

# Contribution of Ashtanga Yoga to a Healthy Life: Physical and Mental Well-being

Shiuli Kower

Assistant Professor, Netaji Mahavidyalaya, Arambagh, Hooghly, 712601

**Abstract-** *Ashtanga Yoga, an ancient practice grounded in Indian philosophy, provides a comprehensive approach to health and wellness. This article examines the role of Ashtanga Yoga in promoting physical and emotional well-being. It analyses each of the eight limbs (ashta anga) of yoga as defined by Sage Patanjali, emphasising their significance in contemporary society. The article, informed by scientific research and traditional knowledge, clarifies how Ashtanga Yoga functions as an effective means of improving physical fitness, mental clarity, emotional stability, and general quality of life.*

**Keywords:** Ashtanga Yoga, Physical health, Mental well-being, Eight limbs of yoga, Holistic wellness

## INTRODUCTION

The hunt for holistic health solutions has gained steam in a world that is becoming increasingly plagued by lifestyle ailments, stress, and mental health difficulties such as depression and anxiety [1]. The Ashtanga Yoga practice, often called the "eight-limbed path" of yoga, provides a comprehensive framework for creating harmony between the mind, the body, and the spirit when practising yoga [2]. Ashtanga Yoga incorporates a variety of practices, including ethical behaviour, physical posture, breath control, sensory withdrawal, concentration, meditation, and self-realization [3].

### Historical Background and Philosophy of Ashtanga Yoga

As the name "Ashtanga" translates to "eight limbs" in Sanskrit, it is a reference to the eightfold way that is described in Patanjali's Yoga Sutras, which is a founding text in the field of traditional yoga philosophy [4]. The eight limbs are as follows:

1. Yama (ethical restraints)
2. Niyama (personal observances)
3. Asana (physical postures)
4. Pranayama (breath control)
5. Pratyahara (withdrawal of senses)
6. Dharana (concentration)

7. Dhyana (meditation)
8. Samadhi (state of absorption)

Patanjali emphasised that yoga is not only a physical practice [5], but rather a transforming journey that leads to self-mastery and unification with universal awareness [6]. A holistic approach to health and enlightenment can be achieved via the exercise of all eight limbs in concert [7].

### 1. Yama: Ethical Restraints for Social Harmony

In the Yogic philosophy of Ashtanga Yoga articulated by Patanjali [8], Yama denotes ethical constraints that direct individuals towards virtuous living and communal welfare [9]. The five Yamas are Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (moderation of appetites), and Aparigraha (non-possessiveness) [10]. Through the cultivation of these principles, individuals foster compassion, honesty, integrity, and simplicity in their interactions. Yama underscores self-discipline, aiding in the regulation of detrimental inclinations such as avarice, hostility, or deceit. When considered collectively, these concepts foster trust, respect, and collaboration within society. Consequently, Yama serves not just as a spiritual principle but also as a pragmatic framework for achieving harmony in everyday life [11]. It underscores that genuine progress relies not alone on individual accomplishments but also on the moral framework established within our communities:

- Ahimsa (non-violence)
- Satya (truthfulness)
- Asteya (non-stealing)
- Brahmacharya (continence)
- Aparigraha (non-possessiveness)

### Physical Health Contribution

Regular Ashtanga Yoga practice improves strength, flexibility, and cardiovascular fitness [12]. Dynamic postures improve posture, coordination, and joint mobility while detoxifying through circulation and lymphatic drainage [13]. Ashtanga Yoga lowers

blood pressure and chronic pain, making it a holistic approach to physical health [14].

#### Mental Health Contribution

Clinical and non-clinical studies indicate that Ashtanga Yoga reduces anxiety, sadness, and stress. Mindfulness, breath management, and structured movement boost emotional regulation, self-awareness, and resilience [15]. Consistent practice improves concentration, memory, and calmness, helping people handle daily challenges. Ashtanga yoga is a natural way to maintain mental and emotional balance [16].

### 2. Niyama: Personal Observances for Self-Purification

Niyama constitutes the second limb of Ashtanga Yoga, focusing on personal observances that direct individuals towards self-purification and inner development [17]. The five Niyamas—Saucha (cleanliness), Santosha (contentment), Tapas (self-discipline), Svadhyaya (self-reflection), and Ishvarapranidhana (surrender to a higher power)—establish a framework for fostering a harmonious relationship with oneself [18]. Practising Saucha ensures the cleanliness of both body and mind, while Santosha fosters contentment and acceptance [19]. Tapas cultivates discipline and resilience, whereas Svadhyaya promotes self-examination and enhanced self-awareness. Ishvarapranidhana encourages submission, trust, and humility in a higher power. These practices facilitate the surmounting of human constraints, cultivate self-discipline, and establish constructive habits that promote transformation. Incorporating Niyama into daily life cultivates clarity, tranquillity, and genuine fulfilment, enhancing one's spiritual path and promoting enduring well-being [20]:

- Shaucha (cleanliness)
- Santosha (contentment)
- Tapas (austerity)
- Svadhyaya (self-study)
- Ishvara Pranidhana (surrender to a higher power)

#### Physical Health Contribution

Ashtanga Yoga's second limb, Niyama, promotes purity, contentment, and discipline, which improves physical wellness [21]. Cleanliness and mental clarity are crucial for optimal health, and Saucha promotes both. Through practice and prolonged effort, tapas (self-discipline) improves physical endurance and resilience [22]. Santosha

(contentment) calms and balances, reducing stress-related physical problems and improving well-being [23]. Along with yoga's physical postures, these personal observances build a healthy lifestyle and boost energy and longevity.

#### Mental Health Contribution

Niyama, the second limb of Ashtanga Yoga, promotes self-discipline, self-reflection, and contentment, improving mental wellness. Santosha (contentment) and Svadhyaya (self-study) relieve stress and calm emotions, improving mental clarity and resilience. Tapas (self-discipline) builds willpower, whereas Ishvarapranidhana (surrender) builds humility and trust, reducing worry and promoting peace of mind. Niyamas promote mindfulness, relieve mental strain, and improve psychological well-being, helping people handle life's obstacles with calmness and understanding [24].

### 3. Asana: Physical Postures for Strength and Flexibility

Asana, the third aspect of Ashtanga Yoga, encompasses physical postures that enhance strength and flexibility through rigorous and dynamic practice [25]. These postures realign the spine, strengthen muscles, and improve joint mobility; hence, they boost overall endurance and physical vigour. The fluid movements enhance muscular strength throughout the body while augmenting flexibility, especially in the hips, hamstrings, and spine [26]. Practising asanas enhances posture and balance, contributing to injury prevention and alleviating chronic pain. Furthermore, these movements enhance circulation, promote cleansing, and support cardiovascular health. The consistent practice of Ashtanga Yoga asanas fosters physical resilience, endurance, and enhanced body awareness, promoting ongoing wellness and vitality [27]. This comprehensive method not only fortifies the body but also establishes a sturdy basis for advanced yogic practices and mental clarity.

#### Physical Health Contribution

Ashtanga Yoga's third limb, asana, builds muscle strength, flexibility, and endurance. Dynamic postures increase posture, joint mobility, and muscular tone, reducing injuries and chronic pain [28]. Regular practice improves cardiovascular health, weight control, and detoxification through

coordinated breath and movement [29]. Ashtanga Yoga's organised sequences build stamina, core strength, and physical vigour, building a healthy and resilient body for daily life and advanced yoga.

#### Mental Health Contribution

Asana, the third limb of Ashtanga Yoga, improves mental health by increasing mindfulness, stress reduction, and clarity. Asanas boost brain oxygen flow, enhancing focus and cognitive function and soothing the nervous system [30]. Challenging postures improve anxiety and depression management by building willpower, commitment, and emotional resilience. Ashtanga Yoga's structured sequences promote meditation, self-awareness, and emotional equilibrium, improving mental health and stress management [31]. This holistic technique builds body strength and a calm, stable mind for daily life issues.

#### 4. Pranayama: Breath Control for Vitality

Pranayama, the fourth limb of Ashtanga Yoga, involves breath control techniques that significantly enhance vitality and overall well-being [32]. By consciously regulating the breath, pranayama improves oxygen supply to cells, boosts metabolism, and supports efficient detoxification. It strengthens respiratory muscles, increases lung capacity, and promotes better cardiovascular health, aiding in the management of hypertension and respiratory conditions like asthma. Mentally, pranayama reduces stress and anxiety by calming the nervous system and shifting it towards parasympathetic dominance, fostering relaxation and emotional balance [33]. It also enhances concentration, mindfulness, and mental clarity, facilitating deeper states of meditation and inner peace. Regular practice of pranayama reconnects mind and body, invigorating energy flow (prana) and enabling sustained physical and psychological resilience [34]. These breath control techniques are foundational to yoga's holistic approach to health and vitality.

#### Physical Health Contribution

Pranayama, Ashtanga Yoga's fourth limb, improves respiratory and cardiovascular health. Controlled breathing improves metabolism and cellular detoxification by increasing lung capacity and oxygenation [35]. Pranayama improves blood pressure, respiratory muscles, and asthma management. These techniques activate the parasympathetic nervous system, lowering stress

and inflammation. Pranayama boosts energy flow, endurance, and body balance to sustain vitality and resilience [36]. Pranayama and asanas form a holistic yoga practice that promotes health and well-being.

#### Mental Health Contribution

Pranayama, the fourth limb of Ashtanga Yoga, regulates breath and calms the nervous system, improving mental health [37]. Relaxing the body and reducing cortisol reduces stress, anxiety, and depression. By improving brain oxygen flow and cultivating awareness, pranayama improves focus, mental clarity, and emotional resilience. Alternate nostril breathing balances brain hemispheres, boosts mood, and promotes tranquillity. Regular practice improves sleep quality and calms and focuses the mind, supporting psychological well-being and mental balance needed for daily life [38].

#### 5. Pratyahara: Withdrawal of Senses for Inner Focus

The fifth limb of Ashtanga Yoga, pratyahara, is the disengagement of the senses to promote inner peace and concentration [39]. By purposefully removing the mind from outside sensory distractions, practitioners are able to focus inside. The internal disciplines of focus, meditation, and unification of the mind in higher realms are connected to the external practices of yoga (such as asana and pranayama) through this withdrawal. Gaining control over sensory impulses through Pratyahara reduces mental clutter and overwhelm [40]. It fosters profound self-awareness and mental clarity, which are necessary for developing spiritually and making progress in meditation. Pratyahara also promotes balance and tranquillity by reducing the impact of outside stimuli, which helps control emotional reactions [41]. In the end, it facilitates deep inner calm and self-realisation by teaching how to be present while being detached from the constantly shifting sensory environment.

#### Physical Health Contribution

Ashtanga Yoga's fifth limb, Pratyahara, reduces tension and anxiety, improving physical wellbeing. Through sensory withdrawal, Pratyahara soothes the nervous system, lowering heart rate and blood pressure and improving cardiovascular health [42]. This technique relieves tension and relaxes, aiding healing from injuries and tiredness. It promotes body awareness and control through mindfulness of bodily sensations, which can improve physical

endurance and injury avoidance. Pratyahara balances the mind-body connection and supports resistance against external stressors by connecting active physical practices and internal meditation.

#### Mental Health Contribution

Pratyahara, the fifth limb of Ashtanga Yoga, helps mental health by withdrawing senses from external distractions, promoting inner peace and clarity. Sensory detachment improves self-awareness, emotional stability, and focus for deep meditation and self-reflection. Pratyahara reduces sensory overload, mental weariness, and anxiety while increasing mindfulness [43]. Mental discipline and resilience are strengthened by controlling sensory appetites and impulses, which helps regulate emotions and reduce reactive behaviours. The practice tranquillises the mind, encouraging spiritual growth and sustained attention, leading to higher realms of consciousness and self-realisation. Pratyahara's mental benefits assist practitioners in balancing sensory inputs in today's overstimulating world.

#### 6. Dharana: Concentration for Mental Discipline

The sixth limb of Ashtanga Yoga, dharana, is the practice of focusing attention and concentration on a single place, whether it be internal or external [44]. To meditate (Dhyana) and eventually reach profound realms of spiritual absorption (Samadhi), this practice teaches the mind to stay focused and calm [45]. By lowering the mind's tendency to wander and promoting self-awareness, clarity, and serenity, dharana improves mental discipline. Frequent practice improves emotional equilibrium, mental stability, and productivity, enabling one to maintain composure in the face of everyday difficulties. It cultivates ekagra, or a one-pointed state of mind, which is necessary for both spiritual advancement and enhanced cognitive performance. By becoming proficient in Dharana, practitioners can concentrate intently on any job or idea, creating a calm and effective mental environment that is essential for general development and well-being.

#### Physical Health Contribution

Dharana, the sixth limb of Ashtanga Yoga, promotes mental discipline and focus, reducing stress-related physical problems [46]. Sustained concentration decreases blood pressure and calms the nervous system, improving cardiovascular health. Mental clarity and emotional balance improve sleep,

endurance, and chronic pain management. By strengthening the mind-body connection, Dharana promotes mindful living, healthier choices, and better health. Focused attention improves coordination and balance, decreasing physical activity injuries. Dharana, along with other yoga limbs, promotes a holistic approach to physical wellbeing by uniting body and mind to sustain vitality and resilience.

#### Mental Health Contribution

The sixth Ashtanga Yoga limb, Dharana, promotes mental wellness by developing focus and discipline [47]. It boosts clarity, calms mental swings, and decreases stress, boosting emotional stability and lowering anxiety. Focusing on a mantra or object helps the mind overcome distractions, improving memory, productivity, and self-awareness. This focused practice improves mindfulness, emotional resilience, and Dhyana preparation. Dharana practice helps reduce cognitive overload and promote mental health, helping you manage daily mental obstacles and achieve enduring inner calm and balance for holistic health.

#### 7. Dhyana: Meditation for Mental Clarity

Dhyana, the seventh limb of Ashtanga Yoga, is the practice of meditation that cultivates deep mental clarity and inner silence [48]. It builds upon Dharana (concentration) and involves uninterrupted contemplation, where the meditator becomes fully absorbed in the object of focus, transcending distractions and mental chatter [49]. This profound state of meditation fosters awareness and connection with the true self, promoting emotional balance, stress reduction, and a calm mind. Regular practice enhances introspection, self-awareness, and spiritual growth, leading to a sense of inner peace and contentment. Dhyana helps reduce anxiety and depression by regulating the autonomic nervous system and activating the relaxation response. As a refined mental exercise, it supports cognitive functions such as improved concentration, memory, and creativity. Ultimately, Dhyana is the gateway to higher states of consciousness and self-realisation, which are integral to holistic health and spiritual well-being.

#### Physical Health Contribution

Dhyana, the seventh Ashtanga Yoga limb, promotes profound relaxation and reduces tension, improving physical wellness. Regular meditation lowers heart

rate and blood pressure, improving cardiovascular health. It calms the nervous system and reduces inflammation, improving immunological function and pain control. Dhyana improves breathing and muscle relaxation, boosting physical strength and vitality [50]. Meditation helps with mental clarity, stress-related physical problems, and sleep quality, which is essential for physical recovery and well-being. Dhyana balances mind and body, preventing lifestyle-related disorders and fostering holistic health. Dhyana is essential for long-term physical wellness in Ashtanga Yoga because it calms and centres the mind.

#### Mental Health Contribution

Dhyana, the seventh Ashtanga Yoga limb, promotes deep meditation and inner quiet for mental health. It helps people feel calm and content by letting them observe their thoughts and feelings without judgement. Dhyana calms the nervous system, lowers cortisol, and activates the relaxation response, reducing stress and anxiety [51]. Mindfulness and cognitive function improve with improved concentration, focus, and self-awareness. Dhyana can reduce depression, PTSD, and mental health issues. Meditation also fosters compassion and empathy, improving relationships and worldview. Dhyana opens the door to higher realms of awareness, fostering spiritual growth and mental health.

8. Samadhi: Ultimate State of Bliss and Integration  
Ashtanga Yoga's eighth and final limb, Samadhi, represents bliss, integration, and self-realisation [52]. The practitioner becomes one with the meditation object and transcends mind fluctuations, achieving inner calm and equanimity. The yogic journey culminates in samadhi, where one realises their true selves beyond physical, mental, and emotional barriers and unites with universal consciousness. Free from dualism, judgements, and attachments, this condition brings lasting happiness and release. Samadhi needs sustained improvement through ethical living, physical discipline, breath control, focus, and deep meditation [53]. It brings profound transformation, self-mastery, and a harmonious life connected with the ultimate spiritual truths—yogic illumination.

#### Physical and Mental Health Contribution

The eighth and final limb of Ashtanga Yoga, Samadhi, improves physical and mental wellbeing.

Samadhi's profound meditative state soothes the nervous system, lowering heart rate, blood pressure, and stress-related inflammation, improving cardiovascular and overall health [54]. Samadhi is the pinnacle of mental happiness and integration, providing calm, clarity, and emotional equilibrium. It promotes mental stability, joy, and spiritual enlightenment by overcoming anxiety and mental irregularities. Regular Ashtanga Yoga practice towards Samadhi improves mental resilience, self-awareness, and cognitive function while reducing depression and stress. Samadhi unites mind, body, and spirit for harmonious well-being, heightened consciousness, and permanent health and happiness [55]. It represents yoga's transforming potential to achieve complete healing and liberty.

#### Integrating Ashtanga Yoga into Modern Lifestyle

##### Practical Approaches

- **Begin Gradually:** Before moving on to more complex limbs, begin with simple breathing techniques and basic asanas.
- **Consistency:** Practice on a daily or regular basis produces the best outcomes.
- **Guidance:** Safe and efficient practice is ensured by learning from authorised teachers.
- **Holistic Focus:** Combine mental and physical practices with ethical life (yamas and niyamas).

##### Challenges and Solutions

- **Time Constraints:** Benefits can be obtained from even brief daily sessions.
- **Cultural Adaptation:** Yoga can be modified to accommodate many cultural and personal beliefs.
- **Medical Considerations:** Before starting, speak with medical professionals, especially if you have any health issues.

##### Limitations and Considerations

- **Scientific Research Gaps:** For definitive proof, more extensive randomised controlled studies are required.
- **Accessibility:** Not everyone has access to resources or trained teachers.
- **Physical Limitations:** Certain poses or exercises might not be appropriate for people with specific medical issues.

## CONCLUSION

Ashtanga Yoga provides a proven, comprehensive framework for attaining optimal health and wellness. Its eight limbs encompass all aspects of human existence, promoting ethical behaviour, physical well-being, mental clarity, and spiritual satisfaction. Amid contemporary health challenges, incorporating Ashtanga Yoga into everyday routines might provide significant enhancements in both physical and emotional well-being. Ongoing research and enhanced accessibility can further realise its potential for global health and well-being.

## REFERENCES

- [1] Friedman, H. (2000). *The self-healing personality: Why some people achieve health and others succumb to illness*. iUniverse.
- [2] Werner, K. L. (2016). *Yoga as a transformative process: Exploring Patanjali's Ashtanga yoga*. Saybrook University.
- [3] Acebedo, A. (2012). Phenomenological analysis of the transformational experience of self in Ashtanga Vinyasa Yoga practice. Institute of Transpersonal Psychology.
- [4] Pradhan, B. (2014). Yoga: Original concepts and history. In *Yoga and mindfulness based cognitive therapy: A clinical guide* (pp. 3-36). Cham: Springer International Publishing.
- [5] Nguyen, T. (2016). *The Patanjali Yoga Sutras and Its Spiritual Practice*. Balboa Press.
- [6] Dhiman, S. (2007). Personal Mastery: Our Quest for Self-Actualization, Meaning, and Highest Purpose. *Interbeing*, 1(1).
- [7] Hoffman, J., & Gabel, C. P. (2015). The origins of Western mind-body exercise methods. *Physical Therapy Reviews*, 20(5-6), 315-324.
- [8] Rao, N. G. (2012). Patanjali's Ashtanga Yoga & human life.
- [9] Satyanarayana, Y. V. (2009). *Ethics: theory and practice*. Pearson Education India.
- [10] Haas, N. (2014). *Health and consciousness through Ayurveda and yoga*. MA Center.
- [11] Van Ness, P. H. (1999). Yoga as spiritual but not religious: A pragmatic perspective. *American journal of theology & philosophy*, 15-30.
- [12] Gruber, K. (2008). *The physiological and psychological effects of Ashtanga yoga* (Doctoral dissertation).
- [13] Singh, A. (2021). *Athletic Care and Rehabilitation*. Friends Publications (India).
- [14] Vallath, N. (2010). Perspectives on yoga inputs in the management of chronic pain. *Indian journal of palliative care*, 16(1), 1.
- [15] Street, K. (2020). *Effectiveness of Ashtanga and Vinyasa Yoga: Combating Anxiety, Depression, Stress and Sleep Quality*. University of Arkansas.
- [16] Jarry, J. L., Chang, F. M., & La Civita, L. (2017). Ashtanga yoga for psychological well-being: initial effectiveness study. *Mindfulness*, 8(5), 1269-1279.
- [17] Phillips, S. (2009). *Yoga, karma, and rebirth: A brief history and philosophy*. Columbia University Press.
- [18] Parker, S. E. (2020). *Yoga experiences of New Zealand men* (Doctoral dissertation, University of Otago).
- [19] Mora, M. S. (2016). Yamas and Niyamas on the Journey to Recovery from Eating Disorders. In *Yoga and Eating Disorders* (pp. 13-32). Routledge.
- [20] Husain, A., & Singh, R. (2020). *Spirituality in practice*. The Readers Paradise.
- [21] Werner, K. L. (2016). *Yoga as a transformative process: Exploring Patanjali's Ashtanga yoga*. Saybrook University.
- [22] Sharma, R. R., & Cooper, C. (2016). Indian approaches to coping with stress and burnout. In *Executive Burnout* (pp. 163-220). Emerald Group Publishing Limited.
- [23] Sharma, R. R., & Cooper, C. (2016). Indian approaches to coping with stress and burnout. In *Executive Burnout* (pp. 163-220). Emerald Group Publishing Limited.
- [24] Jayasree, V., & Sai Baba, M. (2020). Communicating Ancient Indian Knowledge System for the Holistic Development of School Students for Their Physical, Mental and Spiritual Well-Being (NIAS Conference Report No. NIAS/NSE/SCO/U/CR/11/2020).
- [25] Cramer, H., Lauche, R., Langhorst, J., & Dobos, G. (2016). Yoga for chronic pain conditions: A bio-psycho-social approach. *Current Rheumatology Reports*, 18(11), 71.
- [26] Streeter, C. C., Whitfield, T. H., Owen, L., Rein, T., Karri, S. K., Yakhkind, A., ... & Jensen, J. E. (2010). Effects of yoga versus walking on mood, anxiety, and brain GABA levels: A randomized controlled MRS

- study. *The Journal of Alternative and Complementary Medicine*, 16(11), 1145-1152.
- [27] Patanjali. (c. 2nd century BCE). *Yoga Sutras of Patanjali* (various translations).
- [28] Khalsa, S. B. S., & Cope, S. (2006). Effects of a yoga lifestyle intervention on performance-related characteristics of musicians: A preliminary study. *Medical Science Monitor*, 12(8), CR325-CR331.
- [29] National Institutes of Health (NIH). (2020). Yoga: In Depth. NIH NCCIH Website
- [30] Abegunasekara, N. S., & Karunaratne, H. K. B. M. S. (2019). Yoga Asana for Memory Enhancement (A Literary Survey). In *4th Annual Research Conference TRInCo-2019, Trincomalee Campus, Eastern University, Sri Lanka*.
- [31] Werner, K. L. (2016). *Yoga as a transformative process: Exploring Patanjali's Ashtanga yoga*. Saybrook University.
- [32] Manjula, M. Y. (2014). Ashtanga yoga for individual and societal wellbeing. *Artha Journal of Social Sciences*, 13(1), 39-52.
- [33] Roos, S. C. (2016). *The experience of principals at Catholic schools implementing a pranayama practice for stress coping*. University of San Francisco.
- [34] Saradananda, S. (2017). *The Power of Breath: The Art of Breathing Well for Harmony, Happiness and Health*. Watkins Media Limited.
- [35] Courtney, R. (2009). The functions of breathing and its dysfunctions and their relationship to breathing therapy. *International Journal of Osteopathic Medicine*, 12(3), 78-85.
- [36] Rothenberg, R. L. (2019). *Restoring Prana: A Therapeutic Guide to Pranayama and Healing Through the Breath for Yoga Therapists, Yoga Teachers, and Healthcare Practitioners*. Singing Dragon.
- [37] Madanmohan, M. (2008). Effect of yogic practices on different systems of human body. *Professor and Head, Department of Physiology and Programme Director, ACYTER, JIPMER, Puducherry--605, 6*.
- [38] Hosker, D. K., Elkins, R. M., & Potter, M. P. (2019). Promoting mental health and wellness in youth through physical activity, nutrition, and sleep. *Child and Adolescent Psychiatric Clinics*, 28(2), 171-193.
- [39] Cosby, J. (2017). *Mind, Ayurveda and Yoga Psychology*. Balboa Press.
- [40] Ittner, J. (2002). *Lighting the Lamp of Wisdom: A Week Inside a Yoga Ashram* (Vol. 4). Skylight Paths Publishing.
- [41] Pradhan, B. (2014). Brain, Mind, and Soul: Bridging the Gap. In *Yoga and Mindfulness Based Cognitive Therapy: A Clinical Guide* (pp. 57-107). Cham: Springer International Publishing.
- [42] Thakur, D., Singh, S. S., & Tripathi, M. (2019). Significance of Pratyahara in management of techno-stress. *Journal of Emerging Technologies and Innovative Research*, 6(6), 418-424.
- [43] Gard, T., Noggle, J. J., Park, C. L., Vago, D. R., & Wilson, A. (2014). Potential self-regulatory mechanisms of yoga for psychological health. *Frontiers in human neuroscience*, 8, 770.
- [44] Maehle, G. (2007). *Ashtanga yoga: Practice and philosophy*. New World Library.
- [45] Yamashiro, J. (2015). Brain basis of samadhi: the neuroscience of meditative absorption. *The New School Psychology Bulletin*, 13(1), 1-10.
- [46] Gruber, K. (2008). *The physiological and psychological effects of Ashtanga yoga* (Doctoral dissertation).
- [47] Manjula, M. Y. (2014). Ashtanga yoga for individual and societal wellbeing. *Artha Journal of Social Sciences*, 13(1), 39-52.
- [48] Acebedo, A. (2012). *Phenomenological analysis of the transformational experience of self in Ashtanga Vinyasa Yoga practice*. Institute of Transpersonal Psychology.
- [49] Kaundinya, S. D., & Kaundinya, D. V. (2013). Meditation [Dhyan] versus relaxation: A review with comprehensive bibliography. *International Journal of Basic and Applied Physiology*, 2, 240-257.
- [50] Madanmohan, M. (2008). Effect of yogic practices on different systems of human body. *Professor and Head, Department of Physiology and Programme Director, ACYTER, JIPMER, Puducherry--605, 6*.
- [51] Madanmohan, M. (2008). Effect of yogic practices on different systems of human body. *Professor and Head, Department of Physiology and Programme Director, ACYTER, JIPMER, Puducherry--605, 6*.
- [52] Ram, B. (2009). *8 Limbs of Yoga: Pathway to Liberation*. Lotus Press.

- [53] Shankman, R. (2008). *The experience of samadhi: An in-depth exploration of Buddhist meditation*. Shambhala Publications.
- [54] Veer, Y. S. (2012). *Yoga & meditation: A holistic approach to perfect homeostasis*. Troubador Publishing Ltd.
- [55] Kaushal, N. (2020). Happiness at work with contentment: Enriching workplace well-being through ancient wisdom. In *The Palgrave handbook of workplace well-being* (pp. 1-27). Cham: Springer International Publishing.