

**MENTAL HEALTH WITH REFERENCE TO PSYCHO-YOGIC TECHNIQUES.**

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**ABSTRACT**

Mental health is important at every stage of life, from childhood and adolescence through adulthood. Good mental health is a sense of wellbeing, confidence and self-esteem. It enables us to fully enjoy and appreciate other people, day-to-day life and our environment. In the 21st century the life of human being has been even more complex this complexity has added a series of disintegration in our outer and inner personality various physical ailment psychological (mental and emotional imbalance and disharmony and spiritual deficiency social male adjustment etc have been very common phenomena in our life we accumulate loads of stress, tension, anxiety, frustration, negative feeling as each day passes by. Yoga has been understood as a set of physical exercise but it does not mean just making physical movement it is an experiential science social etc. It mean the development of the human personality and every aspect when we think of practicing yoga we mean attaining balance harmony and aquarium in all aspect of our personality and expression as well as improving the quality of our life.

In the present study Fifty healthy adolescents (aged between 13 and 19 years) studying in a Inter college were the sample of the study. The study was a randomized controlled trial with assessment at the beginning and end of a one month period. Participants were randomly assigned into two groups using a standard computer-generated random number table. One group was assigned to yoga and another group was assigned for no intervention i.e. control group. The study was conducted on the students of standard 9 to 12. The general findings of the study are that Psycho yogic techniques are effectively and actively improve the mental health.

**Key words: mental health, yoga, intervention, adolescents, quality of life.**

**INTRODUCTION**

It may help to clarify that with "yoga", we do not mean the *Darshana* (the philosophical school) of the same name. We also do not limit its meaning to any of the many specialize schools of yoga, like *hatha yoga* or *raja yoga*. We take the word "yoga" in its widest sense, in which it indicates all systematic efforts to become consciously one with the Divine, not only in its passive, transcendent aspect, but also in its manifest, dynamic presence. Similarly with a life-affirming spirituality we mean a spirituality that accepts the world and human nature as a field for the Divine to manifest, as a "work in progress", as a reality that needs to be transcended in order to be transformed.

In other words, we feel that Indian, consciousness-based approaches to psychology can make a crucial, and urgently needed contribution to our global civilization. To support this development, the *Indian Psychology Institute* has been set up with the specific objective of assisting with the introduction of concepts, theories and practices from Indian Psychology into academics and the professional practice of psychology.

(Taimini, 1986).

The psychological benefits of yoga include an increase in somatic and kinesthetic awareness, positive mood, subjective well-being, self-acceptance, self-actualization, social adjustment and decrease in levels of anxiety, depression and hostility (Bhardwaj, Sao and Agrawal, 2009). According to Temmi Sears, 'the primary benefit of yoga is enhanced self-esteem' (Peters, 2003). Yoga may help teenagers to learn about their body and discover what their strengths and limitations are. Yoga allows teenagers to visualize, relax and enter a noncompetitive environment (Bridges and Madlem, 2007). Yoga practices reduce anxiety through relaxations and hence induce a general feeling of well-being (Kozasa et al., 2008).

Slow and deep breathings are known to increase the parasympathetic tone and are associated with a calm mental state (Kaushik et al., 2006). This way yoga tries to correct the basic limitations of the mind by improving self-awareness, self-control, and self-esteem (Nagendra, 1996). In deeper sense, yoga teaches us about self-evaluation. After regular practice of yoga with systematic and balanced breathing, one can feel the closeness with his/ herself and feel the distance from the outer world. This self-evaluation is important because the subject is able to assess what they know, what they don't know and what they would like to know. They begin to recognize their own strengths and weaknesses, and will be able to set goals.

### **Mental health**

Mental health includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood. Good mental health is a sense of wellbeing, confidence and self-esteem. It enables us to fully enjoy and appreciate other people, day-to-day life and our environment.

According to WHO (2001) "Mental Health is a State of well-being in which the individual realize his or her ability ,can cope with normal stresses of life ,can work productively and fruitfully and is able to make contribution to his or her community".

### **Indigenous Approach of Cognitive flexibility and mental health**

The Gita presents an elaborate analysis of the human mind from the context of a foundation philosophy of active living. A Model of self, work and spirituality present in the Bhagwad gita. Lord Krishna explains very clearly the reason of mental problems and cognitive degradation in Gita as:

*Dhyāyato viṣayān puṁsaḥ saṅgas teṣūpajāyate*

*Saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate*

**(Bhagwad Gita: chapter: 2; verse: 62)**

*Krodhād bhavati sammohaḥ sammohāt smṛti-vibhramah*

*Smṛti-bhramśād buddhi-nāśo buddhi-nāśāt praṇaśyati*

**(Bhagwad Gita: chapter: 2; verse: 63)**

It means the man dwelling on sense-objects develops attachment for them; from attachment springs up desire, and from desire (unfulfilled) ensure anger. From anger arises infatuation; from infatuation, confusion of memory; from confusion of memory, loss of reason; and from loss of reason one goes to complete ruin.

One can be mentally healthy and having cognitive flexibility after understanding and following the meaning behind it.

In another verses, He explains about the nature of mind and techniques for controlling over the mind.

*Cañcalaṁ hi manaḥ kṛṣṇa pramāthi balavad dṛḍham*

*Tasyāhaṁ nigrahaṁ manye vāyor iva su-duṣkaram*

**(Bhagwad Gita: chapter 6; verse: 34)**

*Asaṁśayaṁ mahā-bāho mano durnigrahaṁ calam*

*Abhyāsenā tu kaunteya vairāgyeṇa ca grhyate*

**(BhagwadGita: chapter 6; verse: 35)**

Arjuna asks to Lord Krishna - the mind is restless, turbulent, obstinate and very strong, I think, it is more difficult than controlling the wind. Lord Krishna answers: Yes, it is undoubtedly very difficult to curb the restless mind, but it is possible by suitable practice and by detachment. So here Lord Krishna has suggested two techniques continuous practice (Abhyasa) and detachment (Vairagya) and with its proper practice one can be mentally healthy and feel psychological well-being.

The stage of perfection is called trance ,or Samadhi when one's mind is completely restrained from material mental activities by practice of yoga this characterized by one's ability to see the self by the pure mind and relish and rejoice in the self in that joyous state one is situated in boundless transcendental senses established thus one never departs from he thinks there is no greater this gain he being situated in such a position one never shaken even in the midst of greatest difficulty this indeed is actual freedom from all miseries arising from material contact.

**“Amatam Matam Bhavati” (Chandogyopanishad)**

The unknown becomes known and the unaccepted becomes accepted. Ayurveda is science of life. It is a holistic approach of medicine which practiced in India since 1500 B.C. It deals not only with body but also with Aatma (soul), manas (psyche) which are necessary for maintenance of physical and psychological balances. In any individual, state of Dosha, Dhatu and Mala decides life-style regimen as well as tendency towards particular diseases.

*“Samadoshah samagnishcha, samadhatu malakriyah,  
prasannatmendriya manah swastha iti abhidhiyate.”*

**(Shushruta Sutrasthanam 15, 41)**

The one whose ‘doshas’ are balanced, whose metabolism is balanced, whose tissues and eliminations are normal, and whose senses and mind are centered in the self, is considered healthy and remains full of bliss. This important quotation defining health according to Ayurveda, written thousands of years ago, reveals the natural condition of the mind as a state of happiness. The first half of quotation elaborates about physical fitness while second half defines state of healthy mind which is also an inevitable part of healthy individual. Both physical fitness and mental health are part and parcel of healthy body, depending and influencing each other. The three gunas (sattva, rajas, tamas) are connected to tridosha in ayurveda. The ideal state of mind is sattvic, marked by equability. An agitated mind is in the rajasic state, while the lethargic and gloomy mind is in the grips of tamas.

### **Psycho -Yogic Approach to Improve Mental Health**

In the 21st century the life of human being has been even more complex this complexity has added a series of disintegration in our outer and inner personality various physical ailment psychological (mental and emotional imbalance and disharmony and spiritual deficiency social male adjustment etc have been very common phenomena in our life we accumulate loads of stress, tension, anxiety, frustration, negative feeling as each day passes by. Yoga has been understood as a set of physical exercise but it does not mean just making physical movement it is an experiential science social etc. It mean the development of the human personality and every aspect when we think of practicing yoga we mean attaining balance harmony and aquarium in all aspect of our personality and expression as well as improving the quality of our life. Therefore the need of the aspirants must be well identified and then practice should be used in need based approach so that every aspirants could get optimum benefit and satisfaction and feel changes as expected for this purpose a system psycho-yogic Approach (working with the body using the mind somatic-psyche and working with the mind using the body ,psycho-somatic for the complete renewed of your entire being has been introduced for your to health and happiness it is because the modern medicine scientist have how damage the 90%of all the problem are psycho-somatic in natural the root cause lies in the deep in our psychic level in this context making use of psychological aspect during yogic practice is very much important therefore in this approach we use both of the techniques through this approach we can develop the ability to strength and relax body part and unburden the three -fold tension (body, mind and emotional) in any situation and under any condition we can also develop the capacity to concentrate to called all our one focus them at one point then the combination of mental force and vital force

becomes a very powerful tool in opening up the different dimensional of the human being personality.

### Review of Related Literature

Mental health specialists all around the world understand that, the root cause of about 75 percent of all diseases is disturbed mental state. According to a survey in America, 20 percent adults are affected by different mental problems (Pandya, 2004, July). After reviewing available literatures, it is clear that, people don't have control over their mind especially on their thoughts. Today man doesn't have a clear view-point towards the life and he/she is feeling emotionally alone, impatience and facing problem in making adjustment in the life. So there is an imbalance among his/her emotions, thoughts and behavior and this all is caused by the weakening of his/her cognitive system (Sao, Bhardwaj and Agrawal, 2013). Yoga experts and psychologist both believe that, only negative thoughts are responsible for all the mental disorders. Negative thoughts spoil the mind (Saraswati, 2005). Every day nature keeps on bombarding millions of negative thoughts and information on our mind and person is affected by all these and also enjoys it. Adolescence is a transitional stage of physical and psychological human development that occurs between the period of puberty and adulthood that is between 13 and 19 years (Telles and Bhardwaj, 2015). Carl Jung has described it as 'afternoon of the life' while Raymond Cattell called it 'stressful and problematic stage' (Singh, 2006). It can be a time of both disorientation as well as discovery. The transitional period can bring up issues of independence and self-identity; many adolescents and their peers face tough choices regarding schoolwork, drugs, alcohol, and their social life. Peer groups and external appearance tend to naturally increase in importance for some time during a teen's journey toward adulthood. At this stage, adolescents learn new things, make new friends, take new responsibilities and actively participate in different social activities. Apart from the psycho-physiological and glandular changes, they face different challenges at this stage (Bhardwaj, 2012)

### Research methodology

#### Statement of Problem

#### Objective of the study

#### Participants

Fifty healthy adolescents (aged between 13 and 19 years) studying in a Inter college were the sample of the study. Demographic data (about personal information, general health, socio-economic status etc.) was taken from all the participants before starting the randomization. Inter College was randomly selected and the participants were randomly assigned to two groups, i.e. yoga and control group.

**Table 1: Baseline characteristics of participants of yoga and control groups**

Groups	Yoga group	Control group
Total number of participants	50	50
Age (mean $\pm$ S.D.)	17.03 $\pm$ 0.87 years	16.80 $\pm$ 0.83 years
Age range	13 to 19 years	13 to 19 years
Gender (M: F)	25: 25	25: 25
Class	Standard 8 to 10	Standard 8 to 10

### **Inclusion Criteria**

- a. Participants of both sexes, ages between 13 and 19 years.
- b. Those who were willing to follow the study conditions.

### **Exclusion Criteria**

- a. Participants with a diagnosed illness.
- b. Those who were taking any medication.

**The signed consent was obtained from all the participants as well as from the Principal of the school.**

### **Design of the study**

The study was a randomized controlled trial with assessment at the beginning and end of a one month period. Participants were randomly assigned into two groups using a standard computer-generated random number table. One group was assigned to yoga and another group was assigned for no intervention i.e. control group. The study was conducted on the students of standard 9 to 12.

### **Experimental Procedure**

Tests have been conducted in a college after familiarizing the participants as well as school authorities with the testing procedure and the study protocol. The variables, described below have been recorded at the beginning and at the end of the study period i.e. one month. No intervention was provided to the control group during that time. The participants of the control group were free to read any books of their class or complete their home work or make notes etc in the classroom only under supervision of a school teacher. They were attending their assessment'

### **Tools:**

**Mental health:** For the assessment of the level of mental health, Mental Health Battery (2000) developed by Arun Kumar Singh and Alpana Sen Gupta was used. The battery covers six indices of Mental Health containing a total of 130 items. Instructions for each dimension are separate and are printed just before the items for the concerned dimension starts. There is no fixed time limit for the first five parts. Part VI is a speed test. The total allotted time for this part is 10 minutes. Each item was given one mark for right answer and zero for wrong answer. The scores of each dimension were added separately to have the dimensional scores and the sum of these scores give the overall Mental Health scores. Both temporal stability and internal consistence reliability of Mental Health Battery has been already computed by the constructor of test. Dimension wise reliabilities of Mental Health Battery were computed, which ranges between .77 to .87. Dimension wise concurrent validity of the battery ranges from .60 to .82. There are total six dimensions in this inventory.

### **Psycho-Yogic Intervention: Duration: 40 minutes**

The 30 minutes yoga programme was given to the experimental (yoga) group which includes voluntary regulated breathing (*pranayamas*, 8 minutes), *surya namaskara* (5 minutes) and yoga postures (*asanas*, 10 minutes), chanting and yoga relaxation techniques (7 minutes)for one month. Details of the yoga practice.



**Data Analysis**

**Overall Mental Health scores of the two groups. Values are group mean (S.D.).**

Variable (scores)	Yoga group (n = 50)			Control group (n = 50)		
	Pre	Post	Cohen's <i>d</i>	Pre	Post	Cohen's <i>d</i>
Mental Health	74.46(8.46)	86.53(8.43)***		74.43(8.45)	76.49(8.57)***	

\*\*\*p < .001, post-hoc analysis with Bonferroni adjustment compared with pre

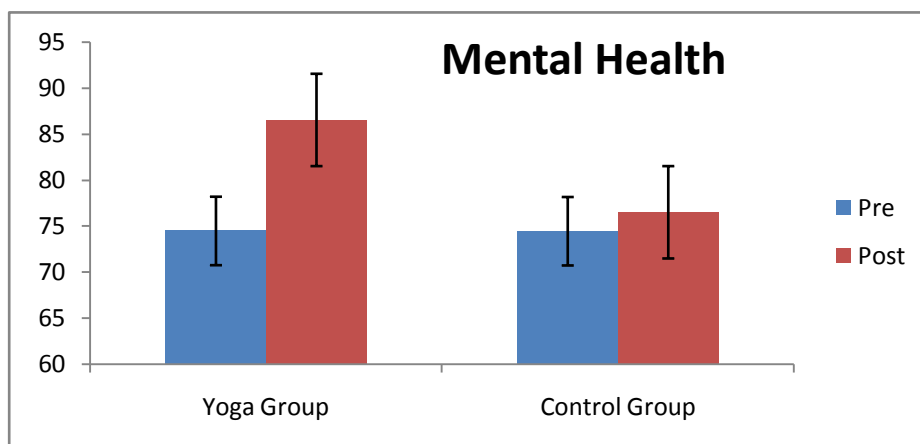
Table 1 shows scores on all the psychological measures of all the 50 participants. The general findings of the study are that Psycho yogic techniques are effectively and actively improve the mental health. Table 1 show that there were significant mean differences on mental health in pre and post test conditions.

**Table 2: ANOVA values for overall Mental Health**

Variable	Factors	F	df	Huynh-Feldt $\epsilon$	P	Mean square	Partial Eta squared
Mental Health	Sessions (Between Subject Factors)	1161.246	1, 99	1	.000	2535.123	.921
	States (Within Subject Factors)	2343.863	1,99	-	-	4991.423	.959
	Sessions X States	1391.297	1,99 (Sessions) X 99 (States)	-	-	2505.003	.934

Again Table 2 shows that there is significant difference on mental health.

**Graph 1:** Graph showing Overall Mental Health scores before and after one month of yoga in students:



### **Discussion**

The seed of yoga finds fertile soil good will concepts grow naturally slowly but surely taking root in all aspects of life , which help of yoga we learn how to unwind through the many relaxations technique available in the yoga science to balance the immense amount of stress and strain that are part and parcel of day to day life. Meditation technique us to be sensitive to one's bio-rhythms , ones owns physical , mental and emotional cycles "oneness with the universe is the perfect state of harmonious health , it offers us many practical day to day methods of action to become aware one's body body since psycho-somatic disorder cannot be tackled without awareness most important is life satisfaction.

Slow and deep breathings are known to increase the parasympathetic tone and are associated with a calm mental state (Kaushik et al., 2006). This way yoga tries to correct the basic limitations of the mind by improving self-awareness, self-control, and self-esteem (Nagendra, 1996). In deeper sense, yoga teaches us about self-evaluation. After regular practice of yoga with systematic and balanced breathing, one can feel the closeness with his/ herself and feel the distance from the outer world. This self-evaluation is important because the subject is able to assess what they know, what they don't know and what they would like to know. They begin to recognize their own strengths and weaknesses, and will be able to set goals. Keeping in mind, the already proven effects of yoga on different psychological parameters, the present study has been designed to develop an intervention plan based on yoga for adolescents for the enhancement of their cognitive flexibility and the level of mental health.

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