



Sanjeevani Consciousness: Developing an Indian Psychological Construct for Reflective Renewal in Teacher Education

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Abstract

The need for culturally grounded psychological frameworks that can explain teacher renewal beyond current western constructs has been brought to light. The need is shown by the growing emphasis on professional sustainability, reflective practice and teacher well-being. While ideas like resilience, mindfulness, flourishing and reflective practice explain significant aspects of teacher development, they offer little insight into the integrated process by which teachers maintain pedagogical engagement, reawaken professional purpose and restore meaning after experiencing disruption or depletion. The paper develops Sanjeevani Consciousness as an emerging Indian psychological construct for reflective renewal in teacher education in order to fill this conceptual gap. The study synthesizes symbolic, philosophical, and psychological meanings of Sanjeevani from a number of Indian knowledge traditions, such as the Valmiki Ramayana, Tulsidas' Ramcharitmanas, Shukraniti, Nagarjuna's Rasashastra, Patanjali's Yoga Sutras and Dasbodh. It does this by using a conceptual and interpretive research design. Dashavidha Pariksha Bhava, Mallinatha Hermeneutics, and Tantrayukti are among the Indian hermeneutic approaches that inform the construct's development through interpretive inquiry, conceptual synthesis, and theory-building. The six interconnected dimensions of Sanjeevani Consciousness - Reflective Awareness, Reawakening Purpose, Emotional Development, Ethical Revitalization, Transformative Process and Pedagogical Engagement, are conceptualized by the study as a higher-order process of reflective renewal. By differentiating it from resilience, mindfulness, flourishing, reflective practice, teacher identity and well-being, a nomological network is put forth to place the construct within Educational Psychology. The implications for professional sustainability, teacher education and the incorporation of Indian



Knowledge Systems into educational psychology are also covered in this paper. As a conceptual contribution, the study offers a theoretical framework for upcoming qualitative research, the creation of psychometric scales, and the empirical confirmation of Sanjeevani Consciousness as a native psychological concept.

Keywords: *Sanjeevani Consciousness, Reflective Renewal, Indian Psychology, Teacher Education, Indian Psychology Construct*

INTRODUCTION

Teacher education plays an important role in shaping the education system of any nation. It shapes the character, quality and future direction of the nation's system. Besides developing the pedagogical skills and professional competencies of teachers, it focusses on nurturing reflective practices that are capable of responding responsibly to complex educational, social, and ethical challenges. The present educational system demands - teachers to continuously adapt to changing curricula, technology transformations, diverse learner needs, accountability pressures and the evolving societal expectations.

Recent researches indicate that teacher well-being, professional sustainability and identity development have become central concerns in teacher education internationally. Studies conducted after the COVID-19 pandemic have highlighted the increased levels of stress, emotional exhaustion, role ambiguity and professional uncertainty in the teachers, emphasizing the need for frameworks that support renewal and sustained engagement (Kim & Asbury, 2020; MacIntyre et al., 2020; Mercer, 2021). While these demands have expanded the role of teachers, they also have concerns for teachers stress, emotional exhaustion, professional disengagement, identity conflicts and burnout.

Educational Psychology, within its research areas, have attempted to address these concerns through constructs such as resilience, self-efficacy, emotional intelligence, reflective practice, mindfulness and well-being. Further, these constructs have contributed significantly in understanding the teacher development and professional growth. However, they have emerged from the Western frameworks, emphasizing cognitive, behavioural or therapeutic dimensions of teacher functioning. With all the understandings, these frameworks might not fully capture the culturally grounded consciousness, renewal, self-transformation and reflective development embedded in Indian Knowledge Systems.



With the National education Policy (NEP) 2020, emphasizing the integration of Indian Knowledge Systems into educational practices, curriculum development and teacher education - the shift has generated the renewal of the Indian intellectual traditions as source of knowledge, educational thought, psychological understanding and the pedagogical innovation. Within this framework, the Indian Psychology in teacher education has emerged as significant area of inquiry offering the conceptualizations of mind, consciousness, selfhood, learning, motivation, ethical action and human development.

The relevance of Indian Psychology for teacher education lies in its potential to provide cultural rootedness towards teacher formation, reflective practices, emotional balance, ethical responsibility and holistic development. Concepts such as *Swadhyaya* (reflective self-study), *Abhyasa* (disciplined practice), *Vairagya* (non-reactive regulation), *Smriti* (reflective remembrance), *Viveka* (discriminative awareness) and *Sakshi-Bhava* (witness consciousness) offer valuable insights into processes of self-awareness and professional growth. Even with the growing research for the Indian Psychology and these concepts, very limited efforts are made to develop integrative Indian Psychological constructs to explain teacher education and how teachers sustain themselves, recover from professional challenges and renew their pedagogical commitment over time.

Present constructs such as resilience explain adaptation and recovery, while reflective practice explains critical examination of experience. But, there exists a conceptual gap in understanding the deeper process, through which educators restore vitality, reconstruct meaning, reconnect with purpose and continue their professional journey with renewed awareness and commitment. This gap becomes relevant in contemporary educational contexts where teacher sustainability is increasingly recognized as a pre-requisite for effective teaching and meaningful educational transformation.

It is within this context that the present paper introduces ***Sanjeevani Consciousness*** as an emergent Indian Psychological construct for reflective renewal in teacher education.

THE NEED FOR INDIAN PSYCHOLOGICAL CONSTRUCTS

The increasing emphasis on holistic education, reflective pedagogy and culturally responsive teacher preparation has generated renewed interest in Indian knowledge traditions within educational research. While, Educational Psychology has contributed to understanding



learning, motivation, cognition, development and teacher behavior, its conceptual foundations continue to be informed by Western Psychological frameworks. The frameworks have provided theoretical and empirical insights; however, they emerge from socio-cultural contexts that differ from the philosophical, educational and psychological traditions of India.

In the present context, the teacher education requires the constructs that explains not only professional competence but also processes of renewal, restoration, sustainability and reawakening. Contemporary teacher education recognizes that technical competence alone is insufficient for sustaining long-term professional effectiveness. Scholars have called for greater attention to teacher flourishing, professional meaning, identity resilience and holistic well-being (Hascher & Waber, 2021; Mansfield et al., 2021).

Teachers frequently experience emotional exhaustion, professional stagnation, identity conflicts and loss of pedagogical purpose. Existing constructs mostly explain coping, adaptation or recovery, yet they provide limited understanding of how educators restore meaning, renew commitment and revitalize their professional engagement. Consequently, there is a need to develop Indian Psychological constructs that can present culturally grounded explanations of reflective renewal and sustainable teacher development. The proposed construct of **Sanjeevani Consciousness** has emerged to address this conceptual need.

SANJEEVANI AS A CONCEPTUAL FOUNDATION

The term *Sanjeevani*, occupies a very special place within the Indian cultural and intellectual imagination. Most prominently associated with the *Valmiki Ramayana* and later re-telling such as the *Ramcharitmanas*, *Sanjeevani* refers to the life restoring herb brought by Hanuman from the Dronagiri Mountain to revive Lakshmana, who had fallen unconscious during the battle in Lanka. Traditionally understood as a miraculous herb, *Sanjeevani* has also come to symbolize restoration, revitalization, recovery and the reawakening of dormant capacities and skills.

A closer interpretation of selected Indian texts, reveals that the symbolism of *Sanjeevani* extends beyond physical healing. In the *Ramayana*, it represents the restoration of life and purposeful action during a moment of crisis. In *Ramcharitmanas*, the narrative emphasizes devotion, faith, commitment and the restoration of meaningful engagement. In *Shukraniti*, the notion of *Mrita-Sanjeevani Vidya* suggests the power of wisdom and knowledge to revive individuals and societies. *Rasashastra* associated with *Nagarjuna* employ *Sanjeevani*



within broader discourses of rejuvenation, refinement and regeneration. Similarly, texts such as the *Bhagavad Gita*, *Yoga Sutras* and *Dasbodh* understand the processes of awakening, restoration, disciplined awareness and ethical action that resonate with the deeper symbolic meaning of *Sanjeevani*.

Towards Sanjeevani Consciousness – The paper argues that the symbolic and philosophical meanings associated with *Sanjeevani* can be interpretively combined into a contemporary psychological construct relevant to teacher education. Understanding Indian Psychological concepts and selected Indian texts, the paper proposes ***Sanjeevani Consciousness*** as a higher order state of reflective renewal through which educators restore psychological vitality, reconstruct pedagogical meaning, reawaken ethical commitment and sustain transformative engagement in teaching and learning.

Unlike resilience, which primarily emphasizes recovery from adversity, or mindfulness, which emphasizes present moment awareness, *Sanjeevani Consciousness* seeks to explain how reflective awareness becomes a source of renewal and revitalization. It is concerned not just with coping or adaptation but with the restoration of pedagogical purpose, the regeneration of professional identity and the continuation of meaningful educational action following periods of disruption, exhaustion or stagnation.

GAP IN PRESENT RESEARCH

The growing literature on Indian Psychology has contributed to the understanding of Indian concepts related to consciousness, selfhood, ethics and holistic development. Scholars such as Rao (2011), Dalal and Misra (2010), Cornelissen, Misra and Varma (2014) and Paranjpe (2016) have established Indian Psychology as a field of inquiry capable of complementing contemporary psychological discourse. However, much of this remains theoretical, philosophical or focused on individual well-being. Its direct application to Educational Psychology and Teacher Education remains relatively limited.

Similarly, researches on reflective practices, teacher resilience, mindfulness, emotional intelligence, teacher identity and well-being has expanded in recent times. These constructs have provided insights into teacher development and professional effectiveness. On the other hand, they also address specific dimensions of teacher functioning in isolation. Resilience focuses on recovery from adversity; mindfulness emphasizes present moment awareness;



emotional intelligence focusses on emotional understanding and regulation; and reflective practice concerns the examination of professional experience. While each construct contributes to understanding of teacher growth, not much explains the integrated process through which teachers restores vitality, reconstruct pedagogical meaning, reawaken ethical commitment and sustain professional engagement.

A review of Indian educational and psychological literature reveals an absence of constructs, specifically, addressing reflective renewal within teacher education. Although, Indian texts contain rich conceptual sources related to restoration, awakening, self-transformation, disciplined practice and ethical action, these have been synthesized very less into psychological framework, applicable to teacher formation. The symbolic and philosophical significance of *Sanjeevani*, is widely understood in Indian texts as a source of restoration and revitalization, which has not been explored as a psychological construct in a systematic manner.

Furthermore, current efforts to integrate Indian Knowledge Systems into teacher education remains descriptive, additive or curriculum oriented. There is a lack of theoretical grounded frameworks capable of translating indigenous concepts into contemporary educational psychology. Thus, a significant gap exists between rich psychological ideas embedded within Indian resources and their applications to teacher education.

RESEARCH OBJECTIVES

1. To explore symbolic, philosophical and psychological meanings of *Sanjeevani* in selected Indian texts.
2. To conceptualize *Sanjeevani Consciousness* as an emergent Indian Psychology construct through interpretive synthesis.
3. To propose the relevance of *Sanjeevani Consciousness* for reflective renewal and teacher development in teacher education.

METHODOLOGICAL APPROACH IN DEVELOPING THE CONSTRUCT

The paper adopts a conceptual and interpretive methodology to develop and establish *Sanjeevani Consciousness* as an emergent Indian Psychological construct in teacher education. Since, the construct has not been conceptualized earlier within the Educational Psychology or Indian Psychology literature, the study does not seek empirical verification at



present. It aims to derive, interpret and synthesize meanings that relates with *Sanjeevani* from selected Indian texts and formulate a theoretical structure relevant to teacher education.

The research approach, here, combines the conceptual theory building along with the Indian hermeneutic and analytical methods to make sure both cultural authenticity and academic accuracy.

➤ Indian Interpretive Framework

The construct development is understood by three Indian interpretive frameworks: **Dashavidh Pariksha Bhava**, **Mallinatha Hermeneutics** and **Tantrayukti**. These are not used as a rigid procedural methods, but as interpretive orientations that facilitates the extraction, examination and synthesis of concepts across multiple textual sources.

Dashavidha Pariksha Bhava – As derived from the *Charaka Samhita*, *Dashavidha Pariksha Bhava*, represents a multidimensional approach towards inquiry and understanding. In the paper, Dashavidha Pariksha Bhava serves as a framework to examine *Sanjeevani* across different texts by considering the:

- Context of occurrence
- Purpose and function
- Underlying meanings
- Human Implications
- Relevance to educational practice

This helps move beyond the literal understanding of *Sanjeevani* as a medicinal herb. It facilitates the interpretation as a psychological and pedagogical phenomenon associated with renewal, restoration and continuity.

Mallinatha Hermeneutics – *Mallinatha*'s classical commentary is characterized by recursive reading, contextual interpretation and the unfolding of layered meanings within texts.

In the study, the Mallinatha Hermeneutics is used to:

- Interpret symbolic representations of *Sanjeevani*
- Examine contextual meanings within different texts
- Explore pedagogical and psychological implications beyond literal narratives
- Derive deeper themes of restoration, awakening and revitalization



This approach enables the study to move from textual description toward conceptual interpretation and construct development.

Tantrayukti – This refers to classical Indian methods of textual organization, conceptual linkage and interpretive reasoning.

Tantrayukti facilitates the:

- Conceptual linkage between textual interpretations
- Identification of recurring themes
- Thematic organization and synthesis
- Development of conceptual coherence

The emphasis is placed on the principles such as, *Sangati* (conceptual connectedness), *Anvaya* (continuity) and *Yojana* (systematic organization), to integrate the ideas from different texts into a unified psychological construct.

Conceptual Methodology

The study takes on a conceptual methodology that consists of three interrelated processes: **theory building**, **conceptual synthesis** and **interpretive inquiry**.

Theory Building – It involves the systematic development of conceptual explanations for the phenomena that are insufficiently explained by existing theories. The paper responds to the absence of an Indian Psychology construct, explaining reflective renewal and pedagogical revitalization within the teacher education.

Conceptual Synthesis –It involves integrating insights from multiple sources to generate a higher-order conceptual framework. The study identifies common themes and convergent meanings associated with *Sanjeevani*, rather than just treating each textual source independently.

The process focusses on recurring themes such as:

- Restoration
- Renewal
- Reawakening
- Regeneration
- Reflective awakening
- Purposeful continuity



- Ethical revitalization

Interpretive Inquiry – This emphasizes understanding meanings within their cultural, historical and philosophical contexts. The objective here is not just to verify pre-determined hypotheses, but to explore how the concept of *Sanjeevani* functions within different texts and understand how these meanings may inform modern educational discourse.

The Interpretive inquiry enables the researcher to:

- Engage deeply with textual meanings
- Examine symbolic representations
- Generate contextually grounded interpretations
- Develop an Indian Psychology construct rooted in Indian Knowledge traditions.

Sources Used: The construct is developed through interpretive engagement with selected Indian texts that contain explicit or implicit references to restoration, renewal, awakening, revitalization and transformative action.

1. **Valmiki Ramayana** – The narrative – ‘*Hanuman bringing Sanjeevani to revive Lakshmana*’, provides the primary symbolic basis for understanding the restoration of life, latent capacity and the purposeful action following disruption.
2. **Tulsidas Ramcharitmanas** – The text contributes affective, devotional and purpose – oriented dimensions of renewal, emphasizing commitment, faith and restoration through meaningful engagement.
3. **Shukraniti** – The notion of *Mrit-Sanjeevani Vidya* expands the understanding of Sanjeevani beyond physical revival to include wisdom, knowledge, ethical governance and restorative insight.
4. **Nagarjuna Rasashastra** – Rasashastra traditions contribute themes of rejuvenation, regeneration, refinement and sustained vitality, offering important foundations for interpreting Sanjeevani as a process of transformative renewal.
5. **Patanjali's Yoga Sutras** – Concepts such as *Abhyasa*, *Vairagya*, *Smriti* and *Chitta-Vritti* provide psychological mechanisms through which restoration of awareness and inner stability may occur.



6. **Dasbodh** – Dasbodh contributes themes of awakening, reflective action, self-examination, disciplined conduct and conscious engagement, enriching the action-oriented dimensions of the construct.

FROM SYMBOL TO PSYCHOLOGICAL CONSTRUCT: THE EMERGENCE OF SANJEEVANI CONSCIOUSNESS

How can Sanjeevani, originally a symbolic and textual concept, be legitimately conceptualized as a psychological construct?

Symbolic Foundation – Sanjeevani is a recurring symbol of restoration after a state of disruption in Indian knowledge traditions. In the *Valmiki Ramayana*, Lakshmana's life was restored, enabling him to fulfill his moral obligations (Valmiki, Yuddha Kanda). The *Ramcharitmanas* episode emphasizes rejuvenation through devotion, dedication, and deliberate action (Tulsidas, Lanka Kanda). While *Rasashastra*, associates Sanjeevani with renewal and regeneration, *Shukraniti* associates *Mrita Sanjivani Vidya* with healing wisdom (Dwivedi, 2007). Despite having different literary genres and historical settings, these texts all depict Sanjeevani as a symbol of rebirth, restoration, and the reawakening of dormant potential.

From the perspective of symbolic interpretations, cultural symbols, often, convey enduring psychological meanings that go beyond their literal representation. While Ricoeur (1976), points out that symbols have multiple levels of meaning that encourage interpretive inquiry, Cassirer (1944), contends that human understanding is mediated through symbolic forms. As a result, Sanjeevani can be interpreted not only as a therapeutic herb but also as a metaphor for the methods by which people regain their vitality, purpose, and meaning.

Conceptual Abstraction – Moving from particular observations or symbolic representations to abstract conceptual categories is necessary for the development of psychological constructs. According to Cronbach and Meehl (1955), theoretical abstraction - the synthesis of recurrent patterns into explanatory concepts, is how constructs arise. In a similar vein, Suddaby (2010) highlights - construct development involves determining crucial traits that set a phenomenon apart from similar ideas.

In order to find recurrent themes, related to Sanjeevani, the current study applies the principle to analyze various Indian texts. Some of the themes are restoration, reflective awareness, regeneration, ethical engagement, sustained intentional action and transformative



renewal. These themes are combined into a higher-order conceptual category that explains how people regain psychological vitality and recreate meaning after disruption, as opposed to being treated as discrete textual motifs.

Thus, the construct does not emerge from a single narrative, but, from the convergence of multiple interpretive themes across Indian Knowledge Systems.

Psychological Interpretation – The psychological significance of Sanjeevani, is found in the underlying processes of human renewal that epic narratives symbolically depict, rather than in the physical restoration they describe. Recovering awareness, motivation, emotional equilibrium, ethical commitment and intentional action are all components of restoration in the chosen texts.

Indian psychology holds, consciousness is not static but rather dynamic and developmental (Rao, 2011; Paranjpe, 2016). *Smriti* (reflective remembrance), *Swadhyaya* (self-study), *Viveka* (discernment) and *Abhyasa* (disciplined practice) are examples of processes that explain how consciousness is stabilized, transformed and clarified (Patanjali, Yoga Sutras 1.11 - 1.15; 2. 1). These ideas offer the psychological foundation for understanding Sanjeevani as a process of introspective renewal as opposed to just physical revitalization.

Accordingly, ***Sanjeevani Consciousness***, represents the psychological process through which individuals restore awareness, reconstruct purpose and re-engage in meaningful action, following the periods of personal or professional depletion.

Naming the Construct – The term, ***Sanjeevani Consciousness***, was purposefully chosen to maintain the construct's psychological orientation as well as its indigenous origins. In Indian knowledge systems, the word Sanjeevani is still symbolic of revitalization, restoration and renewal. The term *Consciousness*, reflects the Indian psychological understanding of consciousness as the central site of awareness, introspection, discernment and transformation (Rao, 2011).

Therefore, the construct doesn't implies a metaphysical state or the medicinal herb itself. Instead, it refers to a dynamic process of consciousness, marked by transformative action, ethical re-engagement, purpose restoration and reflective renewal. By combining these aspects, the construct is able to engage the current psychological discourse, while maintaining its cultural foundation.



Construct Boundaries – Resilience, mindfulness, well-being and reflective practices should not be equated with the construct. So, in order to differentiate, *Sanjeevani Consciousness*, from similar concepts within educational psychology, it is crucial to establish certain conceptual boundaries that focuses on reflective renewal after disruption.

Table 1: Construct Boundaries

Included within Sanjeevani Consciousness	Excluded from Sanjeevani Consciousness
Reflective renewal after disruption	Physical or medical healing
Restoration of professional purpose	Temporary motivation or enthusiasm
Reconstruction of meaning	General positive thinking or optimism
Ethical re-engagement	Religious devotion as an end in itself
Transformative reflective process	Personality traits or fixed dispositions
Sustained pedagogical renewal	Short-term emotional recovery alone

Therefore, instead of being a personality characteristic, emotional state or therapeutic intervention, Sanjeevani Consciousness is better understood, as a higher-order process of reflective renewal. It offers a unique contribution to educational psychology and teacher education, by explaining *how educators transition from depleting experiences toward renewed awareness, ethical commitment and meaningful professional engagement*.

CONCEPTUAL SYNTHESIS: FROM SANJEEVANI TO SANJEEVANI CONSCIOUSNESS

According to Indian Knowledge System, *Sanjeevani* is an herb that restores life and often linked to human healing, renewal and rejuvenation. However, a more thorough analysis and interpretation of Indian texts, shows that *Sanjeevani* serves as a symbol of awakening, restoration, renewal and the continuation of intentional action, in addition to being a medicinal substance. The concept of *Sanjeevani* frequently appears in *Ramcharitmanas*, *Shukraniti*, *Rasashastra*, *Yoga Sutras*, and *Dasbodh* in situations where a person, community or consciousness undergoes restoration, following a state of depletion, confusion, disruption or decline.

Lakshmana's life was restored by *Sanjeevani* in the *Valmiki Ramayana*, allowing him to carry on his part in the greater moral conflict between dharma and adharma. The episode



takes on a more profound emotional and devotional significance in *Ramcharitmanas*, highlighting restoration via dedication, faith and deliberate involvement. *Shukraniti's* idea of *Mrit-Sanjeevani Vidya* expands the meaning of *Sanjeevani* from physical rejuvenation to the healing potential of wisdom and knowledge. *Rasashastra*, which is connected to *Nagarjuna*, places a strong emphasis on revitalization, regeneration and metamorphosis via vitality restoration. *Patanjali's* ideas of *Abhyasa*, *Smriti*, and *Vairagya* explain how consciousness returns to stability and clarity (Yoga Sutra 1.11 – 1.15). Reflective awakening and disciplined action are described in *Dasbodh* as ways to revitalize human consciousness and intentional behavior (Ramdas, 2006).

When examined, these reveal a common conceptual thematic pattern: **restoration of vitality, recovery of awareness, renewal of purpose and continuity of meaningful action**. The themes suggest that *Sanjeevani* can be interpreted as a psychological principle rather than just a medicinal or mythological phenomenon.

Through conceptual synthesis, *Sanjeevani* evolves from a symbol of physical restoration to a broader aspect of **reflective renewal**. The paper, therefore, proposes ***Sanjeevani Consciousness*** as a higher order psychological construct emerging from Indian Knowledge System and applicable to teacher education.

Defining Sanjeevani Consciousness

The development of *Sanjeevani Consciousness* is grounded in the interpretive integration of several Indian Psychological themes, including restoration (*punarjivana*), reflective awareness (*Smriti*), self-inquiry (*Swadhyaya*), disciplined engagement (*abhaya*), ethical discernment (*viveka*) and purposeful action (*karma*). The construct denotes a dynamic process through which individuals recover vitality, reconstruct meaning and re-engage with purposeful activity following periods of challenge or disruption.

The construct emerges from the recognition that teachers often experience emotional exhaustion, pedagogical stagnation, identity conflicts and professional uncertainty. Existing constructs such as resilience explain adaption and recovery, but they do not explain the reflective and the transformative process through which educators' restores professional

meaning and sustain long-term engagement. *Sanjeevani* consciousness looks to address this gap by providing a culturally grounded explanation of reflective renewal.

Definition of the Construct

According to paper, *Sanjeevani Consciousness*,

A multidimensional state of reflective renewal through which individuals restore psychological vitality, recover awareness, reconstruct meaningful purpose and re-engage in ethical and transformative action following experiences of disruption, stagnation or depletion.

Within the context of teacher education, *Sanjeevani Consciousness refers to:*

The reflective process through which educators regenerate pedagogical vitality, renew professional commitment, reawaken ethical responsibility and sustain meaningful engagement in teaching and learning.

This definition derives from the interpretive convergence of restoration in the *Ramayana*, purpose oriented renewal in *Ramcharitmanas*, wisdom-based revitalization in *Shukraniti*, regenerative transformation in *Rasashastra*, awareness stabilization in the *Yoga Sutras* and reflective awakening in *Dasbodh*.

Nature of the Construct

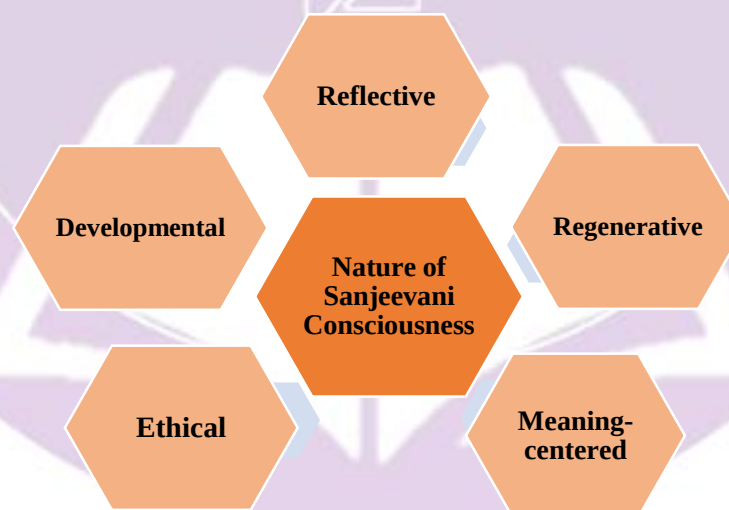


Figure 1: Nature of the developed construct - *Sanjeevani Consciousness*

- 1. Reflective** – The construct is fundamentally rooted in reflective awareness. It emerges through processes of self-examination, introspection, remembrance and meaning



making within the individual rather than through external intervention alone. This characteristics resonates with the Indian psychology emphasis on *Swadhyaya* and *Smriti* as pathways to self-understanding (Patanjali, Yoga Sutra 1.11; 2.1).

2. **Regenerative** – The construct, *Sanjeevani Consciousness* involves regeneration and revitalization, unlike resilience, that emphasizes recovery from adversity. This signifies not just returning to previous state, but also reawakening the still capacities and restoring the purposeful engagement. This regenerative quality reflects the symbolism of *Sanjeevani* in the *Ramayana* and the *Rasayana*.
3. **Meaning-centered** – *Sanjeevani Consciousness* as a construct, involves the reconstruction of meaning and purpose. The renewal occurs not just through coping, but also through reconnecting with deeper values, commitments and responsibilities. This reflects the interpretive dimensions of *Ramcharitmanas*, *Bhagavad Gita* and *Dasbodh*.
4. **Ethical** – *Sanjeevani's consciousness* integrates moral judgment and responsible behavior. If restoration does not lead to engagement that is morally and purposefully grounded, it is considered incomplete. This illustrates the importance of *Viveka*, *Dharma* and *Shukraniti's* moral philosophy.
5. **Developmental** – *Sanjeevani Consciousness* is a dynamic process, rather than a static state. It grows through ongoing introspection, focused practice, experience and rejuvenation. Accordingly, it is consistent with Indian ideas that human development is a process of self-improvement and metamorphosis (Cornelissen, Misra, and Varma, 2014).

Ontological Understanding

Sanjeevani consciousness is situated ontologically within the Indian psychological conception of consciousness as transformative, dynamic and multilayered. Generally speaking, Indian philosophical traditions do not consider consciousness to be a static cognitive phenomenon. Rather, awareness, reflection, discernment, memory, identity and action are all part of the process (Rao, 2011; Paranjpe, 2016).

According to this framework, *Sanjeevani Consciousness* is defined as a state of restorative consciousness that arises from awareness, actively responding to disruption by



creating rejuvenation and re-engagement. This does not reflect a personality characteristic or a transient emotional state. Rather, it operates as a process-oriented mode of consciousness that is marked by the revival of vitality, purpose and introspective engagement.

Looking upon the *Antahkaarna framework* of Indian Psychology, Sanjeevani Consciousness may be understood, as arising through the dynamic interaction of:

- **Manas** (attentional awareness)
- **Smriti** (reflective remembrance)
- **Buddhi** (discernment)
- **Viveka** (ethical discernment)
- **Sakshi-Bhava** (witness consciousness)

These processes collectively facilitate renewal and transformation following experiences of disruption or stagnation (Rao, 2011; Cornelissen et al., 2014).

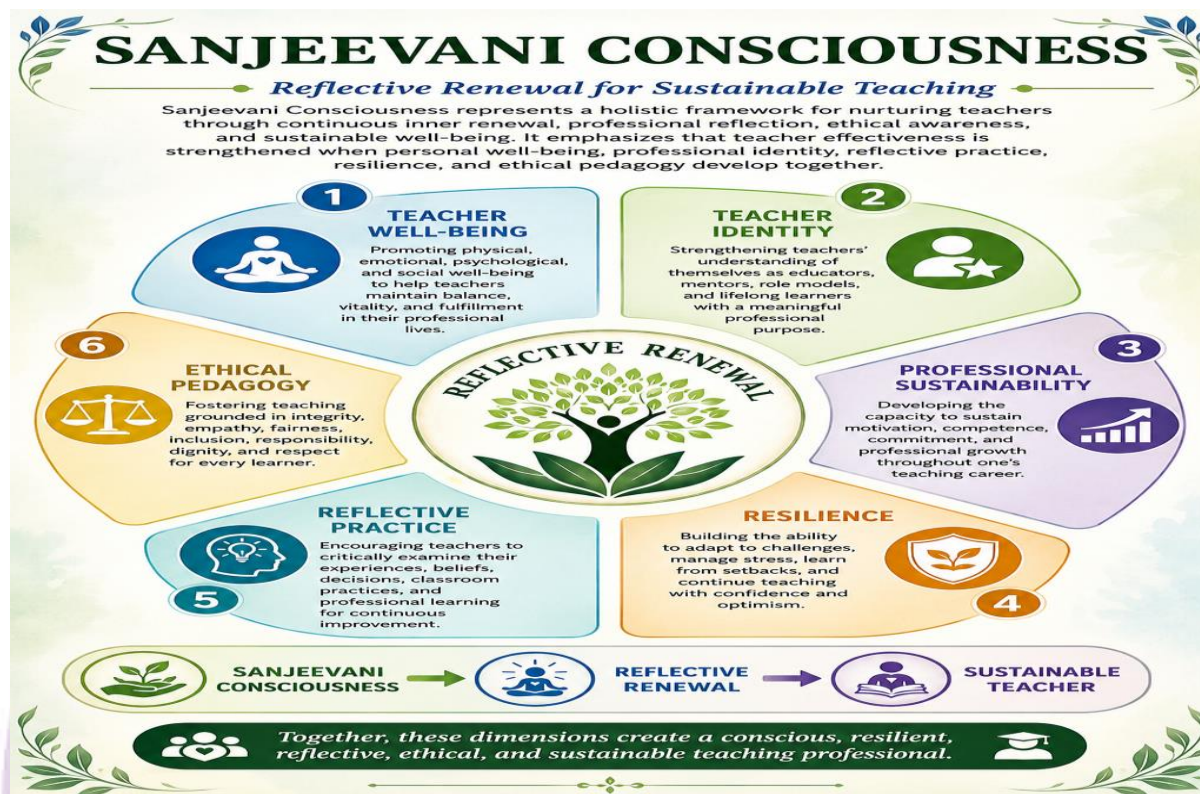
Thus, ontologically, Sanjeevani Consciousness can be stated as:

A higher-order reflective state of consciousness that enables restoration, reawakening and continuity of meaningful engagement, through reflective awareness, ethical discernment and transformative renewal.

For teacher education, this particular ontological stance is significant because it shifts attention from competence alone to deeper processes, through which teachers sustain themselves, find their purpose and continue meaningful educational engagement over time.

DIMENSIONS OF SANJEEVANI CONSCIOUSNESS

The proposed construct Sanjeevani Consciousness emerges from the interpretive synthesis of Indian Knowledge Systems that altogether emphasize restoration, renewal, awakening, ethical engagement and purposeful action. The dimensions identified are not directly borrowed from a single text; but they are conceptually derived through the integration of themes emerging across the *Valmiki Ramayana*, *Ramcharitmanas*, *Shukraniti*, *Rasashastra*, *Yoga Sutras* and *Dasbodh*.



Dimension 1: Reflective Awareness

Reflective awareness refers to the capacity for conscious self-observation, introspection and reflective examination of one's thoughts, emotions, actions and experiences. It constitutes the foundational dimension of Sanjeevani Consciousness because renewal begins with awareness of one's present condition.

Recent studies continue to identify reflection as a foundational mechanism for teacher learning, identity development and adaptive expertise, particularly in uncertain educational contexts (Korthagen, 2021; Yuan & Lee, 2023). Whereas, Indian Psychology, emphasizes the role of awareness in human development and transformation. *Patanjali* described *Smriti* as the continuity of awareness arising from lived experiences and identified disciplined observation as essential for stabilizing consciousness (Yoga Sutras 1.11 – 1.14). On a similar note, the practice of *Swadhyaya* encourages reflective self-inquiry and self-understanding (Yoga Sutra 2.1). Within *Dasbodh*, Samarth Ramdas repeatedly stresses self-examination and vigilance as pre-requisites for meaningful action (Ramdas, 2006).

Within teacher education, reflective awareness enables educators to recognize pedagogical assumptions, emotional responses, professional challenges and areas for growth. It serves as the starting point for renewal by creating awareness of the need for transformation.

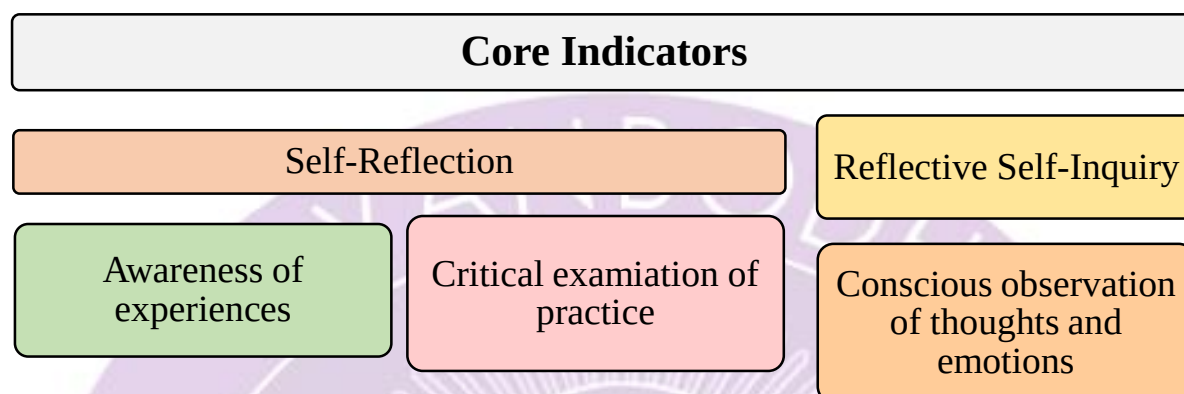


Figure 2: Core indicators of Dimension 1 – Reflective Awareness

Dimension 2: Reawakening Purpose

The term reawakening purpose describes the return of direction, commitment and meaning after periods of uncertainty, stagnation or exhaustion. This dimension shows how well the individual is able to re-establish a connection with their professional obligations and deeper values.

Researches on teacher motivation and professional commitment suggests that a sustained sense of purpose contributes to teacher retention, effectiveness and psychological well-being (Mansfield et al., 2021; Collie, 2023).

In the *Ramcharitmanas*, the Sanjeevani episode represents the continuation of a greater mission, based on duty and devotion along with physical revival. In a similar vein, the *Bhagavad Gita* shows, how Arjuna's paralysis is overcome by regaining his sense of purpose and comprehension of *dharma*. In all of these texts, people experience renewal when they recognize the importance of their deeds in the context of a larger moral and existential framework.

For teachers, reawakening purpose involves reconnecting with the meaning of teaching, learner development and educational responsibility. It transforms professional activity from routine performance into purposeful engagement.

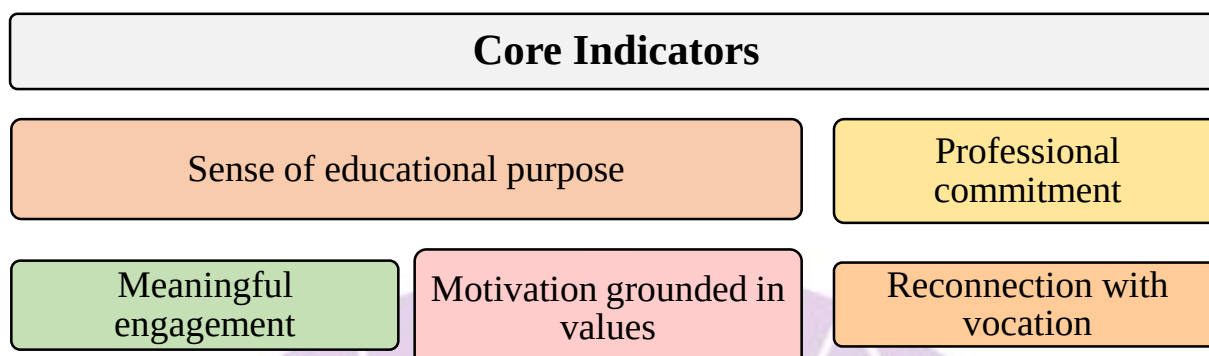


Figure 3: Core indicators of Dimension 2 – Reawakening Purpose

Dimension 3: Emotional Development

Emotional development means to cultivate the emotional balance, sensitivity, maturity and resilience through reflective engagement with experience. Unlike emotional regulation that majorly focuses on managing emotions this dimension emphasizes growth in emotional understanding and responsiveness.

Emotional development has become important within teacher education research. Studies demonstrates that emotional competence contributes to resilience, professional satisfaction and positive teacher-student relationships (Chen, 2021; Mercer, 2021). Indian Psychology views emotions as integral to human development, awareness and action. The concept of *Bhavana*, highlights the role of emotional orientation in shaping perception and interpretation. Patanjali's concept of *Vairagya*, emphasizes emotional steadiness and non-reactive awareness as essential qualities for psychological wellbeing (Yoga Sutra 1.15). The *Ramcharitmanas* further illustrates how devotion, compassion and emotional commitment can become sources of strength and renewal.

In teacher education, emotional development, enables the educators to navigate the classroom complexities, manage stress, respond emphatically to learners and maintain emotional equilibrium during professional challenges.

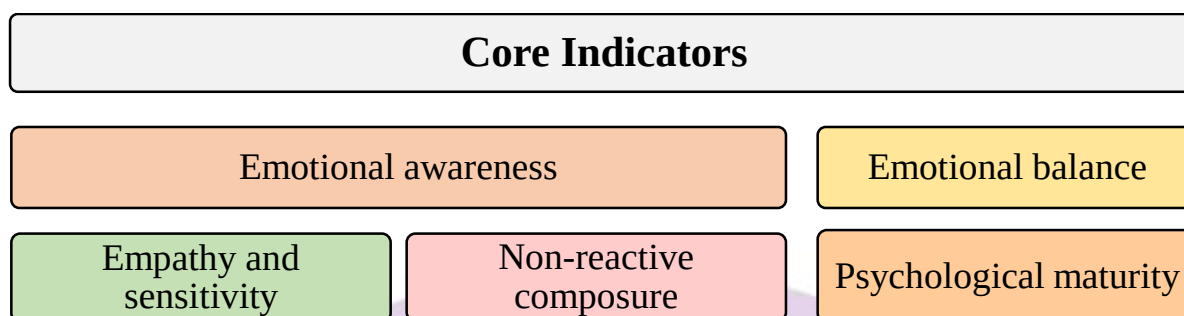


Figure 4: Core indicators of Dimension 3 – Emotional Development

Dimension 4: Ethical Revitalization

Ethical revitalization refers to the renewal of moral awareness, professional integrity and commitment to ethical action. It involves restoring alignment between one's values, responsibilities and conduct.

Indian concepts consistently emphasize - meaningful renewal must be accompanied by ethical discernment. The concepts of *Dharma* and *Viveka* highlight the importance of distinguishing appropriate action from inappropriate action, based on contextual understanding and moral responsibility (Rao, 2011). In *Shukraniti*, wisdom and governance are inseparable from ethical conduct that suggested the restoration without moral direction is incomplete.

For teachers, ethical revitalization involves reaffirming commitments to fairness, care, responsibility, learner welfare and professional ethics. It ensures that pedagogical renewal contributes positively to educational practice.

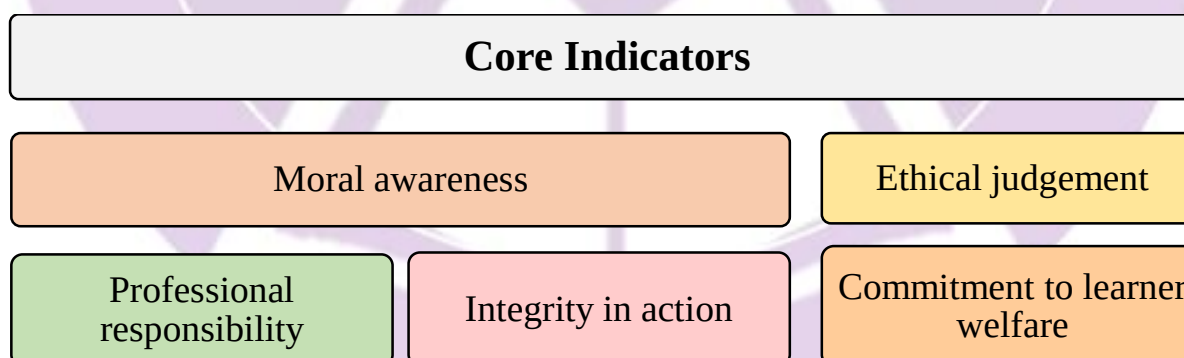


Figure 5: Core indicators of Dimension 4 – Ethical Revitalization



Dimension 5: Transformative Process

Transformative process means to the ongoing movement from disruption, stagnation or depletion toward growth, renewal and higher levels of awareness. This dimension captures the dynamic and developmental nature of the *Sanjeevani Consciousness*.

The regenerative themes present in *Rasashastra* texts are relevant here. Instead of just restoring prior functioning, *Rasayana* emphasizes transformation through refinement, purification and renewal (Dwivedi, 2007). In a similar vein, *Patanjali's Abhyasa* framework emphasizes consistent effort as a way to advance development (Yoga Sutra 1.13). According to *Ramdas* (2006), transformation in *Dasbodh* is accomplished through deliberate action and disciplined introspection.

For teachers, the transformative process reflects continuous professional learning, adaptation, self-renewal and growth. This positions teacher development as an evolving journey rather than a fixed achievement.

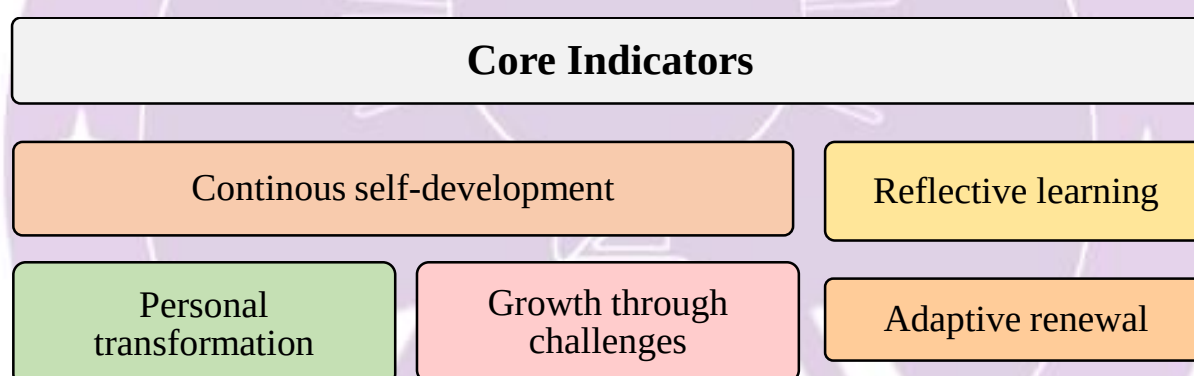


Figure 6: Core indicators of Dimension 5 – Transformative Process

Dimension 6: Pedagogical Approach

The pedagogical approach refers to translation of reflective renewal into educational practice. This represents the outward manifestation of *Sanjeevani Consciousness* in teaching, learning and professional engagement.

Teaching has traditionally been seen by the Indian education system as a relational and transformative process, rather than just an instructional activity. The *Guru-Shishya parampara* places a strong emphasis on coaching, mentoring, communication and all-around growth. Consciousness renewal is only significant, when it guides behavior and advances the

development of others. This understanding is supported by *Dasbodh's* action-oriented approach and the *Bhagavad Gita's* emphasis on ethical commitment.

Within the teacher education, this dimension reflects how renewal awareness, emotional maturity and ethical commitment, influence classroom practices, learner relationships and educational decision-making.

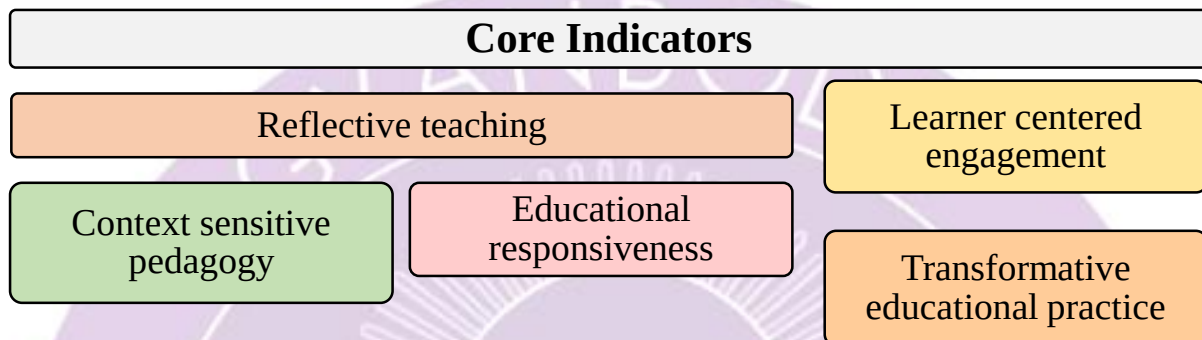


Figure 7: Core indicators of Dimension 6 – Pedagogical Approach

Integrative Understanding of Dimensions – The six dimensions mentioned above make up *Sanjeevani Consciousness's conceptual framework*. The process of renewal is initiated by **reflective awareness**; direction and meaning are restored by **reawakening purpose**; inner equilibrium is strengthened by **emotional development**; actions and values are synchronized by **ethical revitalization**; growth and regeneration are encouraged by **transformative processes**; and renewal is translated into educational practice through **pedagogical approaches**. When taken as a whole, they provide an explanation of how educators maintain meaningful engagement in teaching and learning, rebuild professional meaning and restore vitality.

UNDERSTANDING SANJEEVANI CONSCIOUSNESS WITHIN EDUCATIONAL PSYCHOLOGY

The proposed construct ***Sanjeevani Consciousness***, emerges from Indian texts as a framework for understanding reflective renewal, restoration of purpose and sustained pedagogical engagement. The construct should be placed alongside well-known psychological frameworks like resilience, flourishing, wellbeing, mindfulness, reflective practice and teacher identity, to demonstrate its conceptual uniqueness and applicability within educational psychology. While *Sanjeevani consciousness* has some traits in common with these concepts, it goes beyond them by highlighting the integrated process that educators use to sustain transformative engagement,



rebuild meaning, reawaken ethical commitment and restore vitality after periods of disruption or stagnation.

Sanjeevani Consciousness and Resilience – Resilience is understood as the capacity to adapt positively and recover from adversity, stress or challenging circumstances (Masten, 2001; Gu & Day, 2007). Within teacher education, resilience is associated with coping strategies, professional endurance and the ability to maintain the effectiveness despite challenges (Beltman, Mansfield & Price, 2011). Sanjeevani Consciousness shares resilience's concern with recovery; however, it moves beyond adaptation and coping. The concept of resilience primarily addresses how individuals 'bounce back' from adversity, whereas Sanjeevani Consciousness focuses on how individuals experience reflective restoration and reawakening of purpose following disruption. Thus, while resilience explains recovery, Sanjeevani Consciousness explains renewal.

Resilience answers the question, "*How does a teacher cope with adversity?*"

Whereas **Sanjeevani Consciousness** asks the question, "*How does a teacher rediscover purpose and vitality after adversity?*"

(Masten, 2001; Gu & Day, 2007)

Sanjeevani Consciousness and Flourishing – Flourishing refers to optimal psychological functioning characterized by positive emotions, engagement, relationships, meaning and accomplishment (Seligman, 2011). Flourishing frameworks focus on human strengths, growth and positive development.

While Sanjeevani Consciousness and flourishing are similar in a way that, they support meaningful engagement and holistic development, but their emphasis is different. While Sanjeevani Consciousness focuses on the process through which people transition from depletion, disruption or stagnation to renewal and growth; flourishing generally refers, to a state of optimal functioning.

Indian aspects underlying Sanjeevani consistently focus on restoration after crisis rather than simply maintaining positive functioning. The construct, therefore, captures a developmental journey from a decline to revitalization, making it relevant for teacher education where time of burnout and professional fatigue are common.



Flourishing focuses on thriving; Sanjeevani Consciousness focuses on reflective renewal that enables flourishing.

(Seligman, 2011).

Sanjeevani Consciousness and Well-being – The well-being of teacher generally, refers to positive psychological functioning. Modern educational research recognizes teacher wellbeing as a critical factor, influencing teacher effectiveness and student outcomes. Recent scholars have emphasized that teacher well-being should be viewed as a dynamic process involving meaning, engagement and professional sustainability rather than just the absence of stress (Hascher & Waber, 2021; Collie, 2023).

Sanjeevani consciousness contributes to well-being but should not be reduced to it. Well-being is primarily an outcome – oriented construct concerned with psychological health and satisfaction. In contrast, Sanjeevani Consciousness explains the *reflective and transformative processes that contribute to the restoration of well-being*.

Indian Psychology suggest that renewal emerges through awareness, self-reflection, ethical alignment and purposeful engagement rather than through the pursuit of happiness alone (Rao, 2011). Consequently, Sanjeevani Consciousness may be viewed as a pathway toward sustainable well-being rather than a synonym for well-being itself.

Well-being reflects a state of psychological health; Sanjeevani Consciousness reflects the process of restoring and sustaining that health.

(Ryff, 1989; Rao, 2011)

Sanjeevani Consciousness and Mindfulness – Mindfulness is defined as a non-judgmental awareness of the present-moment experience (Kabat-Zinn, 1994). Within education, the mindfulness has been linked to emotional regulation, attention control, stress reduction and professional effectiveness among the teachers (Jennings, 2015).

Sanjeevani Consciousness shares the emphasis of mindfulness on awareness and non-reactive observation. Concepts such as *Smriti* and *Sakshi-bhava* in Indian Psychology similarly emphasizes reflective awareness and witnessing consciousness (Patanjali, Yoga Sutra 1.11; Rao, 2011).

However, Sanjeevani Consciousness, extends beyond present moment awareness incorporating dimensions of purpose, ethical revitalization, transformation and pedagogical



engagement. Where mindfulness primarily focuses on awareness experience; Sanjeevani Consciousness focuses on how awareness contributes to restoration, renewal and meaningful action.

Mindfulness emphasizes awareness of the present moment; Sanjeevani Consciousness emphasizes awareness as a catalyst for renewal and purposeful transformation.

(Kabat-Zinn, 1994; Patanjali, 2002)

Sanjeevani Consciousness and Reflective practice – Reflective practice, as articulated by Schon (1983), involves the systematic examination of professional experiences to improve understanding and action.

Reflective practice is central to Sanjeevani Consciousness, but the two are not the same. Reflection provides the mechanism through which individuals examine experiences, whereas, Sanjeevani Consciousness represents the broader process of renewal that may emerge from reflection.

Indian construct such as *Swadhyaya*, *smriti* and *reflective self-inquiry* emphasizes that, the reflection is not merely analytical but transformative, leading to deeper awareness and self-renewal (Patanjali, Yoga Sutra 2.1). Consequently, reflective practice can be understood as an antecedent or contributing process, while Sanjeevani Consciousness represents the resulting state of reflective revitalization.

Reflective Practice explains how teachers examine experience; Sanjeevani Consciousness, explains how reflection restores vitality, meaning and engagement.

(Schon, 1983; Patanjali, 2002)

Sanjeevani Consciousness and Teacher Identity – Teacher identity means how educators understand themselves within their professional roles and how they negotiate personal, social and professional dimensions of teaching (Beijaard, Meijer & Verloop, 2004). Teacher identity is shaped through experience, reflection, relationships and professional contexts.

Sanjeevani Consciousness, is closely related to teacher identity, because renewal involves the reconstruction of professional self-understanding. However, teacher identity primarily addresses the question of **who the teacher is**, whereas, Sanjeevani Consciousness, addresses, **how the teacher renews and sustains that identity over time**.



The Indian Psychology construct of *Ahamkara* (identity mediation), *Buddhi* (discernment) and *Viveka* (ethical awareness) suggest that identity is static, but, continually reconstructed through reflection and experience (Rao, 2011). Sanjeevani Consciousness, therefore, contributes to the regeneration and strengthening of teacher identity, especially during the periods of uncertainty or professional challenge.

Teacher Identity concerns professional self-understanding; Sanjeevani Consciousness concerns the renewal and revitalization of that self-understanding.
(Beijaard et al., 2004; Rao, 2011)

Conceptual position of Sanjeevani Consciousness

The above discussion, suggests that, Sanjeevani Consciousness occupies a unique position within Educational Psychology. It interacts with the constructs – resilience, flourishing, well-being, mindfulness, reflective practice and teacher identity; yet it is not reducible to any of them.

Table 2: Comparative Position of the Construct

Construct	Primary Focus	Relationship with the Sanjeevani Consciousness
<i>Resilience</i>	Recovery from adversity	Sanjeevani emphasis reflective renewal beyond recovery
<i>Flourishing</i>	Optimal functioning	Sanjeevani explains the process leading toward flourishing
<i>Well-being</i>	Psychological health	Sanjeevani contributes to the restoration of the well-being
<i>Mindfulness</i>	Present-moment awareness	Sanjeevani extends awareness towards renewal and transformation
<i>Reflective Practice</i>	Examination of experience	Reflection serves as a pathway to Sanjeevani Consciousness
<i>Teacher Identity</i>	Professional self-understanding	Sanjeevani supports identity renewal and continuity.



CONCEPTUAL MODEL OF SANJEEVANI CONSCIOUSNESS

The suggested model describes, *how educators' transition from disruptive and depleting experiences to sustained pedagogical engagement and renewed professional vitality.*

The proposed model, views renewal as a multifaceted process that includes reflective awareness, reawakening of purpose, emotional development, ethical revitalization, transformative growth and pedagogical engagement, whereas, in contrast to traditional models that mainly concentrate on coping, adaptation or psychological well-being. Inspired by ideas like, *Smriti, Svadhyaya, Abhyasa, Vairagya, Viveka*, and *reflective process*, the model is based on the symbolic understanding of Sanjeevani as a healing force found throughout Indian knowledge traditions.

Theoretical Foundation of the Model

The proposed model is based on the proposition that teachers inevitably encounters professional and personal challenges that may disrupt their sense of purpose, identity, emotional balance and pedagogical effectiveness. Such disruptions may include:

- Professional burnout
- Emotional exhaustion
- Identity conflicts
- Ethical dilemmas
- Pedagogical stagnation
- Institutional pressures

Research on resilience and professional identity suggests that such challenges influence teacher effectiveness and commitment (Day & Gu, 2014; Beijaard et al., 2004). However, existing frameworks provide limited understanding of how teachers not only recover but also renew and regenerate themselves through reflective processes.

Drawing from Indian texts and traditions, Sanjeevani Consciousness is proposed as a higher-order reflective process through which reflective engagement facilitates restoration, renewal and sustained professional growth.

Conceptual Process of Sanjeevani Consciousness

Conceptual Model of Sanjeevani Consciousness

A Reflective Renewal Process for Educators

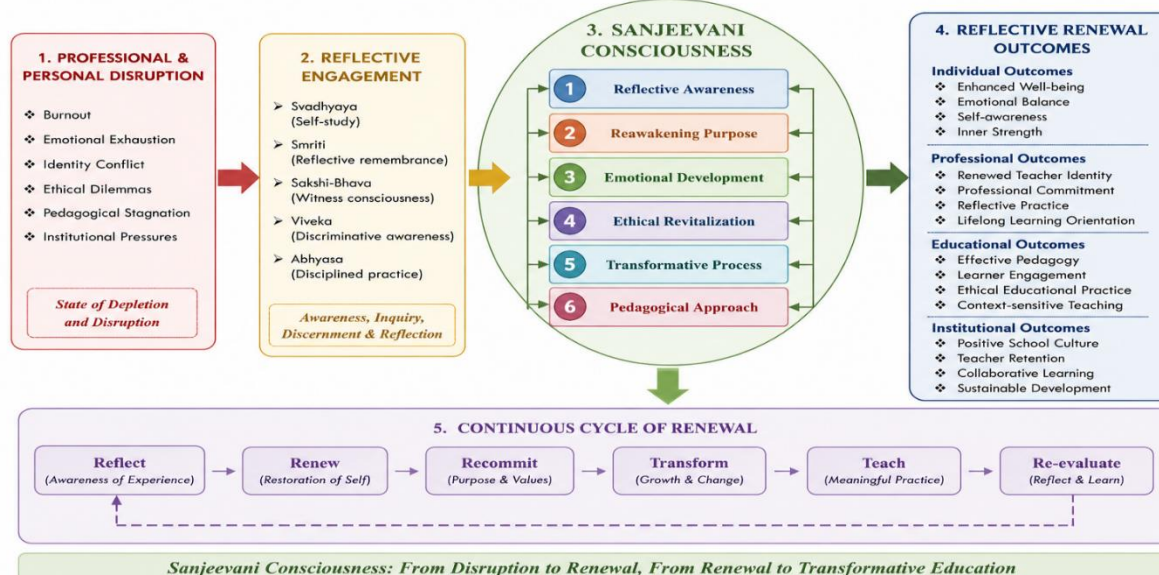


Figure 8: Conceptual Model of Sanjeevani Consciousness

Stage 1: Professional and Personal Disruption

Emerging evidence suggests that burnout, emotional exhaustion and identity tensions continue to influence teacher retention and professional effectiveness across educational contexts (Madigan & Kim, 2021; Mercer, 2021).

The process begins, when teachers experience situations that challenge their emotional, cognitive, ethical and professional equilibrium. These may include:

- Burnout
- Professional fatigue
- Emotional distress
- Loss of motivation
- Pedagogical uncertainty
- Identity fragmentation

Such disruptions create a state of psychological depletion that necessitates renewal rather than mere adaptation (Gu & Day, 2007).



Stage 2: Reflective Engagement

The second stage involves reflective engagement through processes rooted in Indian Psychology. These include:

- *Swadhayaya* (reflective self-study)
- *Smriti* (reflective remembrance)
- *Sakshi-bhava* (witness consciousness)
- *Viveka* (discriminative discernment)
- *Abhyasa* (disciplined reflective practice)

By these processes, teachers become aware of their experiences, emotions, assumptions and professional challenges (Patanjali, 2002; Rao, 2011).

Reflective engagement serves as the activating mechanism that initiates renewal.

Stage 3: Emergence of Sanjeevani Consciousness

As reflective engagement deepens, Sanjeevani Consciousness emerges as a multidimensional state of renewal. This state is constituted by six inter-related dimensions:

1. **Reflective Awareness:** The awareness of one's thoughts, emotions, beliefs and the pedagogical actions. (Patanjali, 2002)
2. **Reawakening Purpose:** The restoration of professional meaning and commitment. (Tulsidas, 2014)
3. **Emotional Development:** The cultivation of emotional balance, empathy and maturity. (Patanjali, 2002; Goleman, 1995)
4. **Ethical Revitalization:** The renewed commitment to ethical responsibility and educational values. (Shukracharya, Shukraniti; Rao, 2011)
5. **Transformative Process:** The personal and professional growth through reflective transformation. (Dwivedi, 2007; Ramdas, 2006)
6. **Pedagogical Approach:** The translation of renewal into reflective educational practice. (Schon, 1983; Ramdas, 2006)

These dimensions, together constitute, the core structure of Sanjeevani Consciousness.

Stage 4: Reflective Renewal Outcomes

The emergence of *Sanjeevani Consciousness*, leads to multiple outcomes relevant to the teacher education.



Individual Outcomes
Enhanced well-being
Emotional stability
Professional satisfaction
Self-awareness

Professional Outcomes
Renewed teacher identity
Increased professional commitment
Reflective teaching
Lifelong learning orientation

Educational Outcomes
Improved pedagogical effectiveness
Enhanced teacher-student relationship
Context-sensitive teaching
Ethical educational practice

Institutional Outcomes
Positive school culture
Teacher retention
Collaborative professional learning

The Conceptual Position: Through reflective engagement grounded in Indian psychology principles, educators revitalize their ethical commitment, reconstruct meaning, restore awareness and transform their pedagogical practice.

Accordingly, *Sanjeevani Consciousness* can be conceptualized as a higher-order state of reflective renewal that arises through self-awareness, purpose reconstruction, emotional development, ethical revitalization, transformative growth and pedagogical engagement. This



state allows educators to continue meaningful professional practice even in the face of disruption and exhaustion.

This proposed model places *Sanjeevani Consciousness* as a distinct indigenous psychology construct within educational Psychology. This provides a theoretical foundation for future qualitative exploration, scale development and empirical validation (Rao, 2011; Cornelissen et al., 2014).

NOMOLOGICAL NETWORK

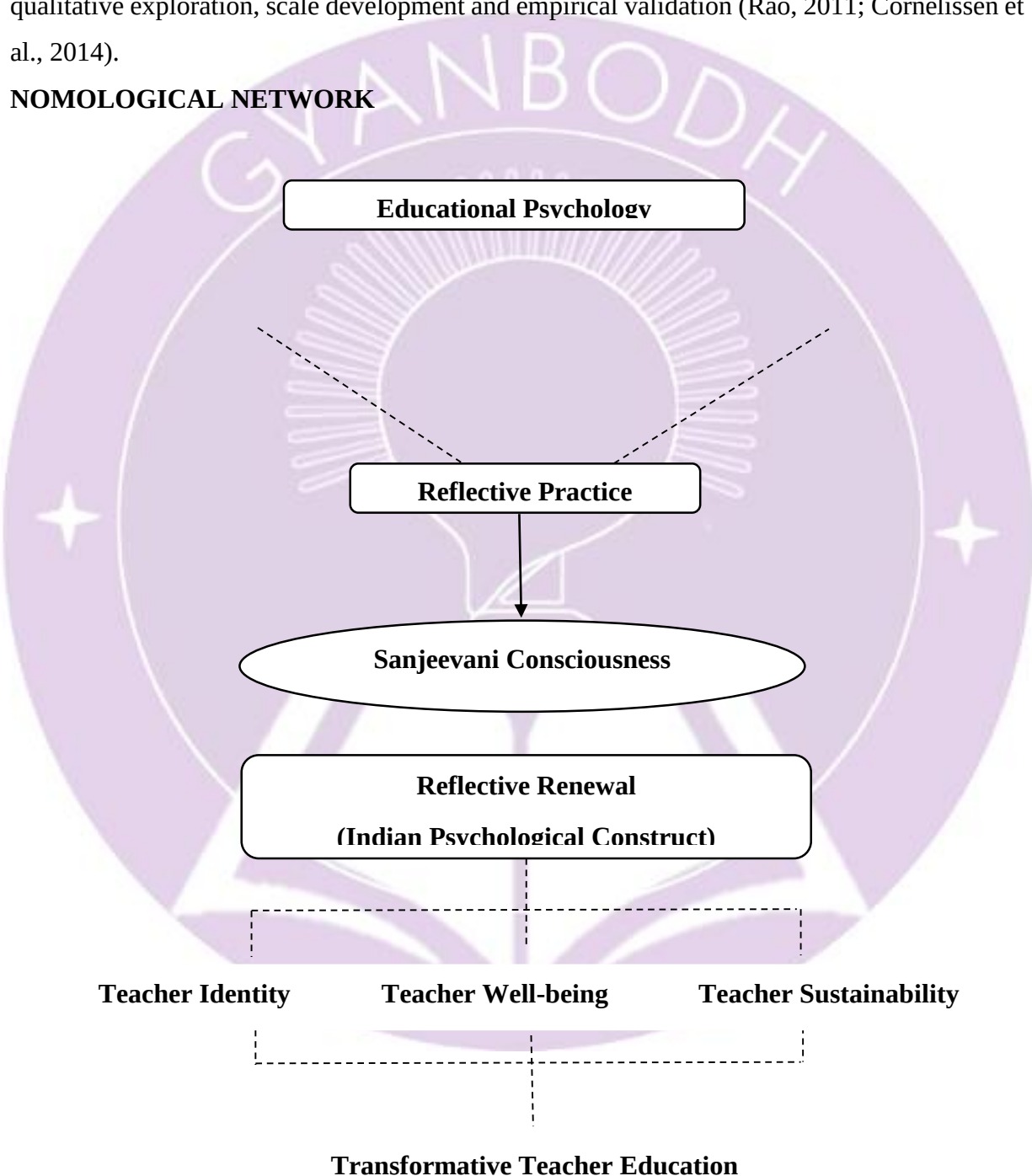




Figure 9: The Nomological Network of Sanjeevani Consciousness

IMPLICATIONS OF TEACHER EDUCATION

By offering a culturally grounded framework for comprehending renewal, professional sustainability and holistic teacher development, the proposed construct of *Sanjeevani Consciousness* offers theoretical and practical implications for teacher education. The *Sanjeevani Consciousness*, which emphasizes restoration, reawakening and regenerative growth based in Indian psychology, sometimes expands on teacher education's recognition of the significance of teacher well-being, identity formation and reflective practice.

In addition to pedagogical training, recent studies support teacher education models that incorporate identity development, emotional competence, well-being and reflective practice (Hascher and Waber, 2021; Mansfield et al. 2023; Collie, 2021). By providing an integrated model of reflective renewal and professional sustainability, the *Sanjeevani Consciousness* framework is in line with these new priorities.

Implications for Pre-Service Teacher Education – Classroom management techniques, instructional competencies and pedagogical knowledge have historically been the main focus of teacher education programs. Even though these are still crucial, modern educational realities demand teachers who are also introspective, emotionally stable, ethically aware and able to persevere in the face of adversity.

The dimensions of *Sanjeevani Consciousness*, discussed earlier, suggests that teacher education curricula can be enriched by incorporating:

- Reflective journaling and self-study (Swadhyaya)
- Critical incident analysis
- Value-based education
- Contemplative and mindfulness practices
- Narrative reflection on teacher identity
- Ethical inquiry and decision-making exercises

Such practices may help prospective teachers to develop the capacity, for reflective renewal before entering professional settings.

Implications for In-Service Professional Development – While curriculum reforms and pedagogical innovations are the main focus of professional development programs, teacher



sustainability and renewal receive less attention. A framework for creating professional development programs that tackle emotional exhaustion, a lack of motivation and professional stagnation is offered by *Sanjeevani Consciousness*.

Teacher development programs may incorporate:

- Reflective dialogue circles
- Mentoring and peer support systems
- Well-being and resilience workshops
- Reflective retreats
- Indigenous contemplative practices
- Professional identity renewal interventions

Such initiatives, can support teachers, in re-connecting with their educational purpose and sustaining long-term commitment to teaching.

Implications for Reflective Pedagogy – By viewing reflection as a *transformative process* that leads to renewal, rather than merely a cognitive activity, the construct highlights the significance of reflective pedagogy. Drawing from Indian ideas like *Smriti*, *Viveka*, and *Sakshi-Bhava*, reflection is viewed as a way to reconstruct meaning, restore awareness and guide moral behavior.

Teachers, educators, may therefore, move beyond technical reflection, toward deeper forms of self-inquiry and transformative reflection, contributing to personal and professional growth.

Implications for Teacher Well-Being and Sustainability – Attrition and teacher burnout are now major global issues. Stress management and coping mechanisms are often highlighted in current interventions. The restoration of vitality, purpose and engagement is the main focus of *Sanjeevani Consciousness*.

The construct suggests that sustainable teaching requires:

- Reflective awareness
- Emotional development
- Ethical commitment
- Purposeful engagement



Thus, teacher well-being should be viewed not just as the absence of stress, but also as the presence of ongoing renewal and meaningful professional engagement.

Implications for Indian Knowledge Systems and Educational Psychology

The proposed construct is in line with the National Education Policy (NEP) 2020, which calls for the incorporation of Indian Knowledge Systems (IKS) into teacher education. It serves as an example of how contemporary educational psychology can systematically comprehend and integrate indigenous concepts.

By establishing *Sanjeevani Consciousness* as a theoretically grounded construct the study contributes to:

- Indigenous educational psychology
- Applied Indian psychology
- Teacher development research
- Reflective pedagogy

It also provides a framework for future dialogue between Indian and global psychology.

FUTURE RESEARCH

Sanjeevani Consciousness is a proposed construct that needs more theoretical development and empirical support. In order to investigate, how processes of restoration, renewal and reawakening appear in educational settings, future research should concentrate on examining the lived experiences of educators. The conceptual dimensions put forth in this paper can be validated through qualitative methods like phenomenology, narrative inquiry and interpretative studies. They will offer more profound understandings of the significance of transformative growth, pedagogical engagement, emotional development, ethical revitalization, purpose reawakening and reflective awareness in teacher development. Such research would support the construct's conceptual underpinnings and demonstrate its applicability to Indian psychology and educational psychology.

Some studies may focus on developing and validating a *Sanjeevani Consciousness Scale (SCS)* using psychometric methods like exploratory and confirmatory factor analyses. In relation to established discriminant and convergent validity, it can be quantitatively investigated. Additionally, intervention-based and longitudinal research may investigate reflective practices like *Swadhyaya-based self-study programs, contemplative pedagogies* and



teacher education programs centered on Indian Knowledge Systems may enhance *Sanjeevani Consciousness* and support teacher well-being, sustainability, and professional effectiveness over time. Such studies would provide empirical support for the inclusion of *Sanjeevani Consciousness* as a distinct indigenous construct in teacher education.

Future research might also look at how *Sanjeevani Consciousness* relates to new concepts like teacher identity, professional agency, teacher flourishing and sustainable career development. Recent studies on teacher education have given these constructs more and more attention (Collie, 2023; Yuan and Lee, 2023).

CONCLUSION

Based on the selected Indian texts and interpretive frameworks, the study demonstrated that *Sanjeevani* cannot be reduced to a medicinal or mythological symbol alone. It can also be understood as a higher-order psychological process involving restoration of vitality, reawakening of purpose, ethical realignment and renewed pedagogical engagement. Thus, the construct builds on current discussions about resilience, mindfulness and reflective practice by emphasizing not only recovery from disruption, but also the reconstruction of meaning and the regeneration of professional commitment. As a result, the conceptualization of *Sanjeevani Consciousness* offers a framework for re-evaluating teacher development within the Indian psychology paradigm rooted in culture. It is relevant because, it can link traditional Indian knowledge systems to contemporary issues in educational psychology, especially teacher sustainability, wellbeing and transformative practice.

It is best to view *Sanjeevani Consciousness* as a conceptual intervention in teacher education, rather than merely as a metaphorical ornament. By placing consciousness, purpose, ethics and transformation at the core of professional becoming, it challenges the reductionist nature of teacher growth, which is still restricted to coping, adaptation or performance outcomes. Thus, the construct confirms the epistemic value of Indian knowledge systems in producing unique psychological constructs that can address the realities of modern education. *Sanjeevani Consciousness* has the potential to become a significant indigenous framework for comprehending how teachers recover not just their functioning but also their vocation, agency, and inner continuity; if it is further developed through empirical and methodological accuracy.



According to the conceptualization of *Sanjeevani Consciousness*, teacher renewal in the Indian context cannot be explained by Western ideas alone. It is necessary to have a framework that recognizes the more profound transition from *depletion to restoration*, from *fragmentation to meaning* and from *routine practice to pedagogical purpose* based on ethics. This type of structure is provided by *Sanjeevani Consciousness*, which makes a theoretical and cultural contribution by replacing the wisdom found in Indian texts as a source of contemporary psychological insights rather than as a decorative reference to tradition. In the field of teacher education, this is a huge opportunity for further study, construct development and the creation of culturally sensitive theories.

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