



HOLISTIC MENTAL HEALTH IN THE MODERN EDUCATIONAL ERA: THE PROMINENCE OF KUNDALINI YOGA AND NISHKAMA KARMA (DESCRIBED IN THE BHAGAVAD GITA)

Dr. Priyanka Gautam^{1*}, Yasmin Mohd Ali Manihar²

^{1*} Assistant Professor, Deen Dayal Upadhyay Gorakhpur University, Gorakhpur, email: priyanka.psy@ddugu.ac.in

²MA (Singhania University)

***Corresponding Author:** Dr Priyanka Gautam
Email: priyanka.psy@ddugu.ac.in

ABSTRACT

In the fast-paced and challenging surroundings of the modern educational era, the interest in mental health and emotional well-being has become an extremely vital focus. This chapter explores the timeless significance of ancient Indian wisdom, particularly Kundalini Yoga and Nishkama Karma (selfless actions) as marked out in the Bhagavad Gita, and their profound involvement in attaining moksha (liberation) and developing holistic mental health in the modern educational era. Kundalini Yoga, an ancient spiritual practice embedded in the awakening of latent energy at the base of the spine, offers a systematic approach to encouraging physical vitality, emotional resilience, and spiritual growing by channelling this dormant energy through chakras (energy centers) using pranayama (breathing techniques), meditation, and asanas (postures). Kundalini Yoga facilitates heightened self-awareness and inner tranquillity and kundalini yoga activates the third eye chakra (Ajna), correlated with intuition and cognitive functioning with regular practice improves focus, attention span, and memory retention, enabling learners to engage deeply with their studies and educators, too, can benefit by maintaining mental sharpness and creativity in their teaching methodologies. On the other hand, Nishkama Karma aligns perfectly with the idea of integrating ethics and values into modern education. It cultivates a generation of learners prioritizing selflessness, integrity, and community welfare over individual gains. This chapter links to its transformative effects on reducing anxiety, stress, and emotional disturbances, emphasizing its relevance for students and educators navigating the complexities of academic and social challenges.

Keywords: Bhagavad Gita, Kundalini yoga, Mental health, Modern educational era, Moksha

INTRODUCTION

KUNDALINI YOGA

The respected holy book, Bhagavad Gita, comes up with an underlying penetration on the spiritual development of the self, which involves the formation of the concentration of Kundalini Yoga. Kundalini Yoga makes mention of the awakening of lethargic energy (Kundalini Shakti) at the lower level of the spine, which ends with the chakra of “MULADHARA CHAKRA” (The root chakra) and its rise through the chakras to acquire an excellent level of states of realization. The Bhagavad Gita talks of spiritual advancement through discipline, meditation, and self-realization, which aligns exceptionally with Kundalini implementation. Kundalini Yoga is a spiritual meditation aimed at

awakening dormant energy at the base of the spine, called Kundalini Shakti, and focusing it with the help of the chakras to attain spiritual enlightenment and unification with the divine. Also, various authors and spiritual educators have extensively explored Kundalini Yoga, an immolation viewpoint based on ancient scriptures, personal experiences, and modern interpretations, such as even Swami Sivananda (1887–1963)—books: Kundalini Yoga, The Science of Pranayama. Swami Sivananda explores Kundalini Yoga as the science of awakening the lethargic energy (Kundalini Shakti) that lies coiled at the base of the spine. In his key teachings he focusses attention on regeneration of the body and mind through righteous living (yamas and niyamas) which means (don'ts and do's), asanas, pranayama, and meditation and the consciousness of Kundalini conducts to spiritual realization, superconscious states, and eventually merging with the divine and also alerts about the risk of premature Kundalini awakening without proper guidance.

The manifold point of view on Kundalini Yoga from conventional time to modern time embellishes its depth and pertinence, whether proceeding through classical systems, psychological substructure, or practical techniques, Kundalini Yoga remains a powerful tool for self-realization and transmission. As Kundalini yoga is a spiritual application in the yogic and tantra-mantra cultures of Hinduism which is approached on giving rise to the kundalini energy and this energy, often emblemized as a snake coiled at the root chakra (Also known as “MULDHARA CHAKRA”) at the base of the spine, is lead the way skyward due to the chakras until it arrive at the crown chakra (“SAHASARA CHAKRA”) at the higher level of the head as this show someone the way to the pure self-state of “samadhi” represent the association of “Shiva and Shakti” and most yoga institutions use pranayama (breathing stretching), exercises, and ethical code examination to give rise to the kundalini.

Believers believe Kundalini to be a power correlated with the divine feminine, Shakti. Kundalini yoga, as a school of yoga, is determined by Shaktism and Tantra schools of Hinduism, and it acquires its name through a focal point on awakening kundalini energy through regular implementation of mantra, tantra, yantra, yoga, laya, haṭha, meditation, or even impulsively (sahaja). Kundalini Yoga, often make references to as the “yoga of realization,” is a spiritual and transformatory practice work towards at awakening the passive energy “Kundalini Shakti” at the base of the spine and channelling it upper level with the help of the chakras to attain spiritual actualization and self-realization (Sivananda, 1935). And rooted in ancient yogic traditions, Kundalini Yoga amalgamates physical postures (“asanas”), respiration control (“pranayama”), mantra chanting, and meditation to refine the mind and body and energize upper states of consciousness (Woodroffe, 1919). Carl Jung (1932/1996) explored Kundalini Yoga through a psychological lens, considering it as a metaphor for inner modification and the amalgamation of intentional and unintentional characteristics of the self. On the other hand, Sri Aurobindo (1939) examined Kundalini as a strong pathway to spiritual development, associating it with his “Integral Yoga” philosophy. From conventional elucidation to modern alteration, the manifoldness of points of view on Kundalini Yoga underlines its lasting significance in encouraging self-analysis, spiritual evolution, and holistic well-being.

SEVEN CHAKRAS OF KUNDALINI YOGA

In Kundalini Yoga, chakras are spiritual centers situated along the spine. These centers are contemplated counterflow of ultra-fine energy that determined physical, emotional, and spiritual well-being the time when energy (prana or kundalini) proceeds willingly through these chakras, it encourages consonance and higher states of consciousness and blockages, hence, can open on to lack of harmony in physical health and mental state which is highly vital for the enlightenment. In Kundalini Yoga, energy is believed to reside at the lower level of the spine (“MULADHARA CHAKRA”). Due to the application of asanas like pranayama, meditation, mantras, and kriyas, this energy takes up arms through the chakras, ultimately reaching the (“SAHASARA CHAKRA”). This procedure is well studied as Kundalini Awakening, which most significantly takes an individual to enhanced awareness, inner peace, and spiritual enlightenment. Each chakra is interlinked, and stability among all seven is key to attaining holistic mental health and spiritual growth.

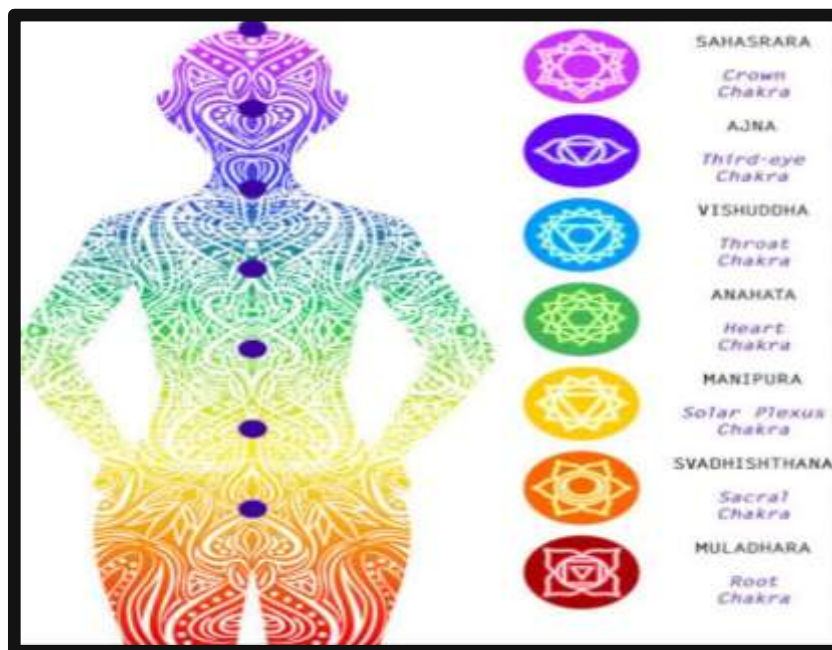


FIGURE 1

SOURCE: chakras of kundalini yoga | online image | URL:
<https://images.app.goo.gl/5NixHdm83hoLP2tj6>

MULADHARA (ROOT CHAKRA) – RED

The red colour of the seventh chakra (ROOT CHAKRA) from the downward position is regarded as keeping on the ground, steadiness, and continuation, and it is the color of the earth, a sign of firmness and a deep association with the physical real world. Based on the power perspective, red is an energizing color that amounts to liveliness, pain, and the subjection of life. It also connects to basic needs such as food, shelter, and safety. It also shivers at the light level of frequency and longest wavelength, grounding the body and mind.

SWADHISTHANA (SACRAL CHAKRA) – ORANGE

The orange colour of the sixth chakra (SACRAL CHAKRA) from the sixth level downward position is explained as having happiness and gladness. It is a calm, warm color that promotes peace and emotional stability. This color's energy encourages excitement, eagerness, and inventiveness. Also, it is associated with sentiments, feelings, the connection between individuals, and procreative health.

MANIPURA (SOLAR PLEXUS CHAKRA) – YELLOW

This Yellow colour of the fifth chakra (SOLAR PLEXUS CHAKRA) from the fifth level downward position is explored as the personal individual energy, understanding, and self-assertiveness. It is also related to the sun, which symbolizes light and energy. Motivated by energy, this color is associated with mental intelligibility, hopefulness, and determination. Also, it reigns over self-respect, responsibility, and stimulation. And on its frequency, its shining, spirited occurrences contribute exuberance and motive.

ANAHATA (HEART CHAKRA) – GREEN

This Green colour of the fourth chakra (HEART CHAKRA) from the fourth downward position to the top-coming level expresses love, affection, healing, and empathy. It is the color of creation and evidence of development, equality, and peace. Green is relaxing and rejuvenating, interconnecting the individual to love and absolution. It also overpasses the physical and spiritual, presiding over association and emotional amelioration.

VISHUDDHA (THROAT CHAKRA) – BLUE

This Blue colour of the third chakra (THROAT CHAKRA) from the third level downward position reaches the top and highest level of consciousness, exploring conversation, self-assertiveness, and truth. It is the color of the sky, think about magnificence and intelligence. This color stimulates relaxation, trust, and the capability to produce eloquent thoughts productively. It also rules out the potential to speak and listen, encouraging honesty and clarity in conversation. Also, it's apathetic, calming frequency motivates calm self-awareness.

AJNA (THIRD EYE CHAKRA) – INDIGO

This Indigo colour of the second top-level chakra (THIRD EYE CHAKRA), which is the second-most top-level chakra, explains the sixth sense of a person who can be intelligent about life and also has spiritual insight, which is connected with the conundrum of the night sky. This color talks about spiritual awareness, mental intelligence, and inner-mind eyesight.

SAHASRARA (CROWN CHAKRA) – VIOLET/WHITE

The violet colour of the first top level of the chakra (CROWN CHAKRA) is the most significant chakra after the second level of the chakra, which is the THIRD EYE CHAKRA. So, this top level of chakra explains spirituality, enlightenment, moksha, and relation to the divine. Also, the White colour sometimes connected with this chakra, speaks about soul purity and everlasting power. Violet has the most significant potential in the visible spectrum, signifying an association with the divine and cosmic energy.

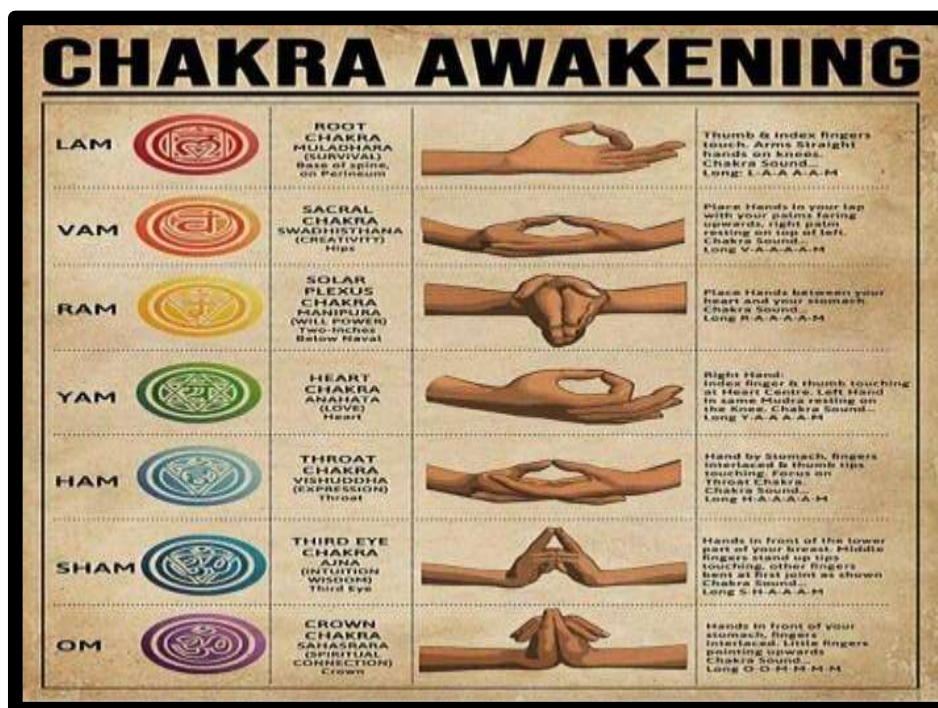


FIGURE 2

SOURCE: Chakra Awakening |online image| URL:
<https://images.app.goo.gl/KxFHME3bmYzWNcj9>

CHAKRAS AWAKENING WITH KUNDALINI YOGA ENERGY

Crown chakra:(OM): I'm Divine
Third Eye chakra:(SHAM): I'm Connected
Throat chakra:(HAM): I'm Expressive
Heart chakra:(YAM): I'm Loved
Solar Plexus chakra:(RAM): I'm Strong

Sacral chakra:(VAM): I'm Creative

Root chakra:(LAM): I'm Safe

The awakening of the chakras through Kundalini Yoga demands that one be in charge of manoeuvring Kundalini energy downward to upward, traveling to the "Sushumna Nadi" (the central energy channel) and switching on each chakra one by one. This procedure refines the body, mind, and spirit and, most significantly, leads to higher levels of awareness, self-realization, and spiritual enlightenment (MOKSHA).

NISHKAMA KARMA (SELFLESS ACTIONS)

"Nishkama Karma" is a Hindu philosophy that motivates selfless actions without expectation of any personal gain or reward, and it is a very significant and valuable tenet of "Karma Yoga", a goal to enlightenment or liberation also known as "MOKSHA" in Hinduism. Kiyananda, Swami (2005) and taking the step forward beyond individual objectives and schedule while acquiring any practice over the higher good, which has set off as called hence it is the main moral of the respected holy book "Bhagavad Gita". Langar, (2004) in Indian scriptures, action or Karma has been split into three classifications, according to their inner qualities or gunas, and here Nishkama Karma is affiliated to the first classification, the Sattva (pure) or actions which add to calmness; the Sakama Karma (Self-centred action) comes in the second (aggression), and Vikarma (worst-action) comes under the third, Tamasika, which is associated with darkness or inactiveness.

The notion of Nishkama Karma, mentioned in the "Bhagavad Gita", enhances selfless action executed without attachment to the outcomes. It prescribes doing one's duty wholeheartedly while repudiating any desire for personal gain. This philosophy is a foundation of Karma Yoga, one of Hindu philosophy's trackways to spiritual salvation. Several authors have explored and interpreted Nishkama Karma, associating it with moral, ethical, and spiritual directions. Swami Vivekananda's View explained Nishkama Karma as the most essential form of selflessness. He explores, "Work for work's sake; love for love's sake, without expecting anything in return" (Vivekananda, 1997). He focuses on that selfless action which makes the mind pure and shows someone the way to self-realization. And also Gandhi's Interpretation explored Nishkama Karma to put in order with his philosophy of "Satyagraha" and nonviolent resistance that he strongly have faith that selfless action was vital and effective for one's purpose and social modification, expressing, "Detachment is the spirit of religion. A man becomes free when he refuses to abide by all desire" (Gandhi, 1940). Also, the holy book Bhagavad Gita's explanation, Nishkama Karma, implies practicing with detachment from the specialty of one's labour. Once Lord Krishna suggested to Arjuna, "You have a right to have performance of your authorized duties, but you are not sanctioned to the fruits of your actions" (Bhagavad Gita 2.47). This philosophy encourages the concept that detachment from outcomes leads to inner calmness and spiritual development. And by the Modern Psychological Perspective, Chakraborty and Chakraborty (2008) explain Nishkama Karma in organizational behaviour, asserting that selfless action in the workplace influences their working level, decreases stress, and encourages ethical and moral leadership.

CONCEPT OF MOKSHA

As Hinduism points out that moksha is one of the four "Purusharthas" (goals of life), along with Dharma (righteousness), Artha (prosperity), and Kama (desires), the Bhagavad Gita explains Moksha as the actualization of the self's amalgamation with Brahman. Lord Krishna mentions: "When a man is free from all attachments and desires, and remains appeased with the self alone, he acquires the highest peace and salvation" (Bhagavad Gita 2.71). Philosophers like Shankara enhance Moksha as Advaita (non-dualism), where the individual soul (Atman) perceives its specification with Brahman (Deutsch, 1969). Shankara views Moksha as the cessation of ignorance (Avidya) through self-knowledge (Jnana). In Buddhism, Moksha is defined as "Nirvana", the dissolution of suffering (Dukkha) and the end of the karmic cycle, and according to the Buddha, enlightenment (Bodhi) is

acquired through the “Eightfold Path”. Rahula (1974) explores Nirvana as "the unreserved state where all kinds of suffering come to an end and eventual liberation is acquired."

And on the other hand, Jainism explores Moksha as salvation from karma through the soul's redemption. So, this is attained by following the “Three Jewels”: right faith, knowledge, and conduct. Jain scholars like Kundakunda explained Moksha as "a condition of complete freedom and ethical consciousness" (Jaini, 1979). The Sikh community also contributes to defining the concept of Moksha as salvation from ego and amalgamation with “Waheguru” (the Supreme Being). Guru Nanak delineates salvation as being free from the cycles of samsara and residing in everlasting truth. Singh (2011) demonstrates that moksha in Sikhism is not fantasy but an energetic commitment to divine will (Hukam). By elucidating moksha in the current philosophy of modern times, the notion of moksha has been explored as a psychological state of freedom from mental conditioning. Radhakrishnan (1927) points to moksha as “a zestful state of self-discovery rather than mere elimination of the individual self.”

Significant impact of kundalini yoga with seven chakras on holistic mental health in the modern educational era

The educational landscape has evolved rapidly in the 21st century, bringing unprecedented challenges for students and educators alike. Academic pressures, competitive environments, technological distractions, and the demands of modern living have contributed to a rise in mental health concerns such as stress, anxiety, depression, and burnout. Kundalini Yoga is often referred to as the "Yoga of Awareness."

The concept of the seven chakra energy centers along the spine is central to Kundalini Yoga. Each chakra governs specific physical, emotional, and spiritual functions; their balance is essential for a harmonious life. In modern education, where mental well-being obstacles are increasingly prevalent, integrating Kundalini Yoga and chakra-based practices can have transformative impacts.

Kundalini Yoga and the seven chakras provide a time-tested framework for achieving holistic mental health, particularly in the modern educational era. By addressing the interconnected dimensions of cognitive, emotional, and spiritual well-being, this ancient practice offers sustainable solutions to contemporary challenges.

STEPS OF KUNDALINI YOGA FOR OVERALL MENTAL WELL-BEING

Kundalini Yoga is a dynamic exercise designed to awaken the dormant energy within (Kundalini) and balance the mind, body, and spirit. It is structured into specific steps that combine physical postures, breathing techniques, meditation, and chanting, making it a comprehensive tool for mental well-being. Below are the key steps involved in Kundalini Yoga, with a focus on their role in promoting overall mental health:

TUNING IN WITH THE ADI MANTRA

Purpose: To center the mind and create a sacred space for practice.

Mantra: ***“Ong Na mo Guru Dev Na mo”***

Steps: Sit in a comfortable position with a straight spine.

Bring your palms together at the heart center in a prayer pose.

Chant the Adi Mantra three times with awareness and focus.

Impact on Mental Health: Creates a connection to higher consciousness and prepares the mind for deep focus.

WARM-UP EXERCISES

Purpose: To prepare the body and mind for deeper practice by improving flexibility and energy flow.

Common Exercises:

Cat-Cow Stretch: Enhances spinal relaxation and relieves tension.

Spinal Twists: Energizes the spine and clears blockages.

Neck Rolls: release stress in the neck and shoulders.

Impact on Mental Health: Decreases physical tension, promoting relaxation and a sense of readiness.

PRANAYAMA (BREATHING TECHNIQUES)

Purpose: To manage energy flow and relax the mind.

Long Deep Breathing: Slow, deep in and out.

Reduces anxiety and enhances focus.

Breath of Fire: Rapid, rhythmic breathing through the nose.

Detoxifies the body, energizes the mind, and reduces fatigue.

Another Nostril respiration: Balances the left (Ida) and right (Pingala) energy channels.

Promotes mental clarity and emotional balance.

Mantra Chanting

Purpose: To elevate the mind and harmonize the vibrational energy.

Common Mantras:

Sat Nam (*Truth is my identity*): Brings clarity and authenticity.

Wahe Guru (*Ecstasy of divine wisdom*): Invokes joy and wonder.

Impact on Mental Health: Chanting mantras soothes the nervous system, reduces anxiety, and enhances positivity.

Meditation

Purpose: To cultivate mindfulness, reduce stress, and achieve emotional stability.

Common Kundalini Meditations:

Meditation for Balance: Focuses on rhythmic breathing and hand mudras to stabilize feelings.

Kirtan Kriya (Sa Ta Na Ma Meditation): Combines mantra chanting, visualization, and finger movements.

Improves memory, reduces depression, and enhances focus.

Impact on Mental Health: Strengthens self-awareness, calms the mind, and promotes inner peace.

CLOSING THE PRACTICE

Purpose: To seal the practice with gratitude and a sense of completion.

Steps:

Chant the mantra “*Sat Nam*” three times.

Bring your palms together at the heart center and bow slightly.

Impact on Mental Health: Cultivates mindfulness and reinforces a positive state of mind.

BENEFITS OF KUNDALINI YOGA FOR MENTAL WELL-BEING

Stress Reduction: Breathing techniques and meditation lower cortisol levels and calm the nervous system

Improved Focus: Practices like Kirtan Kriya enhance cognitive function and concentration.

Emotional Balance: Chakra-focused kriyas and meditations release emotional blockages

Increased Energy: Awakening the higher energy strengthens the body and mind

Spiritual Growth: Mantras and meditations encourage an inner sense of meaningful connections.

Enhanced Resilience: Regular practice builds mental strength and adaptability.

PRACTICAL APPLICATION FOR BEGINNERS

Duration: Start with 15–20 minutes per day and gradually increase.

Guidance: Attend guided sessions or follow videos led by certified Kundalini Yoga instructors.

Consistency: Daily practice is key to experiencing long-term mental health benefits.

Environment: Choose a quiet, distraction-free space for practice.

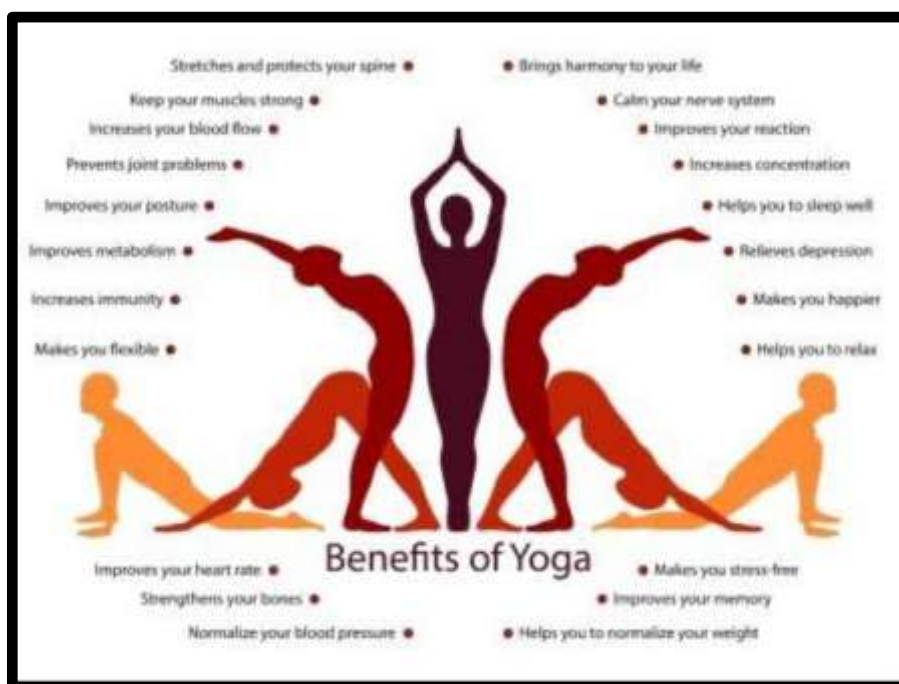


FIGURE 3

SOURCE: Benefits of Yoga | Online image | <https://images.app.goo.gl/d42E1XUgDk3fbTkY9>

IMPORTANCE OF NISHKAMA KARMA (SELFLESS ACTIONS) FOR HOSPITALISTIC MENTAL HEALTH IN THE MODERN EDUCATIONAL ERA

In ancient Indian philosophy, “Nishkama Karma”, derived from the Bhagavad Gita, refers to performing actions without any attachment to the outcomes or rewards. This concept, rooted in selflessness and a sense of duty, is one of the foundational teachings of Lord Krishna to Arjuna. It advocates for working with dedication and focus, without being driven by personal desires or the fruits of one's labor, accolades, and measurable achievements, over the intrinsic value of learning, ethical conduct, and mental well-being.

Holistic mental health balances cognitive, emotional, social, and spiritual well-being. Nishkama Karma aligns with this concept by addressing key mental health challenges in today's educational environment. Below are the ways Nishkama Karma contributes to holistic mental health, reducing stress and anxiety, modern education often involves excessive pressure to succeed, leading to stress and anxiety. Nishkama Karma aligns with mindfulness practices. It encourages individuals to immerse themselves fully in the present moment, enhancing focus and reducing distractions. **Impact:** This contributes to cognitive clarity and emotional regulation. **Strengthening Spiritual Well-Being:** Nishkama Karma is inherently spiritual, emphasizing a higher purpose beyond material gains.

According to Sharma (2020), Nishkama Karma is rooted in performing one's duty as a service to a higher purpose, without being influenced by ego or personal desires. The philosophy advocates focusing on actions as a moral obligation rather than being fixated on rewards. This mindset fosters an intrinsic sense of purpose and fulfilment, which is critical for mental well-being.

HOW KUNDALINI YOGA CAN HELP INDIVIDUAL TO ACQUIRE MOKSHA OR LIBERATION FOR HOLISTIC MENTAL HEALTH

Kundalini Yoga offers a systematic approach to spiritual awakening, which aligns closely with attaining Moksha. Below are the steps and principles of Kundalini Yoga that facilitate liberation:

Awakening the Kundalini Shakti: The Kundalini Shakti is a dormant cosmic energy coiled at the base of the spine. Through applying asanas (postures), pranayama (Respiration techniques), and meditation, Kundalini Yoga awakens this energy and guides it upward through the seven chakras along the spine.

Activation of the Seven Chakras: The seven chakras energy centers in the body represent different levels of consciousness and spiritual growth. Kundalini Yoga focuses on balancing and opening these chakras: Muladhara Chakra (Root Chakra): Establishing a foundation of security and stability. Sahasrara Chakra (Crown Chakra): Connecting with universal consciousness and experiencing unity with the divine.

Cultivating Awareness through Meditation: Meditation is a cornerstone of Kundalini Yoga. It helps individuals focus inward, detach from external distractions, and connect with their higher self. Mantra *meditation* (chanting sacred sounds) and *Kriyas* (specific energy-clearing exercises) deepen spiritual awareness.

Purification of the Mind and Body: This practice employs breathing techniques (*pranayama*) and postures to detoxify the body and mind. It eliminates negativity, enhances self-discipline, and fosters emotional balance.



FIGURE 4

SOURCE: The four goals of human life | Online image
|URL:<https://images.app.goo.gl/rMCGDvgDF5hVHDA9>

Purushartha, a Sanskrit term that translates to "human goals" or "objectives of human life," forms the cornerstone of Indian philosophy. It delineates four primary aims of life that guide individuals toward a balanced, meaningful, and fulfilled existence. These goals are: Dharma (righteousness), Artha (wealth or prosperity), Kama (desires or pleasures), and Moksha (liberation).

The Four Goals of Purushartha

Dharma (Righteousness) - Dharma refers to living in alignment with moral principles, duties, and responsibilities at the individual and societal levels. It emphasizes ethical conduct and the fulfilment of one's role in life. According to Radhakrishnan (1948), Dharma forms the moral foundation of life, ensuring social harmony and individual growth. It acts as the guiding principle for balancing the other goals. Kane (1930) states Dharma encompasses religious rituals and duties toward oneself, family, and society, making it a dynamic and adaptable concept.

Artha (Wealth or Prosperity)- Artha represents the pursuit of material well-being and financial stability, essential for survival and fulfilling worldly responsibilities. Dasgupta (1922) argues that Artha is vital for sustaining Dharma and Kama, as material resources enable individuals to perform their duties responsibly and pursue desires. When pursued ethically, Kumar (2020) highlights that Artha contributes to personal fulfilment and societal welfare.

Kama (Desires or Pleasures)- Kama pertains to pursuing desires, pleasures, and emotional fulfilment, encompassing both physical and emotional aspects of life. Shastri (1965) emphasizes that when aligned with Dharma, Kama is a legitimate pursuit that enriches human experience. Sharma (2017) states Kama includes pursuing love, art, and relationships, fostering emotional well-being, and creativity.

Moksha (Liberation or Salvation)- Moksha emphasizes liberation from the fact of birth and death (samsara) and the actualization of one's true self. It represents the ultimate goal of life in Indian philosophy. Aurobindo (1997) describes Moksha as the culmination of spiritual evolution, leading to eternal bliss and unity with the divine. Vivekananda (1896/2020) considers Moksha as the state of absolute freedom, achieved through self-realization and detachment from worldly attachments.

HOW NISHKAMA KARMA YOGA IS HELPFUL FOR MOKSHA AND FOR HOLISTIC MENTAL HEALTH IN THIS MODERN EDUCATIONAL ERA

Nishkama Karma Yoga, the principle of selfless action, offers profound benefits for spiritual liberation (moksha) and holistic mental health, especially relevant in today's demanding educational environment.

FOR MOKSHA (SPIRITUAL LIBERATION):

Breaking the Cycle of Karma: Our actions (karma) create consequences that bind us to the reality of birth and death. Nishkama Karma, by detaching us from the desire for specific outcomes, prevents the accumulation of new karmic imprints, thus paving the way for liberation.

HOLISTIC MENTAL HEALTH IN THE MODERN EDUCATIONAL ERA:

Reducing Stress and Anxiety: The pressure to perform and achieve in today's education system can lead to immense stress and anxiety. Nishkama Karma helps by shifting the focus from the outcome (grades, competition) to learning and self-improvement. This reduces the fear of failure and promotes a healthier mindset. **Promoting Inner Peace and Contentment.**

KARMA AND MOKSHA

In the context of spiritual liberation, Nishkama Karma plays a crucial role in breaking the cycle of karma. Karma, in its simplest form, means action. Every action we perform creates the outcomes that bind us to the cycle of birth and death. However, when actions are performed without attachment, they do not create new karmic imprints, thus paving the way for liberation.

NISHKAMA KARMA AND MENTAL HEALTH

The benefits of Nishkama Karma extend beyond the spiritual realm and have significant implications for mental well-being, especially in current scenarios and a competitive world.

NISHKAMA KARMA IN MODERN EDUCATION

The principles of Nishkama Karma can be effectively applied in the modern educational setting to create a more balanced and holistic learning environment. **For Students:** Encourage students to focus on the joy of learning and acquiring knowledge, rather than solely on grades or competition.

DISCUSSION

These benefits are particularly relevant in modern education's demanding and often stressful environment, where students and educators face constant pressure to perform and achieve.

Complementing Kundalini Yoga is the principle of Nishkama Karma, which advocates for performing actions without attachment to their outcomes. And in the modern educational era, where mental health challenges are increasingly prevalent, and the pressure to succeed can be overwhelming, the combined wisdom of Kundalini Yoga and Nishkama Karma offers a valuable roadmap. By incorporating these principles into educational practices and personal lives, we can develop a more helpful and practical learning situation that gives way to external excellence and holistic well-being.

CONCLUSION

Explored the profound interconnectedness of “Kundalini Yoga” and “Nishkama Karma” (selfless action, as described in the Bhagavad Gita) in achieving both moksha (liberation) and holistic mental health, particularly within the context of the modern educational era. We have seen that these seemingly distinct practices offer complementary pathways to inner peace, self-realization, and a more balanced approach to life. Its emphasis on activating dormant energy and expanding consciousness provides a powerful toolkit for self-transformation. Through practices like pranayama (breathwork), kriyas (specific sets of postures and movements), meditation, and chanting, it facilitates a profound connection to a person’s inner self, fostering emotional regulation, stress reduction, and enhanced cognitive function.

REFERENCES

1. Aurobindo, S. (1997). *Essays on the Gita*. Sri Aurobindo Ashram Publication Department.
2. Bhagavad Gita. (n.d.). *The Bhagavad Gita*.
3. Chakraborty, S. K., & Chakraborty, D. (2008). Spirituality in management: Means or end? *Journal of Human Values*, 14(2), 163–173.
4. Dasgupta, S. (1922). *A history of Indian philosophy* (Vol. 1). Cambridge University Press.
5. Deutsch, E. (1969). *Advaita Vedānta: A philosophical reconstruction*. University of Hawaii Press.
6. Gandhi, M. (2001). *The story of my experiments with truth* (M. Desai, Trans.). Navajivan Publishing House.
7. Gandhi, M. K. (1940). *Hindu Dharma*. Navajivan Publishing House.
8. Jaini, P. S. (1979). *The Jaina path of purification*. University of California Press.
9. Jung, C. G. (1996). *The psychology of Kundalini Yoga: Notes of the seminar given in 1932 by C.G. Jung* (S. Shamdasani, Ed.). Princeton University Press.
10. Kane, P. V. (1930). *History of Dharmasāstra (Ancient and Medieval Religious and Civil Law in India)*. Bhandarkar Oriental Research Institute.
11. Kriyananda, Swami. (2005, August 3). Material success through principles of yoga. *The Times of India*.
12. Kumar, A. (2020). Ethical perspectives of Purushartha: Balancing life’s goals. *Journal of Indian Philosophy*, 12(3), 145–162.
13. Langar, R. K. (2004, January 6). Gita emphasizes the good of the world—*The Times of India*.
14. Radhakrishnan, S. (1927). *Indian philosophy* (Vol. 2). Oxford University Press.
15. Radhakrishnan, S. (1948). *Indian philosophy*. Oxford University Press.
16. Rahula, W. (1974). *What the Buddha taught*. Grove Press.
17. Sharma, A. (2020). Nishkama Karma: The philosophy of selfless action and its relevance to mental well-being. *Journal of Indian Philosophy*, 45(3), 123–135.
18. Sharma, R. (2017). Exploring the concept of Kama in classical Indian thought. *Philosophical Studies*, 14(4), 78–90.
19. Shastri, H. (1965). The relevance of Kama in human life. *Indian Journal of Spirituality*, 5(2), 34–45.
20. Singh, K. (2011). *A history of the Sikhs*. Oxford University Press.
21. Sivananda, S. (1935). *Kundalini yoga*. Divine Life Society.
22. Sri Aurobindo. (1939). *The life divine*. Sri Aurobindo Ashram Trust.

23. Woodroffe, J. (1919). *The serpent power: The secrets of tantric and Shaktic yoga*. Ganesh & Co.