Raja Yoga: Ancient wisdom for a Comprehensive path to Contemporary Well-Being

**Abstract**

This paper explores the relevance of Raja Yoga, as outlined in the Yoga Sutras of Rishi Patanjali, as a means to enhance well-being in present-day society for young generations. In an age marked by constant distractions from technology and social pressures, youths often struggle with stress and a sense of purpose. Raja Yoga offers a comprehensive mindfulness practice that fosters self-control over the mind and senses, promoting mental, emotional, and spiritual health. The study emphasises Ashtanga Yoga (The Eightfold Path), which consists of Yama (Ethical Living), Niyama (Personal Practices), Asana (Physical Postures), Pranayama (Breath Control), Pratyahara (Withdrawal of Senses), Dharana (Concentration), Dhyana (Meditation), and Samadhi (Ultimate Connection). The findings of the study highlight how ancient wisdom can be integrated into modern educational settings to guide personal growth and fulfilment. It encourages younger generations to cultivate a disciplined life aligned with their highest values, ultimately enhancing overall well-being.

*Keywords:* Raja Yoga, Well-being, Mindfulness, Mental Health.

**Introduction**

Youths struggle to find a deeper purpose in life due to constant distraction from their external environment, making it difficult for them to maintain mental stability and create motivation to live a disciplined life. As a result, they battle with stress, anxiety and low self-esteem, which leads to struggles with their academic and social life (Phan et al., 2022). The necessity for developing mindfulness has become a primary purpose for day-to-day life. Mindfulness is a practice that promotes overall well-being, achieved through yogic techniques such as meditation, breathing exercises, and focusing on the present moment. Research on mindfulness intervention practices has shown significant improvement in the psychological and physical health of youths, empowering them to engage fully with their life and cultivate a more profound sense of well-being (Carsley et al., 2018; Coholic et al., 2019). Raja Yoga is a comprehensive approach to mindfulness practice, which involves developing willpower, shaping emotions, and training the body through disciplined living. Rooted in the principles of the Yoga Sutras of Rishi Patanjali, this approach guides individuals through a step-by-step spiritual path to achieve physical and psychological well-being. At its core, Raja Yoga teaches that true freedom arises from inner control—cultivated by controlling the mind's restless fluctuations and balancing one's actions with the highest values. Laying the groundwork for Raja Yoga is essential, as it is not merely a starting point but a transformative journey that demands thorough preparation. This journey begins with Hatha Yoga, which uses asanas (physical postures) and pranayama (breath control) to build physical stability and calmness. The practitioner then purifies the thought and soul through Karma Yoga (selfless action), Bhakti Yoga (devotion), and Jnana Yoga (knowledge). Additionally, Mantra Yoga focuses on stability of the mind. This comprehensive preparation ensures that when one begins the advanced practices of Raja Yoga, they are physically stable, emotionally balanced, and mentally clear.

**Objectives of the study**

This paper (i) attempts to explore the significance of Ashtanga Yoga (The Eightfold Path) in the context of modern society. (ii) Presents a comprehensive understanding of how ancient philosophical and practical application of Raja Yoga can be relevant in the modern education system, helping to foster holistic development and well-being.

**The Philosophy of Raja Yoga: Meaning and Concept**

The term "Raja Yoga" translates to "Royal Yoga," meaning the highest level of control—specifically, control over the mind and senses. Raja Yoga in Rishi Patanjali's Yoga Sutras provides a framework for achieving mental discipline, ethical principles, emotional understanding and spiritual liberation. The sutras explain the process of controlling one's distractions, known as "Chitta Vritti Nirodha". In today's context, distractions can take various forms, heavily influenced by modern technology and social competition, including information overload, social media, digital entertainment, work-life imbalance, consumer culture and unrealistic expectations. These distractions can lead to confusion, impact productivity, and cause stress and burnout among youths. Raja Yoga teaches the importance of mastering thought patterns, emotional reactions, habits, and desires, as well as identifying the ego, to attain liberation (Moksha) and experience peace and well-being. Raja Yoga follows a systematic approach to achieve mindfulness that includes Yama (Ethical Living), Niyama (Personal Practices), Asana (Physical Postures), Pranayama (Breath Control), Pratyahara (Withdrawal of Senses), Dharana (Concentration), Dhyana (Meditation), and Samadhi (Ultimate Connection) (Nalbant et al.,2022)

**The Modern Interpretation of Ashtanga Yoga (The Eightfold Path) of Raja Yoga**

According to Patanjali, Ashtanga Yoga is a framework (an eight-limb path) that enables an individual to achieve a state of overall well-being and self-discovery by connecting their body, mind, and spirit. It consists of eight key practices that are interconnected to help individuals explore the journey towards self-discovery, which will enhance every aspect of their life, leading to a more profound sense of purpose and fulfilment. Ashtanga Yoga plays a specific role in this transformative process.

**Yamas:** Yamas are the moral framework mentioned in Raja Yoga, serving as a foundation for ethical living and personal development. The Yamas comprise five distinct areas designed to enhance self-control and purify intentions while interacting socially. These principles help cultivate qualities of character that foster social harmony and a fulfilling life.

**Ahimsa:** According to Swami Sivananda, "Ahimsa is the highest duty." This principle abstains from any form of harm, through actions, words or thoughts. Ahimsa encourages compassion and kindness not just to others but also to oneself. In modern contexts, Ahimsa highlights the importance of mindful communication and avoiding negative judgements (Sarkar,2022). Practising Ahimsa in daily life can lead to less conflict, creating an environment where individuals feel valued and understood.

**Satya:** Satya emphasises the importance of truth, encourages honesty and integrity in life. In modern day, Satya can uphold integrity in all aspects including personal, professional and social life. The practice of Satya can help prevent misinformation and injustice, promoting transparency and accountability among individuals (Pandikattu & Sahoo, 2024). In a workplace environment, Satya can create a safe space for sharing ideas, admitting mistakes, and encouraging constructive feedback, which in turn influences institutions to embrace corporate responsibility, leading to stronger reputations and loyalty.

**Asteya:** Asteya, the third Yama, is the sanskrit term for non-stealing. In the Patanjali Yoga Sutra, Asteya refers to refraining from any intent or desire to possess valuable things that belong to others. The inclination to steal can arise from desires, jealousy, greed, inefficiency, or social comparison. In today's life, exploiting others, feeling envious, and taking credit for others' work can also be called an act of theft. The practice of Asteya among younger generation helps them to be mindful of their choices and actions, encouraging them to respect others' time, energy, and personal boundaries. On a larger scale, Asteya can be associated with social justice and equity, advocating human rights, fair distribution of resources and opportunities for greater integrity in society.

**Brahmacharya:** Brahmacharya, traditionally associated with celibacy and self-restraint, means controlling the mind or engaging in proper conduct for the spiritual realisation. In the modern context, Brahmacharya can be understood as a conscious choice aimed at controlling one's desires, which includes not only sexual impulses but also distractions that can lead to loss of energy and focus. This can be applied in various aspects of life, such as engaging in mindful relationships, adopting healthy food habits (Rasel, 2024), following mindful consumption, and maintaining a balanced lifestyle. Practicing Brahmacharya can encourage uninterrupted living and self-improvement for youths. This can be achieved through formal education, developing personal interests, or self-reflection.

**Aparigraha:** Aparigraha means the practice of taking only what one truly needs. This practice encourages individuals to release their attachment to greed and material possessions, leading youths to be confident in themselves and their abilities**. Aparigraha, in particular, plays a significant role in**fostering well-being and contributing to a sustainable society by adopting minimalism, engaging in community service or sharing resources. By giving back and prioritising community over individual gain, youths can cultivate a sense of collective well-being, benefiting both the individuals and the society.

The Yamas, when practised as a whole, help an individual build a strong ethical foundation in life, fostering well-being and contributing to a sustainable society.

**Niyamas:** Niyamas are personal disciplines or inner observances, the second limb of Ashtanga yoga, which highlight the importance of cultivating good habits and behaviours that enhance personal growth and integrity. This disciplined approach to life enables individuals to navigate the complexities of contemporary life while grounding themselves in their core values and beliefs, which guide their actions and decisions, ensuring that they act in accordance with what truly matters to them.

**Shaucha:** Shaucha means purity, cleanliness; it is a virtue of having a clear mind and a clean body. The physical aspects of Saucha encompass developing and maintaining personal hygiene, as well as maintaining a clean and orderly environment contributing towards development of a clear and focused mind. The mental aspect of Saucha involves developing positive thoughts and being mindful of one's surroundings through self-awareness and meditation. Cultivating the practice of Saucha can lead to a positive outlook in life and promote mental clarity. Recognising both mental and physical cleanliness not just as a practice but also as a way to promote health, mindfulness, and a positive and balanced lifestyle.

**Santosha:** In Niyama, Santosha is engaging oneself to avoid negative thoughts and finding happiness in situations or living in the present moment without comparisons with others. The development of this virtue can encourage individuals to recognise their strengths and limitations, thus shifting their focus from comparisons to self-acceptance and gratitude, ultimately promoting resilience and personal growth.

**Tapas:** Tapas is the foundation of Raja Yoga, the key to Vedic thought and practice. The term “Tapas” is a Sanskrit word which translates to “to heat, to shine, to burn”. It can be interpreted as an inner drive to evolve or attain the highest level of awareness of oneself by focusing or putting effort to eliminate negative thoughts, attachments, bad habits, etc. It can be seen as a powerful tool for resilience and a force for transforming the mind, body, and soul. Regular meditation, setting boundaries to manage stress, adopting healthier lifestyle choices, or prioritising self-care are different practices youths can adopt to attain Tapas in today's society.

**Svadhyaya:** Svadhyaya is a practice of self-reflection to find a deeper connection to the inner self. The regular practice of Svadhyaya can lead youths to understand their behaviour, thoughts, and actions through self-reflective practices like journaling, meditation, or any form of creative expression. This practice is increasingly relevant as individuals seek to understand their interests, desires, and beliefs and enhance decision-making processes in personal and social aspects of life.

**Ishvara Pranidhana:** The last principle of Niyama involves surrendering oneself (ego) and acknowledging the existence of one's circumstances, thoughts and actions. It is the process of letting go of one's need to control one's surroundings and connecting with one's inner thought process. Instead of constantly seeking validation from external sources, especially in the age of social media where, comparison and competition are highly critical, the Ishvara Pranidhana practice can help individuals to accept that surrendering does not represent weakness but rather an empowering journey toward self-awareness and acceptance.

Niyamas serve as a framework for nurturing self-awareness, self-discipline and developing a positive mindset. In a world filled with stress, the Niyamas encourage individuals to cultivate healthy habits like consistency, self-care, and gratitude, enabling them to face challenges with grace and purpose.

**Asanas:** Patanjali defines Asana in the Yoga Sutras (II.46) as "sthira sukham asanam," meaning "the posture should be composed and comfortable." The primary purpose of Asanas is to prepare oneself for Dhyana (meditation). In recent years, yoga has seen a significant rise globally, due to increased health benefits, including improved flexibility, strength and posture. Many people turn to yoga as a means to combat stress and promote mental well-being. Asanas in today's world serve as a holistic approach to wellness that nurtures the body, mind, and spirit.

**Pranayama:** Pranayama is a key practice focusing on controlling and regulating the breath to manage the flow of Prana (breath) within the body. Pranayama serves as an important connection between physical postures (Asana) and mental practices (Pratyahara, Dharana, Dhyana, and Samadhi) aimed at achieving a deeper state of focus and awareness. While asanas' primary focus is on physical posture, the other practices of Raja Yoga are more focused toward achieving mindfulness and a higher state of consciousness. Pranayama thus acts as a bridge between the mind and the body, helping practitioners cultivate inner peace and concentration, which are essential for reaching deeper levels of self-realisation and preparing for advanced practices that extend beyond simple breathing. Pranayama is a fundamental aspect of yoga, aiming to enrich both physical health and mental clarity, allowing individuals to explore deeper elements of their being and ultimately achieve a higher state of awareness and meditation.

**Pratyahara:** Pratyahara refers to the practice of training oneself to withdraw from all the external stimuli like sound, touch, smell, taste and sight. This means to consciously focus on oneself without being distracted by the external world. In the age of globalisation, modernisation and technological engagement through social media, youths have been increasingly detaching themselves from the reality (Newiak,2024) as well as their inner self. Practising pratyahara can lead to redirecting their attention towards themselves and developing willpower to improve their mental health and emotional well-being.

**Dharana:** Dharana translates to concentration or focused attention. It involves a process of preparing the mind for Dhyana; therefore, it is the practice of taming the wandering mind (Swami Vivekananda,1896) to focus on a single point or object, such as a thought, sound, image, or mantra, without any distraction. In contemporary practice, Dharana can be applied in learning by adapting techniques like time-blocking, where one dedicates a set time period to complete a task, and single-tasking instead of multitasking to encourage effective results. This practice can lead to developing interest and creativity, enabling youths to have a positive learning experience.

**Dhyana:** It is a state of uninterrupted flow of awareness of one's thoughts and feelings, where the conscious mind is allowed to move freely between thoughts and experiences, but not get consumed by those thoughts. It is like watching the clouds pass by in the sky: one can see them, but does not need to chase after them (Swami Vivekananda, 1896). Dhyana is a practice that requires patience, commitment and practice. Dhayana helps to cultivate a state of uninterrupted awareness, allowing youths to acknowledge their feelings and thoughts without becoming overly attached. It is about creating a mental space that emphasises emotional well-being and resilience.

**Samadhi:** It is considered the final stage of Ashtanga Yoga, where an individual reaches the state of complete tranquillity, free from worries, distractions, and conflicts, allowing a deep level of self-awareness. Individual experiences mental peace and satisfaction by living in the present. "If the mind can be fixed on the centre for twelve seconds, it will be a Dharana, twelve such Dharanas will be a Dhyana, and twelve such Dhyanas will be a Samadhi." (Swami Vivekananda, 1896). According to Swami Vivekananda, Samadhi is a state where the individual will experience a deep connection with the inner self, free from any external distractions, leading to Moksha.

**Educational Implications of Raja Yoga for Well-Being**

**Self-Discipline:** Self-discipline is a fundamental aspect of Raja Yoga, the key to personal transformation, empowering individuals to control their minds and bodies through structured practices. It is the ability to make informed decisions that align with long-term goals rather than seeking immediate gratification. Previous studies suggest that yoga practices resulted in improved self-management, better time management, and improved learning outcomes (Saihong, 2023). Embarking on the principles of Tapas, one can attain goals with greater confidence and determination, benefiting **the individual self and** building social relationships**.** Self-discipline may include scheduling time for exercise, meditation, and self-reflection (Rajoria & Singh, 2017). Moreover, meditation calls for regular practice for mind control (Dana, 2022) which can involve pushing oneself beyond one's limit (Spence,2023). This focus for self-discipline can only be attained by understanding the importance of change (Rasel, 2024). It demands persistence, motivation, and endurance, whether one is learning to wake up early, curbing impulsive speech, or developing a meditation habit. **Cultivating compassion and understanding through self-discipline**can **lead** to **stronger connections with others**.

**Productivity and Responsibility:** Youths may find it challenging to focus and prioritise their responsibilities due to the complexity of modern life. Raja Yoga introduces two main practices Pratyahara and Dharana that offer insightful guidance on management and responsibility. The mindfulness aspect of yoga can foster a sense of responsibility (Sigurðsson, 2024) that can significantly improve productivity in any environment, it is the ability to develop concentration, enhancing productivity by working efficiently and effectively without procrastination or distractions (Lakshmi, 2021). When an individual practices Pratyahara and Dharana together, they can direct their mind to focus more on the individual goals, thereby reducing stress and anxiety that can lead to a structured approach to self-management (Pillai et al., 2015). Raja yoga promotes mental clarity and through practice, which enables an individual to develop a sense of empowerment and responsibility for their actions and decisions (Pillai et al., 2015).

**Improving Relationships**: Ahimsa and Satya are two of the ethical principles in Raja Yoga that focus on the development of healthy relationships. These two principles are the cornerstone for developing positive social interactions. In this context, Ahimsa can be understood as a practice of communicating with kindness, avoiding caustic comments, and being mindful of the emotional impact of our actions (Sarkar, 2022). Gandhi famously advocated for Ahimsa as a means to remove the root of all problems, which can lead to effective and lasting solutions. When individuals practice Satya and express their thoughts and emotions sincerely, they create an environment where communication is respected and encouraged (Roy et al., 2024). The continuous practice of Ahimsa and Satya will help an individual to develop emotional resilience, improving conflicting responses (Mahindroo et al., 2022).Individuals  who abide by the principles of Ahimsa and Satya, become more responsible for their speech and actions, thus controlling their emotional response in resolving misunderstandings and conflicts effortlessly through clear and constructive dialogue (Roy et al., 2024). Studies have shown that adolescents who have participated in yoga programs, developed positive interpersonal skills, greater emotional awareness and better communication skills (Giridharan & Pandiyan, 2024; Patra et al., 2024).

**Reducing Stress and Anxiety:** Modern neuroscience has acknowledged yoga as an alternative therapy for mental health disorders (Keshavan & Bhargav, 2025). The practices of Raja yoga particularly pranayama (breath control), dharana (focused attention), and dhyana (meditation), appear to counteract the levels of stress (Hagen et al., 2023; Verma et al., 2025). Pranayama is a core technique of Raja Yoga that aims to improve mental and physical well-being (da Silva et al, 2009; Dhruva et al, 2012; Hagen et al, 2023). Dharana is the practice of active concentration, where the mind is trained to focus on a single object and ignore distractions. It is the preparatory step for Dhyana, in which one's dharana is maintained in deep focus, leading to a state of recognising and realising a more profound sense of self. This practice can help an individual be fully present in the moment, recognise their thought patterns, and change their perspective about their environment therefore assisting in navigating challenges (Worthen & Cash, 2023). Practicing Raja Yoga consistently for a longer period can also increase subjective well-being (Misra et al., 2013) leading to development of self-esteem and self- realisation and hence reducing depressive symptoms (Chalageri et al., 2021). Studies have shown that individuals who suffered from depression and anxiety followed a six weeks intervention program resulting in decrease of stress related problems (Madhu et al., 2022).

**Cultivating Unwavering Resilience:** Raja Yoga helps to build resilience through Dhyana (Meditation) and Tapas (Self-Discipline), allowing people to deal with challenges with grace and strength. Dhyana and Tapas is rigorous mental training practices that help individuals build mental strength. This strength comes with the ability to adapt and manage attention (Zeidan et al., 2010). When youths practice mindfulness, they learn to connect with their thoughts and feelings without being overwhelmed, directing them to approach problems with a clear mind. Through the practice of Dhyana, individuals can cultivate a steady and clear mind, preparing them to meet life's inevitable challenges with assurance, focus, and resilience (Keng et al., 2011). Dhyana, far more than mere relaxation, it can significantly improve anxiety, stress; the ability to be aware of their thoughts and emotions after facing setbacks and to evaluate the situation more objectively (Goyal et al., 2014). Tapas is a conscious effort to support one's growth, even when faced with challenges. These efforts foster a sense of accomplishment, motivating individuals to persist in their journey of personal growth. Tapas (Self-discipline) act as a protective factor to enable individuals to cope and navigate challenges like internet addiction (Putchavayala et al.,2022), substance use disorders (Greene, 2021), procrastination (Singini & Mahapatra, 2025) and neuropsychiatric disorders ( (Manjunath, 2024; Nourollahimoghadam et al., 2021) among all age groups. By integrating Dhyana and Tapas practices, individuals not only experience mental strength but also a deeper connection to their purpose in life (Goyal et al., 2014). This continuous commitment to self-improvement cultivates a positive feedback loop, reinforcing their resilience and dedication to overcoming life's challenges (Yeager et al., 2012). As individuals witness their progress, they are inspired to explore further opportunities for development, creating a rewarding path toward self-discovery and strength.

**Enhancing Focus and Concentration:** Research shows that the practice of Dharana (Concentration) and Dhyana (Meditation) can significantly improve cognitive functions such as attention, memory, and overall mental clarity. Dharana can help develop neural pathways associated with focus. This is similar to strength training for the brain, as it requires repeated effort to redirect the mind back to a specific point of focus (Zeidan et al., 2010). The transition from Dharana to Dhyana corresponds with deeper meditative states, which have been shown to improve information processing (Zeidan et al., 2010). Studies showed that individuals who practised meditation regularly reported significant improvements in their ability to retain and organise thoughts (Cassar, 2022), indicating that meditation not only enhances attention but also promotes neural health, leading to improved information retention (Kathayat, 2024). The researchers have discovered that people who practised meditation had more gray matter in parts of the brain linked to memory and managing emotions. This increase in gray matter helped them think more clearly (Desbordes et al., 2012). Meditation has a significant positive impact on problem-solving skills and strategic thinking, essential for navigating complex tasks in a demanding environments (Pandey et al., 2025). Engaging in these practices can lead to the transformation of scattered attention into a finely tuned instrument for both academic and professional excellence. Schools that introduced yoga programs also saw improvement in memory and attention among students (Ferreira et al., 2015).

**Physical Health:**  Swami Vivekananda has defined Raja Yoga as a holistic approach to achieve health, integrating physical, mental, social and spiritual well-being. The yoga practices are a comprehensive lifestyle that connects the mind and body. Research has shown that yoga can significantly reduce heart rates and lower blood pressure levels, it promotes relaxation and helps overcome addiction problems in the long run (A et al., 2022; Greene 2021; Neelam et al., 2012; Syed et al., 2022). The effect of meditation showed signs of positive improvement in immune system, nervous system, respiratory system and pain management thereby improving the quality of life (Rajoria & Singh, 2017).

**Conclusion**

Raja Yoga remains a profound and practical path for cultivating self-discipline, empowering individuals to overcome distractions and live with clarity, purpose, and compassion. It is a timeless wisdom that integrates ethical behaviour, physical health, breath control, mental focus, and meditative insight into an interconnected system that addresses all dimensions of human existence. Yama and Niyama are the preparatory steps of yoga (Sharma & Rawat, 2023) which can be introduced in secondary schools though curriculum (Swapna & Nagarajan, 2023) that can contribute towards holistic development (Naragatti,2020). It is important for policymakers to prioritize the implementation of yoga in school curricula by establishing standardized programs and providing training for teachers. This initiative can help motivate and inspire students to learn and practice yoga from an early age (Janjhua et al.,2020).Ultimately, Raja Yoga offers not only discipline but freedom—the freedom to choose our responses, to sustain commitment in the face of challenges, and to realise our highest potential. Raja Yoga can play a crucial role in promoting good health and well-being, aligning closely with the United Nations Development Programme (UNDP) goals for 2023. This ancient practice employs various techniques that collectively enhance mental, emotional, and physical health. One of the core components of Raja Yoga is meditation, which helps reduce stress and anxiety levels by cultivating mindfulness. Regular engagement in these postures encourages a more active lifestyle and prevents chronic health issues, further supporting physical well-being. Community involvement is another essential aspect of Raja Yoga, participating in group activities fosters social connections, creating a sense of belonging and mutual support that enhances emotional health and strengthens community relations. Moreover, by focusing on preventive methods rather than reactive healthcare, Raja Yoga encourages individuals to cultivate habits that lead to improved well-being, ultimately lightening the burden on healthcare systems (Dana, 2022). In adopting Raja Yoga, individuals not only enhance their health but also contribute positively to broader societal health initiatives, paving the way for sustainable well-being.

**Disclaimer (Artificial intelligence)**

Option 1:

Author hereby declare that NO generative AI technologies such as Large Language Models (ChatGPT, COPILOT, etc.) and text-to-image generators have been used during the writing or editing of this manuscript.

**References:**

*1.51 - Patanjali Yog Sutra*. Patanjali Yog Sutra. <https://patanjaliyogasutra.in/samadhipada1-51/>

A, R. V., S, S., & D, L. (2022). Meditation: A Saviour for balancing the Autonomic Functions. *Asian Journal of Pharmaceutical and Clinical Research*, *15*(10), 152–15Z4. <https://doi.org/10.22159/ajpcr.2022.v15i10.45376>

Achourya.(2025). In *Wikipedia*. <https://en.wikipedia.org/w/index.php?title=Achourya&oldid=1279028353>

Agnew, Éadaoin. (2023). “‘Physically this universe is one’: Universal Unity in Swami Vivekananda’s *Raja Yoga*.” *Victorian Popular Fictions*, 5.2: 41-57.<https://doi.org/10.46911/ATYV2287>

Carsley, D., Khoury, B., & Heath, N. L. (2018). Effectiveness of mindfulness interventions for mental health in schools: A comprehensive meta-analysis. Mindfulness, 9(3), 693–707. <https://doi.org/10.1007/s12671-017-0839-2>

Cassar, L., Fischer, M., & Valero, V. (2022). *Keep Calm and Carry On: The Short- vs. Long-Run Effects of Mindfulness Meditation on (Academic) Performance*. IZA - Institute of Labor Economics. <http://www.jstor.org/stable/resrep65542>

Chalageri, E., Vishwakarma, G., Ranjan, R. L., Govindaraj, R., & Chhabra, H. S. (2021). Effect of Rāja yoga meditation on psychological and functional outcomes in spinal cord injury patients. International Journal of Yoga, 14(1), 36–42. <https://doi.org/10.4103/ijoy.IJOY_68_20>

Chen, S. (2023). The Influence of Yoga Training on Students’ Self-Discipline. *The Light Explorer, 8(3).*

da Silva, T. L., Ravindran, L. N., & Ravindran, A. V. (2009). Yoga in the treatment of mood and anxiety disorders: A review. Asian Journal of Psychiatry, 2(1), 6–16. <https://doi.org/10.1016/j.ajp.2008.12.002>

Dana, A. (2022). Back to Science of Consciousness: Science of Raja Yoga and the need for reversal of Psychological Paradigm. Mind and Society, 11(1), 67–73.<https://doi.org/10.56011/mind-mri-111-20229>

Desbordes G, Negi LT, Pace TWW, Wallace BA, Raison CL and Schwartz EL (2012) Effects of mindful-attention and compassion meditation training on amygdala response to emotional stimuli in an ordinary, non-meditative state. *Front. Hum. Neurosci.* **6**:292. <https://doi.org/10.3389/fnhum.2012.00292>

Devananda, S. V. (1981). Meditation and mantras. OM Lotus Publishing Company.

Dhruva, A., Miaskowski, C., Abrams, D., Acree, M., Cooper, B., Goodman, S., & Hecht, F. M. (2012). Yoga breathing for cancer chemotherapy–associated symptoms and quality of life: Results of a pilot randomized controlled trial. The Journal of Alternative and Complementary Medicine, 18(5), 473–479. <https://doi.org/10.1089/acm.2011.0555>

Diop, M. O., Bhushan, S., & Nikalje, V. M. (2020). *Ahmisa (Non-Violence), Gandhi and Global Citizenship Education (GCED)*. UNESCO.<https://www.unesco.org/en/articles/ahmisa-non-violence-gandhi-and-global-citizenship-education-gced>

Ferreira-Vorkapic, C., Feitoza, J. M., Marchioro, M., Simões, J., Kozasa, E., & Telles, S. (2015). Are There Benefits from Teaching Yoga at Schools? A Systematic Review of Randomized Control Trials of Yoga-Based Interventions, *Evidence-Based Complementary and Alternative Medicine*, 2015, 345835. <https://doi.org/10.1155/2015/345835>

Feuerstein, G. (1998). *The Yoga-sūtra of Patañjali : a new translation and commentary : Patañjali : Free Download, Borrow, and Streaming : Internet Archive*. (1989). Internet Archive. <https://archive.org/details/yogasutraofpatan00pata/page/n1/mode/1up>

Giridharan, S., & Pandiyan, B. (2024). A Path to Resilience: The Impact of School-Based Yoga on Adolescent Mental Well-Being.  Cureus, 16(11), e73604.

<https://doi.org/10.7759/cureus.73604>

Goyal, M., Singh, S., Sibinga, E. M., Gould, N. F., Rowland-Seymour, A., Sharma, R., Berger, Z., Sleicher, D., Maron, D. D., Shihab, H. M., Ranasinghe, P. D., Linn, S., Saha, S., Bass, E. B., & Haythornthwaite, J. A. (2014). Meditation Programs for Psychological Stress and Well-being: A Systematic Review and Meta-analysis. JAMA Intern Med, *174*(3), 357–368. <https://doi.org/10.1001/jamainternmed.2013.13018>

Greene DS. (2021). Yoga: A Holistic Approach to Addiction Treatment and Recovery. OBM Integrative and Complementary Medicine ; 6(4): 047; doi:10.21926/obm.icm.2104047.

Hagen, I., Skjelstad, S., & Nayar, U. S. (2023). Promoting mental health and wellbeing in schools: The impact of yoga on young people’s relaxation and stress levels. Frontiers in Psychology, 14, 1083028. <https://doi.org/10.3389/fpsyg.2023.1083028>

Iyengar, B. K. S. (1976). Light on Yoga. Schocken Books.

Janjhua, Y., Chaudhary, R., Sharma, N., & Kumar, K. (2020). A study on effect of yoga on emotional regulation, self-esteem, and feelings of adolescents. Journal of Family Medicine and Primary Care 9(7), 3381–3386. <https://doi.org/10.4103/jfmpc.jfmpc_153_20>

Jazaieri, H., & Shapiro, S. (2017). Mindfulness and well-being. In Robinson, M., Eid, M (eds.), The Happy Mind: Cognitive Contributions to Well-Being (pp. 41–58). Springer International Publishing. <https://doi.org/10.1007/978-3-319-58763-9_3>

Kathayat, C.B. (2024). Mindfulness Meditation for Enhanced Mental Health and Academic Performance: A Review. *SP Swag: Sudur* *Pashchim Wisdom of Academic* *Gentry Journal, 1*(1), 27-34. [*https://doi.org/10.5281/zenodo.11056760*](https://doi.org/10.5281/zenodo.11056760)

Keng, S. L., Smoski, M. J., & Robins, C. J. (2011). Effects of mindfulness on psychological health: a review of empirical studies. *Clinical psychology review*, *31*(6), 1041–1056. <https://doi.org/10.1016/j.cpr.2011.04.006>

Keshavan, M. S., & Bhargav, H. (2025). Dhyana Yoga, the Path of meditative being: Psychotherapeutic insights from the east. *Asian Journal of Psychiatry*, *108*, 104483. https://doi.org/10.1016/j.ajp.2025.104483

Kristahn, G. (2022). Yoga and Meditation for Self-Empowered Behavior and Quality of Life. In: Wac, K., Wulfovich, S. (eds) *Quantifying Quality of Life. Health Informatics. Springer,* *Cham*. https://doi.org/10.1007/978-3-030-94212-0\_12

Lakshmi, R. K. R. R. . (2021). Yogic Traditions of India and their Educational Implications with Reference to Development of Values. *Journal of Indian Education*, 47(3), 61-72. <http://ejournals.ncert.gov.in/index.php/jie/article/view/3035>

Madhu, S., Govindaraj, R., Kumar, P., & Chandra, S. (2022). Stress and the impact of stressful events are lesser among raja yoga meditators–A cross sectional study during COVID-19 pandemic from India. *Clinical eHealth*, *5*, 58–66.  <https://doi.org/10.1016/j.ceh.2022.07.001>

Mahindroo, N., Srivastava, M., & Naik, V. (2021). Influence of Vipassana, Raja Yoga and Sudarshan Kriya Yoga on Well-being and Character strengths. Purushartha - A Journal of Management, Ethics and Spirituality, 14(2),1-17 <https://journals.smsvaranasi.com/index.php/purushartha/article/view/1198>

Manjunath I, Channappa V, Karthikeyan A.(2024). A Systematic Review of Yoga as a Supportive Treatment for Children with Attention- Deficit/Hyperactivity Disorder. *Cureus* 16(7): Article e63576. <https://doi.org/10.7759/cureus.63576>

Masten, A. S., & Wright, M. O. (2010). *Resilience over the lifespan: Developmental perspectives on resistance, recovery, and transformation*. In J. W. Reich, A. J. Zautra, & J. S. Hall (Eds.), Handbook of Adult Resilience (pp. 213–237). The Guilford Press.

Misra, N., Gupta, A.K., Alreja, S., & Prakash, O. (2013). Effect of Raj Yoga Meditation on Affective & Cognitive Functions. International Journal of Health Sciences and Research, 3(2), 38-46.

Nalbant, G., Lewis, S., & Chattopadhyay, K. (2022). Characteristics of Yoga Providers and Their Sessions and Attendees in the UK: A Cross-Sectional Survey. *I*nt. J. Environ. Res. Public Health 2022, 19(4), 2212; <https://doi.org/10.3390/ijerph19042212>

Naragatti S., Acharya I. N. (2019). Need of the value education from the Root. *Journal of Emerging Technologies and Innovative Research*.6(2):540–545

Newiak, D. (2024). Life in the Network Society and the Escalation of Late-Modern Lonelinesses. *In: The Lonelinesses of Modernity*. Palgrave Macmillan, Wiesbaden. https://doi.org/10.1007/978-3-658-40144-3\_6

Non-possession. (2025). *In Wikipedia*. <https://en.wikipedia.org/w/index.php?title=Non-possession&oldid=1283858936>

Nourollahimoghadam, E., Gorji, S., Gorji, A., & Khaleghi Ghadiri, M. (2021). Therapeutic role of yoga in neuropsychological disorders. *World journal of psychiatry*, *11*(10), 754–773. <https://doi.org/10.5498/wjp.v11.i10.754>

Padmavathi, R., Kumar, A. P., Dhamodhini, K. S., Venugopal, V., Silambanan, S., K,M., & Shah, P. (2023). Role of yoga in stress management and implications in major depression disorder. Journal of Ayurveda and Integrative Medicine, 14(5), 100767. <https://doi.org/10.1016/j.jaim.2023.100767>

Pandey, M. P. (2025). Effects of Vipassanā Meditation on Lay Practitioners’ Life. *Nepal Journals Online*, *10*, 137–156. <https://doi.org/10.3126/lumbinip.v10i1.78833>

Pandikattu, K., Sahoo, S. (2025). An Overview of Ethics and the Indian Philosophy. In: Pandikattu SJ, F.K. (eds) Applied Ethics and Rationality. Studies in Applied Philosophy, Epistemology and Rational Ethics, vol 74. Springer, Cham. <https://doi.org/10.1007/978-3-031-92139-1_1>

Patra, B. N., Khandelwal, K., Sagar, R., & Sharma, G. (2024). Effect of Yoga among Children and Adolescents Diagnosed with Psychiatric Disorders: A Scoping Review. *International Journal of Yoga*, *17*(1), 3–9.<https://doi.org/10.4103/ijoy.ijoy_227_23>

Phan, M. L., Renshaw, T. L., Caramanico, J., Greeson, J. M., MacKenzie, E., Atkinson-Diaz, Z., Doppelt, N., Tai, H., Mandell, D. S., & Nuske, H. J. (2022). Mindfulness-Based School Interventions: A Systematic Review of Outcome Evidence Quality by Study Design. Mindfulness, 13, 1591–1613. <https://doi.org/10.1007/s12671-022-01885-9>

Pillai, R. R., Anil Kumar G., & Krishnadas N. (2015). Role of Self-managing Leadership in Crisis Management: An Empirical Study on the Effectiveness of Rajayoga. *IIM Kozhikode Society & Management Review*, 4(1), 15-37. <https://doi.org/10.1177/2277975215586644>

Putchavayala, C. K., Singh, D., & Sashidharan, R. K. (2022). A perspective of yoga on smartphone addiction: A narrative review. *Journal of Family Medicine and Primary Care*, *11*(6), 2284–2291. https://doi.org/10.4103/jfmpc.jfmpc\_1765\_21

Rajoria, K., & Singh, S. K. (2017). Therapeutic benefits of Raj Yoga – A review. Indian Journal of Traditional Knowledge, 16(Suppl). <http://nopr.niscpr.res.in/handle/123456789/42275>

Rasel, M. (2024). Yogic lifestyle for Health and Happiness. European Journal of Medical and Health Research, 2(1), <https://doi.org/10.59324/ejmhr.2024.2(1).21>

Roy, B., Kanrar, A., Ray, D. S., & Prakash, I. (2024). A study on relationship management with the help of Brahmakumaris Rajyoga Meditation.,3(23),79–87. Iterative International Publisher. <https://doi.org/10.58532/V3BHMA23P1CH8>

Saeed, S. A., Antonacci, D. J., & Bloch, R. M. (2010). Exercise, yoga, and meditation for depressive and anxiety disorders. American Family Physician, 81(8), 981–986.

Sarkar, A.(2022) Deconstructing *ahimsa* at the workplace: its relevance and significance. *South Asian Journal of Business Studies* 11(3): 260–275. <https://doi.org/10.1108/SAJBS-05-2020-0144>

Sharma, S., & Rawat, V. (2023). The need for yamā and niyamā in promoting adolescents’ physical and mental well-being. *Journal of Applied Consciousness Studies*, *11*(1), 51–59. https://doi.org/10.4103/jacs.jacs\_12\_22

Sigurðsson, G. (2024, May 1). *Balancing the project : yoga´s role in enhancing management efficacy*  [Doctoral dissertation, Reykjavík University]. <https://hdl.handle.net/1946/47678>

Singini, S. J., & Mahapatra, N. M. (2025). Influence of Yoga on Mental Health Among University Students. *Journal of Ayurveda and Integrated Medical Sciences*, *10*(6), 63–73. <https://doi.org/10.21760/jaims.10.6.10>

Spence, Stephanie, "Tapas and the Hero(ine)’s Journey: The Inner Fire of Transformation" (2023). [Theses and Dissertations LMU]. 1224. <https://digitalcommons.lmu.edu/etd/1224>

Sukhsolahe, N.D., Mrunal, P.S., Sukhsolahe,S.D., Agrawal SB. (2012). Does Raja Yoga meditation bring out physiological and psychological general well-being among practitioners of it? International Journal of Collaborative Research on Internal Medicine and Public Health, 4(12), 2000-2012.<https://internalmedicine.imedpub.com/does-raja-yoga-meditation-bring-out-physiological-andpsychological-general-well-being-among-practitioners-of-it.pdf>

Swami Vivekananda. (1896). Raja Yoga. Celephais Press.

Swapna, J. K., & Nagarajan, K. (2023). Time to Teach Age Old Values Yamas and Niyamas as Part of Value Education to School children. *Journal of Human Values, 29*(3), 222–243. https://doi-org.jadavpur.remotexs.in/10.1177/09716858221150056

Syed, S. A., Akram, M. ., Rashid, A. ., Khalil, M. T. ., Anwar, H. ., Laila, U. ., Zainab, R. ., & Mohiuddin, G. . (2022). A Brief Review of Beneficial Effects of Yoga on Physical and Mental Health: Yoga on Physical &amp; Mental Health. *Medical and Health Science Journal*, *6*(02), 30–34. <https://doi.org/10.33086/mhsj.v6i02.3212>

Taimni, I. K. (1961). The science of yoga: The Yoga Sutras of Patanjali. Theosophical Publishing House.

Verma, A., Vidhate, S., & Shete, S. (2025). The role of yoga in enhancing self-esteem, mental health, and life satisfaction among orphans. *Vulnerable Children and Youth Studies*, 1–13. https://doi.org/10.1080/17450128.2025.2518415

Worthen, M., & Cash, E. (2025). *Stress Management*. In StatPearls. StatPearls Publishing. <http://www.ncbi.nlm.nih.gov/books/NBK513300/>

Yeager, D. S., & Dweck, C. S. (2012). Mindsets That Promote Resilience: When Students Believe That Personal Characteristics Can Be Developed. Educational Psychologist, 47(4), 302–314. <https://doi.org/10.1080/00461520.2012.722805>

Zeidan, F., Johnson, S. K., Diamond, B. J., David, Z., & Goolkasian, P. (2010). Mindfulness meditation improves cognition: Evidence of brief mental training. Consciousness and Cognition, 19(2), 597–605. <https://doi.org/10.1016/j.concog.2010.03.014>