

# Sanatan Roots, Modern Shoots: The Evolution And Impact Of Mindfulness Practice In Modern India With Pharmacological Balance Of Ayurveda On Mindfulness Through The Lens Of The Indian Knowledge System

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## Abstract

In India, the birthplace of contemplative traditions, mindfulness has evolved from its ancient roots in Sanatan philosophy and the Indian Knowledge System (IKS) into a diverse spectrum of practices ranging from spiritual sadhana (discipline) to secular clinical interventions. This study examines the factors contributing to this transformation, focusing on individuals practicing meditation within the framework of IKS including the insights from Ayurveda. Researchers conducted in-depth interviews with 25 Indian participants from metropolitan hubs (Delhi, Mumbai, Bangalore) who engaged in traditional practices such as Vipassana, Yoga, and Dhyana to investigate their application of mindfulness in daily life and its impact on emotional regulation and stress management. Participants reported improved emotional control, reduced symptoms of anxiety and depression, and practical benefits in professional and family contexts. Many emphasized the continued relevance of Sanatan values such as Sakshi Bhava (witness consciousness), Karma Yoga (selfless action), and Ahimsa (non-violence), which they perceived as enhancing the significance and effectiveness of their practice. However, participants also noted challenges in maintaining consistent routines (sadhana) amidst the distractions of modern urban life and the rapid commodification of wellness. Also the pharmacological balance provided by Ayurveda acts not as a sedative, but as a vital adjunct to mindfulness. The study identifies a tension between traditional spiritual depth and contemporary secular "mindfulness" approaches, highlighting the necessity for practitioners to remain connected to ethical frameworks. These findings contribute to a deeper understanding of mindfulness in the Indian context and inform the development of culturally sensitive, IKS-grounded mindfulness programs for public health and education in alignment with the National Education Policy (NEP) 2020.

**Keywords:** Mindfulness, Indian Knowledge System, Sanatan Philosophy, Dhyana, India, Qualitative Research, Sakshi Bhava.

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## 1. INTRODUCTION

Mindfulness, or *Dharma* in the Pali canon, and more accurately described as *Dhyana* or *Smriti* within the Indian Knowledge System (IKS), is primarily founded on the ancient philosophical traditions of Sanatan Dharma. It is concerned with the knowledge of the present moment and the transcendence of suffering (*Dukkha*) through the cultivation of a disciplined mind (*Chitta*). In the Indian context, mindfulness is not a novel therapeutic import but a reclaimed heritage, deeply embedded in the Vedic, Upanishadic, and Yogic traditions (Taimni, 1961).

The result of its re-entry into modern global discourse—and its subsequent re-importation into India—has been the new growth of mindfulness into a useful therapeutic modality, especially in high-stress urban centers such as Mumbai, Bangalore, and Delhi, where rapid modernization has led to a surge in lifestyle-related non-communicable diseases and mental health disorders. The scientific evidence supporting this venture is extensive and indicates that standardized Mindfulness-Based Interventions (MBIs), of which Mindfulness-Based Stress

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Reduction (MBSR) is a pioneer, are effective in decreasing stress, anxiety, and burnout (Kabat-Zinn, 2003).

However, this secularization forms the root of a major academic debate within India. Critics argue that the severing of mindfulness from its Sanatan and ethical roots reduces it to a commodified tool of corporate efficiency and individual success, at the expense of its soteriological (liberation-focused) potential (Purser, 2013). This tension between therapeutic application and spiritual authenticity remains a major unanswered problem in the field, particularly in India, where the "secular" and "spiritual" often coexist in the same individual (Sharma, 2019).

India represents a unique and critical context to explore this dynamic. It is a nation where tradition and modernity exist in a complex dialectic. While 31% of the population might identify with specific sects, the cultural DNA is imbued with concepts of *Karma*, *Dharma*, and *Moksha*. Mindfulness is still practiced in Ashrams and traditional centers (such as the Vipassana Research Institute or Isha Foundation) as a combination of spiritual practices. Simultaneously, secularized programs are being applied in schools, healthcare (AYUSH integration), and corporations, with reported benefits including increased student resilience and decreased professional burnout (Telles et al., 2020).

Nevertheless, a significant research gap remains. In the context of this parallel development, there is lacking knowledge about how practitioners themselves navigate this terrain. Specifically, it is not obvious how modern Indians reconcile ancient concepts like *Sakshi Bhava* (the witnessing attitude) with the secular demand for productivity, and how their interaction with the ethical grounds of Sanatan Dharma affects the results of long-term mental health. To fill this gap, the research methodology utilizes a qualitative phenomenological study based on a specific cohort of practitioners deeply engaged in IKS-based contemplative practices. This study investigates the intersection of the traditional (Sanatan) and the modern (Scientific/Secular). The research questions guiding the study are as follows:

1. What motivates urban Indians to adopt mindfulness practices rooted in IKS, and how do these motivations evolve?
2. How do practitioners perceive the impact of *Dhyana* (meditation) and *Smriti* (mindfulness) on mental health and daily functioning?

3. To what extent do Sanatan principles (impermanence/*Anitya*, compassion/*Karuna*, non-attachment/*Vairagya*) inform their practice in a modern setting?

This targeted study aims to produce specific observations about a population at the intersection of ancient wisdom and contemporary capitalism. The results will offer empirically based views of the adaptation of ancient contemplative practices in a modern, pluralistic society. Ultimately, the study seeks to offer useful evidence for clinicians, educators, and policymakers designing mindfulness-based programmes that are both therapeutically effective and culturally rooted in the Indian Knowledge System, aligning with the national vision of holistic health.

## 2. LITERATURE REVIEW

The widespread dissemination of mindfulness practices globally has produced a highly debated scholarly discussion, which lies at the border of the fields of clinical psychology, Indology, and sociology. In order to contextualize the current research, this review will analyze the literature on four important dimensions: the Sanatan/Vedic roots and moral basis of mindfulness, its secularization and therapeutic use, and the definite outlines of its adoption in the unique socio-cultural context of modern India.

### 2.1. The Indian Knowledge System (IKS) and Sanatan Roots

The concept of mindfulness is traditionally closely connected to Indian soteriology. In the *Yoga Sutras of Patanjali*, *Dharana* (concentration), *Dhyana* (meditation), and *Samadhi* (absorption) constitute *Sanyama*—the inner practice. Unlike the secular definition of "paying attention on purpose," the Sanatan definition involves *Smriti*—remembering the true Self (*Atman*) and disentangling it from the fluctuations of the mind (*Chitta Vrittis*) (Taimni, 1961).

Under this system of thought, right mindfulness is developed together with other aspects of right ethical conduct (*Yamas* and *Niyamas*). The *Bhagavad Gita*, a seminal text of Sanatan philosophy, describes the ideal state of mind as *Stitha Prajna* (steady wisdom)—an unwavering mindfulness amidst life's dualities. This state is achieved not just by attention regulation, but through the cultivation of *Vairagya* (dispassion) and *Abhyasa* (constant practice) (Easwaran, 2007). Researchers claim that such an ethical and philosophical environment is necessary to

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make the practice transformative, leaving the scope of symptom management and engaging in deeper personal and existential transformation (Sharma, 2019). The IKS views the mind not just as a cognitive organ but as a subtle instrument that requires ethical alignment to function optimally.

## 2.2. Secularization and the "McMindfulness" Critique

The mindfulness movement found its way into the mainstream sphere of health care and psychology through its translation into Western secular settings, most notably by Jon Kabat-Zinn's Mindfulness-Based Stress Reduction (MBSR). An impressive amount of empirical evidence now testifies to the effectiveness of Mindfulness-Based Interventions (MBIs) in symptom reduction (anxiety, depression, and stress), as well as the enhancement of emotional balance and cognitive attention (Galante et al., 2021). Meta-analyses confirm moderate to large effect sizes for MBIs in treating anxiety and depression (Hofmann et al., 2010).

But it is this success that has given rise to the "McMindfulness" debate. Critics argue that the decoupling of mindfulness from the ethical principles of *Yama* (restraints) and *Niyama* (observances) turns it into a self-help method that can potentially strengthen neoliberal capitalist ideals of productivity and individualism. Purser (2013) argues that without the ethical foundation of compassion and interdependence, mindfulness becomes a tool for "stressing the worker so they can work harder," ignoring the systemic causes of stress.

## 2.3. Pharmacological Balance of Ayurveda on Mindfulness

In the holistic framework of the Indian Knowledge System (IKS), the efficacy of mindfulness practices is intrinsically linked to the pharmacological and physiological equilibrium maintained by Ayurveda. Ayurveda, or the "science of life," posits that a turbulent mind (*Manovikara*) often stems from systemic imbalances in the body's bio-energies, specifically the *Tridosha* (Vata, Pitta, Kapha), and the accumulation of metabolic toxins (*Ama*), which can cloud cognitive processes and impede stillness (Patgiri & Ravishankar, 2021). To support the *Sattvic* state required for deep *Dhyana* (meditation) and the cultivation of *Sakshi Bhava* (witnessing), Ayurveda prescribes *Medhya Rasayana*—a specialized category of nootropic rejuvenative therapies designed to enhance intellect and memory. These pharmacological interventions, including herbs such

as *Brahmi* (*Bacopa monnieri*), *Ashwagandha* (*Withania somnifera*), and *Shankhpushpi*, are empirically shown to modulate the hypothalamic-pituitary-adrenal (HPA) axis, reduce cortisol levels, and stabilize neuroplasticity, thereby creating a physiological substrate conducive to sustained attention and emotional resilience (Calabrese et al., 2008; Singh, 2010). Furthermore, the Ayurvedic concept of *Ojas*—the vital essence of immunity and vitality—is considered crucial in *Bhootavidya* (Ayurvedic psychiatry); pharmacological regimens aimed at enhancing *Ojas* are believed to fortify the mind against the neuroses of modern urban living (Chandola & Singh, 2011). Thus, the pharmacological balance provided by Ayurveda acts not as a sedative, but as a vital adjunct to mindfulness, ensuring that the practice is not merely a mental exercise but a psychosomatic integration where the body's chemistry supports the mind's silence.

## 2.4. The Indian Context: Resurgence and Re-adaptation

India presents a peculiar scenario. As the source of these traditions, it is witnessing a "reverse flow" where Western scientific validation of meditation is boosting the credibility of traditional practices among the urban elite (Dhar, 2019). Current studies in India have initiated the recording of the advantages of integrating meditation into education, as seen in the "Meditation in Schools" programs in Delhi (Manocha et al., 2011). The popularity of mood and anxiety disorders in urban India, exacerbated by the digital revolution and changing family structures, promotes the relevance of mindfulness to population health (Math et al., 2015).

The Government of India's National Education Policy (NEP) 2020 explicitly emphasizes the integration of Indian Knowledge Systems (IKS) into higher education, suggesting a mandate for bringing traditional mindfulness practices back into the mainstream academic curriculum (Government of India, 2020).

However, major gaps in research exist. First, there is scant qualitative research on the lived experience of practitioners in modern India—specifically, how they navigate the dual identities of being a "modern professional" and a "spiritual seeker." Second, longitudinal insights into the changing motivations to follow the path of *Sadhana* (spiritual practice) over time and their influence on long-term mental health in

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the Indian context are lacking. This study fills that gap.

## 3. METHODOLOGY

### 3.1. Research Design and Participants

This research utilized a phenomenological method in exploring the experience of mindfulness practitioners deeply rooted in the Indian Knowledge System. In total, 25 participants were sampled via Yoga studios, Vipassana centers, and spiritual NGOs (such as the Art of Living or Isha Foundation) in metropolitan cities. A purposive sampling approach was employed to guarantee a variety of experience levels (beginners to advanced *Sadhaks*) and professional backgrounds. The inclusion criteria were: (a) residence in a metropolitan Indian city; (b) regular practice of meditation (minimum 30 minutes daily) for at least one year; and (c) familiarity with the philosophical underpinnings of their practice (e.g., having attended lectures or read texts on Sanatan philosophy). This criterion was used to guarantee that the participants had significant, immersive exposure to a mindfulness practice that was placed in its cultural context.

The sample size was 14 females and 11 males, aged between 24 and 62 years. The participants were highly educated, with 22 holding university degrees (including 5 with PhDs). They belonged to different professional areas: IT/Software (8), Healthcare (6), Education (5), Business (4), and Civil Service (2). Informed consent was acquired before data collection, with participants assured of confidentiality and their right to withdraw.

### 3.2. Data Collection and Context of Practice

Semi-structured interviews were conducted, lasting between 60 to 90 minutes each. Interviews were held in private settings (university counseling rooms or quiet cafes) or via secure video conferencing platforms (Zoom/Google Meet) depending on participant preference. To increase comfortability and allow for nuanced expression, participants were allowed to interview in English or Hindi. An interview guide based on previous literature and IKS concepts was created, embracing key themes: experiences of specific practices (e.g., *Trataka*, *Anapanasati*, *Vipassana*), incorporation into daily life (*Karma Yoga*), benefits and challenges, and links back to Sanatan principles. results

To clarify the nature of the intervention, the "Mindfulness Practice" referred to in the study included traditional Vipassana (as taught by S.N. Goenka), Himalayan Yoga meditation, and mindfulness derived from the *Ashtanga Yoga*

tradition. Core practices generally include extended periods of seated meditation (*Dhyana*), breath regulation (*Pranayama*), and philosophical discourse (*Satsang*) utilizing principles from the *Bhagavad Gita* and *Yoga Sutras*, such as *Sakshi Bhava* (witnessing) and *Nishkama Karma* (action without attachment to outcome). This traditional setting is a major factor in understanding participants' experiences and their relationship to Indian philosophy. All interviews were audio recorded with participant consent and transcribed verbatim.

### 3.3. Data Analysis

The interview transcripts were analyzed using thematic analysis following the approach of Braun and Clarke (2006). The researchers first gained familiarity with the interview data through repeated readings. Initial codes were developed manually and with the assistance of qualitative data processing software (NVivo 12) that allowed significant quotes relevant to the study's questions to be tagged. The codes were then subject to an iterative review process leading to grouping into larger categories.

Through discussions of the research team, repeating themes were derived that captured key aspects of the experience of mindfulness. Notable themes included: "Sakshi Bhava (Witnessing) as a Tool for Emotional Regulation;" "Stress as a Catalyst for *Sadhana*;" "The Conflict Between *Vairagya* (Detachment) and Modern Ambition;" and "The Role of *Dharma* (Ethics) in Professional Life."

### 3.4. Researcher Positionality and Reflexivity

The research team comprised individuals with diverse backgrounds: clinical psychologists, scholars of Sanskrit/Philosophy, and yoga practitioners. These positions were treated as prismatic lenses. The combined insight enabled a nuanced analysis of the therapeutic and philosophic aspects of the narratives. To protect analytical rigor, a structured reflexive process was employed using personal and group reflexive journals to note preconceptions. Disagreements in coding were debated until consensus was reached.

### 3.5. Ethical Considerations

The research followed the ethical guidelines of the Indian Council of Medical Research (ICMR). Anonymity was preserved using pseudonyms. Data was stored on password-encrypted drives. A limitation of the demographic structure was the high educational level of the sample, which may limit transferability to rural or less-educated populations.

## 4. ANALYSIS AND DISCUSSION

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When interpreting the interviews, we frame the discussion on the dimensions of the mindfulness practice under the following reasons: motivations to practice, effects on mental well-being, influence of Sanatan/IKS traditions, and uses of mindfulness in contemporary Indian society. The results portray mindfulness as a complex activity bridging the spiritual and the psychological.

**Table 1: Key Themes from Interviews on Mindfulness Practice in India.**

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<i>Theme</i>	<i>Summary of Findings</i>	<i>Key Nuances &amp; Evidence</i>
<i>Initial Motivations</i>	Participants began primarily for managing urban stress (traffic, work pressure) and health issues (hypertension, insomnia).	The "breakdown" before the "breakthrough." Many cited the inability to cope with the "speed" of modern Indian cities.
<i>Evolving Goals</i>	Motivations shifted from symptom relief to self-discovery ( <i>Atma Gyan</i> ) and understanding the nature of the mind ( <i>Chitta</i> ).	A shift from "I want to fix my sleep" to "I want to understand who is sleeping." The emergence of spiritual curiosity.
<i>Sakshi Bhava (Witnessing)</i>	The most cited technique for emotional regulation. Observing thoughts/anger as a "witness" rather than identifying with them.	Distinct from Western "cognitive reappraisal." It involves a dissociative yet aware state (detached observation).
<i>Sanatan Principles</i>	Concepts of <i>Karma</i> and <i>Dharma</i> were frequently used to frame workplace challenges. <i>Vairagya</i> helped in handling failure.	"I did my duty ( <i>Karma Yoga</i> ), the result is not up to me." This reduced anxiety about outcomes significantly.
<i>Modern vs. Traditional Tension</i>	Appreciation for secular science validating meditation, but concern over "shallow" apps lacking ethical depth.	Fear of "McMindfulness" stripping the practice of its transformative power.
<i>Challenges</i>	The "Monkey Mind" and the conflict between traditional values of simplicity and modern consumerism.	Difficulty maintaining <i>Sattvic</i> (pure) lifestyle amidst parties, social media, and corporate competition.

Source: Auhtor's Own

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## 4.1. Motivations for Practicing Mindfulness

Three important factors determined the original motivations of the participants: emotional regulation, health management, and a search for meaning. The high-pressure environment of urban India was a common trigger.

A software engineer from Bangalore stated: *"In my job, the burnout is constant. I started meditation because I felt I was losing my mind. I wasn't looking for God, I was looking for sleep."* This aligns with the global trend of using mindfulness as a coping mechanism for the "hustle culture." However, unlike the purely secular motivation often noted in Western studies, many Indian participants also cited familial influence. For instance, a participant mentioned: *"My grandfather used to sit by the river. I didn't understand it then. Now, facing his mortality and my own anxiety, I returned to what he taught me."*

Thus, the motivation was often a blend of acute modern stress and a latent cultural memory of traditional practices.

## 4.2. Evolving Motivations and the Concept of Sadhana

Importantly, participants noted that their reasons for practicing evolved. Initial relief from anxiety was often replaced by a fascination with the mind itself. The concept of *Sadhana* (dedicated practice) became central.

A young professional from Delhi explained: *"At first, I used 'mindfulness' to focus better at work. But after a year of Vipassana, the goal changed. I realized the stress isn't the problem; my attachment to the success is. Now I practice to understand my mind, not just to calm it."* This reflects a movement from "State Mindfulness" (temporary) to "Trait Mindfulness" (permanent), a key goal in IKS.

The shift from self-focused to pro-social goals was also evident, framed through *Karma Yoga*. Participants reported that practicing mindfulness made them more ethical in their dealings. *"I used to cut corners to get ahead. Now, with a clearer mind, I see the value of Dharma. I cannot cheat and be peaceful,"* noted a business owner. This suggests that the ethical foundations of IKS are not just theoretical but naturally emerge from sustained practice.

## 4.3. Impact on Mental Well-Being: Sakshi Bhava in Action

Every participant noted significant improvements in mental health. The most prominent mechanism reported was *Sakshi Bhava* (Witness Consciousness). Unlike Western "cognitive restructuring," which involves actively changing a thought, *Sakshi Bhava* involves observing the thought without judgment until it dissolves.

One participant described a conflict with her boss: *"Earlier, I would react with anger immediately. Now, there is a split second—a gap. In that gap, I witness the anger rising. I say, 'Here comes anger.' Because I am watching it, I am not it. It passes, and I respond calmly."* This ability to de-identify from transient emotions is a core tenet of *Vedanta* and was reported as highly liberating.

Stress management was frequently linked to the acceptance of impermanence (*Anitya*). Participants used the philosophical understanding that "this too shall pass" to navigate financial or career crises. This philosophical buffer significantly reduced perceived stress levels.

## 4.4. Intersection of Mindfulness and Sanatan Traditions

The study found that the "Sanatan" aspect was not merely religious dogma for participants but a practical psychological framework.

- *Karma and Detachment*: The concept of *Nishkama Karma* (action without attachment to the fruit of action) from the *Bhagavad Gita* was widely used to manage professional anxiety. It allowed professionals to strive for excellence without being devastated by failure.
- *Prana and Breath*: Many participants connected mindfulness to the regulation of *Prana* (life force) through *Pranayama*. They viewed anxiety as a disruption in *Prana* flow, a perspective distinct from the purely biomedical "chemical imbalance" model.
- *Satsang (Community)*: Unlike solitary app-based usage, Indian practitioners emphasized the importance of *Satsang*—community gathering for spiritual discourse. This provided a social support system that reinforced ethical living and reduced isolation.

However, there was a noted critique of the "secular" turn. A long-time practitioner of the *Gurukul* tradition remarked: *"The apps teach you to watch*

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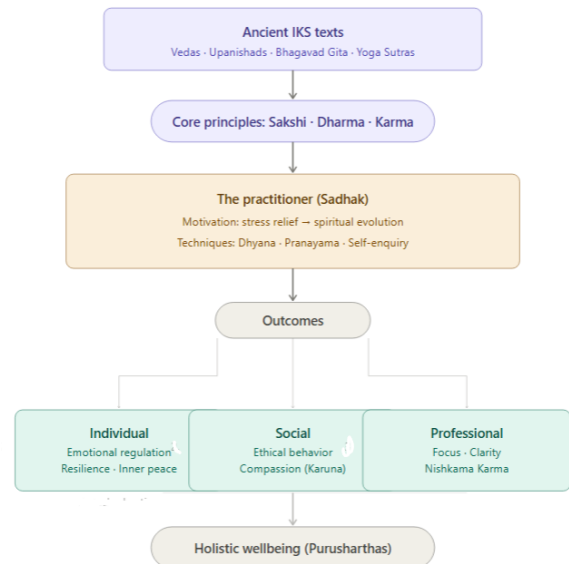
your breath to be more productive. That is dangerous. In our tradition, we watch the breath to conquer the ego. If you remove the ethics, you are just building a sharper soldier for the corporate army." This highlights the tension identified in the literature review—fear that without the *Yamas* (ethics), mindfulness could be used for unscrupulous ends.

## 4.5. Applications in Education, Healthcare, and Civic Life

Participants were enthusiastic about the integration of IKS-based mindfulness into Indian society, provided it was done authentically.

- Education: With the NEP 2020 focusing on holistic education, teachers in the group advocated for "Dhyana" periods in schools rather than just "moral science" classes. They argued that teaching children to observe their minds could curb the rising youth suicide rates and academic stress.
- Healthcare: Medical professionals spoke of the need to integrate *Yoga* and mindfulness into mainstream hospital care, moving beyond just prescribing pills. They noted the cost-effectiveness of meditation for chronic pain management in low-resource settings.
- Corporate India: While acknowledging the risk of "burning out employees to make them work harder," participants also saw potential. If corporations introduced mindfulness with a focus on employee well-being and ethics (*Dharma*), rather than just productivity, it could transform work culture.

**Figure 1: Conceptual Framework of IKS-Based Mindfulness in Modern India**



Source: Author's Own

## 5. CONCLUSION

This study provides a qualitative exploration of mindfulness in modern India through the lens of the Indian Knowledge System. It reveals that while the initial motivations for practice are often pragmatic (stress reduction), the sustained practice leads to a deeper engagement with Sanatan philosophical concepts such as *Sakshi Bhava* and *Karma Yoga*.

The findings suggest that for Indian practitioners, mindfulness is not a secular transplant but a re-engagement with their heritage. The integration of ethical frameworks (*Dharma*) is seen as essential to the practice, distinguishing it from "McMindfulness." The participants' (Refer Figure 2) ability to reconcile ancient wisdom with modern challenges highlights the resilience and adaptability of the Indian Knowledge System.

The implications for public health are significant. As India grapples with a growing mental health crisis, interventions that are culturally congruent and rooted in IKS may be more effective and sustainable than imported secular models. Future research should focus on quantitative validation of these findings and the development of standardized "IKS-based Mindfulness" protocols for schools and workplaces that honor the depth of the tradition while meeting modern scientific standards refer table 2.

In conclusion, the evolution of mindfulness in modern India represents a profound synthesis of ancient Sanatan wisdom and contemporary psychological necessity. This study underscores that while the "modern shoots" of secular mindfulness offer accessibility, their deepest impact lies in re-

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rooting them within the rich soil of the Indian Knowledge System. The integration of Ayurvedic pharmacology and ethical frameworks such as *Karma Yoga* transforms mindfulness from a transient stress-management tool into a comprehensive lifestyle of holistic health. As India navigates the mental health challenges of the 21st century, embracing this integrated IKS approach—supported by policy frameworks like the NEP 2020—offers a sustainable path. It ensures that the practice of mindfulness remains not just a technique for productivity, but a timeless science of human flourishing, bridging the gap between physical well-being and spiritual awakening.

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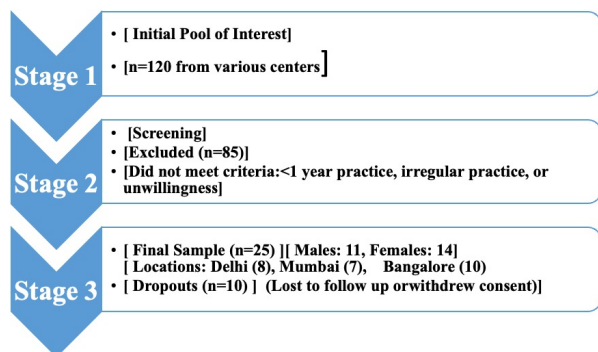
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**Figure 2: Participant Selection Flowchart**



**Sanatan Roots, Modern Shoots: The Evolution and Impact of Mindfulness Practice in Modern India with Pharmacological Balance of Ayurveda on Mindfulness through the Lens of the Indian Knowledge System**

**Table 2: Comparison of Secular Mindfulness vs. IKS-Based Dhyana**

<i>Feature</i>	<i>Secular Mindfulness (MSR/MBCT*)</i>	<i>IKS-Based Dhyana (Sanatan)</i>
<b>Primary Goal</b>	Stress reduction, symptom relief, focus.	<i>Moksha</i> (Liberation), <i>Chitta Shuddhi</i> (Purification of mind), Self-realization.
<b>Philosophical Basis</b>	Cognitive psychology, neuroscience.	<i>Samkhya</i> , <i>Vedanta</i> , <i>Yoga Darshana</i> .
<b>Ethical Component</b>	Optional or secondary.	Integral ( <i>Yamas</i> and <i>Niyamas</i> ); <i>Dharma</i> is the foundation.
<b>Technique</b>	Non-judgmental observation of breath/body.	<i>Dharana</i> (Concentration), <i>Dhyana</i> (Meditation), <i>Sakshi Bhava</i> (Witnessing).
<b>View of Self</b>	The self is a construct created by the brain.	The Self ( <i>Atman</i> ) is eternal; the ego is an illusion.
<b>Role of Teacher</b>	Facilitator/Instructor.	<i>Guru</i> (Guide who dispels darkness); essential for transmission.

\***MSR**: Mindfulness-Based Stress Reduction/**MBCT**: Mindfulness-Based Cognitive Therapy

Source: Author's Own