



A REVIEW OF THE SCIENTIFIC LITERATURE ON SAHAJA YOGA'S IMPACT ON MENTAL HEALTH OF ADOLESCENTS

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Abstract:

In spite of the fact that exploration on ordinary populaces has been finished on psychological well-being, no examination has been finished on the impact that Sahaj yoga contemplation has on psychological well-being. Along these lines, the ebb and flow research was considered. This examination incorporated the cooperation of forty young people. Their ages fluctuated from 17 to 19 years of age, with 17.48 years being the gathering mean and 0.55 years being the standard deviation. These young people were understudies going to schools in the urban communities of Rishikesh and Srinagar Garhwal, which are arranged in the territory of Uttarakhand in the northern piece of India. The young people who were picked indiscriminately for the examination all communicated an eagerness to participate in it. Members in the exploration who were at that point participated in an actual work of some sort or another, like yoga or sports, were not considered for consideration. Prior to starting the exploration, we got a marked consent structure from every single member. The review was a when one. Dr. H. C. Sharma and Dr. R. L. Bhardwaj utilized the Psychological well-being scale to direct an assessment of the patient's psychological well-being. To lay out whether there was a measurably massive distinction among when Sahaj yoga contemplation practice, a matched t-test was run on information investigated utilizing SPSS 18.0 Rendition. In the wake of rehearsing Sahaj yoga contemplation, there was a measurably critical improvement in members' psychological well-being contrasted with their pre-reflection evaluations on the Psychological well-being scale. ($p < 0.01$). As indicated by the discoveries of this exploration, the act of Sahaj yoga contemplation all through the high school years worked on members' psychological well-being as well as assisted them with keeping up with close to home balance.

Keywords: *Mental Health, Meditation, Sahaj Yoga, Adolescence*

Introduction:

The World Health Organization (WHO) characterizes individuals as "young people" between the ages of 10 and 19, which covers the timeframe from the very outset of adolescence until they

arrive at the period of greater part in many nations. The start of pubescence and the development of auxiliary sexual highlights are frequently viewed as inseparable from the progress from youth to pre-adulthood. A young adult is supposed to be in the

juvenile stage when they are through both physical and mental advances and are being exposed to weight on a few levels, whether it be social, mental, or physiological.

A sensation is viewed as a feeling when it is joined by its own extraordinary arrangement of thoughts, mental and substantial states, and different propensities to act. During the initial quite a few years of life, individuals frequently experience a time of quick close to home turn of events. At the point when youngsters have when kids have a comprehension of the social meaning of an inclination, they become equipped for acting in manners that complement, stifle, bring out, or stay away from it in others [1]. Essential and auxiliary feelings are the two fundamental classifications that might be utilized to portray human sentiments. An individual's most memorable inclination is viewed as their essential inclination. A fundamental inclination will quite often prompt its optional partner. At the point when a young person is encountering close to home trouble or misery, they lose the capacity to understand, segregate, and exhibit degenerate direct too. As per the discoveries of an overview, in India, 22% of the country's female populace falls into the age classification of 10 to 19 years of age. In India, young people are stood up to

with an expansive assortment of difficulties and issues, some of which incorporate an absence of legitimate nourishment, issues associated with regenerative wellbeing and physically communicated sicknesses, close to home problems, and issues connected to mental and actual pressure [2]. As per the discoveries of one more piece of study, the youngster being referred to had various major intense subject matters notwithstanding emotional episodes when they were teenagers [3]. As indicated by various investigations, young people carry on with a time of their lives portrayed by quick hormonal and actual turn of events. They don't utilize any close to home strategies for dealing with especially difficult times [4], which might bring about profound enduring [5].

The motivation behind this study is to research the effect that contemplation has on psychological well-being all through pre-adulthood, explicitly as a technique for keeping up with close to home balance. Parts of psychological well-being incorporate the abilities to control negative states of mind and resist the urge to panic under tension. Sahaj yoga is a sort of contemplation that puts an accentuation on fostering one's healthy identity mindfulness.

Objectives:

1. To investigate the impact that Sahaj Yoga Meditation has on the mental health of adolescents.
2. To investigate the impact that Sahaj Yoga Meditation has on the many aspects of mental health in adolescents.

Hypotheses:

H01: There would be no tremendous impact of Sahaj Yoga Contemplation on the Psychological well-being of young adult.

H02: There would be no tremendous impact of Sahaj Yoga Contemplation on the components of Psychological well-being of young adult.

Variables:

Independent Variable: Sahaj Yoga Meditation

Dependent Variable: Mental Health

Study Participants:

The examination incorporated a sum of 40 young people who were still in school and had an age scope of 17 to 19 years of age (with a mean period of 17.48 years and a standard deviation of 0.55 years). Each member was expected to

finish up a socio-segment survey. The members in the examination needed to meet the consideration prerequisites, which expected that they not be participated in any sort of customary actual work, including yoga and contemplation.

Sahaj Yoga Meditation Intervention:

Each and every individual who took part was told in Sahaj Yoga contemplation for thirty minutes consistently for one month. Heavenly ShriNirmala Devi is the person who presents Sahaj yoga (ShriMataji).

Assessment:

The Psychological well-being Scale was utilized to assess the subject's psychological well-being. In the year 1995, H.C. Sharma and R. Bhardwaj were the ones who concocted this scale. There are a sum of thirty things on the scale, with six things doled out to every one of the five close to home characteristics that are being evaluated. Capacity to Work with Feelings (AFE), Capacity to Adapt to Issue Feelings (ACPE), and Consolation of Good Feelings are the Five Aspects That Make Up Satisfactory Profundity of Feeling (ADF) (EPE). This scale is a Likert scale with five places, and there are five distinct choices for each issue.

Statistical Analysis:

To lay out whether there was a measurably massive distinction among when Sahaj yoga contemplation practice, a matched t-test was run on information investigated utilizing SPSS 18.0 Rendition.

Results:

It appears to be far-fetched that rehearsing Sahaj Yoga Contemplation will considerably affect the psychological well-being of young people.

Table 1.Pre and Post-test (Mean, SD, r and t-esteem) scores showing the impact of Sahaj Yoga Contemplation on Psychological well-being in Young adult

Variable	Pre-Test (Before <i>Sahaj</i> Yoga Meditation)		Post- Test (After <i>Sahaj</i> Yoga Meditation)		t-value
	Mean	SD	Mean	SD	
Mental Health	54.53	19.12	115.38	14.45	15.72**

**Significant at .01 level, Degree of Freedom 39

Table 1 exhibits that there is a measurably tremendous distinction between the pre-and post-Sahaj yoga contemplation states, with a Pvalue of 0.01. Following the consummation of the

intercession, mean scores gotten to the next level.

A graphical portrayal of the mean scores from both the pre-test and the post-test.

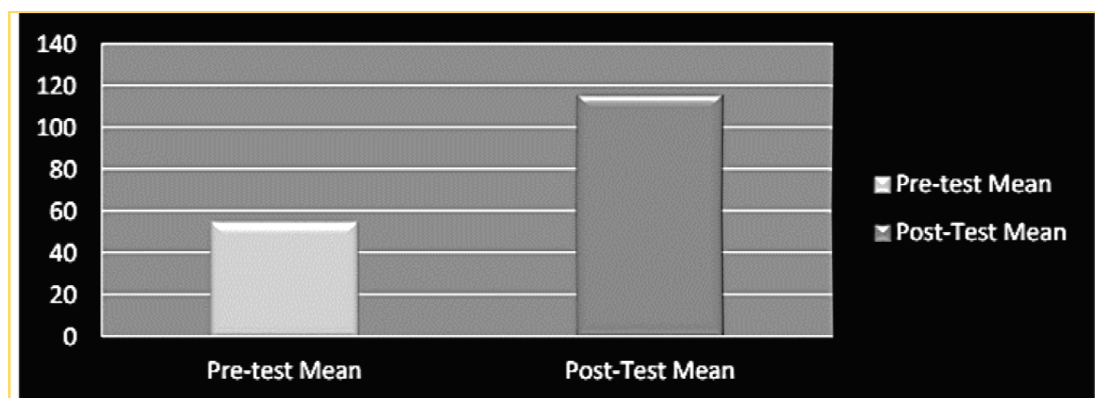


Figure 1.Pre and Post-test mean scores showing the impact of Sahaj Yoga Contemplation on Psychological well-being of young adult school going juvenile

It is far-fetched that rehearsing Sahaj Yoga Contemplation would

considerably affect the numerous parts of high school psychological well-being.

Table 2. Pre and Post-test (Mean, SD, and t-esteem) scores showing the impact of Sahaj Yoga Contemplation on the components of Psychological well-being in Young adult

Variable	Pre-Test (Before <i>Sahaj</i> Yoga Meditation)		Post- Test (After <i>Sahaj</i> Yoga Meditation)		t-value
	Mean	SD	Mean	SD	
ADF	10.88	4.12	22.50	3.43	13.29***
AEC	11.40	4.68	23.25	3.29	13.18***
AFE	10.70	3.41	23.40	3.78	16.38***
ACPB	11.73	4.10	23.25	3.38	12.46***
EPE	11.38	5.31	22.98	3.77	10.93***

*** Significant at .001 level, Degree of Freedom 39

Table 2 exhibits that there is a measurably tremendous distinction among when Sahaj yoga contemplation at the

0.001 importance level. Following the consummation of the intercession, mean scores gotten to the next level.

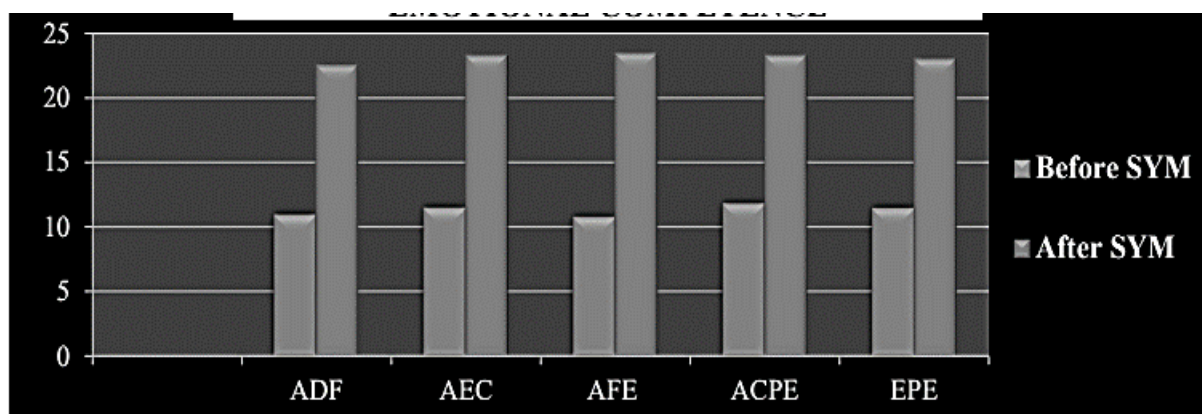


Figure 2. Pre and Post-test mean scores showing the impact of Sahaj Yoga Contemplation on the components of Psychological well-being of young adult

The review shows the way that the speculation can't be upheld.

Discussion:

The development of the young adult might be ascribed in equivalent measure to the collaboration of the organic, social, and mental factors. A subject of tremendous importance in endeavoring to comprehend the improvement of an individual's character

is whether young people are equipped for taking care of their feelings, whether capably or uncouthly. The ongoing review exhibits that the act of Sahaj yoga contemplation emphatically affects the psychological well-being of young people. The discoveries showed that Sahaj yoga worked on the psychological well-being of the young people, and significant enhancements in psychological well-being were seen across different factors.

The pre-test and post-test implies, standard deviations, and t-values for school-going young people's psychological well-being are displayed in Table 1, separately. The discoveries of the matched t-test demonstrate that there is a measurably critical dissimilarity in the degrees of psychological well-being. t-value=15.72(39), $p < 0.01$. The pre-test bunch had a mean score of Psychological well-being of $M=54.53$, however the post-test bunch had a score of $M=115.38$. Subsequently, there has been a recognizable improvement in individuals' psychological well-being as an immediate consequence of rehearsing Sahaj Yoga Contemplation. Following the consummation of about two months of Sahaj yoga practice, neurocognitive capacities like consideration, concentrate, momentary memory, and visual engine speed were fundamentally improved [6].

The consequences of the pre-test and post-test, as well as the mean, standard deviation, and t-an incentive for young people on the different parts of psychological well-being are displayed in Table 2. The discoveries of the matched t-test demonstrate that there is a measurably massive distinction in the Satisfactory Profundity of Feeling (ADF), with a t-worth of 13.29 (39), which shows an importance level of $p .001$. The pre-test bunch had a mean score of $M=10.88$ on

the Satisfactory Profundity of Feeling (ADF) scale, however the post-test bunch had a score of $M=22.50$ on this scale. The t-an incentive for the Satisfactory Articulation and Control of Feeling (AEC) aspect was 13.18 (39), and the importance level was $p .001$. The pre-test bunch had a mean score of 11.40 on the Satisfactory Articulation and Control of Feeling (AEC) scale, however the post-test bunch had a score of 23.25 on this scale. The t-an incentive for the Capacity to Work with Feelings (AFE) aspect was 16.38 (39), and the importance level was $p.001$. The pre-test bunch had a mean score of $M=10.70$ on the Capacity to Work with Feelings (AFE) test, however the post-test bunch had a score of $M=23.40$ on a similar test. The t-an incentive for the variable of Capacity to Adapt to Inconvenience Feelings was 12.46 (39), and the importance level was $p.001$. The pre-test bunch had a mean score of $M=11.73$ on the Capacity to Adapt to Dangerous Feelings, though the post-test bunch had a score of $M=23.25$ on this equivalent measure. What's more, the t-an incentive for the component of Empowering Positive Feelings was 10.93 (39), which was measurably critical at the.001 level. The pre-test bunch had a mean score of $M=11.38$ on the Capacity to Adapt to Hazardous Feelings, though the post-test bunch had a score of $M=22.98$ on this

equivalent measure. Along these lines, Sahaj Yoga Contemplation has been connected to a critical improvement no matter how you look at it with regards to an individual's psychological well-being. Sahaj yoga contemplation worked on personal satisfaction and diminished the degree of nervousness; it reasoned that the advantageous impact of reflection stayed critical; aftereffects of one more exploration shows that enhancements in youngsters' ADHD conduct, confidence and relationship with others; furthermore, the guardians of the kids were accounted for to be more joyful, tranquil, and better ready to deal with their youngsters' way of behaving [7, 8].

Conclusion:

As indicated by the discoveries of this exploration, the act of Sahaj yoga contemplation all through the high school years worked on members' psychological well-being as well as assisted them with keeping up with close to home balance. It is conceivable that the young person will profit from it when they are in their high school years. A significant distinction was found between the Sahaj yoga contemplation practice bunch and the benchmark group. Through the act of Sahaj yoga contemplation, each chakra in the body is invigorated, brought into

equilibrium, and individuals get a more noteworthy identity mindfulness.

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