



## **Therapeutics Yoga on Psychological Wellbeing In Their Daily Routine**

<sup>1</sup>Jyoti, Research Scholar, Apex University, Jaipur

<sup>2</sup>Dr. Charu Mehandiratta, HOD Naturopathy & Yoga Sciences, Apex University, Jaipur

**Corresponding Author:**Jyoti, Research Scholar, Apex University, Jaipur

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### **Abstract**

The researchers set out to determine the effects of different yoga poses and variations on participants' mental Wellbeing in their Daily Routine”We can achieve maximum level of functioning in population. When they are regulated and ready to attend a regular Yoga therapy intervention protocol consisting of Exercises, meditation, pranayamas, shatkarma and relaxation techniques.

The databases MEDLINE, CINAHL, EMBASE, the Cochrane Library, PEDro, and OT seeker were searched from inception to March 2005. Independent reviewers have identified 14 RCTs that met the inclusion criteria and extracted the data that was needed. Yoga's positive effects on the parasympathetic nerve systems and the hormonal system led to decreased anxiety and depression, normalized corticosteroid rhythms, a smaller waist size, and a greater quality of existence.

**Keywords:**Yoga, Health, Physical, Mental, Emotional Well-Being Etc.

### **Introduction**

The understanding of yoga and the capacity to implement it into effect belong to the many significant items that collectively make up our distinct Indian heritage. This delivers a treasure trove of data about how the human mind functions. More than 2,500 years ago, Maharshi Patanjali established this ancient science of the mind. This new knowledge sheds light on the internal functioning of the mind and the complex web of impacts and causes that shapes our contemporary environment. Stress and stress-related disorders are having a detrimental effect on modern men's health and quality of life. Through yoga, you may get relief from the stress and a permanent solution to the problem. Techniques like yogic cuisine, stretches for yoga, and a yogic mindset may not only assist a person maintain an active life, but additionally help them transition out of an unhealthy one. Individualized and collective physical, psychological, and spiritual well-being are all taken into account in yoga, which is why it is considered to be an aspect of the science of humanity.

## **Origins of Yoga**

Perhaps the first sacred texts, the Vedas, are where the word "yoga" first arose. Yuj, meaning "to," is the origin of the Sanskrit word yoga (often spelled yog) yoke" or "to combine" in English. When attempting to define this concept, the expression "union" is most commonly employed. It's the union of your particular self with your Parma, that which unites you. The legendary sixth-century grammarian Panini borrowed the Sanskrit terms yujir yoga (meaning "to yoke" or "yuj") and transformed them into the English word yoga. By "cittavttinirodh," Maharshi Patanjali means "yoga" in yoga sutra 1.2.

The yoga texts commentator Maharshi Vyas referred to it as "yujsamdha" in his work Vyasa Bhasya. Focus, or samadhi, represents what yoga is all about. When one reaches samdhi, the highest state of concentration, their minds remain wholly immersed in their own selves and completely disconnected from the external world. Kathopniad states that is achieved when one's mind is at peace and all five senses are stilled. Yoga is defined in the Bhagavad Gita as "greatness in work" (yogah karma sukau'alam). 'Samatvam yogah uchhayate' further expands the definition of yoga to include other aspects of spirituality. Yoga requires maintaining one's mind in an emotional state of equanimity.

## **History And Development of Yoga**

The art of yoga dates back thousands of years. It has to do with the Vedic period. Asana instruction is transmitted from teacher to student in a rite known as guru-is yaparampar. The guru receives insight into the process of self-realization through mindfulness and imparts this information verbally to their students. Because of its mouth tradition and confidentiality of its instructions, yoga's origin contains numerous imprecision and doubts. The first yoga texts were likely

written on fragile palm leaves and lost or ignored. There are references to yoga in texts that are over 5,000 years old. Yoga could have become used for a long time. During yoga's extensive and diversified existence they were at least four major periods of expansion.

## **The Vedic Period**

This was the time when Vedas first appeared. The Brahmins, the priests of the Vedic faith, would rely on the vedas, an assortment of Holy Scriptures that comprised songs, phrases, and ceremonies. They also contain some of the earliest yogic texts ever unearthed. During this time, everyone and everything got along perfectly. Among the remaining four vedas are the Yajur Veda, which deals with ceremonial practices, the SMA Veda with praying, and the Atharava Veda with ordinary situations regulations. Through fasting and meditation, the rishis attained knowledge. No other text before the Sixth Veda uses the word "yoga." It is commonly believed that Hiranyagarbh was the first form of yoga. It is the Hiranyagarbh Yogsya. Its claim is supported by the Vedas.

## **Pre-Classical Yoga**

Among the Upanids are widely regarded as the furthest influential work of writing during this time period. Over a long period of time, yoga was refined by Brhman and Rishis, who wrote down their techniques in over 200 separate manuscripts that make up the Upaniad. The spirit of the sky, deity, the one who made the universe, or vara, are the three foci of Vedic beliefs. This investigation leads one to an understanding that the human soul (tman) is inexorably related to the final truth (Brhman). This Upanishads section of the Vedas describes how self-awareness, A previous comprehension of rites of offering was transformed into the concept of egotistical reconciliation through the

practice of the yoga of deeds (Karma yoga) and the yoga of knowledge (Jna yoga). Of all the yogic prayers, the Bhagavad Gita—written about 500 B.C.E.—is the most famous. Mahabharata, Vedas, and Epics and Yogasutra are only a few of the names for it.

### **Classical Yoga**

The concept of yoga was not clarified or recognized until the Middle Ages. The Yogasutras, written by the ancient Indian sage Maharshi Patanjali, are often regarded as the earliest comprehensive and logical teaching of Yoga. The general consensus places the creation of this piece in the latter part of the century. The Rja Yoga system is also known as conventional or classic yoga.

### **Post-Classical Yoga**

Yoga practiced after the days of classical music and up to nowadays is sometimes referred to as "post-classical." Modern yoga seeks to bring together spirituality and science. A fresh wave of yoga gurus emerged after Maharshi Patanjali and codified a set of techniques with the goal of rejuvenating the body and extending the lives of their students. They have faith that awakening can be attained through one's physical form. For the purpose of preparing the individual's psycho-physiological framework to achieve an increased level of awareness, they devised Tantra Yoga, which places an emphasis on rigorous purification procedures. Contemporary Hatha Yoga evolved from Tantra Yoga with an emphasis on bodily postures and breathing exercises.

### **Benefits of Yoga**

We can take inspiration from two yogic ideals, stithapraja (an even-tempered and well-rounded natural existence) and samatvam (intellectual and emotions equilibrium). Becoming to understand one's own character and motivations requires an awareness of the The Five Psychophysiological Aspects of Pancha Kles

Difficulties, and how they participate in the development of anxiousness and the way it reacts. The idea according to the Pancha Kos (five tiers of an individual's consciousness) from the Taittiriya Upanishad demonstrates that the material universe is not the sum total of reality. It also helps people understand the The brain's function in fostering of both psychiatric and physiological disorders.

That's precisely in order to mature into Humanitarian individuals, humans have to nurture ourselves thoughtfully by looking at existence via via yoga's perspective, or Yoga Drishti.

Detached from the dwandwas (the pairings of extremes) like praise as well as criticism, heat and cold, pleasurable and challenging situations, all of that have become an aspect of our life here on this planet, requires an understanding and refinement of the concept of vairgya, or separation. A 'the Case of Lifestyle' that includes frequent exercise in yoga supports alleviate anxiety on every level, including mentally, physically, and psychological. What we mean when we talk about the "Spiritual Path of the World," or the Yoga Direction, emphasizes maintaining a positive outlook, perceiving clearly, acting responsibly, and reacting appropriately in all situations. A yogic lifestyle could be summed up as refers to "right-use-ness of physique, sensations, and mind." Understanding and regularly practicing yogic postures, mudras, bandhas, pranayamas, and kriyas helps rejuvenate both the bodily and energy bodies, known as the Annamaya Kosa and Pramaya Kosa, respectively. Manomaya Kosa, or the body-mind devices, can be reconditioned through continual application of pratyhra, dhraa, and dhyna techniques. A more complete understanding of a person's bodily identity, cognitive functioning, and spiritual condition can be attained via

the application of these various yogic techniques. It fosters a harmonious connection between the domains of the body, mind, and spirituality. Any every day must end in a state of practitioner into harmony with their true nature. What follows are some of Maharshi Patanjali's suggestions about how to lead a good life. Examples include the happy (Maitri - Sukha), the miserable (Karruna - Dukha), the good (Mudhita - Punya), and the bad (Upeka - Apunya). Regardless of the magnitude, practicing yoga improves our ability to view challenges constructively and find solutions.

"To possess the will (Iccha akti) to modify (Kriyakti) that which can be changed, the strength (Sthiraakti) to comprehend that what is unchangeable, and the wisdom (Jnaakti) to acknowledge the differences" is the mindset that demands to be developed.

Dhi-Vydh, often known as psychological illnesses, have their root in mental mismatch.

### **The Yoga sutras**

The Yogasutras of Maharshi Patanjali are a touchstone since they are among the first writings on yoga. It is not possible to determine with any certainty when the yogasutra was written. The yogastra, written by Maharshi Patanjali, is a great description of the basic concepts of yoga, beginning with the elements and phases of yoga and ending with the point of freedom.

### **Mahabhasya, Commentary on Panini Astadhayi**

Maharshi Patanjali wrote the Adhyaya of Sage Pini. Mahbhya describes a handful of Sage Panini's most profound aphorisms in roughly eighty-two ahnika (once per day teachings). His writing demonstrates simplicity, clarity, and grace.

In the book Rajamartanda, King Bhoja says thus in regard to Maharshi Patanjali: "Paden vacham yogen chitasya malam," (sarirasya cha vaidhya ken), "Patanjali

muninam yoopakarotam pravaram muninam pranjaliranatosmi."

### **Psychosocial Well- being**

Well- being is the word which was rehearsed from time old. As society evolved sluggishly – sluggishly good was anatomized. With the end of time psychology word came in actuality into the field of good. Good was considered as private as well as cerebral. 1st time cerebral good was accepted by society in 16th century. veritably soon this term came veritably notorious among educator, scholars and health interpreters. Progress of the existent was assessed by the cerebral good. It involves comfort, weal, wealth, success and uproariousness of the life. Aristotle was a great champion who has used the good of the psychology. This term was used as Eudemonia in Greek which was meant evermore essential being(Chekola, 1974). Starting notion of good was led by evenness between useful and empty impact(Bradburn, 1969). With the time inflow, only useful impact was accepted as cerebral good(Andrews and McKennell, 1980; Veroff, 1982; Campbell, Converse, and Rodgers, 1976). Standard of living and pleasure living is the two parameters of private good(Keyes and Ryff, 2002). Change is the nature law and it applies on society as well. Reform in the society was passing time by time. Standard of living and pleasure living was also changing with the modernization. Inquiry into living with standard and living with pleasure was getting more critical. There was a need for eternally and evermore defined result for living(Bryant and Veroff, 1982; Ryff, 1985, 1989a). Principles of introductory life tendency, personality change and psychosocial stages are leading factor in mortal development and development(Buhler, 1935; Erikson, 1959 and Neugarten, 1973). Eudemonia is

overhead of standard of living and pleasure living. It's coming together of several aspects of implicit division of good (Ryff, 1989b, 1995). Cerebral well-being is union of multidisciplinary features that involves six unique angles. tone- acceptance is tone- recognition of oneself. growth is sustained progress in all aspect of life as mortal being. Purpose in life is a tone- confidence about utility of life. Positive relation is having sound connections with others. Environmental mastery is the gift to balance ourselves with the present situation. Autonomy is tone- chastened life (Ryff et al., 1995). still Separate study confirms that degree of well-being is the marker of having positive feeling for the planned ambition (Keyes and Haidt, 2003). adding rates of disturbances give rise to increased pitfalls and vulnerability for a wide variety of stress related habitual pain and other illness. Relaxation exercises aim at reducing stress and thereby help help these unwanted issues. One of the extensively used relaxation practice is yoga and yogic breathing exercises. Yoga is a physical, internal, and spiritual practice or discipline that aims to transfigure body and mind. The term yoga is deduced from the nonfictional meaning of "interconnecting together" a span of nags or oxen but came to be applied to the "interconnecting" of mind and body. Historically, while yoga has been rehearsed for centuries by colorful societies, it's only lately that the goods of yoga have been studied more extensively within the scientific community. One possible reason for the difficulty in probing yoga is that there feel to be as numerous unique descriptions of yoga as there are individualities. similar challenges including those of methodology have been bandied by Caspi and Bureson (2005). Perez-de-Albeniz and Holmes (2000) have reflected that yoga is described as relaxation, attention, altered state of mindfulness,

suspense of logical study, and conservation of tone observing station. From a cerebral perspective they describe yoga as a more generally used, nonfictional meaning of the Sanskrit word yoga which is "to add", "to join", "to unite", or "to attach" from the root yuj, it's a fashion for entering into other bodies, generating multiple bodies, and the attainment of other supernatural accomplishments. Yoga, have long rehearsed as a way of fastening the mind, heightening particular perceptivity, and gaining lesser mindfulness of the present moment (la Torre, 2002). While yoga in the western world traditionally has had religious. Connotations and associations, mind-body ways similar as relaxation response. Relaxation response involves a profound sensation of calmness achieved through means similar as yoga, prayer or breathing exercises (Benson, Corliss, and Cowley, 2004) Numerous studies have tried to determine the effectiveness of yoga as a reciprocal intervention for cancer, schizophrenia, asthma, and heart complaint. According to David Gordon White, from the 5th century CE onward, the meanings of the term "yoga" came more or less fixed, but having colorful meanings Yoga as an analysis of perception and cognition; Yoga as the rising and expansion of knowledge; Yoga as a path to premonition; Yoga as a fashion for entering into other bodies, generating multiple bodies, and the attainment of other supernatural accomplishments; Specific types of yoga, still may have specified format to follow. Kabat-zinn's stress reduction and relaxation program specifies a set of yoga styles to help cases reduce stress. Yoga is used for treatment of cancer cases to drop depression, wakefulness, pain, and fatigue and to increase anxiety control. awareness grounded stress reduction (MBSR) programs include yoga as a mind-body fashion to reduce stress. A study set up that after seven weeks the

group treated with yoga reported significantly lower mood disturbance and reduced stress compared to the control group. Another study set up that MBSR had showed positive goods on sleep anxiety, quality of life, and spiritual growth in cancer cases. Yoga has also been studied as a treatment for schizophrenia. Some encouraging, but inconclusive, substantiation suggests that yoga as a reciprocal treatment may help palliate symptoms of schizophrenia and ameliorate health-related quality of life. Yoga remedy involves instruction in yogic practices and training to help reduce or palliate structural, physiological, emotional and spiritual pain, suffering or limitations. Yogic practices enhance muscular strength and body inflexibility, promote and ameliorate respiratory and cardiovascular function, promote recovery from and treatment of dependence, reduce stress, anxiety, depression, and habitual pain, ameliorate sleep patterns, and enhance overall well-being and quality of life.

### **Methods**

The yoga practice group were participated in physical exercises, Yoga Practices respectively, for the twelve-week duration. Pre- and post-training information, as well as data from the pre- and post-test, were gathered.

Evaluation of spss version 2.1 was used to examine the tests.

A 0.05 post hoc threshold of relevance was used for the research.

Before the research was administered, the subjects were informed about the educational and fitness requirements of the investigation in order to gain their full participation and awareness of the work that would be expected of them. With each the subject's explicit permission, the researcher was given in Appendix.

### **Research Hypothesis**

#### **Null Hypothesis (H<sub>0</sub>)**

H<sub>0</sub>: There shall be no significant differences seen in functional outcomes and in coresymptoms of therapeutics yoga on psychological wellbeing in their daily routine.

#### **Alternate Hypothesis (H<sub>1</sub>)**

H<sub>1</sub>: There shall be significant differences seen in functional outcomes and in core symptoms of Yoga practices on psychosomatic wellbeing & standard of living in people with digital connectivity in their daily routine.

### **Procedure and Data Collection**

To begin, the necessary approvals were sought from the Institute of Allied health séances of Mahatma Gandhi University of medical sciences and technology Sitapura, Jaipur. The practitioners at that Institute commit to a weekly session of yoga for an hour. I laid out the investigation's goals and provided details on each metric. Next, psychological assessments were given out and data was compiled. Information was gathered over the course of three months. Submissions that hadn't been filled out or had data lacking were not included in the review. All the questionnaires were provided were used English version only.

For this study, seventy five (N=75) Collage going students were selected as subjects. The research group Convenience sampling with random assignment. 75 Collage going students (18-25), 75 Working Professionals (26-35). Total 150 samples. The entire population will be randomly assigned into two different groups. The participants for the research were selected depending on the following set of inclusion/exclusion criteria:

## Sample

The research group Convenience sampling with random assignment. 75 Collage going students (18-25), 75 Working Professionals (26-35). Total 150 samples. The entire population will be randomly assigned into two different groups. The participants for the research were selected on a set of inclusion and exclusion criteria, which was as follows:

### Inclusion Criteria

- Collage going students belong to an age group of 18 to 25 Year.
- Working Professionals belong to an age group of 26 to 35 Year.
- Collage going students and Working Professionals diagnosed as. Psychological wellbeing.

### Inclusion requirements

Some examples of physical disabilities include weakness trouble sitting, standing, or walking; extreme suffering; disruptive eye condition; glaucoma; and severe cognitive deficits like schizophrenia. There are two questions that the will be used to determine if someone has substantial cognitive impairment: one will ask if they have issues with recall that impact their everyday life, and the other will ask if they have been diagnosed with schizophrenia. See the secondary results for further information about how spoken proficiency will be used to assess cognitive. In this evaluation, we will follow the average values found in Tallberg et al.<sup>39</sup> and will not include individuals who have word fluidity scores are less than 21.5, animal fluent scores are less than 12.1 and verb speed scores are less than 8.5.

### Selection of Subjects

For this study, group I seventy-five (N=75) Collage going students. 75 Collage going students and group II seventy-five (N=75) 75 Working Professionals Total 150

samples. Group I All of the participants were between the ages of 18 and 25. The individuals' ages in Group II were ranged from 26 to 35 years.

### Choosing the Right Parameters

Based on a search for literature that included journals, magazines, books, articles, and unfinished studies, as well as expert advice on study possibility, and the results of the literature appraisal, the following set of two types of variables were chosen.

### Independent Variables

1. Yoga practices
2. Shat karma

### Dependent Variables

1. Psychological wellbeing.
2. Screen time addiction

### Yoga Asana Intervention

Praying Practically, Reciting the Aum, and Forming Essential the positions Pranayama (the relaxation posture), which is Katichakrasana, This poses, Parsvakonasana (a version of), a pose known as, Bhadrasana; Pavanmuktasana (a variation of), Suptavajrasana, Shashankasana, Ustrasana, Marjariyasana, Gomukhasana, Makarasana, Markatasana, The following (a variation of), Setubandhasana, the posture, and Praying.

**Breathing practices:** Deep Breathing, abdominal Breathing, thoracic Breathing, clavicular Breathing,

**Pranayama Intervention:** Ujjai. Udgeeth, Poorak-Kumbhak- Rechak, Sheetli, Sheetkari, Sadanti, Chandrabhedhi, Anuloma-Viloma, Bhramri.

**Mudra and Bandh Intervention:** Ashvani Mudra, Gyan Mudra, Agochari, Shambhavi, Tribandh

**Meditation Intervention:** Aana- Paan, Vipashana

**Data Analysis and Results**

**Analysis and Interpretation of data**

The current outcomes are organized, analyzed, explained, and discussed in this section of the paper that are related to the Impact of Yoga Practices on Psychological Wellbeing in their Daily Routine”.

Collection of data was in two stages named as pretest & post-test for variables.

**Statistical analysis**

All information was formatted and input into a Microsoft XI spreadsheet. SPSS version 22, developed by IBM Company, Inc. of Chicago, Illinois, USA, was used for assessment. The statistical analysis consisted of calculating numbers, medians, and variance. For contrasting qualitative information within groups, the Kruskal Wallis test with post HOC Bonferroni was employed. When comparing qualitative data across multiple groups, the Chi Square test was employed. The threshold for significance of  $P \leq .05$  was selected.

End results have been displayed in various tables & figures for interpretation & discussion.

**Level of Significance-**

The result will be considered as significant if P value is  $\leq .05$ .

NS= Non-Significant

S= Significant

Table 1: Age Distribution

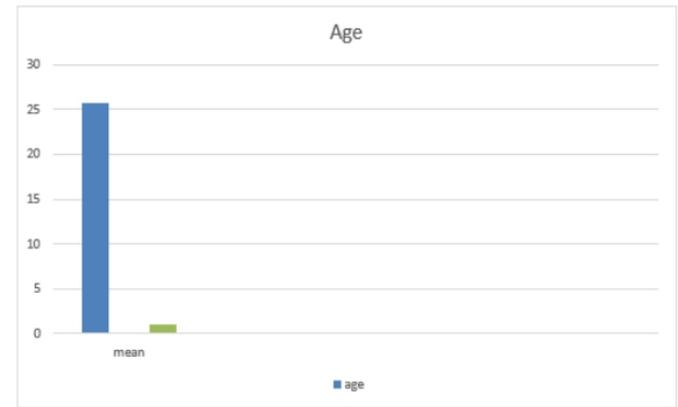
**Descriptive Statistics**

	N	Minimum	Maximum	Mean	Std. Deviation
Age	150	18	35	26.70	6.120
Valid N (listwise)					

After analysis it was observed that total mean age of the study population selected in the Dissertation were 51.70.

The minimum & maximum age selected in the total sample size of 150 study population were 18 & 35 respectively.

The standard deviations among total sample size were 6.120.



Graph 1: Comparison of total mean age of the population selected for the study.

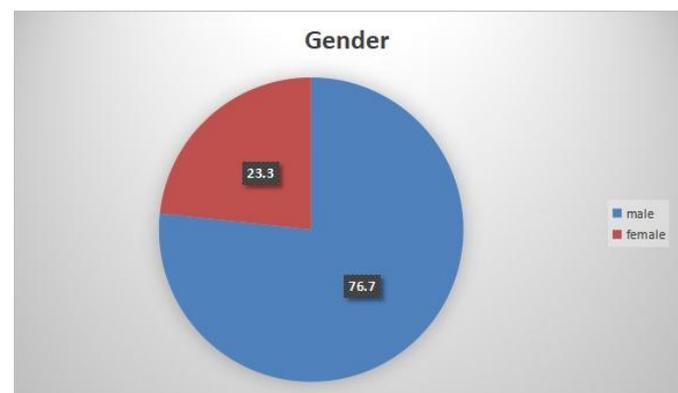
Table 2: Gender distribution

**Gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	98	76.7	76.7	76.7
Valid Female	52	23.3	23.3	100.0
Total	150	100.0	100.0	

The total mean gender distribution percentage among male & female population were 76.7 & 23.3 respectively.

Graph 2



Comparison of total mean gender percentage population selected for the study.

Comparison of pretest and posttest scores of screentime addiction questionnaire for group 1. (18-25) Years and posttest for group 1(18-25) years was  $3.48 \pm 0.50$  and  $3.40 \pm 0.49$  that is, in turn. The statistical significance of this variation was substantial very significant ( $p < 0.001$ )

Table 3: Median Happiness Scores Before and After the Intervention for a Sample 1(18-25) Years

		Mean	N	Std. Deviation	t value	p value
Psychological Well being	Pre-Test Score	5.6533	75	.80112	32.073	<0.001*
	Post test Score	3.2400	75	.79123		

\*Statistical significance at  $p < 0.05$

Table 4: Distribution of Participants Based on Pre-Test Psychological Wellbeing Score

		Frequency	Percent
Pretest score	4.00	8	5.3
	5.00	47	31.3
	6.00	69	46.0
	7.00	26	17.3
	Total	150	100.0

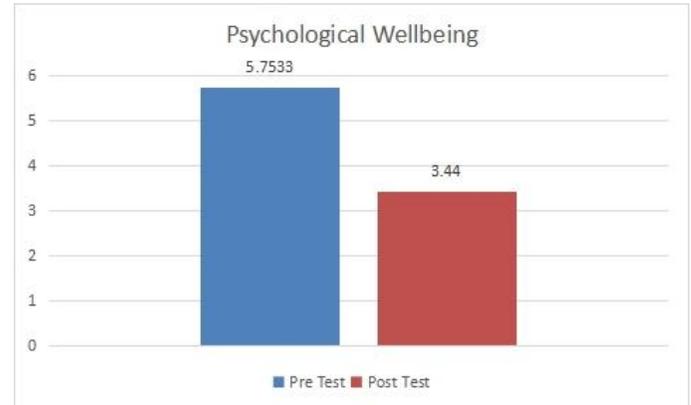
Majority participants (46%) had score 6 for psychological wellbeing pretest. There were 31.3% participants with score 5, 17.3% participants with score 7 and 5.3% participants with score 4 for psychological wellbeing respectively.

Table 5: Distribution of Participants Based on Post test Psychological Well Being Score

		Frequency	Percent
Post test Score	3.00	84	56.0
	4.00	66	44.0
	Total	150	100.0

Post test majority of participants (56%) had score 3 and remaining 44% had score 4 for psychological wellbeing.

Graph 3



Mean psychological wellbeing score was  $5.75 \pm 0.80$  pretest and  $3.44 \pm 0.49$  posttest respectively, for group 1(18-25) years. The clinical significance of this distinction was substantial very significant ( $p < 0.001$ )

Table 6: Mean Psychological Well-Being Scores Before and After the Intervention for a Sample 2(26-35) Years

		Mean	N	Std. Deviation	t value	p value
Psychological Well being	Pre-Test Score	5.7533	75	.80112	31.073	<0.001*
	Post test Score	3.1400	75	.48123		

\*Statistical significance at  $p < 0.05$

Table 7: Distribution of Participants Based on Pre-Test Psychological Wellbeing Score

		Frequency	Percent
Pretest score	4.00	8	5.3
	5.00	47	31.3
	6.00	69	46.0
	7.00	26	17.3
	Total	150	100.0

Majority participants (46%) had score 6 for psychological wellbeing pretest. There were 31.3% participants with score 5, 17.3% participants with score

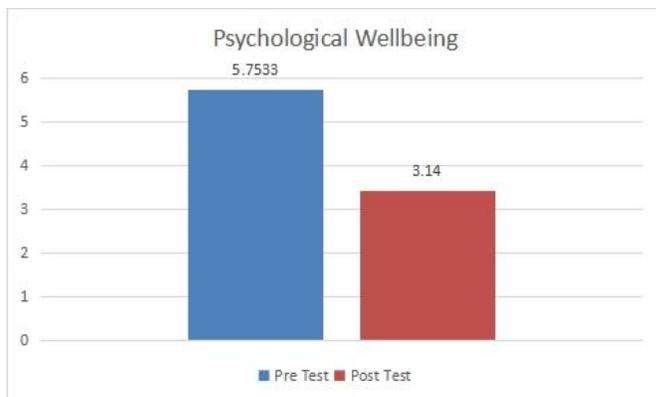
7 and 5.3% participants with score 4 for psychological wellbeing respectively.

Table 8: Distribution of Participants Based on Post test Psychological Well Being Score

		Frequency	Percent
Post test Score	3.00	84	56.0
	4.00	66	44.0
	Total	150	100.0

Post test majority of participants (56%) had score 3 and remaining 44% had score 4 for psychological wellbeing.

Graph 4



Mean psychological wellbeing score was  $5.75 \pm 0.80$  pretest and  $3.14 \pm 0.49$  posttest respectively, for group 2(26-35) years. The clinical significance of this variation was substantial at the 0.00 level.

**Discussion**

Mean screen time addiction score Group 1(18-25) had an initial and final score of 3.480.50 and 1.400.49, correspondingly. There was a clear numerical distinction among the two sets of people highly significant ( $p < 0.001$ ).

The average results for group 2 (ages 26–35) before and after testing revealed a dependency to screens (3.480.50) and 1.300.49, correspondingly. There was a clear numerical distinction between the two groups. ( $p < 0.001$ )

Hence both groups improved after yoga Intervention, but group 2 shows more significant results than group 1.

Mean psychological wellbeing score was  $5.75 \pm 0.80$  pretest and  $3.44 \pm 0.49$  posttest respectively, for group 1(18-25) years. There was a clear numerical distinction among the two sets of people highly significant ( $p < 0.001$ ).

Mean psychological wellbeing score was  $5.75 \pm 0.80$  pretest and  $3.14 \pm 0.49$  posttest respectively, for group 2(26-35) years. There was a clear quantitative distinction between the two groups. ( $p < 0.001$ )

The common public has a poor understanding of the distinctions among wellbeing, health, and happiness. Alongside physical health, wellness also takes into account a person's mental, interpersonal, and psychological well-being. Its primary goal is not the treatment of disease, but instead the prevention and ongoing upkeep of wellness.

Positive mental health has been scientifically connected to the ability to control one's individual responses under adverse circumstances. Pallant (2000) proposed that the perceived control of internal states mediates the efficacy of several cognitive-behavioral methods (among which yoga was mentioned) in the handling of stress.

Effects of Yoga Treatment on Well-Being and Perceived Satisfaction in Frequent Health Issues was studied by Annapoorna and Latha in 2011.

Yoga is said to have a wealth of both mental and bodily practices that can be put to good use in fostering health on all levels. Several illnesses are thought to be exacerbated by the stresses of city and contemporary life. This study provides compelling evidence on a consistent basis improves the standard of life and other physiological indicators in commonly treated medical conditions in the short term.

Mindfulness-based relaxation, which includes practice of yoga, proven to reduce the median amount of

appointments to an initial medical doctor, and there are various literary works that state and promote the function on the benefits of meditation for mental wellness. With every one of the happiness scale's subsections (anxiety, sadness, mental health, trust in myself, and general health) showed statistically substantial increases.

Hence both groups improved after yoga Intervention, but group 2 shows more significant results than group 1.

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