which is determined by the nature of the problem. Methodology is the procedure or techniques, adopted in a research study. It has great importance in any kind of research. As per the statement of Best and Khan (1995), the methodology of any investigation describes in detail the activities of research measuring tools to be used, individual participation in the research, sample and data analysis and different methods used in research studies.

Research method is a systematic procedure in which the desired outcomes are achieved by setting up situation in such a form that the investigator gathers information and draws conclusions on this basis of the collected data (Good & Scates 1935). Descriptive research is a study designed to depict the participants in an accurate way. There are many methods or approaches adopted in educational research, few of them are: Historical method, Case study method, Survey method, Experimental method and the genetic method.

Historical method is the research on past social forces which have shaped the present. This process involves investigating, recording, analyzing and interpretation of the events of the past for the purpose of discovering generalization that the helpful in understanding the past and to ascertain extent in anticipating the future. Case Study method- approach to social science research is particularly initiated at the micro level. Survey method- gathers data from a relatively large number of cases at a particular time. It is not related to characteristics of individuals as individuals. It is concerned with the generalized statistics that result when data are abstracted from a number of individual cases.

Experimental method- is primarily possible in areas of physical sciences with the help of hypothesis, may also be carried out in social sciences. If such research enables us to quantify the findings, to apply the statistical and mathematical tools and to measure the result thus quantified. It is also classified under conclusive research. The genetic method- is a long term investigation of origin, direction, trend, rate, pattern, limit and decline of growth. It is a long term investigation of biological phenomena. It determines whether the child is moving forward, is stagnate or even slipping backward. These studies are concerned not only with the existing status and inter-relationship of phenomena. But also with changes that takes place as a function of time. It determines whether the particular level reached represents optional growth in relation to ability, a matter of special importance in the instruction of gifted children.

Hence the investigator has realizing the above has rightly chosen experimental research method for this research is more suitable and such research enables us to quantify the findings.

3.3 Method of Research in the Present Study

Research methods adopted in different phases of this present research study are discussed here under. The present investigation has been carried out in following phases.

Research method is a systematic procedure in which the desired outcomes are achieved by setting up situation in such a form that the investigator gathers information and draws conclusions on this basis of the collected data (Good & Scates, 1935). Hence the investigator has realizing the above has chosen experimental research method for this research.

3.4. Research Method with Design

Research methods are the specific procedures for collecting and analyzing the data. Research methods are the techniques and tools by which one can research a subject or a topic. Research methods are the strategies, processes or techniques utilized in the collection of data or evidence for analysis in order to uncover new information or create better understanding of a topic. There are different types of research methods which use different tools for data collection. Research methods refer to the tools that one uses to do research.

Developing research methods is an integral part of research design. Research design is a plan to answer the research problem. A research method is a strategy used to implement that plan. Research design and methods are different but closely related; because good research design ensures that the data obtained will help to find answer research problem more effectively.

The experimental method involves the manipulation of variables to establish cause and affect relationships. The key features are the controlled methods and the random allocation of participants into controlled and experimental groups. An experiment is a type of research method in which one can manipulate one or more independent variables and measure their effect on one or more dependent variables.

Experimental design means creating a set of procedures to test a hypothesis. Experimental research is a scientific approach to research, where one or more independent variables are manipulated and applied to one or more dependent variables to measure their effect on the latter. The effect of the independent variables on the dependent variables is usually observed and recorded.

Quasi-experimental Research Design: The quasi-experimental research is bearing a resemblance to the true experimental research, but not the same. In quasi-experiments, the participants are not randomly assigned, and as such, they are used in settings where

randomization is difficult or impossible. This is very common in educational research, where administrators are unwilling to allow the random selection of students for experimental samples. Some examples of quasi-experimental research design include; the time series, no equivalent control group design and the counterbalanced design (McLeod. 2012).

There are three primary types of experimental design:

1. Pre-experimental research design
2. True experimental research design
3. Quasi-experimental research design

The way you classify research subjects, based on conditions or groups, determines the type of research design should use in our research.

A group, or various groups, are kept under observation after implementing cause and effect factors. The researcher will conduct this research to understand whether further investigation is necessary for these particular groups. The researcher can break down pre-experimental research further in three types: One-shot Case Study Research Design, One-group Pretest-posttest Research Design and Static-group Comparison.

It relies on statistical analysis to prove or disprove a hypothesis, making it the most accurate form of research. Of the types of experimental design, only true design can establish a cause-effect relationship within a group. In a true experiment, three factors need to be satisfied: There is a Control Group, which won't be subject to changes, and an Experimental Group, which will experience the changed variables. A variable that can be manipulated by the researcher and here random distribution given by researcher.

The word "Quasi" indicates similarity. A quasi-experimental design is similar to an experimental one, but it is not the same. The difference between the two is the assignment of a control group. In this research, an independent variable is manipulated, but the participants of a group are not randomly assigned. Quasi-research is used in field settings where random assignment is either irrelevant or not required.

The investigator realized from the above all facts and further, she wants to found cause and effect relationships for her experimentation. For the sake, she has decided to choose Quasi-experimental Research Design for her present investigation.

In context of group **-group** pre-test-post-test design, the dependent variable is measured once before the treatment is implemented and once after it is implemented. The researcher is interested to find out the effect of the developed Vedic teaching methods on Panchakoshas among Preschool Children in context of group.

The researcher could experiment the developed Vedic teaching methods on Panchakoshas in 8 weeks in a selected group of Preschool Children of a particular school. During the experimentation, the investigator has measure the achievement of Vedic teaching methods on Panchakoshas of Preschool Children before and after the experimentation. The pre-test – post-test design is much like a within-subjects experiment in which each participant is tested first under the controlled condition and then under the treatment condition. It is unlike a within-subjects experiment, however, in that the order of conditions is not counterbalanced because it is typically not possible for a participant to be tested in the treatment condition first and then in an "untreated" controlled condition.

The research design for the current investigation follows as in the figure-3.1

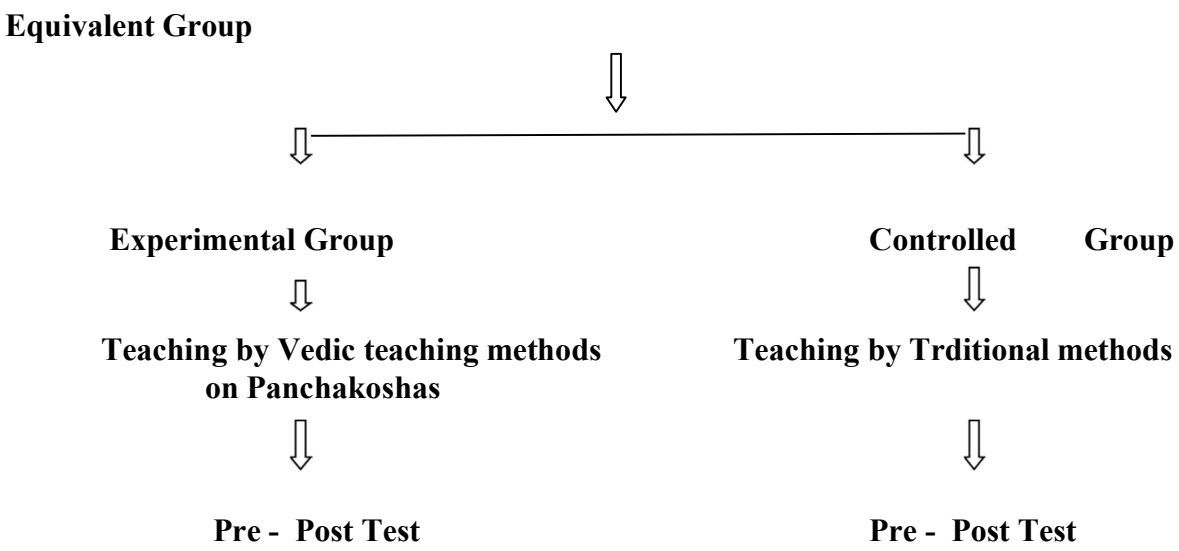


Figure-3.1: context of group -group pre-test – post-test design

3.5 Research Design Adapted in the Study

For the present investigation, the researcher has planned to carry out her research in three phases which is given in the following Table 3.1

Table 3.1
Research Design

Phases	Activities
Phase One	• Development and Validation of Vedic teaching methods on Panchakoshas among Preschool Children. • Procedure for Development Vedic teaching methods on Panchakoshas ➢ Development with Seeking Experts Opinions ➢ Field Tryout ➢ Final Validation • Development of Assessment Tests on Vedic teaching methods on Panchakoshas
Phase Two	Experimentation of Vedic teaching methods on Panchakoshas among Preschool Children • Sampling- Purposive Sampling • Quasi-Experimental Research Design • Pre stage Assessment • 30 Selected (with certain criteria) Preschool Children for Experimentation • 20 sessions (Five Vedic teaching methods on Panchakoshas for each / one session-45 minutes) in 10 Weeks
Phase Three	• Post stage Assessment • Testing of Effect of the Developed Vedic teaching methods on Panchakoshas among Preschool Children (Follow up, Analysis and Conclusions)

PHASE-1:

3.6. Development and Validation of Vedic teaching methods on Panchakoshas:

The Vedic system of education may be ancient, but it can still be relevant in today's world. Unlike modern day education, it focuses on all-round development - physical, mental, and emotional. You may decide that a gurukul isn't an option for your child, but can still instil these principles in them by supplementing their education with Vedic traditions.

Curriculum: The Vedas — There are four Vedas — The Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. These are classified as Samhitas, or mantras and benedictions. The Aranyakas and Brahmanas — the Aranyakas are the text on rituals, ceremonies and sacrifices. The Brahmanas comment on those rituals. Upanishads — These texts discuss meditation, philosophy and the spiritual world. Vedangas — These consist of six areas of study: Phonetics, ritualistic knowledge, grammar, exegetics (the science of interpretation), metrics and astronomy.

Methods of Teaching: Memorization-learning the sacred texts by heart is an essential step in studying the Vedas. Repetition and recitation by the teacher and students was important. This has three steps. The first is Sravana, which means listening to texts recited by the teacher.

This is how the student absorbs the teacher's knowledge. The second is Manana, which involves deliberation and reflection. The student what has been taught and what they can learn from it. The third step is Nididhyasana, or meditation. This is the step through which truth is realized and attained. Critical Analysis - The students are taught to think critically and come to their own conclusions. Students may even disagree with their teachers and bring them around to their way of thinking. Hands-on Learning - Learning by doing was encouraged, especially as many students went into trades later. In areas such as medicine, observation and practice was necessary. Seminars-Debates and discussions were held often. Students could discuss topics of interest and put their views forward.

According to Yogapedia (2020) defined pancha kosha is Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered. According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths. Each person has a physical body (made of matter, an astral body (containing prana and thoughts and a causal body which contains the quality of spirit.

The five sheaths of pancha kosha are:

1. **Annamaya kosha** (the food sheath) - the outermost kosha, referring to the physical body which needs food and nourishment to thrive. It is believed to be the most vulnerable kosha, since issues with the physical body can manifest as imbalances in the other layers. Asana practice, dietary changes and sleep quality all impact the annamaya kosha.
2. **Pranamaya kosha** (the sheath of vital life force energy) - closely connected with annamaya kosha, this sheath is responsible for animating the physical body. Pranamaya kosha is composed of prana (life force energy) and is greatly influenced by pranayama (breathwork). Prana is the life force of the personal responsible for the various physiological functions within the body, and it plays a critical role as the mediating link between body and mind. In the conscious state one experiences prana, when it is manifested in the form of the breath (Feuerstein, 2001). Consciousness on the level of the Pranamaya kosha is more subtle and powerful than that of the first covering, the Annamaya kosha.
3. **Manomaya kosha** (the mental or psychological sheath) - referring to the aspect of the mind which governs perception of the world. Manomaya kosha is where one's sense of Self develops, along with the habits of thinking that influence behaviour. Mindfulness

is the most effective way of influencing the manomaya kosha. The manas is the sensory-motor mind, which thrives on the material gathered from the senses of hearing, touch, sight, taste, and smell. The Manomaya kosha is where thinking and doubting occurs. This is the conceiving intellect, made up of thoughts that interpret the patterns of activity that the senses perceive. Thus interpreted, these patterns are conceived as meaningful information, about an intelligible world. This kosha is where all thoughts originate: the doubts, the anger, the lust, the exhilaration, the depression and the delusion.

4. **Vijnanamaya kosha** (the intellect sheath) - this sheath is the seat of intuition, connected to inner wisdom and deeper states of consciousness. It is also responsible for inner growth and authenticity, and is impacted by all aspects of yoga. Vijnanamaya kosha, represents not only 'cognition' but also 'intellect' and 'wisdom.' Vijnana means ''certain knowledge''; it includes the three mental activities of feeling, willing, and knowing. It also represents the mind, skill and all the intelligence behind human work. This sheath represents the intelligence or the consciousness that is the discriminative part of the mind underneath the processing, thinking aspect of mind.
5. **Anandamaya kosha** (the bliss sheath) - otherwise known as the bliss body, this kosha is the closest to atman. It transcends the logical, thinking mind, providing an experience of unity with universal consciousness. Daily meditation can help to connect practitioners with anandamaya kosha. Anandamaya kosha, the blissful sheath, is the most interior of the kosha, the first of the koshas surrounding the Atman, the eternal center of consciousness.

3.7. Structure of the Developed Vedic teaching methods on Panchakoshas

The structure of the Vedic teaching methods on Panchakoshas is Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha with these :

- Choose a relevant event those happened/stories/events as topic
- The topic is interesting, amusing, inspiring or thought-provoking
- Structure the ideas which needed to inculcate
- Tell your story briefly
- Draw a conclusion

3.8. Content of the Developed Vedic teaching methods on Panchakoshas

The investigator has planned to have the following Structure for her Vedic teaching methods on Panchakoshas:

1. Annamaya kosha
2. Pranamaya kosha
3. Manomaya kosha
4. Vijnanamaya kosha
5. Anandamaya kosha

3.9 Validation of the Developed Vedic teaching methods on Panchakoshas

Validity indicated how adequately the content of the test is sampling that domain about which inferences are to be made. The developed Vedic teaching methods on Panchakoshas possess content and face validity in the following ways.

1. Content Validity

Content validity shows how adequate are the content of the Vedic teaching methods on Panchakoshas. A logical examination of content and presentation of the Vedic teaching methods on Panchakoshas is assured by the panel of experts fromYoga Teacher. Their suggestions were incorporated to enhance the content and quality of the Vedic teaching methods on Panchakoshas. In view of the changes made in the language, content, coverage, format, etc., it can be said that the techniques of Vedic teaching methods on Panchakoshas used in this study possess content validity.

2. Face Validity

Face validity refers to the way the Vedic teaching methods on Panchakoshas Literature Teachers, Teacher Educators, Story Writers, Yoga teacher etc., and the like. The investigator assumed that, the Vedic teaching methods on Panchakoshas used in the study possess face validity, by the opinion of the experts who are familiar with the development and use of the Vedic teaching methods on Panchakoshas among Children.

3.13. Final Format of the Developed Vedic teaching methods on Panchakoshas

The final format of the developed Vedic teaching methods on Panchakoshas among Children is appended as Appendix.

3.14.Development of Proficiency Assessment Tests on Vedic teaching methods on Panchakoshas

A Proficiency Assessment Test measures an individual's abilities and skills in a domain to know how well he/she has learned, understood and internalized the related concepts and principles. Such a proficiency Assessment Test in Vedic teaching methods on Panchakoshas

among Children may assess a Children 's skills in all five is Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha.

The core testing element of Vedic teaching methods on Panchakoshas such include observing, comparing, classifying, solving, translating, interpreting, analyzing, synthesizing, creating, composing, deducing, justifying and judging/evaluating.

A Proficiency Assessment Test measures a learner's level in the skill. It can be compared with an achievement test, which evaluates a learner's understanding of specific material, a diagnostic test which identifies areas to work on, and a prognostic test, which tries to predict a Children 's ability to complete a course or take an test. Proficiency Assessment Test are uncommon within the classroom but very frequent as the end aim (and motivation) of learning **(British Counsil, 2018).**

For assessing the Proficiency Assessment Test of Vedic teaching methods on Panchakoshas before and after experimentation with the developed Vedic teaching methods on Panchakoshas, the investigator has planned to develop the following proficiency assessment tests on Vedic teaching methods on Panchakoshas based on the criteria laid down by the British Council, IDP-International Education Specialists and Cambridge Assessment:

1. Proficiency Assessment Test on Vedic teaching methods on Panchakoshas

3.15.1. Marking and Assessment

. The assessment based on the following criteria on Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha as:

1. Incorporating the Kosha Model as your learning Environment
2. The class teacher ,parent and the investigator observed carefully and assesed the performnce of the children
3. Individual observation was done
4. Annanmaya kosham- physical development
5. pranamayakosham-vital development
6. manomayakosham-spritual development
7. vingyanamayakosham-cognitive development
8. Anandhamaya kosham- patriotic and emotional development

3.15.2. Scoring Pattern of Proficiency Assessment Test on Vedic teaching methods on Panchakoshas

The Scoring Pattern of Proficiency Assessment Test on Vedic teaching methods on Panchakoshas is given hereunder:

Sheath level	Description	Scores
Expert user	The test taker has fully operational command of the Vedic teaching methods on Panchakoshas. The use of Vedic teaching methods on Panchakoshas is appropriate, accurate and shows complete understanding.	9
Very good user	The test taker has fully operational command of the Vedic teaching methods on Panchakoshas with only occasional unsystematic inaccuracies and inappropriate usage. He/she may misunderstand some things in unfamiliar situations. He/she handles complex and detailed argumentation well	8
Good user	The test taker has operational command of the Vedic teaching methods on Panchakoshas, though with occasional inaccuracies, inappropriate usage and misunderstandings in some situations. He/she generally handle complex l Vedic teaching methods on Panchakoshas well and understand detailed reasoning.	7
Competent user	The test taker has an effective command of the Vedic teaching methods on Panchakoshas despite some inaccuracies, inappropriate usage and misunderstandings. They can use and understand fairly complex Vedic teaching methods on Panchakoshas, particularly in familiar situations.	6
Modest user	The test taker has a partial command of the Vedic teaching methods on Panchakoshas and copes with overall meaning in most situations, although they are likely to make many mistakes. They should be able to handle basic communication in their own field.	5
Limited user	The test taker's basic competence is limited to familiar situations. They frequently show problems in understanding and expression. They are not able to use complex language.	4
Extremely limited user	The test taker conveys and understands only general meaning in very familiar situations. There are frequent breakdowns in Vedic teaching methods on Panchakoshas	3
Intermittent user	The test taker has great difficulty in understanding Vedic teaching methods on Panchakoshas	2
Non-user	The test taker has no ability to use the Vedic teaching methods on Panchakoshas except a few isolated words	1
Did not attempt the test	The test taker did not do Vedic teaching methods on Panchakoshas.	0

The total score of Proficiency Assessment Test on Vedic teaching methods on Panchakoshas was 40 for each examiner carried out in 11 to 15 minutes by the students as performance before the 3 member panel of Yoga master in the class room. Each examiner

would assess the Vedic teaching methods on Panchakoshas ability of the student under criteria such as Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha with 10 scores of each criterion and in total of 40 scores of each examiner. Therefore the total score of the student assessed through the Proficiency Assessment Test on Panchakoshas by three examiners is 120.

3.15.3. Validity of the Proficiency Assessment Test on Vedic teaching methods on Panchakoshas

a. Content Validity

Content validity shows how adequate are the content of the Proficiency Assessment Test on Vedic teaching methods on Panchakoshas. A logical examination of content and presentation of the Proficiency Assessment Test on Vedic teaching methods on Panchakoshas was assured by the panel of experts from Yoga Teachers and Yoga Masters. Their suggestions were incorporated to enhance the content and quality of the Proficiency Assessment Test on Vedic teaching methods on Panchakoshas. In view of panel of experts, the changes made in the coverage, pattern, scoring, scaling, time limit and format, etc. Therefore it can be said that the opinions of the panel of experts used in this study possess content validity.

b. Face Validity

Face validity refers to the way the Proficiency Assessment Test on Vedic teaching methods on Panchakoshas looks to the teacher educators and Yoga Teachers and Yoga Masters. The investigator assumed that the Proficiency Assessment Test on Yoga Teachers and Yoga Masters used in the study possess face validity by the opinion of the experts who are familiar with the development and use of the Proficiency Assessment Test on Yoga Teachers and Yoga Masters.

3.15.4. Proficiency Assessment Test on Vedic teaching methods on Panchakoshas

The Panchakoshas training section assesses children's use of Vedic teaching methods on Panchakoshas of Proficiency Assessment Test methods on the following parts.

Topics are of general interest of Vedic teaching methods on Panchakoshas. There are the following tasks:

> **Task 1** - Student will be intimated with a situation and asked to have a yaga practice, games, grass motor activities of the situation reflected in the given Vedic teaching methods on Panchakoshas.
>
> **Total Test and Activities Time: 35–40 minutes.**

PHASE-II

3.16. Experimentation of the Developed Vedic Teaching Methods on Panchakoshas

The developed and validated Vedic teaching methods on Panchakoshas among Preschool Children by the investigator have been experimented in the phase-II.

For her present experimentation, the investigator has chosen two school Midastouch school of Excellence,coimbatore District,Tamilnadu and Sakthi Vigneshwara Kalvi Nilayam,Tirupur, District, and Tamil Nadu. In this school, the investigator has identified the Preschool Children randomly for her study

Totally, 30 students are studying in the group, identified by the investigator in each school with the proper permission from the management.

After collecting the name of students, the investigator has listed out the Children randomly . After making the selection of the Children, the investigator has taken children from midastouch school of excellence for experimentation . Therefore, the investigator has selected 30 students who are studying Sakthi Vigneshwara Kalvi Nilayam, Tirupur, District, Tamil Nadu for her control group and 30 students who are studying in midastouch school of Excellence ,coimbatore District for her Experimentation with the developed and validated Vedic teaching methods on Panchakoshas among Preschool Children.

The experimentation of developed and validated Vedic teaching methods on Panchakoshas among Preschool Children was conducted by the investigator in the Midastouch school of Excellence ,Coimbatore District, and Tamil Nadu.

Before commencing the experimentation in the school, the investigator has made a informal meeting cum interaction session with the selected 30 students as an ice breaking event.

The experimentation is carefully carried out by the investigator under One-Group Pre-test-Post-test Design-Quasi-Experimental Research Design.

Then the experimentation was carried out in 20 sessions for 10 weeks duration in the school by the investigator. During the 20 sessions, the investigator made a pre stage Vedic teaching methods on Panchakoshas among Preschool Children assessment test to the selected 30 students in the first session. Each session was having 45 minutes duration. After that the investigator has begun with an introductory session followed by 16 sessions dealing with the developed Vedic teaching methods on Panchakoshas among Preschool Children, each one of it having with 10 sessions. Then the investigator has 19th session as her concluding session followed by the post stage Vedic teaching methods on Panchakoshas among Preschool Children assessment test to the same students as in the 20th session.

The schedule for the experimented Vedic teaching methods on Panchakoshas among Preschool Children are given in the following table 3.2

Table-3.2

Schedule for Experimented Vedic teaching methods on Panchakoshas

Weeks	Sessions	Activity	Experimentation
Week - 1	Session - 1	Pre Test	Proficiency Assessment Tests on Vedic Teaching - Panchakoshas
	Session - 2	Introduction- Vedic Teaching - Panchakoshas	Introduction about Vedic Teaching - Panchakoshas
Week - 2	Session - 3	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - creating the learning environment
	Session - 4	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas -preparing the children to experience the new learning environment
Week - 3	Session - 5	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - implemeting the practice
	Session - 6	Vedic Teaching - Panchakoshas	Vedic Teaching -focus learning
Week - 4	Session - 7	Vedic Teaching	Vedic Teaching - Panchakoshas - planned practice
	Session - 8	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - focused observation
Week - 5	Session - 9	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas -Regular practice
	Session - 10	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Intense cordination towards the new learning environment.
Week - 6	Session - 11	Vedic Teaching	Vedic Teaching - Panchakoshas -Performing with support
	Session - 12	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Performing with support
Week - 7	Session - 13	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Individual focus
	Session - 14	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Performing without support
Week - 8	Session - 15	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Performing without support

	Session - 16	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - support with individual care
Week - 9	Session - 17	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Trail for Assesment
	Session - 18	Vedic Teaching - Panchakoshas	Vedic Teaching - Panchakoshas - Individual Performance
Week - 10	Session - 19	Conclusion	Concluded note, discussions and feed back
	Session - 20	Post Test	Proficiency Assessment Tests on Vedic Teaching - Panchakoshas - Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha

- **12 arrangements**
- **2hours 30 minutes each session**
- **20 minutes each arrangements of Vedic Teaching - Panchakoshas presentation**

3.17. Locale of the Study

The locale of the present investigation is given hereunder:

The locale of the present research is Midastouch School of Excellence, coimbatore district,Tamil Nadu

The locale of the present research is Sakthi Vigneshwara Kalvi Nilayam, Tirupur, District, and Tamil Nadu.

3.18. Sample of the Study

The following sampling techniques are applied for choosing the sample of the present study: Midastouch School of Excellence, coimbatore district,Tamil Nadu and

Sakthi Vigneshwara Kalvi Nilayam, Tirupur, District, and Tamil Nadu constituted the sample of the present investigation.

3.19 Data Collection

The developed Vedic teaching methods on Panchakoshas among Preschool Children training module were trained and data collected from Midastouch School of Excellence, coimbatore district,Tamil Nadu andSakthi Vigneshwara Kalvi Nilayam, Thiruppur, District, and Tamil Nadu of the present investigation was collected by the investigator.

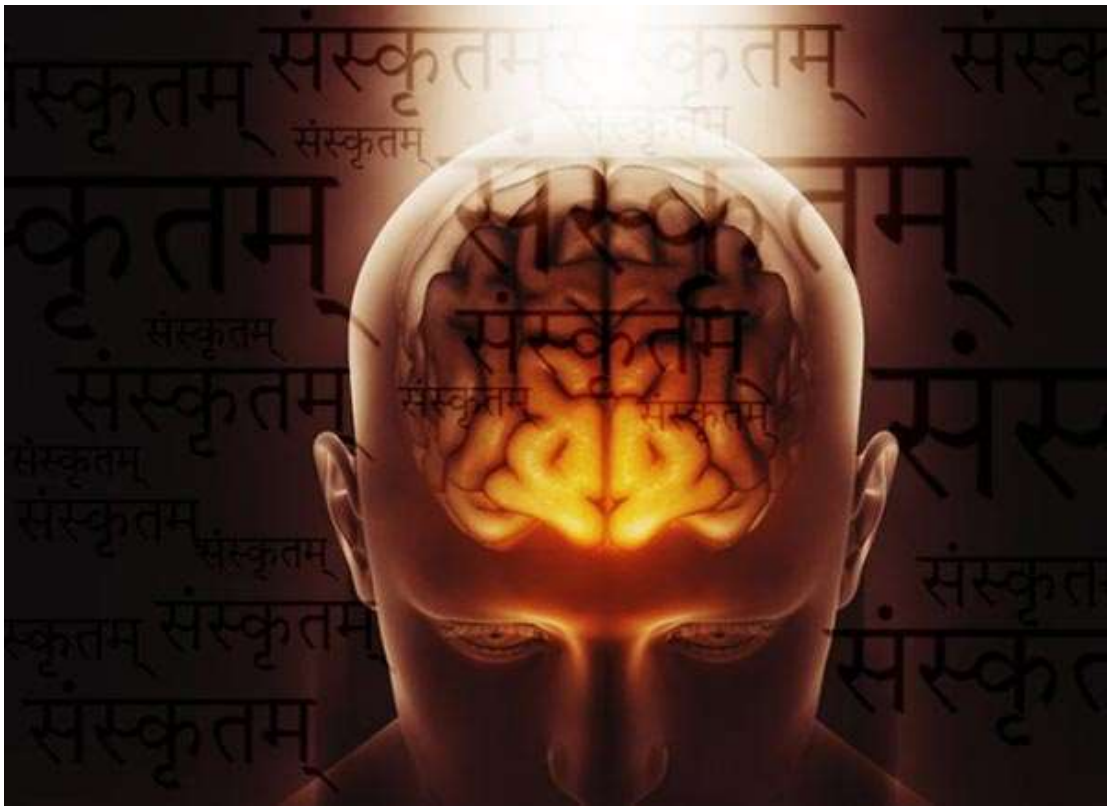
3.20. Statistical Techniques Used in the Study

For the present study, the investigator has used the following statistical techniques with the help of SPSS-22 Software.

3.21 Conclusion

The Result and Discussions is followed in the present study is discussed in the next chapter-IV.

Chapter-4



Analysis of data

CHAPTER-IV

RESEARCH ANALYSIS, INTERPRETATIONS AND RESULTS

4.1. Introduction

Data analysis is one of the most important parts in any research investigation. The application of statistical techniques for drawn out or made decisions or conclusion is known as the data analysis. The collected data must be carefully processed, systematically classified and tabulated, scientifically analyzed and rationally concluded.

In most of the educational research the data analysis involves three major steps such as data preparation which is cleaning and organizing the data collected by the tools for analysis: descriptive statistics which is describing the collected data and inferential statistics which is testing the formulated hypothesis with the drawn inferences **(William, 2006).**

The scores of Proficiency Assessment Tests on Vedic Teaching methods on Panchakoshas before and after experimentation with the developed Panchakoshas among the Preschool Children in context of group for assessing the in pre and post stages of assessments of before and after experimentation is constituted the data for the present investigation.

This chapter deals with the analysis of the data collected for the present investigation and named as research analysis, interpretations and results. This chapter is presented to deals with the certification of the effectiveness of the conducted experimentation to the selected 30 Preschool Children level by the investigator.

All the collected data were coded and entered into Excel format at first. Later it is entered and defined in SPSS-22 Software with verifying the missing analysis. Finally all the required analyses were done through SPSS-22 Software.

4.2. Hypotheses of the Study

The investigator has framed the following null hypotheses for her research work as follows;

A. Effect of the Experiment

1. There is no effect on the Vedic Teaching methods on Panchakoshas between before and after the experimentation among the Preschool Children in context of group.

B. Significant Differences

1. There is no significant difference if any on the Vedic Teaching methods on Panchakoshas before and after experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender.

Effect of Experimentation

Section-1: Effect of Pre, Progressive, Post and Retention Stages:

4.3. Effect of Developed Training Module on Vedic Teaching methods on Panchakoshas in Pre, Progressive, Post and Retention Stages

The effect of developed training module on Vedic Teaching methods on Panchakoshas between before and after the experimentation among the Preschool Children in context of group in pre, progressive, post and retention stages were assessed by applying 't' test, which are given hereunder. The researcher has chosen 30 Preschool Children who secured low scores in the assessment in phase- I for experimentation in 20 sessions in 10 weeks under experimentation. The researcher acted as a facilitator during the experimentation.

4.3.1. Hypotheses Testing

There is no effect on the Vedic Teaching methods on Panchakoshas between before and after the experimentation among the Preschool Children in context of group

4.3.1.1 Effect of Developed Training Module on Vedic Teaching methods on Panchakoshas in Pre, Progressive, Post and Retention Stages:

Hypothesis-1 Testing (Pre and Progressive)

There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, Progressive Stages of experimentation among the Preschool Children in context of group

A) Control Group:

Table-4.1: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Progressive Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	30	47.16	8.68	3.66	7.52%
Progressive		51.00	6.54		

**** Significant at 0.01 level**

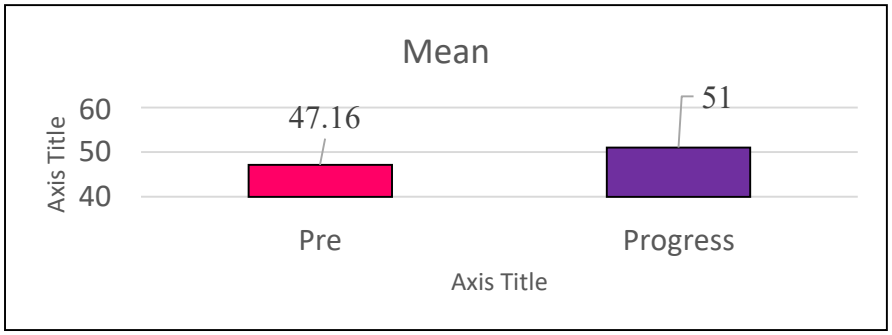
From the above table 4.1, the 't' value between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 3.66 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Progressive stages (51.00) is better

than Pre stages (47.16) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Progressive stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **7.52**% of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Progressive stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.1

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Progressive Stages



B) Experimental Group

Table-4.2: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Progressive Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	**30**	**50.76**	**8.87**	**3.08**	**8.96%**
Progressive		**55.76**	**6.15**		

**** Significant at 0.01 level**

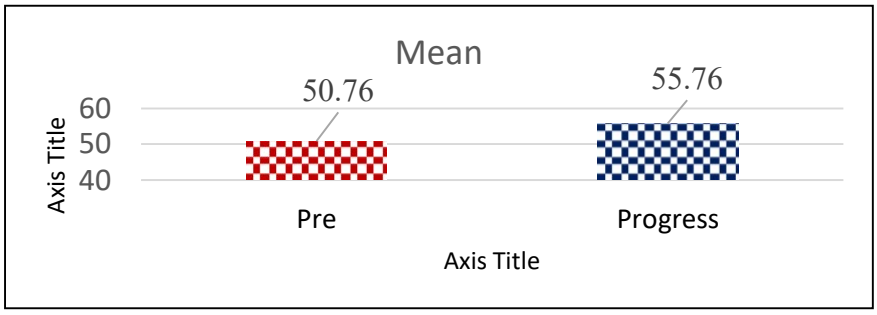
From the above table 4.2, the 't' value between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 3.08 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Progressive stages (55.76) is better

than Pre stages (50.76) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Progressive stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **8.96** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Progressive stages.

Therefore, the formulated hypothesis, There is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.2

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Progressive Stages



Hypothesis-2 Testing (Pre and Post)

There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, Post Stages of experimentation among the Preschool Children in context of group.

C) Control Group:

Table-4.3: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Post Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	**30**	**47.16**	**8.68**	**6.787**	**27.10%**
Post		**64.70**	**11.12**		

**** Significant at 0.01 level**

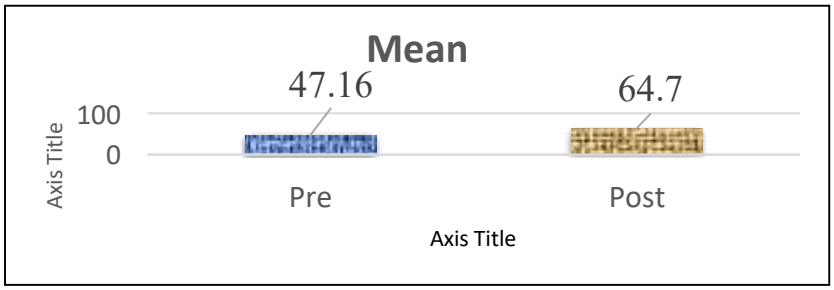
From the above table 4.3, the 't' value between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 6.787 significant at 0.01 level. From the mean values, the Vedic Teaching methods on

Panchakoshas among the Preschool Children in Post stages (64.70) is better than Pre stages (47.16) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **27.10** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Post stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.3

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Post Stages



D.Experimental Group

Table-4.4: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Post Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	**30**	**50.76**	**8.87**	**21.82**	**42.05%**
Post		**87.60**	**5.28**		

**** Significant at 0.01 level**

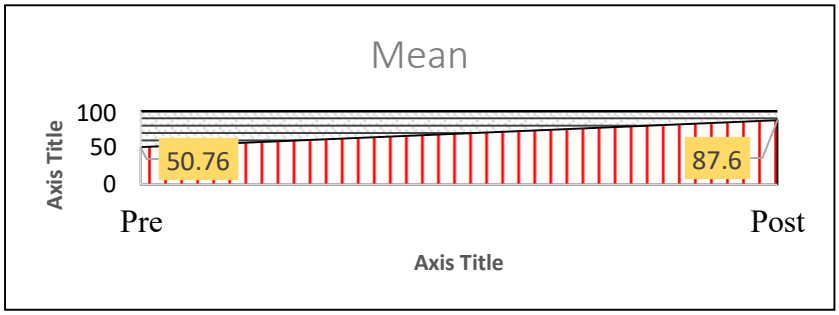
From the above table 4.4, the 't' value between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 21.82 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (87.600) is better than Pre stages (50.7667) of Experimentation with developed Vedic Teaching methods on Panchakoshas.

Therefore, the Preschool Children do better in Post stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **42.05** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Post stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.4

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Post Stages



Hypothesis-3 Testing (Pre and Retention)

There is no effect on the Vedic Teaching methods on Panchakoshas between Pre, Retention Stages of experimentation among the Preschool Children in context of group.

D) Control Group:

Table-4.5: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Retention Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	**30**	**47.16**	**8.68**	**7.100**	**30.50%**
Retention		**67.86**	**17.63**		

**** Significant at 0.01 level**

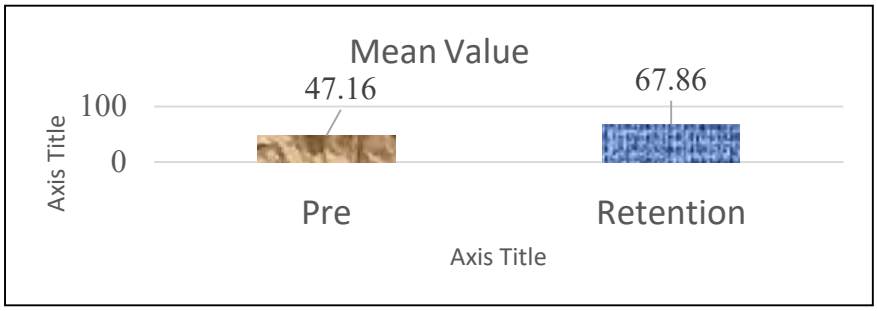
From the above table 4.5, the 't' value between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **7.100** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**47.1667**) is better than Pre stages (**67.8667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Pre stages

of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **30.50** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Retention stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.5

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Retention stages



E) Experimental Group

Table-4.6: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Pre, Retention Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Pre	**30**	**50.76**	**8.87**	**20.84**	**43.63%**
Retention		**90.06**	**5.23**		

**** Significant at 0.01 level**

From the above table 4.6, the 't' value between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **20.84** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**90.0667**) is better than Pre stages (**50.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **43.63**

% of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Retention stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Hypothesis-4 Testing (Progressive and Post)

There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive and Post Stages of experimentation among the Preschool Children in context of group.

F)Control Group:

Table-4.7: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Post Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Progressive	**30**	**51.00**	**6.54**	**5.774**	**21.17%**
Post		**64.70**	**11.12**		

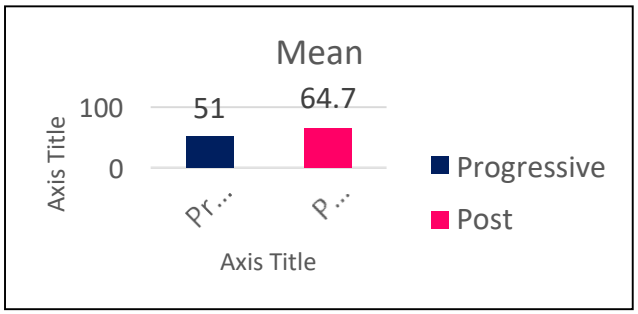
**** Significant at 0.01 level**

From the above table 4.7, the 't' value between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **5.774** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**64.7000**) is better than Progressive stages (**51.0000**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **21.17** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Post stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.5

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Post Stages



G)Experimental Group

Table-4.8: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Post Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Progressive	**30**	**55.76**	**6.15**	**20.751**	**35.28%**
Post		**86.16**	**4.34**		

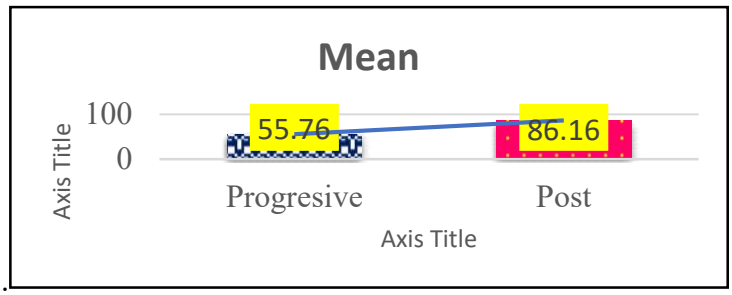
**** Significant at 0.01 level**

From the above table 4.8, the 't' value between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **20.75** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**86.1667**) is better than Progressive stages (**55.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **35.28** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Post stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Post

stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Figure 3.6

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Post Stages



Hypothesis-5 Testing (Progressive and Retention)

There is no effect on the Vedic Teaching methods on Panchakoshas between Progressive and Retention Stages of experimentation among the Preschool Children in context of group.

F)Control Group:

Table-4.9: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Retention Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Progressive	**30**	**51.00**	**6.54**	**5.319**	**24.84%**
Retention		**67.86**	**17.63**		

**** Significant at 0.01 level**

From the above table 4.9, the 't' value between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **5.319** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**67.8667**) is better than Progressive stages (**51.00**) of Experimentation with developed Vedic Teaching methods

on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **24.84** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

F) Experimental Group

Table-4.10: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Retention Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Progressive		**55.76**	**6.15**		
Retention	**30**	**89.63**	**6.77**	**21.990**	**37.78%**

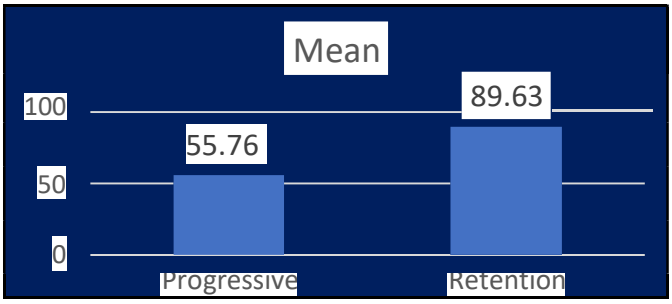
**** Significant at 0.01 level**

From the above table 4.10, the 't' value between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **21.990** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**89.6333**) is better than Progressive stages (**55.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **37.78** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Retention stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected..

Figure 3.7

Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Progressive and Retention Stage



Hypothesis-6 Testing (Post and Retention)

There is no effect on the Vedic Teaching methods on Panchakoshas between Post and Retention Stages of experimentation among the Preschool Children in context of group.

G) Control Group:

Table-4.11: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Post and Retention Stages and the Calculated 't' Value

Tests	N	Mean	S.D	't' value	% of Gain
Post	**30**	**64.70**	**11.12**	**0.885**	**4.65%**
Retention		**67.86**	**17.63**		

**** Significant at 0.01 level**

From the above table 4.11, the 't' value between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **0.885** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**67.8667**) is better than Retention stages (**64.7000**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **4.88** % of increase has happened on Vedic Teaching methods on Panchakoshas from Post and Retention stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

J)Experimental Group

Table-4.12: Mean and Standard Deviation Scores of Vedic Teaching methods on Panchakoshas in Post and Retention Stages and the Calculated 't' Value.

	N	Mean	S.D	't' value	% of Gain
Post	**30**	**86.16**	**4.34**	**2.147**	**3.87%**
Retention		**89.63**	**6.77**		

**** Significant at 0.01 level**

From the above table 4.12, the 't' value between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **2.147** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**89.6333**) is better than Retention stages (**86.1667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **3.87** % of increase has happened on Vedic Teaching methods on Panchakoshas from Post and Retention stages.

Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

Significant Differences

Section-1: Significant Difference of Pre, Progressive, Post and Retention Stages

There is no significant difference if any on the Vedic Teaching methods on Panchakoshas before and after experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender

4.4 Significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in context of group in Gender

The significant difference on Vedic Teaching methods on Panchakoshas in pre stage experimentation in relation with Preschool Children in context of group in Gender been found and given here under

4.4.1 Significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in context of group in Gender

The significant difference on Vedic Teaching methods on Panchakoshas in pre stage experimentation have been calculated as 't' values and given here under.

Hypothesis - 7 Testing

A) Control Group (Pre Stage Experimentation)

Table-4.13 Significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	45.0500	7.40181	1.091@
Female	10	51.4000	9.86802	

@ Not Significant at 0.05 level

From the above table 4.13, the 't' values of gender of Vedic Teaching methods on Panchakoshas in pre stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **1.091** not significant at 0.05 level.

From the mean values, **Female** (**51.4000**) of Preschool Children in context of group are better than **Male** (**45.0500**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas pre stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

B)Experimental Group (Pre Stage Experimentation)

Table-4.14 Significant Difference on Vedic teaching methods on Panchakoshas in Pre Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	48.6500	8.15814	1.933@
Female	10	55.0000	9.12871	

@ Not Significant at 0.05 level

From the above table 4.14, the 't' values of gender of Vedic Teaching methods on Panchakoshas in pre stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **1.933** not significant at 0.05 level.

From the mean values, **Female** (**55.0000**) of Preschool Children in context of group are better than **Male** (**48.6500**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas pre stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

Hypothesis - 8 Testing

B) Control Group (Post Stage Experimentation)

Table-4.15 Significant Difference on Vedic teaching methods on Panchakoshas in Post Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	65.5000	11.82549	0.555@
Female	10	63.1000	9.97163	

@ Not Significant at 0.05 level

From the above table 4.15, the 't' values of gender of Vedic Teaching methods on Panchakoshas in post stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.555** not significant at 0.05 level.

From the mean values, **Male** (**65.5000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better than **Female** (**63.1000**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas post stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

D) Experimental Group (Post Stage Experimentation)

Table-4.16 Significant Difference on Vedic teaching methods on Panchakoshas in Post Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	86.1000	4.72284	0.117@
Female	10	86.3000	3.71334	

@ Not Significant at 0.05 level

From the above table 4.16, the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Post Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.117** not significant at 0.05 level.

From the mean values, **Female** (**86.3000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**86.1000**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Post Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

Hypothesis - 9 Testing

C) Control Group (Progressive Stage Experimentation)

Table-4.17 Significant Difference on Vedic teaching methods on Panchakoshas in Progressive Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	50.5500	6.46020	0.526@
Female	10	51.9000	6.98331	

@ Not Significant at 0.05 level

From the above table 4.17, the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Progressive Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.526** not significant at 0.05 level.

From the mean values, **Female** (**51.9000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**50.5500**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Progressive Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

E) Experimental Group (Progressive Stage Experimentation)

Table-4.16 Significant Difference on Vedic teaching methods on Panchakoshas in Progressive Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	55.6000	6.10780	0.202@
Female	10	56.1000	6.57352	

@ Not Significant at 0.05 level

From the above table 4.16, the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Progressive Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.202** not significant at 0.05 level.

From the mean values, **Female** (**56.1000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**55.6000**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Progressive Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

Hypothesis -10 Testing

D) Control Group (Retention Stage Experimentation)

Table-4.17 Significant Difference on Vedic teaching methods on Panchakoshas in Retention Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	20	64.6500	16.13520	1.438@
Female	10	74.3000	19.59053	

@ Not Significant at 0.05 level

From the above table 4.17, the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Retention Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.527** not significant at 0.05 level.

From the mean values, **Female** (**74.3000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better than **Male** (**64.6500**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Retention Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted

G)Experimental Group (Retention Stage Experimentation)

Table-4.16 Significant Difference on Vedic teaching methods on Panchakoshas in Retention Stage Experimentation in relation with Preschool Children in context of group in Gender and the Calculated 't' Values

Gender	N	Mean	SD	't'
Male	**20**	**90.1000**	**7.26129**	**0.527@**
Female	**10**	**88.7000**	**5.92640**	

@ Not Significant at 0.05 level

From the above table 4.16, the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Retention Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.527** not significant at 0.05 level.

From the mean values, M**ale** (**90.1000**) of Vedic Teaching methods on Panchakoshas in Preschool Children in post stage experimentation in context of group are better than **Female** (**88.7000**) in contextual.

Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Retention Stage** experimentation with the

developed Panchakoshas among the Preschool Children in context of group in Gender is accepted

4.5. Conclusion

From the above all findings, it is concluded that Vedic Teaching methods on in Preschool Children of Panchakoshas in all pre, progressive, post, and retention stages does made significant effect and differences on Vedic Teaching methods on Panchakoshas with developed Vedic Teaching methods on Panchakoshas training module.

Chapter-5

Results and suggestion

CHAPTER -V

FINDINGS AND SUGGESTIONS

5.1 Introduction

It is true that the successful teachers mainly relaying on their Vedic Teaching methods on achievement Panchakoshas among Preschool Children for effective discharge of teaching to make competent students. The present investigation is aiming to assess the Vedic Teaching methods on achievement Panchakoshas among Preschool Children particularly in relation to before and after experimentation with the developed Panchakoshas among the Preschool Children in context of group which leads to bring out the present status and scenario of the Preschool Children in term of Vedic Teaching methods on achievement Panchakoshas.

5.2 Need and Importance of the Study

The Vedic system of education was aimed at molding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character‖. Vedic student were taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds, of peoples spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but was even more significant than teaching was discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion A student was required to give up lust, anger, greed, vanity, conceit and over joy. In this research work an attempt will be made to highlight the salient features of the Vedic education. Here, this study suggesting practical modifications to the modern educational system that will enable teachers and students to improve their skills of discrimination, analysis and evaluation. The Vedic education system was successful in preserving and spreading its culture and literature even without the help of art of Therefore, an analysis of significant concepts in relation to education have been discussed .In this research I m trying to convey my message that without moral education we cannot make any kind of change. Universities, colleges, institutions etc will not be able to make the students as pious as vedic students were used to be. Lastly I want to conclude my topic with these lines that we are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. This study should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. This study should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed.

In order to make his life healthy and smooth this study should be made to realize the importance of vedic education which is totally moral education and this study think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centered man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal.

Pancha Kosha is the concept in yoga philosophy that there are five layers of awareness through which all experiences are filtered. According to the Yoga philosophy, our physical body is divided into three bodies and five layers of self or being. These 5 layers are called the five "koshas" or sheaths.

Each person has a physical body (made of matter, an astral body (containing prana and thoughts and a causal body which contains the quality of spirit. These must be addressed for overall healing to take place. These layers move from the outermost physical body to the deep spiritual core. The concept of pancha kosha originated from *Taittiriya Upanishad*, a Vedic era Sanskrit text embedded within the *Yajurveda*. The classical Upanishads were concerned with addressing the nature of the self and one's relationship to the universe, and pancha kosha is thought to be one of the earliest conceptualizations of the human being.

According to Vedic philosophy, specifically mentioned in the Taittiriya Upanishad, each of us has five distinct layers of our being. These five layers are called the Five Koshas, meaning sheath, layer, or covering. These sheaths exist nested within one another and make their way from the densest, most tangible space (the physical body), all the way to the most subtle, expansive layer (the bliss body). While each layer can be explored on its own, they are all inherently woven to make up our existence. Through understanding the Koshas there is an opportunity to deepen the understanding of ourselves. The present research will show the importance of Vedic mathematics in current Education system, the teachers will understand the importance of the Vedic education, The methods of Vedic education will help students to prepare for interesting using Vedic education. It’s an Indian method of teaching. So, this will make proud of students, teachers and parents. The students can be prepared for future. Classroom education can be interesting using Vedic techniques of education.

The need is realized to envisage pancha kosha refers to the concept in yoga philosophy that there are five layers of awareness through which all experience is filtered. At the center of these five layers is atman, otherwise known as the true self.

Hence from the above all discussions and research facts, the investigator has realized the need and importance and made an honest attempt on preparing "Effect of Vedic Teaching methods based on Panchakoshas among Preschool Children".

5.3. Restatement of the Problem

The method of inputting Vedic Teaching methods based on Panchakoshas among Preschool Children should not be over burden and it should be enjoyable learning. Therefore, this study is considering all possible and practicality to develop a Vedic Teaching methods based on Panchakoshas among Preschool Children with given importance to self learning mode to learn their own pace and time according to their own convenient. Further, this study is to know how for these Vedic Teaching methods are in turn to enhance the based on Panchakoshas which is core of the Preschool Children. The results of this study will help in future to link both Vedic Teaching methods and Panchakoshas in a single capsule in school education for the betterment of Preschool Children.

5.8. Findings of the Present Study

The findings are:

1. It is found that the 't' value between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 3.66 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Progressive stages (51.00) is better than Pre stages (47.16) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Progressive stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **7.52**% of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Progressive stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.
2. It is found that the 't' value between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 3.08 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Progressive stages (55.76) is better than Pre stages (50.76) of

Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Progressive stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **8.96** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Progressive stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected

3. It is found that the 't' value between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 6.787 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (64.70) is better than Pre stages (47.16) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **27.10** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Post stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.
4. It is found that the 't' value between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is 21.82 significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (87.600) is better than Pre stages (50.7667) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **42.05** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Post stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.
5. It is found that the 't' value between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **7.100** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**47.1667**) is better than Pre stages (**67.8667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the

Preschool Children do better in Retention stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **30.50** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

6. It is found that the 't' value between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **20.84** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**90.0667**) is better than Pre stages (**50.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Pre stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **43.63** % of increase has happened on Vedic Teaching methods on Panchakoshas from Pre to Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Pre and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.
7. It is found that the 't' value between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **5.774** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**64.7000**) is better than Progressive stages (**51.0000**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **21.17** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Post stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected
8. It is found that the 't' value between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **20.75** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**86.1667**) is better than Progressive stages (**55.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Progressive stages of

Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **35.28** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Post stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Post stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

9. . It is found that the 't' value between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **5.319** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**67.8667**) is better than Progressive stages (**51.00**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **24.84** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.
10. It is found that the 't' value between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **21.990** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Retention stages (**89.6333**) is better than Progressive stages (**55.7667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Retention stages than Progressive stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **37.78** % of increase has happened on Vedic Teaching methods on Panchakoshas from Progressive and Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Progressive and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected..
11. It is found that the 't' value between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **0.885** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**67.8667**) is better than Retention stages (**64.7000**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Retention stages of Experimentation with

developed Vedic Teaching methods on Panchakoshas. Further, **4.88** % of increase has happened on Vedic Teaching methods on Panchakoshas from Post and Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected.

12. It is found that the 't' value between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas among the Preschool Children is **2.147** significant at 0.01 level. From the mean values, the Vedic Teaching methods on Panchakoshas among the Preschool Children in Post stages (**89.6333**) is better than Retention stages (**86.1667**) of Experimentation with developed Vedic Teaching methods on Panchakoshas. Therefore, the Preschool Children do better in Post stages than Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas. Further, **3.87** % of increase has happened on Vedic Teaching methods on Panchakoshas from Post and Retention stages. Therefore, the formulated hypothesis, there is no significant difference on Vedic Teaching methods on Panchakoshas in between Post and Retention stages of Experimentation with developed Vedic Teaching methods on Panchakoshas is rejected..
13. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in pre stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **1.091** not significant at 0.05 level. From the mean values, **Female** (**51.4000**) of Preschool Children in context of group are better than **Male** (**45.0500**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas pre stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.
14. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in pre stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **1.933** not significant at 0.05 level. From the mean values, **Female** (**55.0000**) of Preschool Children in context of group are better than **Male** (**48.6500**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas pre stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.
15. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in post stage experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.555** not significant at 0.05 level. From the mean values, **Male** (**65.5000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation

in context of group are better than **Female** (**63.1000**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas post stage experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.

16. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Post Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.117** not significant at 0.05 level. From the mean values, **Female** (**86.3000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**86.1000**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Post Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.
17. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Progressive Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.526** not significant at 0.05 level. From the mean values, **Female** (**51.9000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**50.5500**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Progressive Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.
18. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Progressive Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.202** not significant at 0.05 level. From the mean values, **Female** (**56.1000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better better than **Male** (**55.6000**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Progressive Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted.
19. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Retention Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.527** not significant at 0.05 level.

20. From the mean values, **Female** (**74.3000**) of Vedic Teaching methods on Panchakoshas Preschool Children in post stage experimentation in context of group are better than **Male** (**64.6500**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Retention Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted
21. It is found that the 't' values of gender of Vedic Teaching methods on Panchakoshas in **Retention Stage** experimentation among Preschool Children with developed Vedic Teaching methods on Panchakoshas is **0.527** not significant at 0.05 level. From the mean values, M**ale** (**90.1000**) of Vedic Teaching methods on Panchakoshas in Preschool Children in post stage experimentation in context of group are better than **Female** (**88.7000**) in contextual. Therefore, the formulated hypothesis, there is no significant difference if any on the Vedic Teaching methods on Panchakoshas **Retention Stage** experimentation with the developed Panchakoshas among the Preschool Children in context of group in Gender is accepted

5.9. Discussion on Findings

Vedic teaching methods on Panchakoshas among Preschool Children:

The findings of Mala Saraswathy Nataraj and Michael OJ Thomas (2006), Syed Azman bin Syed Ismail (2010), A Narration on Education (2013), Rameshbhai Devrajbhai Chaudhary and Dhrubo Jyoti Sen (2015), Maharaj K. Raina (2016), Rajesh Movli (2016), Vasant Venkatraman Shastri, Alex Hankey, Bhawna Sharma and Sanjib Patra (2017), Biswajit Satpathy (2018) , Mahesh Brabhu (2019), Yagyik Mishra, Sunayana and Anjaly (2019), Sonal Sevak and Shaifali Vyas (2019), Pankaj Jagannath Jayswal (2020), Rajesha Halekote Karisetty, et. al, (2020), Aniket (2021), The Economic Times (2022), Kamal Prasad Koirala (2023) and Shetkar et., al. (2023) in India and Abroad on Vedic system of education in ancient india, studied yoga: a holistic way of harmony in life, assessed the levels of human consciousness and creative functioning: insights from the theory of pancha kosha (five sheaths of consciousness), relevance of Vedic ideals of education in the modern education system. conducted an investigation of yoga pranayama and vedic mathematics on mindfulness, conducted a study on "pancha kosha theory of personality", stated that the Vedic approach to knowledge and education, analysed critical analysis of panchakosha theory of yoga philosophy. since ages man is in a constant pursuit for health, happiness and peace, found an effect of vedic teaching method on achievement in mathematics subject of students of standard ix, studied

“importance of Vedic knowledge are highly match with the present findings of the investigation Vedic teaching methods on Panchakoshas among Preschool Children.

5.10. Recommendations of the Study

The present investigation has given the following recommendations based on the findings of the current investigation:

1. It is happy to note that the healthy condition of the Vedic teaching methods on Panchakoshas among Preschool Children. This study strongly recommended to sustain the existing the Vedic teaching methods on Panchakoshas among Preschool Children an conduct Related training and Special Programme to enhance the Vedic teaching methods on Panchakoshas among Preschool Children further scale.
2. Almost one fifth of the teachers occasionally adopting the Vedic teaching methods on Panchakoshas and every two out of hundred teachers’ are never mind the Vedic teaching methods on Panchakoshas and six out of ten teachers rarely applying. This study is giving a warning and also strongly recommended to motivate those teachers immediately through special in-service programme with specific objective of the Vedic teaching methods on Panchakoshas among Preschool Children.
3. This study explored that only one third of the Preschool teachers are having a sound the Vedic teaching methods on Panchakoshas and applications. Another one third is rarely applying. The remaining are applying occasionally. This is not a healthy condition regarding the Vedic teaching methods on Panchakoshas of the teachers in Preschool at present. Hence it is strongly recommended that the immediate steps have been taken by the government and policy makers to give more importance on the Vedic teaching methods on Panchakoshas in pre and in-service of the teachers. This study also recommended that the existing B.Ed/ D.T.Ed Curriculum should give more important ion the Vedic teaching methods on Panchakoshas both in theory and practical aspects.
4. This study bring out that only four out of ten teacher are excellent in their the Vedic teaching methods on Panchakoshas and nearly one out of ten teachers are still not able to decide their Vedic teaching methods on Panchakoshas and one out of ten teachers are not having expected the Vedic teaching methods on Panchakoshas. Therefore this study strongly recommended that individual development of the teachers such as Panchakoshas is Annamaya kosha - Pranamaya kosha - Manomaya kosha - Vijnanamaya kosha Anandamaya kosha programme should be given to the teachers in a regular interval for boosting the Panchakoshas of the teachers. In addition to that more

number of rewards, awards, recognitions, cash prizes etc., should given for the worthy teachers for improving the teachers Panchakoshas.

5.11. Suggestions for further Research Studies

1. The variables other than Panchakoshas, Vedic teaching methods can be studied in similar manner.
2. Comparative study Vedic teaching methods and Panchakoshas of teachers can be researched.
3. The variables Panchakoshas, Vedic teaching methods of teachers at Primary. Upper primary, College and University levels may be assessed in similar manner.
4. Developmental module on Vedic teaching methods on Panchakoshas of Preschool Children may be developed and experimented.

5.12. Conclusion

The present educational system in India and world is relying on pre-primary, primary, secondary, higher secondary and higher education systems which depending upon teachers for that structuring student as architects for globalization process. In this context Vedic teaching methods on Panchakoshas among Preschool Children are vital and it is somehow good and also not adequate as for as this study is concerned. The teachers are even differing geographically, culture, beliefs and habits around the world, but the need and requirement and their competencies are unique.

It Is concluded that Vedic Teaching methods on in Preschool Children of Panchakoshas in all pre, progressive, post, and retention stages does made significant effect and differences on Vedic Teaching methods on Panchakoshas with developed Vedic Teaching methods on Panchakoshas training module

This study has systematically carried out and explored the factual that more importance should be given to children particularly for school education to nurture Vedic teaching methods on Panchakoshas among Preschool Children which will contribute better children in to best students in the future.

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Annexure:Tool1

Intellectual Developmental Skills Checklist for a 4-5 year old

Name of child_____DOB___/__/_____

Date of observation__/__/_____Age of child___years,___months

Name of observer _____

	Attempted	Mastered
Includes specific details when speaking about a topic.	_____	_____
Pronounces most words correctly.	_____	_____
Uses future tense verbs and pronouns.	_____	_____
Remembers finger plays, rhymes, and songs .	_____	_____
Makes up stories.	_____	_____
Identifies most capital letters and is learning lower-case letters.	_____	_____
Can tell the difference between numbers and letters.	_____	_____
Identifies rhyming words and ones that start with the same sound.	_____	_____
Identifies colours and shapes.	_____	_____
Counts to nine or ten.	_____	_____
Can put objects in order from smallest to largest.	_____	_____
Asks *who, what, where, what if?*	_____	_____
Asks when in the future things will happen.	_____	_____
Uses past experiences to predict what will happen.	_____	_____
Can follow three related directions or two unrelated directions.	_____	_____
Understands size concepts such as *part/whole* and *bigger/same size.*	_____	_____

Annexure:Tool 2
Intellectual Developmental Skills Checklist for a 4-5 year old

Name of child_____DOB___/__/_____

Date of observation__/__/_____Age of child___years,___months

Name of observer _____

	Attempted	Mastered
Includes specific details when speaking about a topic.	_____	_____
Pronounces most words correctly.	_____	_____
Uses future tense verbs and pronouns.	_____	_____
Remembers finger plays, rhymes, and songs .	_____	_____
Makes up stories.	_____	_____
Identifies most capital letters and is learning lower-case letters.	_____	_____
Can tell the difference between numbers and letters.	_____	_____
Identifies rhyming words and ones that start with the same sound.	_____	_____
Identifies colours and shapes.	_____	_____
Counts to nine or ten.	_____	_____
Can put objects in order from smallest to largest.	_____	_____
Asks *who, what, where, what if?*	_____	_____
Asks when in the future things will happen.	_____	_____
Uses past experiences to predict what will happen.	_____	_____
Can follow three related directions or two unrelated directions.	_____	_____
Understands size concepts such as *part/whole* and *bigger/same size.*	_____	_____

Annexure:1

12 arrangements:

s.no	Arrangements	Details	Infra-details	Activities
1	Picture Library	Books with pictures only	The shelf should be at the low level, so that the kids can reach easily	Observation, InterAction
2	workshop	All the profession models in working condition	It should be available individually for all kids	Experiential learning, discussion
3	Laboratory	All equipment's to perform experiment	Arrangements should be done	Experiential learning, observing, interaction
4	Museum	Things made of different materials, heritage materials	It should be displayed in the lower level, as the kids can view easily	Observation, imagination, visualization
5	Animals, Birds sanctuary	Domestic animals and birds should be there to allow the kids to feed food for that	Rabbits can be kept along with the natural habitat like burrow, space for birds to feed and rest. birds should not be caged.	Interaction, social skills, emotional attachments
6	Play ground	Play things that helps to develop their gross motor skills, hand and eye coordination	There should be spacious ground, sand pit, sack to practice boxing	Physical development, gross motor activities, hand and eye coordination
7	Swimming pool	Clean and hygienic water play	Swimming pool with the low level which is suitable for the kids with slide, track inside the pool	Physical activites, hand and eye coordination, enjoyment

8	Art Gallery	Coloring, clay molding,	Chowkis, painting materials, color pencils, sketch, clay, molds should be there individually for all the children.	Gross motor activity,hand eye-coordination,imagination, creativity
9	House	House hold activities, life lessons	House set up should be there with hall, bedroom, Pooja room, kitchen with utensils'	Gross motor activity, hand eye-coordination, imagination, creativity, life skills
10	Exhibition	To display all the activities done by the kids	Display tables, pinup boards, wall hangings	Creativity, imagination
11	Stage arrangements	Puppet show, stage performance	There should be a stage with all facilities like mic, speaker. Puppet show set up	Confidence, coordination, stage fear is removed
12	Garden	To sow, grow and protect the plants	There should be a space where children can do small plantation	Physical work, caring, love towards nature

INSTITUTIONAL HUMAN ETHICS COMMITTEE

Avinashilingam

Institute for Home Science and Higher Education for Women
(Deemed to be university under Category 'A' by MHRD, Estd. u/s 3 of UGC Act 1956) Re-accredited with 'A^{++}' Grade by NAAC.
Recognised by UGC Under Section 12 B Coimbatore- 641043, Tamil Nadu, India

06.01.2023

To
Ms. B. Sharmila
Department of Education
Avinashilingam Institute for Home Science and
Higher Education for Women
Coimbatore- 641043

Dear Sharmila,

Ref: Your proposal No. IHEC/22-23/EDU-01 entitled "Ancient Vedic Teaching Methods in Pre-Primary Education" submitted for approval of IHEC 19.11.2022.

The Institutional Human ethics Committee of our University hereby grants approval to your research proposal No. IHEC/22-23/EDU-01 entitled "Ancient Vedic Teaching Methods in Pre-Primary Education" submitted by you. The Approval number for the same is AUW/IHEC/EDU-22-23/XMT-01.

We wish you all the best in your research endeavours.

Regards

6.1.23

Dr. A Thirumani Devi
Member Secretary

Institutional Human Ethics Committee