

Original Research

Received 26 May 2026

Revised 30 June 2026

Accepted 15 July 2026

Natural Resources for Human Health 2026, Vol. 6 (9s): 126–136

KEYWORDS:

Patanjali Yoga Sutras, Pancha Koshas, Emotion and cognition, Holistic health

Thematic and Comparative Perspectives on Pancha Koshas in Indian Philosophy: Bridging Traditional Yoga Sutras with Contemporary Psychological Approaches to Well-Being

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ABSTRACT: Cognitive processes and emotions influence human behaviour and well-being central to both Indian philosophical thought and modern psychology. Classical texts like Patanjali Yoga Sutras, Taittiriya Upanishad, Bhagavad Gita present an integrated understanding of consciousness, emotion, mind through a holistic and spiritual framework. This study conducts a thematic and comparative analysis of Pancha Koshas their relationship with cognitive and emotional components in the Indian philosophy, while integrating these ancient frameworks with the contemporary holistic health models. A qualitative thematic and comparative review were undertaken using primary sources like the Yoga Sutras of Patanjali, the Taittiriya Upanishad and the Bhagavad Gita. The analysis focuses on the concept Chitta-Vritti-Nirodhah, Pancha Koshas and a regulation focused strategy between emotional and cognitive wellness. The Koshas model portrays multidimensional nature of human existence from the Physical to Spiritual, where cognitive and emotional functions coexist within the evolution of Consciousness. Yogic practices such as meditation and balanced habits enhance emotional resilience and mental clarity. Integrating these philosophical frameworks with modern psychology highlights their interdisciplinary and cross-cultural relevance, while depth of Indian philosophical understanding gives a holistic approach to wellness involving all dimensions of human life

1. INTRODUCTION

Indian psychology refers to the study of the mind and actions from the perspectives embedded in Indian philosophical and spiritual traditions (Rao & Paranjpe, 2016). It integrates perceptivity from ancient Indian textbooks, similar as “the Vedas, Upanishads, Bhagavad Gita” and various systems of Indian philosophy like “Vedanta, Samkhya, Yoga, and Buddhism.” Unlike, Western psychology, which primarily focuses on the mind and actions from a scientific and empirical viewpoint, Indian psychology integrates spiritual, ethical, and philosophical dimensions, emphasizing self- realization, knowledge and holistic well-being (Singh, 2024). Indian psychology, deeply bedded in the rich shade of Indian ideology and spiritual traditions, draws considerably from several ancient textbooks. The Vedas correspond of four primary textbooks “Rigveda, Samaveda, Yajurveda, and Atharvaveda.” The Vedas give perception into the early generalizations of the mind, knowledge, and the nature of the self (Deshmukh, 2011). The Upanishads are a collection of philosophical textbooks that explore the nature of reality, the self (Atman), and the ultimate reality (Brahman). The Upanishads claw into the conception of self- realization and the nature of consciousness. They talk over states of consciousness, the relationship between the individual self and the universal self, and the pursuit of knowledge (Jnana) (Srinivasan & Aithal, 2025). The Bhagavad Gita, part of the Indian grand Mahabharata, is a dialogue between Prince Arjuna and Lord Krishna. It addresses the moral and philosophical dilemmas faced by Arjuna on the battleground of Kurukshetra. The Gita provides profound perceptivity into human behaviour, ethics, duty (Dharma), and the nature of the mind (Chatterjee, 2024). It introduces concepts like selfless action (Karma Yoga), devotion (Bhakti Yoga), and

the significance of maintaining internal equilibrium. The Yoga Sutras, composed by the sage Patanjali, are a foundational textbook of the Yoga school of Hindu philosophy. They outline the practice and philosophy of Yoga. The Yoga Sutras give a methodical approach to understanding the mind and achieving internal and spiritual discipline (Basu, 2024). They introduce the eightfold path of Yoga (Ashtanga Yoga), which includes practices like “ethical conduct (Yama), self- discipline (Niyama), postures (Asana), breath control (Pranayama), and meditation (Dhyana)”. Indian psychology is a unique approach to understanding the mind and behaviour that draws deeply from the philosophical and spiritual traditions of India. It offers a holistic perspective that integrates wisdom from ancient textbooks, similar as Vedas, Upanishads, Bhagavad Gita, Yoga sutras, and various schools of Indian philosophy including Vedanta, Samkhya, Yoga and Buddhism.

Holistic Approach

Indian psychology takes a holistic view of human existence, emphasizing the interconnectedness of the physical, internal, emotional, and spiritual dimensions. It recognizes that individual well- being and fulfilment cannot be completely understood without considering these connected aspects. This spiritual foundation underpins the inquest of human nature and the ultimate aims of life, similar as self- realization and liberation (Moksha or Nirvana). States of consciousness in Indian psychology recognizes various states of consciousness beyond the waking state (Alexander et al., 1987). These include dreaming, deep sleep, and transcendental states. Each state offers unique perceptivity into the nature of consciousness, the workings of the mind, and the potential for self- discovery and spiritual growth. The concept of self (atman) in Indian psychology is the concept of the self (Atman), which is seen as eternal and distinct from the physical body. The journey of Indian psychology involves understanding the true nature of the self, transcending the limitations of ego (Ahankara), and realizing one's interconnectedness with all of existence. Yoga and meditation practices in Indian psychology places significant emphasis to cultivate internal clarity, inner peace, and spiritual growth. These practices involve physical postures (Asanas), breath control (Pranayama), concentration techniques (Dharana), meditation (Dhyana), and eventually, union with the divine (Samadhi). Ethical living (Dharma) is another foundation of Indian psychology. It emphasizes moral conduct, social responsibility, and the accomplishment of values similar as compassion, truthfulness, non-violence, and self- discipline. Dharma provides a frame for harmonious living and contributes to internal well- being. Yoga is an ancient spiritual and philosophical practice forming in India, with roots that date back over 5,000 times. It encompasses a wide range of practices and disciplines designed to cultivate physical, internal, and spiritual well-being. Yoga has its roots in ancient Indian civilization, with references found in textbooks similar as the Vedas, Upanishads, and the Bhagavad Gita. The earliest archaeological evidence of yoga can be traced back to the Indus Valley Civilization (Jayasuriya, 2021). The Yoga Sutras of Patanjali, written around the 2nd century BCE, are one of the most significant textbooks on yoga philosophy and practice. The word "yoga" is derived from the Sanskrit root "yuj", which means "to unite" or "to yoke". Yoga aims to unite the individual self (Atman) with the universal consciousness (Brahman), leading to a state of harmony and balance. The Eightfold Path of Yoga (Ashtanga Yoga) in Patanjali's Yoga Sutras describe an eightfold path, also known as Ashtanga Yoga, which provides a comprehensive frame for spiritual development. Yamas (Ethical Disciplines) are ethical guidelines for living in harmony with others, including “non-violence (Ahimsa), truthfulness (Satya), non-stealing (Asteya), self-restraint (Brahmacharya), and non-possessiveness (Aparigraha). Niyamas (Self- Disciplines) are personal observances that promote inner growth and self- discipline, similar as purity (Shaucha), contentment (Santosh), austerity (Tapas), self- study (Svadyaya), and surrender to advanced power (Ishvara Pranidhana). Asanas or physical postures designed to promote flexibility, strength, and balance. The practice of asanas prepares the body for meditation by enhancing physical health and calming the mind (Barua, 2025). Pranayama (Breath Control) approaches for controlling the breath to enhance internal clarity, increase energy levels, and stabilize the mind. Pranayama practices include various breathing exercises similar as Anulom Vilom and Kapalabhati. Pratyahara (Withdrawal of Senses) is the practice of withdrawing the senses from external objects to concentrate inwardly. This step helps in developing concentration and inner peace. Dharana (Concentration) is the practice of focused attention on a single point or object. It is a preparatory stage for meditation, enhancing mental clarity and focus. Dhyana (Meditation) is the practice of sustained concentration, leading to a state of deep meditation. Dhyana is characterized by a state of nonstop flow of concentration, where the meditator experiences inner peace and transcendence. Samadhi (Absorption) is the final goal of yoga, where the practitioner achieves a state of complete absorption with the object of meditation, leading to self- realization and union with the divine. Indian psychology surfaced from ancient times, deeply intertwined with the philosophical and spiritual traditions of ancient India. Its origins can be traced back to the Vedic period, which dates from around 1500 BCE to 500 BCE. During this period, foundational textbooks similar as the Vedas and Upanishads began exploring

philosophical concepts related to consciousness, the nature of the self, and the pursuit of knowledge. Psychology, like any field of study, has its limitations and challenges.

Emotion in Western Psychology

In Western psychology, emotions are understood as complex psychological states that encompass a range of interrelated elements, including subjective experiences, physiological responses, and expressive behaviours (Scherer, 2000). They are basic to the human experience, impacting cognition, motivation, decision-making, and social interactions. Emotion is defined as intense, short-lived states that arise in response to specific stimulants and events (Reevy, 2010). They are frequently varied with moods, which are longer-lasting, further diffuse affective states that are not necessarily linked to a particular cause. Emotions are also distinct from feelings, which are the subjective interpretations of emotional states. The components of emotion are subjective experience which is the personal, internal experience of an emotion, and physiological response emotions spark a range of physiological changes in the body, controlled by the autonomic nervous system (Mendes, 2016). Behavioural or Expressive Response Emotions frequently lead to observable behaviours and expressions, similar as facial expressions, body language, and vocalizations (Mauss & Robinson, 2009). Western psychology has developed several theories to explain the nature and functioning of emotions James-Lange Theory (James, 1948), posits that emotions result from physiological responses to events. According to this view, we feel emotions because we experience bodily changes. For illustration, we feel afraid because we tremble (Southworth, 2014). Cannon-Bard Theory (Cannon, 1927) argued that emotions and physiological reactions occur simultaneously and independently. According to this theory, an emotional impulse triggers both the emotional experience and the physiological response at the same time (Ningjian, 2025). Schachter-Singer Two-Factor Theory proposed by Stanley Schachter and Jerome Singer, suggests that emotion is the result of a combination of physiological arousal and cognitive interpretation (Idrees, 2024). According to this view, physiological arousal is interpreted in the context of the environment, leading to the experience of a specific emotion. Lazarus' Cognitive-Mediational Theory by Richard Lazarus proposed that cognitive appraisal is the first step in an emotional response. According to this theory, an individual's assessment of a situation determines the emotional response. This appraisal can be conscious or unconscious (Lazarus & Monat, 1977). Evolutionary Theory of Emotion influenced by the work of Charles Darwin, suggests that emotions have evolved because they've adaptive value. Emotions similar as fear, anger, and joy have survival benefits and help individuals respond to environmental challenges and opportunities (Fineman, 2003)

Cognition in Western Psychology

Cognition is a broad term in Western psychology that includes all mental processes related to knowledge obtainment, processing, and storage. These processes include perception, memory, reasoning, problem-solving, decision-making, and language comprehension. Cognition is defined as the mental activities involved in acquiring, processing, and storing information (Subedi, 2022). It includes all forms of knowing and awareness, similar as perceiving, remembering, imagining, reasoning, judging, and problem-solving. The factors are perception where the process by which individuals organize and interpret sensory information to understand the environment. Attention is the capability to focus on specific stimuli or tasks while ignoring others. Memory is the processes involved in encoding, storing, and retrieving information. Sensory Memory Brief retention of sensory information. Short-Term Memory Temporary storage of information for immediate use. Long-Term Memory Durable storage of information, which can be further divided into explicit (declarative) memory and implicit (procedural) memory. Language is the use of symbols and rules to communicate information. Thinking and Reasoning are the processes of manipulating information to form concepts, solve problems, make decisions, and reflect on ideas. Problem-solving is the process of finding results to difficult or complex issues. Decision-Making is the cognitive process of opting a course of action from among multiple options. Metacognition also known as the awareness and regulation of one's own cognitive processes. Western psychology has developed several theories to explain the nature and functioning of cognition. Information Processing Theory likens the mind to a computer, emphasizing how information is decoded, stored, and recaptured. It focuses on the mechanisms of cognitive processes and how they operate over time (Simon, 1981). Piaget's Theory of Cognitive Development proposed that cognitive development occurs in four stages sensorimotor, preoperational, concrete operational, and formal operational. Each stage represents a different way of thinking and understanding the world (Oogarah-Pratap et al., 2025). Vygotsky's Sociocultural Theory (Vygotsky, 1934) emphasized the role of social interaction and cultural context in cognitive development. He introduced the concept of the Zone of Proximal Development (ZPD), which describes the range of tasks a child can perform with the help of a more knowledgeable other (Sage, 2022). Cognitive Load Theory (Sweller, 2011), focuses

on the amount of working memory resources used during learning and problem- solving. It suggests that instructional design should minimize unnecessary cognitive load to optimize learning. Dual- Process Theory (Kahneman, 2011) posits that there are two systems of thinking System 1 (fast, automatic, and intuitive) and System 2 (slow, deliberate, and analytical). It explains how people make judgments and decisions.

2. RESULTS AND DISCUSSION

2.1 A Psychological Perspective of Patanjali's Yoga Sutras

Patanjali's Yoga Sutras, composed around the 2nd century BCE, are one of the most significant textbooks in the tradition of Indian psychology and yoga. The sutras offer a methodical frame for understanding and transforming the human mind, giving profound insights into the nature of consciousness, mental processes, and the path to psychological well-being and spiritual enlightenment (Singh et al., 2024). From a psychological perspective, Patanjali's work addresses the complexities of the human psyche and offers practical tools for mental discipline and self-regulation. The Yoga Sutras are divided into four chapters. Samadhi Pada (51 sutras) discusses the nature of yoga, the concept of Samadhi (a state of meditative absorption), and the various stages leading to it. Sadhana Pada (55 sutras) explores the practice of yoga, including the eight branches (Ashtanga Yoga), which give a comprehensive approach to personal development and self-mastery. Vibhuti Pada (56 sutras) describes the various powers (Siddhis) and states of consciousness that can be achieved through disciplined practice. Kaivalya Pada (34 sutras) focuses on liberation (Kaivalya) and the nature of ultimate freedom from the cycle of birth and rebirth. The key concepts in the Yoga Sutras are chitta, vrittis, kleshas, eight limbs of yoga. The components are the mind (Chitta) comprises three aspects such as Manas (mind), Buddhi (intellect), and Ahamkara (ego). Emotions (manas) is responsible for sensory processing and emotional responses. It reacts to stimulants and generates emotional experiences (Chakrabarti, 2011). Cognition (buddhi) is the intellect or advanced cognitive faculty that discerns, makes decisions, and governs rational thought. It helps in valuating and interpreting sensory inputs and emotional reactions (Desmarais, 2008). Vrittis are the fluctuations or modifications of the mind, including thoughts, emotions, memories, and perceptions. Patanjali identifies five types of vrittis correct knowledge (pramana), misconception (viparyaya), imagination (vikalpa), sleep (nidra), and memory (smriti). Role in emotion and cognition from the context of Yoga Sutras emphasize controlling and calming these vrittis to achieve mental clarity and emotional stability (Latha, 2015). Yoga practices, especially meditation, aim to still these oscillations. Kleshas are internal afflictions or obstacles that disturb the mind and induce suffering, they include Avidya (ignorance), Asmita (egoism), Raga (attachment), Dvesha (aversion), and Abhinivesha (fear of death). The impact of emotion and cognition in the primary kleshas (ignorance, egoism, attachment, aversion, and fear of death) distort cognition and amplify negative emotions. Overcoming these kleshas through self- awareness and practice leads to emotional and cognitive balance. Eight Limbs of Yoga are Yama and Niyama, Asana, and Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi

Table 1. A Psychological Perspective of Patanjali's Yoga Sutras

Sloka	Meaning	Emotional component	Cognition
Yoga Sutras 1.2 (योगश्चित्तवृत्तिनिरोधः)	Yoga is the cessation of the modifications of the mind.	By stilling the mind's oscillations, one can achieve emotional tranquility.	This sutra emphasizes cognitive control and internal clarity, essential for achieving a meditative state.
Yoga Sutras 2.15 परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखम् एव सर्वम् विवेकिनः	The wise understand that all experiences are accompanied by pain due to the changes, anxiety, and impressions they leave.	Recognizes the essential suffering in emotional attachments and fluctuations.	Encourages discernment (viveka) to understand the nature of suffering, leading to better cognitive processing and emotional resilience.
Yoga Sutras 1.14	But that is attained on the firm basis of a continuous	It encourages commitment and	This emphasizes disciplined and

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः	reverential sustained practice which is executed for a long time.	patience, helping the person to develop emotional stability and perseverance through consistent practice	sustained effort, strengthening cognitive habits such as persistence, focus, and self-regulation over time
Yoga Sutras 2.3 अविद्यास्मितारागद्वेषाभिनिवेशः क्लेशाः	The mental and emotional afflictions are spiritual ignorance, misplaced identity, emotional attachment, impulsive-emotional disaffection and the strong focus on mundane existence, which is due to an instinctive fear of death.	How emotional disturbances arise from attachment, aversion, and fear which influence how individuals react to experiences	Highlights the role of ignorance(avidya) and ego identification (asmita) in distorting perception, promoting awareness and insight to reduce psychological suffering
Yoga Sutras 2.3 Avidya Asmita Raga Dvesa Abhinivesa	Avidya refers to ignorance or misunderstanding about the true nature of reality	leading to emotional confusion and lack of clarity.	It manifests as incorrect perceptions and judgments, affecting cognition by clouding rational thinking and insight
	Asmita involves strong identification with the ego or the sense of individuality,	leading to emotions like pride, insecurity, or defensiveness.	It distorts cognition by reinforcing self- centred perspectives and biases, hindering genuine understanding and empathy.
	Raga is attachment or desire for enjoyable experiences or effects,	causing emotional dependency and distress when desires are unfulfilled.	It influences cognition by skewing priorities and comprehensions, leading to prejudiced decision- making and compulsive behaviours.
	Dvesha is an aversion or dislike towards unpleasant experiences or situations,	resulting in feelings like anger, fear, or resentment.	It impacts cognition by fostering avoidance behaviours and negative study patterns, obstructing clear understanding and acceptance
	Abhinivesha is the innate fear of death or loss, generating anxiety, insecurity,	Causes existential distress.	It affects cognition by triggering survival instincts and defensive mechanisms, limiting openness to new experiences and spiritual growth.

Source: Patanjali Yoga Sutra.

2.2 Taittiriya Upanishad- Pancha Kosas

The Upanishads are ancient Indian textbooks that form the philosophical base of Hinduism and are considered part of the Vedas, which are the oldest sacred scriptures of India (Dalal, 2014) and Upanishads explore the nature of reality, the self (Atman), and the ultimate reality (Brahman). The Taittiriya Upanishad is one of the principal Upanishads and belongs to the Krishna Yajurveda. The teachings of the Taittiriya Upanishad and the concept of Pancha Koshas offer great insights into the relationship between emotion and cognition. Pancha Kosas in the Taittiriya Upanishad Annamaya Kosa (Physical Sheath), the outermost layer, sustained by food and representing the physical body. Pranamaya Kosa (Vital Energy Sheath), the layer of vital life force (prana) that governs physiological functions. Manomaya Kosa (Mental Sheath), the layer of the mind, including thoughts, emotions, and sensory experiences. Vijnanamaya Kosa (Wisdom Sheath), the layer of intellect and knowledge, encompassing advanced cognitive functions. Anandamaya Kosa (Bliss Sheath), the innermost layer, is associated with bliss, joy, and spiritual fulfilment. (Chinmayananda, 2014). The Pancha Kosas (five sheaths) provide a holistic frame for understanding human existence, encompassing physical, energetic, mental, intellectual, and blissful layers. (Raina, 2016).

Table 2. Taittiriya Upanishad- Pancha Kosas

Sloka	Meaning	Emotional component	Cognition component
Annamaya Kosa – Taittiriya Upanishad 3.1.1 अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । । अथो अन्नैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । । तस्मात् सर्वोषधम् उच्यते.	All beings that live on the earth are born from food. They live by food and ultimately return to food. Food is the primary sustainer of life and is considered the universal medicine	This explains the importance of physical body and nourishment, promoting respect and care for the body as the foundation of human existence	It encourages understanding that the physical body is sustained by material elements (food), forming the basis of the Annamaya kosha, the outermost sheath of human existence
Pranamaya Kosa Taittiriya Upanishad 2.2.1 अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः	It says that within the physical sheath, exists another inner self made of vital energy, known as the Pranamaya kosha which sustains and energizes the body	The balanced prana supports emotional stability, calmness and vitality while disturbed prana may lead to restlessness or anxiety	This highlights the role of breath and vital energy in regulating mental clarity, attention and physiological functioning
Manomaya Kosa Taittiriya Upanishad 1.11.2 मनो हिंसा न हिंस्यात्	One should not cause harm through the mind. It emphasizes the importance of maintaining purity and non-violence in thoughts	This sheath is directly associated with emotions and sensory experiences. Emotional responses are generated and processed here.	The mental sheath also involves basic cognitive functions similar as perception and imagination. Managing this layer through meditation and mindfulness can stabilize emotions and enhance cognitive processes

Vijnanamaya Kosa Taittiriya Upanishad 2.1.1 सत्यं ज्ञानमनन्तं ब्रह्म	Brahma is truth, knowledge and infinite. It represents the ultimate reality that is eternal, pure consciousness and limitless in nature	This sheath helps in discerning true emotions from fleeting feelings. It provides insight and understanding, leading to emotional maturity.	Advanced cognitive functions like reasoning, judgment, and ethical thinking reside in this sheath. Cultivating this layer through self-reflection and knowledge enhances cognitive abilities.
Anandamaya Kosa Taittiriya Upanishad 2.5.1 अन्योऽन्तर आत्मा आनन्दमयः । तेनैष पूर्णः	It says that within the intellectual sheath exists another inner self composed of bliss, known as the Anandamaya kosha, which represents the deepest layer of existence associated with inner joy and peace	This innermost sheath is associated with deep-seated joy and contentment, transcending ordinary emotions.	In the state of deep meditation or samadhi, cognitive processes are enhanced, and one experiences a sense of unity and higher consciousness

The Taittiriya Upanishad and the concept of Pancha Koshas emphasize spiritual growth and self-realization as pathways to understanding emotions and cognition. They suggest that true understanding comes from transcending the limitations of the mind and connecting with deeper aspects of consciousness.

2.3 Bhagavad Gita

The Bhagavad Gita, a 700-verse Hindu scripture that's part of the Indian grand Mahabharata, is a profound textbook that delves deeply into the nature of human emotions and cognition. Delivered as a dialogue between Prince Arjuna and the god Krishna, who serves as his charioteer, the Gita addresses basic questions about life, duty, and the nature of the self. Emotions are a central theme in the Bhagavad Gita. It explores how emotions like fear, grief, and anger can cloud judgment and lead to actions that deviate from one's true purpose or dharma. Arjuna's original despondency and confusion in the face of battle catalyze Krishna's teachings. The Gita teaches that understanding and mastering one's emotions is key for maintaining mental equilibrium and achieving higher states of consciousness. Cognition, or the intellectual processes that guide decision-making and understanding, is another critical theme in the Gita. Krishna emphasizes the significance of buddhi (intellect) in discerning right from wrong and in making choices aligned with one's dharma. The textbook highlights the role of wisdom, knowledge, and introspection in transcending the illusions of the material world and realizing one's true nature

Table 3. Bhagavad Gita

Sloka	Meaning	Emotional Component	Cognitive Component
BG 2.62 ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते। सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते	While looking at the objects of the senses, a person develops attachment for them, and from similar attachment lust develops, and from lust anger arises.	This verse highlights how attachments (emotional connections) to sensory objects lead to desires and subsequently to emotions like anger. Emotions are integral to human experience and are frequently depicted in the Gita as a part of the inner world that influences actions and decisions.	NIL

BG 2.47 कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि	You have a right to perform your prescribed duties, but you are not entitled to the fruits of your conduct. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction." Then, Krishna advises Arjuna to perform his duty (cognition of duty) without attachment to the outcomes (emotional detachment).	This verse teaches emotional detachment from the issues of actions, reducing anxiety and stress.	It emphasizes focusing on the process and duties, enhancing cognitive clarity and decision-making.
BG 6.17 युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु युक्तस्वप्नावबोधस्य योगो भवति दुःखहा	He who is temperate in his habits of eating, sleeping, working, and recreation can alleviate all material pains by exercising the yoga system.	Balanced Diet (Ahara): A proper diet affects physical health, which in turn influences emotional well-being. Eating sattvic (pure) food helps maintain a calm, balanced mind, reducing negative feelings like anxiety and anger. Healthy Recreation (Vihara): Engaging in appropriate recreational activities helps in managing stress and promotes positive emotions, leading to overall emotional stability. Moderation in Actions: Performing actions in moderation helps avoid extremes, which can lead to emotional disturbances. Balanced effort prevents burnout and emotional exhaustion. Mindfulness in Work: Being aware and present in one's conduct fosters a sense of fulfilment and reduces negative emotions similar as frustration and impatience. Adequate Sleep (Svapna): Sufficient sleep is pivotal for emotional regulation. It helps in	Nourishment and Brain Function: Proper nutrition supports optimal brain function, enhancing cognitive processes similar as memory, focus, and problem- solving. Recreation and Cognitive Flexibility: Balanced recreational activities help cognitive burnout and improve mental flexibility and creativity Efficiency and Productivity: Balanced actions enhance efficiency and productivity by ensuring that cognitive resources are not depleted. This promotes sustained mental performance and clear decision-making. Focused Effort: When actions are performed with focus and moderation, cognitive clarity is maintained, reducing the likelihood of errors and enhancing overall cognitive functioning. Restorative Sleep: Acceptable sleep is essential for cognitive processes similar as memory consolidation,

		processing and recovering from emotional behaviour, reducing stress, and promoting emotional adaptability. Proper Insomnia (Avabodha): Being alert and attentive during waking hours contributes to emotional stability by fostering a sense of engagement and purpose. By practising a balanced lifestyle, emotional disturbances similar as anxiety, stress, and mood swings are mitigated. A harmonious lifestyle fosters emotional equilibrium and well-being.	learning, and problem-solving. It ensures that the brain functions optimally. Alertness and Mental Clarity: Proper wakefulness ensures that cognitive tasks are performed with clarity and efficiency. It enhances concentration, attention, and cognitive agility. Cognitive functions are optimized through balanced living. Mental clarity, focus, and decision-making abilities are enhanced, reducing cognitive stress and confusion.
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3. CONCLUSION

In conclusion, the role of emotion and cognition in Indian psychology is central to achieving a harmonious and enlightened existence. Through the integrated practices of yoga and meditation, individuals can attain a deeper understanding of themselves, manage their feelings effectively, and enhance their cognitive capacities. Both Patanjali and Krishna emphasize the significance of mastering the mind. Patanjali's description of yoga as the cessation of mental fluctuations underscores the necessity of controlling emotional responses and cognitive processes. By cultivating mindfulness, self-discipline, and detachment, individuals can transcend the disturbances caused by emotions and achieve a state of inner peace and cognitive clarity.

The Bhagavad Gita further reinforces these concepts by advocating for selfless action, detachment from the fruits of one's labour, and the significance of self-mastery. Krishna's teachings highlight the significance of performing one's duty with dedication while maintaining emotional calmness and cognitive focus. This balanced approach promotes mental resilience and clarity, enabling individuals to navigate life's challenges with wisdom.

ACKNOWLEDGEMENTS

. The authors acknowledge the technical assistance provided by the Department of Psychology, Jain University, Bangalore.

AUTHOR CONTRIBUTIONS

Devadathan J: Conceptualization, Investigation, Data Curation, Writing—Review & Editing

Sajeeth Kumar. G: Methodology, Supervision, Writing—Review & Editing

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest.

ETHICS STATEMENT

Ethical approval was not required for this study.

DATA AVAILABILITY STATEMENT

Data supporting the findings of this study are available from the corresponding author upon reasonable request.

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