

Exploring Yoga's Impact on Student Wellbeing: A Thematic Analysis with Implications for Holistic Education

Mannu Brahmi¹, Riya Jain², Gautami Suresh², Jyoti Kumar¹

¹Indian Institute of Technology, Delhi, India

²Indraprastha College for Women, University of Delhi, Delhi, India

DOI: <https://dx.doi.org/10.47772/IJRISS.2024.803116S>

Received: 30 May 2024; Accepted: 08 June 2024; Published: 06 July 2024

ABSTRACT

Background: Modern university students are grappling with significant challenges, including widespread feelings of isolation in the fast-moving, competitive environment of today's capitalist society, alongside escalating academic pressures (Tang et al., 2019; Robotham & Julian, 2006). These factors contribute to an increase in anxiety, stress, and depressive symptoms among students (Bouteyre et al., 2007; Dyson and Renk, 2006)

Objectives: This study investigates how regular participation in yoga, facilitated through engagement in an institutional wellness club activities over a span of six months, contributes to improving students' mental well-being.

Methods: Employing a purposive snowball sampling technique, we conducted structured interviews with 43 students, analyzing their responses thematically to identify patterns and insights into their experiences with yoga (Taylor, 2005).

Results: Findings reveal significant student struggles with stress and isolation but also highlight the profound impacts of yoga in alleviating these issues. Key benefits noted include reduced stress, increased feelings of fulfillment, and the positive influence of yogic role models.

Conclusions: The integration of yoga into educational curricula emerges as a promising tool for managing anxiety and stress among students. By promoting yoga, educational institutions, policymakers, and mental health professionals can foster a more holistic approach to student welfare, academic success, and personal development.

Keywords: Stress, Anxiety, Yoga Benefits, Structured Interview, Wellbeing, Educational Policy.

INTRODUCTION

The Philosophical Foundations of Yoga

Yoga, with its roots deeply embedded in the ancient Sanskrit word "yuj," meaning "to join" or "to unite," stands as a practice that reflects the union of individual consciousness with universal consciousness (Mooventhan & Nivethitha, 2020; Whitney, 1997). This philosophy, encompassing elements such as shatkarma, asana, pranayama, mudra, bandha, and meditation, has evolved through centuries, shaping its essence and purpose. According to the sacred Patanjali Yoga Sutras, the ultimate goal of yoga is

Samadhi—a state of consciousness transcending individuality (Chowdhary & Gopinath, 2013). Within the spectrum of Indian philosophical systems, including Nyaya, Vaiseshika, Sankhya, Yoga, Mimamsa, and Vedanta, known collectively as Darshanas, the exploration of liberation and the intricate dimensions of knowledge and existence are profoundly conveyed (Singh, 2022). These philosophies collectively delve into the profound understanding of Brahman, the creator, offering a philosophical foundation that has stood the test of time.

Yoga’s Historical Journey and Contemporary Impact on Education and Wellness

The archaeological traces of yoga date back over 10,000 years to the ancient tantric civilization, as evidenced by statues from the Indus Valley. These artifacts vividly portray deities like Lord Shiva and Shakti engaging in various yoga practices, underlining the historical prevalence and significance of yoga (Mooventhan & Nivethitha, 2020). The physical postures associated with yoga, initially practiced by the Nātha ascetic tradition and renunciates in northern India between 900 and 1200 AD, further solidify its historical and cultural roots (Banerjea 1999; Liberman 2008; Sarbacker 2005). Patanjali, revered as “The Father of Yoga,” crystallized this tradition in his Yoga Sutras—a 2000-year-old treatise defining yoga as a practice restraining thought processes to attain serenity (Garfinkel & Schumacher, 2000; Woods, 1914). The Yoga Sutras, often referred to as eight-limbed yoga, have left an indelible mark, influencing various religious groups throughout Indian history and laying the foundation for modern yoga practices globally (Newcombe, 2009).

The ancient intervention “Yoga” provides an optimistic approach to be integrated into the existing education system for holistic development of an individual. In today’s context, where India holds the third position globally in terms of higher learning institutions (Pilkington & Nair, 2013), Yoga stands as a scientifically validated beacon, offering a pathway for individuals to rediscover balance and serenity amidst the chaos of modern existence (Devi, 2016). This ancient practice has seamlessly integrated into mainstream wellness practices, fitness routines, and healthcare modalities, as evidenced by studies highlighting its positive effects, such as enhanced flexibility and overall well-being (Field, 2016). Counseling services, stress management programs, and financial aid initiatives are examples of efforts to mitigate the adverse effects of stress and promote student well-being (Maiya & Aithal, 2023). In response to modern challenges, universities are enhancing support structures with wellness clubs, fostering community and aiding stress relief. Integrating Yoga into curriculum and activities equips students with a holistic toolkit for managing physical, mental, and emotional well-being. Wellness clubs thus emerge as vital components, reinforcing the importance of a balanced and resilient student community in higher education (Strand et al., 2010; Scalora et al., 2020).

Stress in Tertiary Education: Emerging Concerns

The transition to tertiary education introduces students to a complex matrix of stressors, significantly impacting their mental health (Tang et al., 2019). Academic pressures, financial constraints, and social dynamics converge, creating an environment ripe for stress, anxiety, and depression (Robotham & Julian, 2006). This multifaceted stress can undermine students’ academic performance, personal relationships, and overall well-being. The lack of coping mechanisms and social support can lead to depression or anxiety among some students (Bouteyre et al., 2007; Dyson and Renk, 2006; Eisenberg et al., 2007; Verger et al., 2010).

Academically, the demands are high, with rigorous coursework and the pressure to excel in a competitive environment. Robotham and Julian (2006) highlight how this academic competition not only fosters a culture of constant comparison but also ties students’ self-worth to their academic achievements. The balancing act between work and study can lead to burnout, characterized by exhaustion and a diminished ability to cope with ongoing stress (Kuittinen & Meriläinen, 2011). Socially, tertiary education presents

challenges related to identity formation and belonging. The pressure to fit in and the fear of missing out (FOMO) can exacerbate feelings of loneliness and isolation, contributing to anxiety and depression among students (Skinner & Pitzer, 2012). These emotional and psychological strains are compounded by the stigma surrounding mental health, which often deters students from seeking the help they need (Martin, 2010). Studies reveal alarming figures of students experiencing moderate, severe, and extremely severe depression, respectively (Goebert et al., 2009; Vazquez and Blanco, 2006; Ceyhan et al., 2009; Vazquez and Blanco, 2008). Moreover, research by Kauts and Sharma (2009) suggests that even low to moderate stress levels can impede task performance, manifesting as cognitive reactions like difficulty concentrating.

Embracing Yogic Practices for Student Well-being

Yogic practices present a multifaceted solution (Brems, 2015; Cramer et al. 2018) emphasizes the efficacy of yoga as a valuable intervention for alleviating both physical and psychological symptoms (Kirkwood et al., 2005), providing individuals with coping mechanisms for stress stemming from diverse life aspects—be it physical, emotional, vocational, or academic challenges. Kauts and Sharma's study (2009) further supports this notion, revealing a positive correlation between engaging in yoga and improved academic performance coupled with heightened alertness. Notably, their findings suggest that low-stress students consistently outperform high-stress counterparts, highlighting the pivotal role of stress in academic achievement.

Extending beyond academic performance, research by Udupa et al. (1977) and Sahasi et al. (1989) delves into the broader spectrum of stress management through yoga. Their studies underscore yoga's potential in mitigating stress disorders, fostering both physical and metabolic stability. Yoga emerges as a holistic and evidence-based approach, demonstrating positive effects on various stress-related issues in students' lives. Thus, we aim to explore if Yoga is a successful aid in improving the awareness, concentration, cognitive competence, and overall well-being of students in Indian college settings.

Significance of the Study: Rediscovering Traditional Wisdom in Education

Our study highlights how the lost traditional Indian wisdom, exemplified by Yoga, can be brought into the contemporary frames of education and bridge the gap of ignorance towards ancient practices of Yogic philosophies that exist in the awareness of today's students. The wider implications of research aimed at providing the currently depreciated mental and health status of Indian youth with a robust tool to aid and assist them in keeping their anxiety levels in balance and providing them with a competent psyche to navigate through the changing needs and demands of the contemporary socio-economic scenario while maintaining a mental equilibrium.

The findings of this study intend to have far-reaching implications for educational institutions, policymakers, and mental health practitioners. Incorporating traditional practices into educational policies can involve integrating mindfulness programs or Yoga classes, acknowledging the interconnectedness of mind and body. Mental health practitioners can use this knowledge to tailor interventions, fostering a holistic approach to support students' well-being. Ultimately, the fusion of tradition and modernity could enhance the student experience, contributing to both academic success and personal growth.

Objectives of the Study

The research aimed to explore the significance and impact of incorporating yoga and related interventions to enhance the overall well-being of students in tertiary education institutions, particularly within the Indian context. The objectives of the study were to assess the frequency and popularity of Yoga engagement among college students in India, aiming to understand the driving factors behind the increasing trend. Another key objective was to analyze the perceived influence of regular Yoga practice on academic performance,

investigating whether integrating Yoga into daily routines positively affects cognitive functions, concentration, and overall academic achievements. Researchers aimed to delve into the various dimensions of this impact, examining how consistent Yoga practice contributes to enhanced emotional resilience, reduced anxiety, and improved psychological health. The ultimate goal was to provide valuable insights that could contribute to the development of holistic and effective well-being strategies for college students in India.

METHOD

Participants

This study concentrated on students from a well-known STEM university in India, a place known for its high academic demands and stress levels. We included 43 participants who all had at least 6 months of Yoga practice, covering a wide range of disciplines to ensure varied viewpoints and experiences. The participants were students (18 females and 25 males) pursuing either undergraduate or postgraduate degrees. The inclusion criteria ensured minimum expertise and dedication to the subject matter, aiming to explore their experiences. Snowball sampling was employed through the interconnected wellness club network, where initial participants, meeting the inclusion criteria, referred others. The choice of snowball sampling was driven by the close-knit communities formed by Yoga enthusiasts within these wellness clubs. This approach captured varied perspectives, highlighting the integration of Yoga within the challenging academic environment.

Data Collection

A structured interview method with a prepared set of questions was used to collect data. Structured interviews provide a range of benefits that make them a popular choice for researchers, particularly in fields where consistency and reliability of data are paramount. One of the primary advantages is the consistency they offer, as each participant is asked the same questions in the same order, ensuring that the data collected is uniform and comparable across all interviews. This standardization not only enhances the reliability of the data by minimizing interviewer bias but also makes the interview process more efficient and predictable in terms of timing. Furthermore, the ease of analysis stands out as a significant benefit; the uniform responses facilitate straightforward coding and statistical analysis, especially with quantitative data. This approach allows for objective comparisons between participants, as the influence of the interviewer is reduced, ensuring that differences in responses are due to the participants' views and not the way questions are posed. Additionally, the structured format can be more accessible to participants, providing clear and direct questions that may be easier for some to understand and respond to, thus accommodating a broader demographic. The research strictly followed ethical principles for studies involving human participants as outlined by the Indian Council of Medical Research (ICMR) and received approval from the Institute Ethics Committee of the Indian Institute of Technology, Delhi (IEC-IITD; Proposal No. P021/P0101).

Procedure

The initial phase of this study involved the meticulous creation of a structured interview schedule, designed per the study's objectives. This was done so as structured interviews promote data consistency and allow researchers to dig deeper into participants' comments, revealing new insights into the phenomena under study (Taylor, 2005). The questionnaire encompassed diverse domains, probing into students' comprehension of yoga and its philosophy, its perceived impacts on their mental, physical, and cognitive well-being, its potential influence on academic life, and the identification of yogic role models that students admired. The language employed was kept simple, ensuring accessibility and ease of understanding. Subsequently, a representative sample of 43 students meeting the inclusion criterion of a minimum six-month familiarity with yoga was selected. The chosen participants were then comprehensively briefed about

the research, elucidating their role and nature of the contribution. The process of securing informed consent was conducted with utmost care, ensuring transparency and understanding. Informed consent was taken according to the ethical protocols and confidentiality was maintained. Participants were also made cognizant of their unequivocal right to withdraw from the study at any point if they felt discomfort or inconvenience and also to the right to confidentiality. Following the consent-taking process, the structured interview was administered to the participants through an online platform. Upon the completion of the interview process and the subsequent receiving of participant responses, the participants were thanked for their participation. Following that, the responses were put through a qualitative approach wherein they were transcribed and subjected to thematic analysis for the sake of bringing out the prominent themes. Qualitative approach was particularly employed as it could capture rich, nuanced data on people’s experiences and viewpoints, allowing for a complete research topic examination (Braun & Clarke, 2021). On the other hand, thematic analysis, which is an approach to identify, analyze, and report qualitative data patterns or themes was chosen as it could help in identifying similarities and variations (Joffe, 2011) in participants’ yoga experiences and perspectives, revealing its potential effects on mental, physical, and emotional health. This methodological technique as depicted through the figure 1 given below enables a thorough and extensive investigation of the study topics, ultimately enhancing our understanding of the necessity of wellness clubs in addressing the apparent absence of holistic factors in the Indian school system.

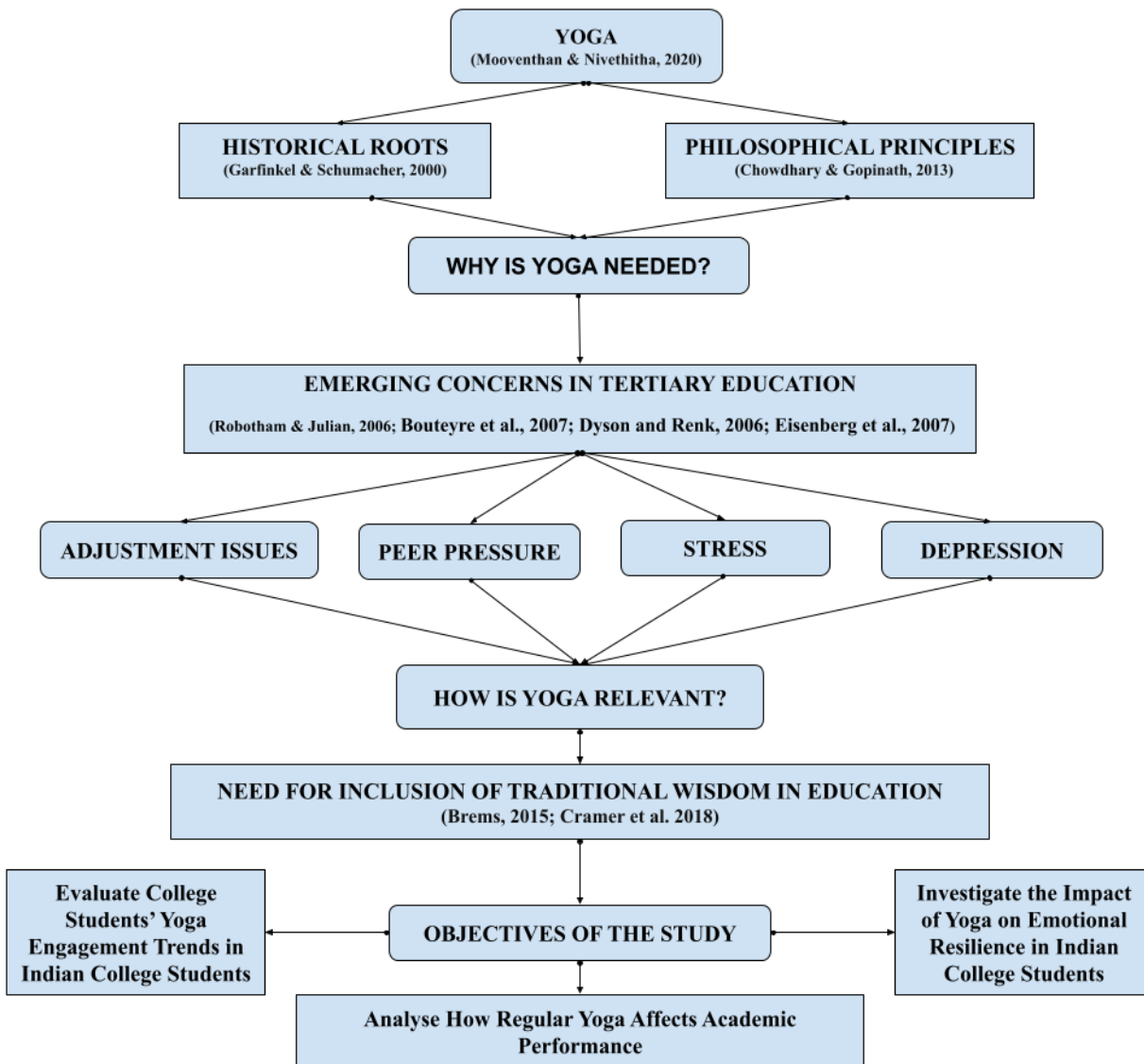


Figure. 1 Diagrammatic representation of the course of our study.

Data Analysis

The structured interview data was subjected to a thorough thematic analysis. Thematic analysis represents a systematic method characterized by a two-fold process: coding and categorizing. Coding involves the systematic tagging or labeling of portions of data that share commonalities, while categorizing involves grouping these codes into broader themes based on shared meanings or significance. Through this process, the research aimed to uncover the inherent structures within the qualitative data, allowing for a comprehensive exploration of recurring ideas and concepts. The study provided insights into Yoga practice frequency, uncovering factors influencing involvement. Themes emerged regarding perceived impacts on academic success, encompassing focus, stress reduction, and time management. Thematic analysis systematically investigated Yoga's multidimensional influence on mental health among college students, contributing to a thorough understanding of the study's aims. A flowchart depiction of the same is provided below (figure 2), containing the analyzed themes, sub themes and consequent codes associated with them.

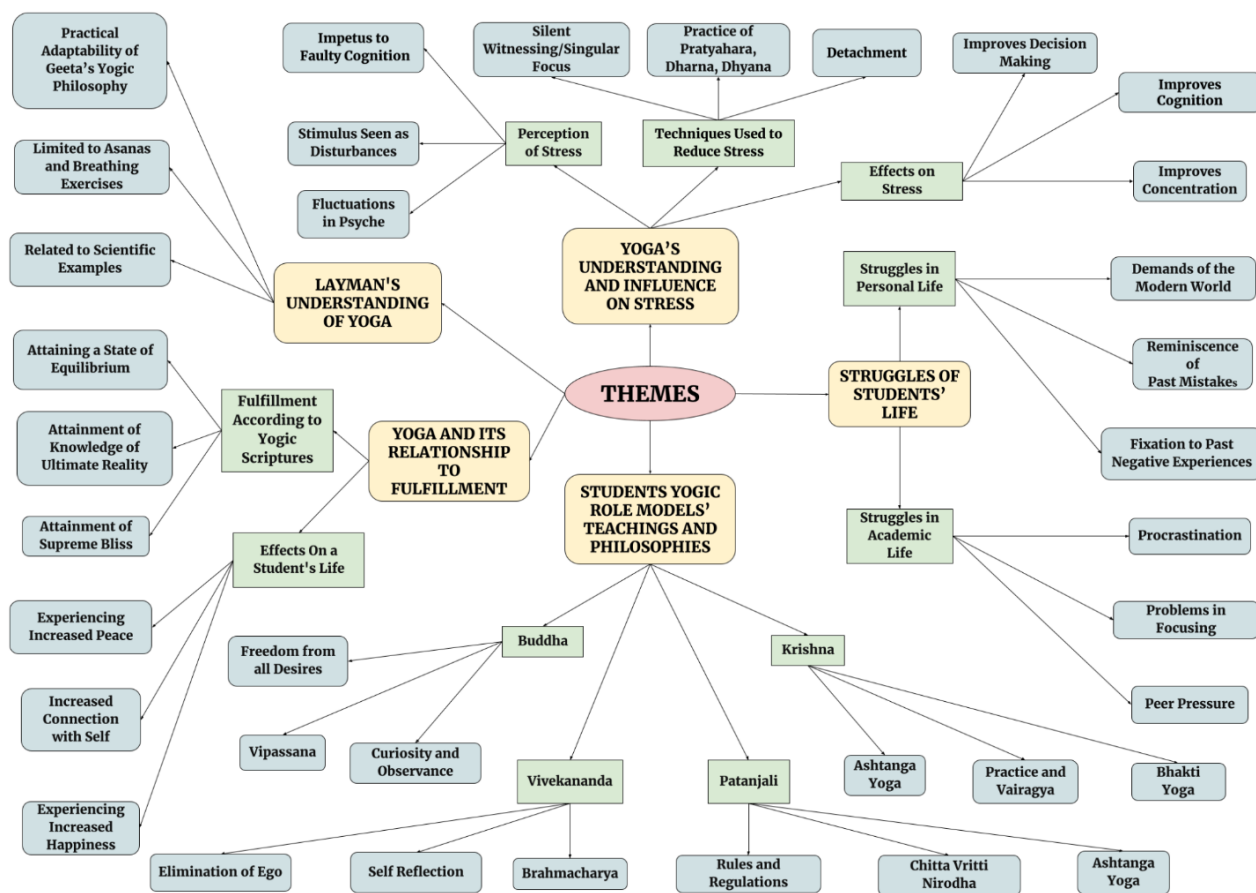


Fig 2. Diagrammatic representation of thematic analysis.

RESULTS & DISCUSSION

This study sought to delve into the implications and effects of integrating yoga and related interventions to enhance the overall well-being of students in tertiary education institutions, with a specific focus on the distinctive context of India. The study's objectives were threefold: primarily, to investigate the prevalence and popularity of yoga engagement among college students in India; secondarily, to analyze the perceived impact of consistent yoga practice on academic performance; and lastly, to explore the multifaceted influence of yoga on mental health, stress reduction, and the holistic well-being of college students. Concentrating on a cohort of 43 participants with a minimum of six months of yoga experience within a

distinguished STEM institution in India, the study employed a structured interview methodology. The data collected were subsequently subjected to rigorous thematic analysis to discern recurring themes and prevalent patterns, providing nuanced insights into the intersection of yoga, academic life, and overall well-being in a challenging educational milieu. The subsequent themes found were the struggles of students' lives, layman's understanding of Yoga, its profound impact on stress, feelings of fulfillment, and students' identification of role models in Yogic philosophy and their teachings.

Struggles of Students' Life

Through a series of in-depth interviews with a diverse group of students, a profound exploration into the intricacies of their lives unveiled a mosaic of challenges. These challenges transcended the academic domain and intertwined with the personal aspects of their existence, showcasing the impact of the demands of the modern world on the student's psyche. The manifestations of these challenges were found to echo the concept of *vrittis*, the fluctuations of the mind, illustrating the profound influence of psychological processes on their experiences. A relevant study by Asch (1955) on conformity underscored the potency of these challenges highlighting how the students' struggles were not isolated incidents but part of a broader phenomenon. One compelling aspect of these struggles was the fixation on past negative experiences, echoing the findings of Hagar et al. (2020), which emphasized how reminiscences of past mistakes haunted the present. This fixation colored the lens through which students perceived their potential, as expressed by one participant: *"I have also had many thoughts from the past memory, and my overthinking nature can never let go of any experiences in the past which have even had a slight touch on my life."*

Amidst these psychological challenges, peer pressure emerged as a formidable force in student relationships, aligning with the research of Chen and Deng (2022) and Santor et al. (2000). This external influence created *"a lot of disturbance and irritation"* in the lives of the students, further complicating their already intricate struggles. The narrative delved into problems related to focusing and perennial procrastination, forming a complex tapestry of academic barriers. Drawing on the works of Janssen and Carton (1999), Kachgal et al. (2001), Onwuegbuzie (2004), Pychyl et al. (2000a), Pychyl et al. (2000b), a participant expressed the inability to eliminate these barriers, lamenting, *"I am unable to eliminate this out, and this is the most disturbing thing to the mind which brings a feeling of regret."* Modern demands and the pervasive influence of social media were identified as significant distractions, hindering the practice of *pratyahara* – the yogic withdrawal of senses from external stimuli. The struggle to achieve *pratyahara* mirrored the broader challenges faced by students, as articulated by a participant *"Modern demands and social media are also a big distraction due to which pratyahara becomes difficult."* In essence, the struggles in students' lives extended far beyond the confines of the academic realm. This profound exploration echoed the intricate dance of personal resilience in the face of a demanding world, emphasizing the need for a holistic understanding of the challenges that students navigate in their academic and personal journeys (Miseliunaite et al, 2022).

Laymens' Understanding of Yoga

As the interview was carried further, a prevailing theme surfaced- the layman's understanding, something that stood in opposition to the technicalities and convoluted contexts of the original texts, highlighting how the philosophy of yoga can be adaptable in modern life and easily understood even by university students (Straus, 2002; Newcombe, 2009; Singleton & Byrne, 2008; Tessema, 2017; Singleton, 2010). The subjective understanding predominantly revolved around the physical aspects (Quilty et al., 2013), confined to the practice of *asanas* and breathing exercises. Through our study, a fascinating sub-theme emerged, which unraveled the practical adaptability of Geeta's yogic philosophy (Jeste & Vahia, 2008; Ranganathananda, 2000; Kapila & Devji, 2010), extending beyond the confines of a mere physical routine as one of many participants narrated how *"On a practical level, Geeta gives the flexibility of technique to yogis and emphasizes that all paths to salvation are correct."* Students express a revelation in connecting

the philosophical underpinnings of yoga to their daily lives, mirroring a tangible fusion of mind, body, and spirit, *“Geeta says that yoga is not only for people sitting in caves and meditating but it’s also for people actively involved in various day-to-day activities.”*

What stood out was the student’s particular juxtapositioning of Yogic concepts to modern-day scientific principles and examples (eg, Bhavanani, 2011; Chaoul & Cohen, 2010; Semwal et al, 2014), bridging the perceived gap between ancient wisdom and contemporary understanding. Several scientific concepts such as neuroplasticity, which is the capacity of our brains to alter and adapt by creating new neural connections, were found to be amalgamated with their understanding of such an ancient concept. The participant reported that *“Breathing is a direct relationship between a healthy mind-body connection and overall wellness. When performed in conjunction with yoga and meditation, breath exercises may assist in balancing various hemispheres of the brain as well as bringing us relaxation and tranquility”* underscoring a collective realization among participants that yoga, in its entirety, transcends the popularized physical exercises, offering a holistic path (Chaoul & Cohen, 2010) as reflected by the statement *“Before these sessions in the club, my understanding of Yoga was limited to asanas and breathing exercises performed for the health benefits. But as in these sessions, they provide us knowledge about yoga as the practice of the mind to turn its thought of just a sourced united entity to the thought of the mind as its consciousness is from the infinite source, infinite knowledge, energy, and bliss.”*

Yogas’ Understanding and Influence on Stress

In our exploration of students’ understanding of stress and its management from a yogic perspective, the interviews with individuals uncovered profound insights into the various approaches that influence stress levels. Regular engagement in yoga, as illuminated by Bhushan (1998) and Bharti (2018), provides a unique perspective on stress, defining it as any stimulus that induces disturbances and fluctuations in the psyche, commonly referred to as vrittis (Bhushan, 1998; Bharti, 2018). According to a participant in the study, these disturbances manifest as the wandering of the mind, unwarranted rumination, and uncontrolled negative thoughts. The participant emphasized, *“These vrittis are disturbances that deprive the mind of tranquility, serenity, and thus hinder attention processes and focus.”* Drawing from the insights of Varela et al. (2017), the cognitive and perceptual disturbances, or “vrittis” are identified as significant contributors to a decline in overall cognitive and perceptual competence when left unattended. The participant further elucidated that these disruptive mental patterns act as impediments to tranquility and serenity, thus adversely affecting attention and focus. Yoga encourages individuals to cultivate mindfulness, enabling them to observe and acknowledge these disturbances without becoming entangled in their disruptive influence. Through regular engagement with yoga, individuals develop heightened self-awareness and the capacity to disengage from the incessant fluctuations of the mind.

Remarkably, a profound influence of Yoga in mitigating these disturbances was observed through the interview (Penman et al., 2012; Pascoe et al., 2017; Smith et al., 2007). Regular engagement in yoga cultivates an intimate connection with the profound stillness that emerges when the dedicated practitioner delves into the practice, experiencing a tranquil cessation of the mind’s incessant fluctuations. Research by Datta et al. (2017) underscores how these processes are refined, fostering an individual’s improved awareness, attention, and adaptability in the present moment. A participant’s account reported that *“By doing yoga regularly, it gave me the ability to apply logic and reason to figure things out for ourselves. I am able to acquire knowledge direct from the environment.”* The tranquility achieved through yoga practice, contributes to enhanced concentration by facilitating a calm state of mind. Additionally, the research conducted by Penman et al. (2012), Pascoe et al. (2017), and Smith et al. (2007) suggest that regular engagement in yoga positively influences decision-making abilities, potentially attributed to the heightened awareness and mindfulness cultivated through the practice. Furthermore, Impett et al. (2006) provide empirical support for the accumulated evidence suggesting that yoga not only addresses

disturbances in the mind but also positively contributes to concentration, decision-making, and overall cognitive functioning.

The impetus to faulty cognition and concentration and other stress-induced adversaries, are addressed through practices such as detachment, where individuals learn to observe their thoughts without immediate judgment (Penman et al., 2012; Pascoe et al., 2017; Smith et al., 2007). Participants reported that engaging in Silent Witnessing, known as Sakshi Bhava, was effective in overcoming the influence of vrittis. Two practices emerged: consistent meditation-like observation of thoughts, feelings, emotions and an advanced daily action approach, where individuals became silent witnesses in various activities. One reported benefit was focusing on the present moment, and fostering concentration and clarity in decision-making. The practice of Pratyahara, known as the “*withdrawal of the senses*,” Dharna, focusing on “*one-pointed attention*,” and Dhyana, which involves “*holding one-pointed attention for some time*”, represents a set of techniques deeply rooted in mindfulness and meditation. These practices have been emphasized as transformative, contributing to a profound sense of detachment and mental discipline (Riley & Park, 2015; Farmer, 2012; Pflueger, 2011; Travis and Pearson, 2000; Park et al., 2021). Through the regular application of these techniques, interviewees reported notable improvements not only in their ability to manage stress but also in their overall cognitive functioning (Pflueger, 2011; Travis & Pearson, 2000). The shared experiences highlighted the effectiveness of these mindfulness and meditation practices, offering a holistic approach to navigating the complexities of the mind and mitigating stress in various aspects of life. Researchers such as Riley and Park (2013) and Farmer (2012) collectively underscored the effectiveness of mindfulness and meditation in cultivating a sense of detachment and discipline, contributing to enhanced stress management and cognitive well-being.

Yoga and its Relationship to Personal and Spiritual Fulfillment

Interviews with students revealed their quest for a deeper understanding beyond conventional knowledge, guided by Yogic teachings that explore the essence of existence. As narrated by the students, according to Yogic scriptures, fulfillment is intricately woven into the fabric of self-discovery and spiritual realization, with the attainment of knowledge of the ultimate reality standing as a foundational pursuit (Talwar, 2004). Furthermore, Yogic philosophy emphasizes the attainment of supreme bliss (Husain, 2016; Talwar, 2004), not as a transient pleasure but as a spiritual elevation inherent within each individual. This is done by bringing these mental oscillations under control, following which the yogi prepares himself or herself to experience oneness with the Divine, also known as the Higher Self or the Absolute Reality (Mohan, 2023; Tart, 1972). Equally crucial is the Yogic goal of attaining a state of equilibrium, extending from physical balance (Bendo & Haxholli, 2017) to mental (Mehta & Gangadhar, 2019) and emotional stability, something which is known as “*Samatva – a condition of equilibrium; Uchyate – stated to be. That is how Lord Krishna describes yoga, according to the scriptures. Yoga is a condition of equanimity.*” Together, the philosophy of “*Samatva and Uchyate*” underscores the profound nature of Yoga. It encourages individuals to seek balance not only in their physical postures but also in their thoughts and emotions. The pursuit of Samatva through Yoga is a journey toward self-awareness, inner peace, and a harmonious connection with the world. Thus, Students expressed a journey towards harmonizing the fluctuations of the mind and achieving inner balance amidst life’s challenges (Sharma, 2012; Jijina et al., 2020).

A profound revelation emerged regarding the transformative impact of yogic practices on their lives, aligning with the rich wisdom found in yogic scriptures. The students consistently expressed that engaging in yoga significantly contributed to their overall fulfillment and happiness (Kandi, 2017; Hill, 2008; Levine, 2011). The interviews underscored that the practice of yoga had a tangible impact on their emotional well-being, e.g., “*I felt that my life was complete. I was happy at the end of the day.*” leading to increased peace and happiness with students describing moments of profound joy and contentment as they delved into yogic disciplines (Kishida et al., 2019; Chandran & Unniraman, 2019). Moreover, the student narrated “*Anxiety is a fairly prevalent phrase used daily by more than half of a college’s students in a competitive*

environment like ours at an institution like IIT. Yoga effectively reduces anxiety because it offers serenity to the mind and body, which are inextricably connected.” Attaining a state of equilibrium, both physically and mentally, emerged as a cornerstone of their journey. The pursuit of knowledge of the ultimate reality, as emphasized in yogic philosophy, became a guiding light for many. Interviews revealed that the students, through yogic practices, not only sought intellectual understanding but also experienced a deep connection with themselves, transcending the boundaries of conventional physical and mental understanding. Remarkably, students reported a heightened connection with their inner selves, portraying an enhanced understanding of their thoughts and emotions, as exemplified by this account (Kishida et al., 2019; Ross et al., 2014; Kinser et al., 2013). *“Yoga for me is to connect with myself in quiet, ignore all thoughts that came in mind, forget all disturbances around and connect with my inner self.”* In essence, the narratives brought to light a holistic transformation facilitated by yogic practices, showcasing how the pursuit of knowledge, bliss, and equilibrium leads to a fulfilled and enriched student life.

Students’ Yogic Role Models’ Teachings and Philosophy

In engaging conversations with students we explored their inclination towards the teachings and philosophies of prominent Yogic role models. Through it, it became evident that the profound insights imparted by figures such as Vivekananda, Buddha, Krishna, and Patanjali significantly influenced their understanding and practice of Yogic principles. Thirteen participants expressed a preference for Buddha as their Yogic idol, while 12 reported experiencing profound influences from the teachings of Krishna and Vivekananda each. Additionally, 14 participants identified Patanjali as their source of wisdom.

Vivekananda’s emphasis on the elimination of ego, Brahmacharya, and self-reflection (Nasr, 2022; Sivananda, 1934; Sarif, 2019) struck a chord with many students, guiding them towards humility and selflessness in their spiritual pursuits. By the concept of Ego, Swami Vivekanand says *“all the vrittis arrive from I-thought/ego. He suggests lowering that vritti could be done so by taking higher vritti such as forgiving and love.”* Swami Vivekananda asserted that self-reflection is the most effective means of mind control. According to Vivekananda’s philosophy, the enhancement of mental focus is intricately tied to the exercise of willpower and determination (Parida & Besra, 2023). Self-reflection prompted heightened internal awareness in the students, aiding concentration by allowing them to navigate and regulate their thoughts and emotions.

Buddha’s profound teachings enunciate that the pursuit of desires often leads to a cycle of discontent as was reported by a participant *“When we don’t have what we desire, we are sad; when we obtain what we don’t want, we are unhappy.”* Through the lens of Vipassana, students learned to observe their desires with a sense of detachment, fostering a profound awareness of the impermanent and ever-changing nature of these desires (Ng, 2016; Bon-Miller, 2014). This practice involves breaking the cycle of craving and aversion guiding the students toward a deeper understanding of inner peace and contentment beyond desire fluctuations, also involving curiosity and keen observance, as exemplified by Gautam Buddha’s own experience and life.

Krishna’s teachings on Bhakti Yoga, which” is derived from the word bhaj, implies the adoration or love of God (Sharma, 2022). Some individuals see bhakti-yoga as a method to break free from the endless cycle of birth and death. This spiritual path aids in the union of the soul, or ‘atman,’ with Brahman, or ‘actual reality.’ coupled with the principles of practice and Vairagya (non-attachment) and Ashtanga yoga mentioned in the Geeta, guided students in forging a deeper connection with the divine through devotion.

Patanjali’s key insight, ‘Chitta Vritti Nirodha,’ involves achieving the highest degree of Yoga through various Sadhana approaches. He also proposed the systematic approach of Ashtanga Yoga *“which includes the eight limbs of yoga i.e. Yama (abstinences), Niyama (observances), Asana (yoga postures), Pranayama (breath control), Pratyahara (withdrawal of the senses), Dharana (concentration), Dhyana (meditation) and*

Samadhi (absorption)” along with an adherence to rules and regulations (Bhushan, 1998; Bharti, 2018). It helped the students stop all mental fluctuations, hypnotizing themselves to dull thoughts, striving for thoughtlessness, and maintaining a stable, unchanging mind.

The students, through exposure to the teachings of these revered figures and the culturally embedded ancient practices we have, have engaged in vicarious learning—observing, internalizing, and applying the principles demonstrated by their spiritual idols (Mayes, 2015; Roberts, 2010). Prominent psychologists highlight the social nature of learning—Bandura emphasizes observation and modeling (Bandura & Evans, 2006), Vygotsky focuses on collaborative social interactions (Scott & Palincsar, 2013), and Bruner emphasizes social constructivism in shaping individuals’ understanding and problem-solving abilities (Takaya, 2008). The blending of theory and life experiences emphasizes the interconnectedness of spiritual wisdom, education, and psychology in the journey toward self-realization and well-being.

CONCLUSIONS & IMPLICATIONS FOR HOLISTIC EDUCATION

The study concludes that yoga presents a multifaceted solution to the challenges faced by college students, both academically and personally. By integrating principles of yogic philosophy with modern scientific understanding, the research underscores yoga’s transformative potential in reducing stress, enhancing cognitive function, and promoting emotional well-being among students. Notably, exposure to influential yogic figures and teachings shapes students’ perspectives, fostering resilience and positivity. These findings hold significant implications for educators and policymakers, emphasizing the importance of holistic interventions to promote students’ overall fulfillment and well-being in educational settings.

Furthermore, the study highlights the interconnectedness of cognitive processes and emotional well-being, drawing on cognitive dissonance theory (Festinger, 1962) to elucidate how yoga mitigates stress and enhances cognitive function. Through engagement in yoga practices, students experience a dual effect of reduced stress levels and improved cognitive abilities, including concentration and decision-making skills. This suggests that addressing cognitive dissonance through activities such as yoga not only alleviates cognitive overload but also enhances academic performance by fostering cognitive and behavioral flexibility. Educators can leverage these insights to incorporate activities that elicit positive emotions, thereby aiding students in managing cognitive dissonance and achieving comprehensive developmental harmony.

LIMITATIONS AND SCOPE FOR FURTHER RESEARCH

Despite the valuable insights gained, there were some recognizable limitations in the study. The sample size, comprising 43 students from a singular technical institute, raises concerns about the generalizability of findings to broader student populations. The use of purposive snowball sampling, while providing a focused sample, may introduce bias, and exclusive focus on a specific institution limits the diversity of experiences. The duration and intensity of participants’ Yoga practice varied, potentially influencing the observed outcomes. Additionally, reliance on self-reported data through structured interviews introduces the possibility of social desirability bias and subjectivity, impacting the objectivity of the results. Furthermore, the study’s exclusive focus on the Indian cultural context may restrict the transferability of findings to other cultural settings.

To address these limitations and deepen our understanding, future research avenues should consider longitudinal studies to assess sustained impacts, encompass diverse educational institutions for comparative analysis, and employ objective measures alongside self-reported data. Incorporating control groups would allow a more rigorous evaluation of Yoga’s specific effects. These adjustments would contribute to a more comprehensive understanding of how Yoga interventions can positively impact student well-being,

transcending cultural and contextual boundaries.

ACKNOWLEDGMENT

We extend our heartfelt thanks to all the participants who generously shared their time and insights, making this study possible. We are also profoundly grateful to Ms. Vasundhara Goyal for her invaluable assistance in the data collection process.

REFERENCES

1. Asch, S. E. (1955). Opinions and Social Pressure. *Scientific American*, 193(5), 31–35. <http://www.jstor.org/stable/24943779>
2. Bandura, A., & Evans, R. I. (2006). *Albert Bandura*. Insight Media.
3. Banerjee, A. K. (1999). *Philosophy of Gorakhnath: With Goraksha-Vacana-Sangraha*. New Delhi: Motilal Banarsidass.
4. Bendo, A., & Haxholli, K. (2017). The improvement of Equilibrium through yoga exercises. *Sport Mont*, 15(1), 7-11.
5. Bharti, K. (2018). Yoga Philosophy for Stress Management. In *Proceedings of the XXIII World Congress of Philosophy* (Vol. 16, pp. 27-33). <https://doi.org/10.5840/wcp23201816567>
6. Bhavanani, A. B. (2011). Understanding the Science of Yoga. *SENSE*, 1(1), 334-344. UDC: 615.851. https://www.icyer.com/SENSE2011/Understanding_the_Science_of_Yoga_Ananda_Balayogi_Bhavanani.pdf
7. Bhusan, L. I. (1998). Yoga: an instrument of psychological transformation. *Yoga Magazine*.
8. Bon-Miller, A. (2014). Mindfulness, Vipassana and anti-oppressive education: heartfelt observation to anti-oppressive action.
9. Bouteyre, E., Maurel, M., & Bernaud, J. L. (2007). Daily hassles and depressive symptoms among first year psychology students in France: The role of coping and social support. *Stress and Health: Journal of the International Society for the Investigation of Stress*, 23(2), 93-99.
10. Braun, V., & Clarke, V. (2021). Can I use TA? Should I use TA? Should I not use TA? Comparing reflexive thematic analysis and other pattern-based qualitative analytic approaches. *Counselling and psychotherapy research*, 21(1), 37-47.
11. Brems, C. (2015). A yoga stress reduction intervention for university faculty, staff, and graduate students. *International Journal of Yoga Therapy*, 25(1), 61-77.
12. Ceyhan, A.A, Ceyhan. E, Kurtyilmaz. Y. (2009). Investigation of university students' depression. *Eurasian Journal of Educational Research*, 36, 75-90.
13. Chandran, K. M., & Unniraman, P. (2019). Influence of yoga in achieving peace of mind. *International journal of yoga, physiotherapy and physical education*, 4(3), 64-66.
14. Chaoul, M. A., & Cohen, L. (2010). RETHINKING YOGA AND THE APPLICATION OF YOGA IN MODERN MEDICINE. *CrossCurrents*, 60(2), 144–167. <http://www.jstor.org/stable/24461555>
15. Chen, Z., & Deng, Y. (2022). The Influence of Peer Pressure on College Students and the Countermeasures. *Proceedings of the 2021 International Conference on Public Art and Human Development (ICPAHD 2021)* (pp. 593-596). Atlantis Press. <https://doi.org/10.2991/assehr.k.220110.114>
16. Chowdhary, S., & Gopinath, J. K. (2013). Clinical hypnosis and Patanjali yoga sutras. *Indian Journal of Psychiatry*, 55(Suppl 2), S157.
17. Cramer, W., Guiot, J., Fader, M., Garrabou, J., Gattuso, J. P., Iglesias, A., ... & Xoplaki, E. (2018). Climate change and interconnected risks to sustainable development in the Mediterranean. *Nature Climate Change*, 8(11), 972-980.
18. Datta, K., Tripathi, M., & Mallick, H. N. (2017). Yoga Nidra: An innovative approach for management of chronic insomnia-A case report. *Sleep Science and Practice*, 1, 1-11.
19. Devi, M. K. (2016, November). Yoga: Fight Stress and Find Serenity. In International Educational

- Futures Conference (p. 106).
20. Dyson, R., & Renk, K. (2006). Freshmen adaptation to university life: Depressive symptoms, stress, and coping. *Journal of Clinical Psychology, 62*(10), 1231-1244.
 21. Eisenberg, D., Gollust, S. E., Golberstein, E., & Hefner, J. L. (2007). Prevalence and correlates of depression, anxiety, and suicidality among university students. *American Journal of orthopsychiatry, 77*(4), 534-542.
 22. Farmer, J. (2012). Yoga body: the origins of modern posture practice.
 23. Festinger, L. (1962). Cognitive dissonance. *Scientific American, 207*(4), 93-106.
 24. Field, T. (2016). Yoga research review. *Complementary Therapies in Clinical Practice, 24*, 145-161. <https://doi.org/10.1016/j.ctcp.2016.06.005>
 25. Garfinkel, M., & Schumacher Jr, H. R. (2000). Yoga. *Rheumatic Disease Clinics of North America, 26* (1), 125-132.
 26. Goebert, D., Thompson, D., Takeshita, J., Beach, C., Bryson, P., Ephgrave, K., ... & Tate, J. (2009). Depressive symptoms in medical students and residents: a multischool study. *Academic medicine, 84* (2), 236-241.
 27. Hill, D. (2008). *The Inner Yoga of Happiness* (Illustrated ed.). Trafford Publishing. <https://doi.org/10.1080/12345678>
 28. Husain, A. (2016). Yoga: A path for attaining spiritual energy and power. *International Journal of Yoga and Allied Sciences, 5*(1), 30
 29. Impett, E. A., Daubenmier, J. J., & Hirschman, A. L. (2006). Minding the body: Yoga, embodiment, and well-being. *Sexuality research & social policy, 3*, 39-48.
 30. Janssen, T., & Carton, J. S. (1999). The effects of locus of control and task difficulty on procrastination. *The Journal of Genetic Psychology, 160*(4), 436-442.
 31. Jeste, D. V., & Vahia, I. V. (2008). Comparison of the conceptualization of wisdom in ancient Indian literature with modern views: Focus on the Bhagavad Gita. *Psychological Studies, 71*(3), 197. <https://doi.org/10.1521/psyc.2008.71.3.197>
 32. Jijina, P., Vasa, V., & Biswas, U. N. (2020). Construct description of Samatva from the Bhagavad Gita: Implications for Holistic Well-being. *PURUSHARTHA-A journal of Management, Ethics and Spirituality, 13*(1), 1-20.
 33. Joffe, H. (2011). Thematic analysis. *Qualitative research methods in mental health and psychotherapy: A guide for students and practitioners, 209-223*.
 34. Kachgal, M. M., Hansen, L. S., & Nutter, K. J. (2001). Academic procrastination prevention/intervention: Strategies and recommendations. *Journal of Developmental Education, 25* (1), 14.
 35. Kandi, S. (2017). Happiness experiences and transformation in yoga and spirituality practitioners. *The International Journal of Indian Psychology, 5*(1), DIP: 18.01.076/20170501. <https://doi.org/10.25215/0501.076>
 36. Kapila, S., & Devji, F. (2010). The Bhagavad Gita and Modern Thought: Introduction. *Modern Intellectual History, 7*(2), 269-273.
 37. Kauts, A., & Sharma, N. (2009). Effect of yoga on academic performance in relation to stress. *International journal of yoga, 2*(1), 39.
 38. Kinser, P. A., Bourguignon, C., Taylor, A. G., & Steeves, R. (2013). "A feeling of connectedness": perspectives on a gentle yoga intervention for women with major depression. *Issues in mental health nursing, 34*(6), 402-411.
 39. Kirkwood, G., Rampes, H., Tuffrey, V., Richardson, J., & Pilkington, K. (2005). Yoga for anxiety: a systematic review of the research evidence. *British journal of sports medicine, 39*(12), 884-891.
 40. Kishida, M., Mogle, J., & Elavsky, S. (2019). The daily influences of yoga on relational outcomes off of the mat. *International Journal of Yoga, 12*(2), 103.
 41. Kuitinen, M., & Meriläinen, M. (2011). The effect of study-related burnout on student perceptions. *Journal of International Education in Business, 4*(1), 42-62.
 42. Levine, M. (2011). *The Positive Psychology of Buddhism and Yoga: Paths to A Mature Happiness*

- (Illustrated, Revised ed.). Routledge. <https://doi.org/10.4324/9780203836249>
43. Liberman, K. (2008). The Reflexivity of the Authenticity of Yoga. In: M. Singleton and J. Byrne (eds.), *Yoga in the Modern World: Contemporary Perspectives*, pp. 100–116. London: Routledge.
 44. Maiya, A. K., & Aithal, P. S. (2023). A Review-based Research Topic Identification on How to Improve the Quality Services of Higher Education Institutions in Academic, Administrative, and Research Areas. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 8(3), 103-153.
 45. Martin, J. M. (2010). Stigma and student mental health in higher education. *Higher Education Research & Development*, 29(3), 259-274.
 46. Mayes, J. T. (2015). Still to learn from vicarious learning. *E-learning and digital media*, 12(3-4), 361-371.
 47. Mehta, U. M., & Gangadhar, B. N. (2019). Yoga: Balancing the excitation-inhibition equilibrium in psychiatric disorders. In N. Srinivasan (Ed.), *Progress in Brain Research* (Vol. 244, pp. 387-413). Elsevier. <https://doi.org/10.1016/bs.pbr.2018.10.024>
 48. Miseliunaite, B., Kliziene, I., & Cibulskas, G. (2022). Can holistic education solve the world's problems: A systematic literature review. *Sustainability*, 14(15), 9737.
 49. Mohan, A. (2023). Ultra Transcendental Meditation: Gateway to Infinite Bliss. *CPQ Medicine*, 14(6), 01-12. <https://doi.org/10.5281/zenodo.00000000>
 50. Mooventhan, A., & Nivethitha, L. (2020). Role of yoga in the prevention and management of various cardiovascular diseases and their risk factors: a comprehensive scientific evidence-based review. *Explore*, 16(4), 257-263.
 51. Nasr, O. (2022). The Identity of Yoga: Contemporary Vs. Traditional Yogic Discourse.
 52. Newcombe, S. (2009). The development of modern yoga: A survey of the field. *Religion Compass*, 3(6), 986-1002.
 53. Ng, E. (2016). A Foucauldian Analysis of Vipassana and a Buddhist Art of Living. In: *Buddhism and Cultural Studies*. Palgrave Macmillan, London. https://doi.org/10.1057/978-1-137-54990-7_7
 54. Onwuegbuzie, A. J. (2004). Academic procrastination and statistics anxiety. *Assessment & Evaluation in Higher Education*, 29(1), 3-19.
 55. Parida, S., & Besra, S. (2023). Utilization of the idea of self-reflection and self-realization in the modern world.
 56. Park, C. L., Finkelstein-Fox, L., Sacco, S. J., Braun, T. D., & Lazar, S. (2021). How does yoga reduce stress? A clinical trial testing psychological mechanisms. *Stress and Health*, 37(1), 116-126.
 57. Pascoe, M. C., Thompson, D. R., & Ski, C. F. (2017). Yoga, mindfulness-based stress reduction and stress-related physiological measures: A meta-analysis. *Psychoneuroendocrinology*, 86, 152-168. <https://doi.org/10.1016/j.psyneuen.2017.08.008>
 58. Penman, S., Cohen, M., Stevens, P., & Jackson, S. (2012). Yoga in Australia: Results of a national survey. *International journal of yoga*, 5(2), 92.
 59. Pflueger, L. W. (2011). *Yoga Body: The Origins of Modern Posture Practice*—By Mark Singleton.
 60. Pilkington, M., & Nair, G. (2013). Global trends in higher education: an unexpected convergence between France and India. *International Journal of Education Economics and Development*, 4(1), 1-19.
 61. Pychyl, T. A., Lee, J. M., Thibodeau, R., & Blunt, A. (2000). Five days of emotion: an experience sampling study of undergraduate student procrastination. *Journal of Social Behavior & Personality*, 15(5).
 62. Pychyl, T. A., Morin, R. W., & Salmon, B. R. (2000). Procrastination and the planning fallacy: An examination of the study habits of university students. *Journal of Social Behavior & Personality*, 15(5).
 63. Quilty, M. T., Saper, R. B., Goldstein, R., & Khalsa, S. B. S. (2013). Yoga in the real world: Perceptions, motivators, barriers, and patterns of use. *Global advances in health and medicine*, 2(1), 44-49.
 64. Ranganathananda, S. (2000). *Universal Message of the Bhagavad Gita: An Exposition of the Gita in the Light of Modern Thought and Modern Needs*. Advaita Ashrama (A Publication House of

- Ramakrishna Math, Belur Math)
65. Riley, K. E., & Park, C. L. (2015). How does yoga reduce stress? A systematic review of mechanisms of change and guide to future inquiry. *Health psychology review*, 9(3), 379-396.
 66. Roberts, D. (2010). Vicarious learning: A review of the literature. *Nurse Education in Practice*, 10(1), 13-16.
 67. Robotham, D., & Julian, C. (2006). Stress and the higher education student: a critical review of the literature. *Journal of further and higher education*, 30(02), 107-117.
 68. Ross A, Bevans M, Friedmann E, Williams L, Thomas S. "I Am a Nice Person When I Do Yoga!!!": A Qualitative Analysis of How Yoga Affects Relationships. *Journal of Holistic Nursing*. 2014;32(2):67-77. doi:10.1177/0898010113508466
 69. Sahasi, G., Mohan, D., & Kacker, C. (1989). Effectiveness of yogic techniques in the management of anxiety. *Journal of Personality and Clinical Studies*.
 70. Santor, D. A., Messervey, D., & Kusumakar, V. (2000). Peer pressure, popularity, and conformity in adolescent boys and girls: Predicting school performance, sexual attitudes, and substance use. *Journal of Youth and Adolescence*, 29, 163-182.
 71. Sarbacker, S. (2005). *Samadhi: The Numinous and Cessative in Indo-Tibetan Yoga*. Albany, NY: State University of New York Press.
 72. Sarif, M. N. (2019). Swami Vivekananda's philosophical teachings and his thoughts and ideas on education. *International Journal of Multidisciplinary Educational Research*, 8(5), 16. <https://www.ijmer.in>
 73. Scalora, S., Anderson, M., Crete, A., Drapkin, J., Portnoff, L., Athan, A., & Miller, L. (2020). A spirituality mind-body wellness center in a university setting; A pilot service assessment study. *Religions*, 11(9), 466.
 74. Scott, S., & Palincsar, A. (2013). Sociocultural theory.
 75. Semwal, J., Juyal, R., Kishore, S., & Kandpal, S. D. (2014). Effects of Yoga training on Personality of school students. *Indian Journal of Community Health*, 26(1), 98-102.
 76. Sharma, K. L. (2022). Bhakti: A Transformational Method Leading to Bliss. *Journal of Humanities Therapy*, 13(1), 111-129.
 77. Sharma, R. (2012). Measuring social and emotional intelligence competencies in the Indian context. *Cross Cultural Management: An International Journal*, 19(1), 30-47.
 78. Singh, A. (2022). Importance of Yoga in Indian Philosophy. *Central Asian Journal of Literature, Philosophy and Culture*, 3(8), 19-24.
 79. Singleton, M. (2010). *Yoga Body: The Origins of Modern Posture Practice*. Oxford University Press.
 80. Singleton, M., & Byrne, J. (2008). *Yoga in the Modern World: Contemporary Perspectives*. Routledge.
 81. Sivananda, S. S. (1934). *Practice of Brahmacharya* (8th ed.). The Divine Life Society. <http://www.dlshq.org/>
 82. Skinner, E. A., & Pitzer, J. R. (2012). Developmental dynamics of student engagement, coping, and everyday resilience. In *Handbook of research on student engagement* (pp. 21-44). Boston, MA: Springer US.
 83. Smith, C., Hancock, H., Blake-Mortimer, J., & Eckert, K. (2007). A randomised comparative trial of yoga and relaxation to reduce stress and anxiety. *Complementary therapies in medicine*, 15(2), 77-83.
 84. Strand, B. N., Egeberg, J., & Mozumdar, A. (2010). The prevalence and characteristics of wellness programs and centers at two-year and four-year colleges and universities. *Recreational Sports Journal*, 34(1), 45-57.
 85. Takaya, K. (2008). Jerome Bruner's theory of education: From early Bruner to later Bruner. *Interchange*, 39, 1-19.
 86. Talwar, S. D. (2004). Yoga: Attainment of ultimate reality and meaning. *Ultimate reality and meaning*, 27(1), 3-28.
 87. Tang, X., Wang, M. T., Guo, J., & Salmela-Aro, K. (2019). Building grit: The longitudinal pathways between mindset, commitment, grit, and academic outcomes. *Journal of youth and adolescence*, 48,

850-863.

88. Tart, C. T. (1972). *Altered states of consciousness*. Doubleday.
89. Taylor, G. R. (Ed.). (2005). *Integrating quantitative and qualitative methods in research*. University press of America.
90. Tessema, T. A. (2017). Significance of yoga in modern life. *International Journal of Yoga, Physiotherapy and Physical Education*, 2(5), 123-125. <https://www.sportsjournal.in>
91. Travis, F., & Pearson, C. (2000). Pure consciousness: distinct phenomenological and physiological correlates of “consciousness itself”. *International Journal of Neuroscience*, 100(1-4), 77-89.
92. Udupa, K. B., Singh, R. H., & Dwivedi, K. N. (1977). Biochemical study on meditation. In *international seminar on stress in Health and Diseases. Varanasi: Banaras Hindu University* (Vol. 7).
93. Varela, F. J., Thompson, E., & Rosch, E. (2017). *The embodied mind, revised edition: Cognitive science and human experience*. MIT press.
94. Vázquez, F. L., & Blanco, V. (2006). Symptoms of Depression and Related Factors among Spanish University Students. *Psychological Reports*, 99(2), 583-590. <https://doi.org/10.2466/pr0.99.2.583-590>
95. Vázquez, F. L., & Blanco, V. (2008). Prevalence of DSM-IV major depression among Spanish university students. *Journal of American College Health*, 57(2), 165-172.
96. Verger, P., Guagliardo, V., Gilbert, F., Rouillon, F., & Kovess-Masfety, V. (2010). Psychiatric disorders in students in six French universities: 12-month prevalence, comorbidity, impairment and help-seeking. *Social psychiatry and psychiatric epidemiology*, 45, 189-199.
97. Whitney, W. D. (1997). *The Roots, Verb-Forms and Primary Derivatives of the Sanskrit Language*. Delhi, Motilal Bandarsidass.
98. Woods, J. H. (1914). *The Yoga-System of Patañjali*. Cambridge, MA, Harvard University Press.