

Importance of Ashtanga Yoga in Physical Education and Mental Health

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ABSTRACT

Yoga is assuming importance in improving mental and physical health in the treatment of several lifestyle disorders and diseases. The latest study was a brief lifestyle intervention, based on yoga, on subjective well-being levels that is mental or physical. Normal healthy individuals and subjects having hypertension and a variety of other illnesses were included. The inventory consists of questions related to one's feelings and attitude about various areas of life, that is happiness, achievement, and interpersonal relationship. These observations suggest that a short lifestyle modification and stress management educational program leads to remarkable improvement in subjective well-being. In today's time, the common reason for any disease is a mental imbalance, due to which a person sees it as discomfort or disease at the physical level. The most common health disorders prevalent today are first on the mental and then after on the physical level. Yoga when we adopt it as a way of life does a lot for people suffering from stress-induced psychosomatic lifestyle disorders like silent killers, also yoga teaches us the art of leading a supreme and healthy life. Many studies have shown the potential of Yoga as an effective preventive measure as well as an adjunct therapy for all types of physical and mental disorders.

Keywords: Ashtanga Yoga, Yoga, Mental Health, Physical Health, Yogic management.

INTRODUCTION

The immediate cause of any disorder or discomfort isn't identifiable in 90% of cases, hence known as the "immediate" or "critical" level of the disorder. Utmost of these cases do not indicate their condition as there may not be any symptoms, giving it the name "the silent killer". Indeed when symptoms are conspicuous they're unclear like blurred vision, dizziness, headache, and nausea. Everyone evaluates what is happening to them as either good or bad, and similarly, they are normally able to offer judgments about their lives. People virtually always experience moods and emotions, which have a hedonic component that is pleasant, signaling a positive reaction, or unpleasant, signaling a negative reaction. Thus, subjective well-being is emerging as a major diagnostic and outcome variable in psychology and medicine. Subjective well-being refers to how people evaluate their lives and includes variables such as life satisfaction and marital satisfaction, depression, anxiety, moods, and emotions. Exploration shows that people are more likely to get stressed or depressed due to day-to-day challenges and demanding scores. When rehearsing yoga, the relaxation and tensing of muscles together with the aware mindfulness of the physical sensations help you relax. Yoga works to relax your mind and produce a calmness that you can not achieve with other drill programs. According to exploration studies, 8 weeks of yoga practice fights wakefulness and improves the quality of sleep. therefore, in addition to training your body and achieving inflexibility, yoga trains your mind to work from reality.

Much research has also shown that physical activity can improve mood, reduce stress and anxiety and help prevent mental health problems. While higher-intensity yogic practice or activity is particularly helpful, recent research has suggested that even low -intensity activity, performed regularly, can be beneficial for your mental health. This means that just getting up from your desk to go for a walk or clean the house can help to raise your mood and protect against mental ill health.

With the help of ashtanga yoga can also help if you are experiencing problems with your mental health or have

been diagnosed with a mental illness.

Physical Health

Physical health is likely to have bodily functions and work processes at their peak. It is not only due to an absence of disease, if we work on regular exercise, balanced nutrition, and adequate rest then all contribute to good health. Many times people receive medical treatment to maintain the balance, if necessary. Physical well-being conducts a healthy life to decrease the risk of disease. Maintaining physical fitness.

In 1948, the World Health Organization, Trusted Source defined health:

“Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity.”

In 1986, the WHO Trusted Source:

“A resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities.”

In 2009, researchers publishing in The Lancet Trusted Source defined health as the ability of a body to adapt to new threats and infirmities.

Mental Health

Mental health is expressed as emotional, psychological, and social well-being. It always affects how we think, feel, and act and also helps determine how we handle stress, relate to our moods, and make choices. Mental health is always important in all stages of our life. Many factors contribute to mental health problems, including Biological factors, such as genes or brain chemistry Life experiences, such as trauma or abuse Family history of mental health problems Mental health problems are common but their management in yoga is available. People with mental health problems can get better and recover with the help of Yogic management.

Regarding the beneficial effects of yoga interventions for treating depressive symptoms, the quality and quantity of the data from studies appear insufficient to conclude whether there is substantial clinical justification to consider yoga as a treatment for depression. The study results are so far not sufficient in quantity and quality to determine whether studies with a focus on the asanas are more effective as compared to studies with meditation focussed or pranayama focussed styles. The motivation of depressed patients could be a problem or not remains to be clarified. There has been an attempt to explore mechanisms of action and to understand the complete picture of the effects of yoga on depression looking at electrophysiological markers of attention, and neurotransmitters which were found to change with yoga.

Stress- Stress can be defined as a type of change that causes physical, emotional, or psychological strain. Stress is your body's response to anything that requires attention or action.

This article, through ashtanga yoga, is a comprehensive mind management manual with a systematic practice contributing to one's overall Physical and Mental well-being.

Yoga: The Science Of Health

In Indian persuasions, yoga is “the means Or ways for converting knowledge and attaining emancipation or moksha from karma¹ and revitalization or samsara.” It's a practice using which a spiritual candidate strives⁽¹⁾ to control nature to make the soul fit for union with the Oversoul i.e. the true character or Atman Brahman or “ God ”, and to attain union with God and therefore the emancipation of the soul from the rounds of revitalization and death. According to archeological substantiation. It surfaced in the after hymns of the ancient Hindu manuals i.e. Upanishads or Vedanta. It's mentioned in the classic Indian lyric Mahabharata. Patanjali defined the purpose of yoga as knowledge of the true “character” God and outlined eight ways for direct

experience of the character. Yoga is an ancient discipline designed to bring balance and health to the physical, internal, emotional, and spiritual amplitude of existence. It's a long-popular practice in India that has come suddenly more common in Western Society. "Yoga" means the union of our consciousness with the Universal Divine Consciousness in a superconscious state known as Samadhi. Ancient Indian rishis understood that performing Raja yoga which is the procedure of attention to liberate the soul or Atma from the thrall of Maya into Parmatma always needs excellent health – "Sharirmadyam, khalu dharma sadhanam."

So they developed "Hatha yoga" which includes asana, mudra, pranayama, etc. "Gharanda Samhita," said there were 84 lakh asanas from which 16 000 were stylish and only about 300 are popular. "Hathayoga pradipika" again differentiates all asanas into four introductory classes – Sidhyasana, Padmasana, Sinhasana, and Bhadrasana. either, asana may be of two types – Dhyanasana, a posture that keeps the spinal cord free, and the center of graveness shifts to another part like takeoffs, and Shasthyasana to get a healthy body. "Yogi Swatmarama in the Hatha Yoga Pradipika, one of the classical Yoga manuals gives us the assurance, "One who lifelessly practices yoga attains success irrespective of whether they're youthful, old decrepit, diseased or weak". He gives us the guarantee that Yoga improves the health of all such like and wards off complaints, handed we duly abide by the rules and regulations means-

Yoga is a way of life, empirical wisdom of mortal nature that enables us to realize our real characters. Swami Vivekananda said, "Yoga is the supreme knowledge, study this notion as you dwell in any other notion of substantial nature, in it, there is no puzzle and no confusion."^[27] Yes, Yoga is the virgin, ancient, knowledge of the " character ". Yoga could be lightly nominated as the wisdom of measureless natural possibilities as it enables us to manifest in totality, our essential possibility. It's an in-depth, wholistic, wisdom of man and indeed the only wisdom that deals together with all aspects of the testament, psychology, and practicality of conscious elaboration.

Ashtanga Yoga

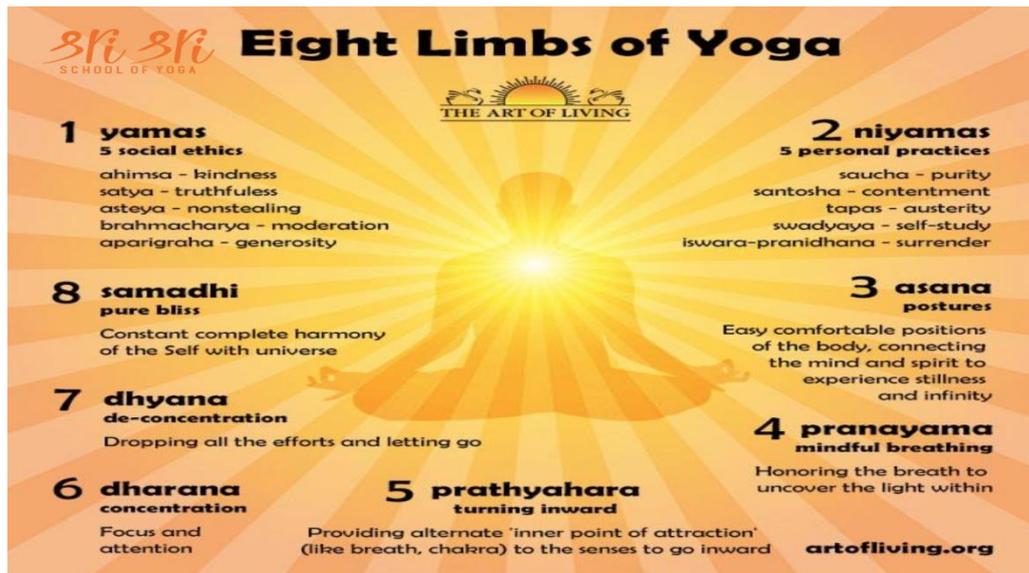
Yoga is frequently depicted directly as a tree and comprises eight aspects, or "branches" Patanjali codified the ancient phenomenon of yoga as Ashtanga which is one of the six seminaries of Indian Philosophy and is known as Yoga Darshan, there are Yama (universal ethics), Niyama (individual ethics), Asana (physical postures), Pranayama (breath control), Pratyahara (control of the senses), Dharana (attention), Dhyana (contemplation), and Samadhi (bliss). Each branch is connected with the whole, In the same way, that fleshly branches are each connected. still the rest of the body will automatically follow If someone pulls the body by the leg. In the same way, when one pulls one of the eight branches of yoga, the others will naturally come. They aren't stages to be achieved in a race.

Eight Limbs of Yoga

The eight limbs of yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, and samadhi. These limbs are the foundation of Ashtanga Yoga, a path of yoga that aims to achieve self-knowledge and liberation.

- **YAMA** - Restraints, moral disciplines or moral vows.
- **NIYAMA** - Positive duties or observances.
- **ASANA** - Posture.
- **PRANAYAMA** - Breathing Techniques.
- **PRATYAHARA** - Sense withdrawal.
- **DHARANA** - Focused Concentration.
- **DHYANA** - Meditative absorption.

- **SAMADHI** - Bliss or Enlightenment.



Protracted yoga practice culminates in the effective relaxation of the fatigued body and mind. This is a direct result of the systematic and graceful execution of asanas. The relaxation alleviates body tension, rendering quick recuperation more plausible. Mental acuity is another asset afforded by yoga in sports. It encompasses the implementation of breathing techniques and meditation, promoting enhanced mental concentration and focus. Augmented mental concentration equips athletes to perform optimally under duress, retaining composure and focus during competitions.

1. Yama (Universal Ethics)

The Yama can be allowed as the ethical conditions that are necessary for achieving harmony with other beings. The first branch of Patanjali's eight branches of yoga is Universal ethics or Yama and this includes five principles.

a. Ahimsa (Non-Violence)

Creatures in the wild living in their natural, don't kill each other for the sake of killing. They kill when they're empty and when they want to eat. Humans, still, kill each other in the name illustration God, country, race, or religion. Ahimsa involves purposely or unconsciously avoiding violence. Ahimsa is a state of knowledge in which one purposely decides to not kill any beast or any form of life on the earth. Violence isn't only those acts that are committed by us directly but includes the stimulant of other people to be violent or authorize of the violence of another person. These are all acts that come from a lack of wisdom as well as a lack of understanding about the anguish that similar acts bring to those who commit them.

b. Satya (Truth)

Truth isn't just about being blunt and speaking veracious words but is about total commitment to verification and verity is a quality of knowledge. Being established in verity doesn't means that one won't encounter failures, but one's conduct comes fruitful in whatever he does. Everything in this macrocosm is constantly changing. People are changing, their bodies are changing, their cells are changing, and their stations and feelings are constantly changing. The whole universe understands only a state of flux and changes. still, there's a commodity within one that isn't changing, this is called Satya.

c. Asteya (Non-Stealing)

Stealing not only includes physical robbery, like stealing an object but can also be internal. Stealing in this way is connected to covetousness while whilst non-stealing eliminates covetousness. Having indeed just the lowest intention to steal can keep one poor. Non-stealing allows all the wealth to come to you in its numerous shapes

and forms. utmost of the time poverty is tone- made and the intention to steal sends people's luck down the drain.

d. Brahmacharya (Celibacy)

Brahmacharya doesn't only relate to physical continence, although continence does bring enormous strength. Brahmacharya knows one's vast nature, knowing that one's sense organs can not bring one joy and not allowing that you're just the body. A limited mind, full of lust, Is the perfect pot in which to brew negative feelings similar to covetousness, rapacity, and abomination. Great strength comes when one sees himself as further than just the body, as knowledge or Brahma.

e. Aparigraha (Non-accumulation)

Rehearsing accumulation makes it easy to admit the kind of knowledge that can not be acquired through books. Knowledge of the "tone" and one's lesser eventuality comes fluently. Through accumulation, cheapness, or egoism, there's no space in the knowledge for expansion and the mind becomes hung up with fear and accumulation. That which is scattered will admit more, but that which had held onto will take one down. Giving in this way removes once prints and airs of the mind and the mind becomes freer, but holding onto effects and being selfish brings with it a veritably constricted and constricting knowledge that prevents you from being happy.

2. Niyama (Observances)

As with the universal principles of yamas, there are five niyamas. The niyamas are the conduct necessary for achieving balance within oneself.

a. Shauch (Cleanliness)

One aspect of cleanliness refers to physical cleanliness and being clean both from within and without. Water is a great cleaner. Drinking water removes poisons from within the body while external sanctification cleans the energy field around the body, and its air and settles the life force that is prana throughout the body. Other aspects of cleanliness include cleanliness in one's terrain, both within and outside the home/ work terrain, and the physical appearance. Internal cleanliness also includes cleanliness of the mind, which can be achieved through the practice of contemplation. Through shauch, the intellect is purified and the mind becomes harmonious.

b. Santosa (Contentment)

Pleasure is a state of mind that involves being happy with what, one is getting in life, irrespective of whether he judges it to be good or bad, knowing and realizing that it's for benevolence and growth indeed if it appears else at the time.

c. Tapa (Forbearance Of contraries/ Perseverance)

Frequently when one complains about life, one isn't observing tapas in life. Through complaining one not only reduces the joy but also loses the benefit that comes with not complaining. By not complaining one becomes strong. When the body and the senses come strong, one can repel any difficulty and becomes veritably strong. Being suitable to tolerate contraries one not only becomes veritably strong in the body but also in the mind.

d. Swadhyaya (Self-Study)

The self -study involves looking within oneself rather than materializing or placing responsibility on external factors. For case, if one is angry, he can do two effects he can either condemn a commodity or someone outside or can take the further grueling and frequently defying approach, and look within himself to see what it's inside him that caused him to come angry. therefore, tone study teaches how to repel the influence of any case over the state of being.

e. Ishwar pranidhana (Devotion to The Divine)

Pra- means wholeness, ni- means under, and Dhana- means placement i.e. pranidhana is surrendering oneself to God and being devoted to the Divine. According to Patanjali, the eight branches of yoga, known as Samadhi, come to one who takes a retreat in God. Through surrendering to God one is released from the enslavements of fleshly solicitations and can move beyond the senses into a more distended state of knowledge.

3. Asana (Posture)

Asanas are the physical positions or postures of yoga. Asana should be done with three rates immutability, comfort, and a spirit of joy. Through the practice of asana, one naturally comes to experience and be in harmony with perpetuity. Asanas purify the body and mind when rehearsed with full mindfulness; leave you with a feeling of expansion and lightness. Each asana works to open channels of energy in the body and in so doing releases blockages and pressure which are held in the physical, internal, and emotional bodies. There were firstly over asanas, the utmost of which are named after creatures. Observing how creatures live in harmony with their terrain and with their bodies, the rishis started to imitate them so that man could acquire this knowledge and also learn to live in harmony with themselves and the terrain.

4. Pranayama (Breath Awareness)

Pranayama is not, as numerous suppose, a commodity about the breath; breath, indeed, has veritably little to do with it, if anything. Breathing is only one of the numerous exercises through which we get to the real Pranayama. Prana, A word frequently used in yoga, is the vital life force of life. When the prana in the body is low, one tends to be more sleepy, dull, and lukewarm in that condition. Poisons accumulate in these areas and pain, stiffness, or complaint set in. Through the practice of yoga, prana begins to flow, allowing poisons to be released and removed. The body is just a gross form of the mind. They aren't separate realities, frequently one thinks of them as every internal knot has a corresponding physical knot in the body and vice versa.

5. Pratyahara (Sense withdrawal)

The word prati means “every” and ahara means “aliment”; pratyahara translates as “to withdraw oneself from that which nourishes the senses.” By quieting the senses and taking the mind inwards one can unite with the tone. Pratyahara means drawing back or retreating. In yoga, the term pratyahara implies the pullout of the senses from attachment to external objects. It can also be seen as the practice of non-attachment to sensitive distractions as one constantly returns to the path of tone - consummation and achievement of internal peace.

6. Dharana (Concentration and cultivating inner perceptual awareness)

Dharma means “immovable attention of the thoughts.” The vital concept is to keep the attention or recognition of interest in a single direction. When the frame has been tempered through asanas, while the thoughts have been delicate through the hearthplace of pranayama and while the senses were added beneath each manipulate through pratyahara, the sadhaka reaches the 6th stage, Dharana. Here he's focused utterly on an unmarried factor or an assignment wherein he's engrossed. The thoughts must be stilled to acquire this nation of entire absorption.

7. Dhyana (Meditation)

Dhyana or meditation is all approximately just “being.” Meditation takes us lower back to that area of “being” from in which deep relaxation may be skilled and massive electricity and energy gained. Whilst an attempt is needed to construct the frame, for example, one has to exercise sessions both in the health clubnasium or through doing numerous sports and sports; it's by far pretty the alternative with the thoughts. The thoughts call for effortlessness to meditate. The much less attempt this carried out to meditation, the deeper the meditation will be. In reality, recognize meditation must be skilled in my opinion, and prefer anything, the blessings can simplest be skilled thru devoted exercise and self-discipline.

8. Samadhi (Contemplation)

According to Patanjali, “dropping cognizance of the frame, breath, thoughts, intelligence, and ego” and dwelling in a nation of peace and bliss wherein wisdom, humility, and ease shine thru, one is in a nation of samadhi. Enlightened beings, that are completely in a nation of samadhi, can remove darkness from all people who come to him of their look-for-fact pathway, yoga has been proven to have on-the-spot mental effects: lowering anxiety and growing emotions of emotional, social, and religious nicely-being. Several literature evaluations were performed that tested the effect of yoga on precise fitness situations which includes cardiovascular disease metabolic syndrome, diabetes, cancer and anxiety. These evaluations have contributed to the massive frame of studies proof testifying to the high -quality fitness blessings of yoga. The reason for this newsletter is to give a complete evaluation of the literature concerning the effect of yoga on lots of fitness consequences and situations.

CONCLUSION

The basic Yama and Niyama aid in changing our brain circuitry through our mind, and the power of our thoughts. We can reinforce neural pathways and can delink negative pathways to re -pattern circuits. Asanas and pranayamas are changing our physical and mental capability with the help of pratyahara also. It also controlled our sense organs. Dharana, Dhyana, and Samadhi work on mental to a spiritual level and feel peace, and calmness in the body as well as mind.

Thus, it reduces stress and anxiety, improves autonomic and higher nervous center functioning, and as shown in some studies, improves the physical health of cancer patients. However, there is a definite need for more directed scientific work to elucidate the mechanisms and effects of such effects of yoga on the human body in health and disease. Considering the scientific evidence discussed so far, it is fair to conclude that yoga is beneficial in the prevention and treatment of diseases.

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