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Yoga as a Therapeutic Intervention for Anxiety Disorders

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ABSTRACT

Background: The mind is always working on ideas, whether they are important or not. It's not simple to become a mental master. Thoughts, in particular, have an overall impact on perceptions and actions. The ability to regulate one's thoughts allows one to either erase them from memory or interrupt and replace them. The body and the mind are interconnected and linked. These days, worry and stress are prevalent issues that start in the head and spread to the body. Anxiety disorders can range in severity from minor to severe. Anxiety problems affect people of all ages often. The mind is always working on ideas, whether they are important or not. It's not simple to become a mental master.

Aims: Diminish the indications of anxiety disorders, such as panic disorder, social anxiety, and generalised anxiety.

Methods: We conducted an electronic search of published literature from 2022 to May 2024 through databases. Standardisation of yoga treatments and triangulation of data sources (such as questionnaires, interviews, and physiological assessments)

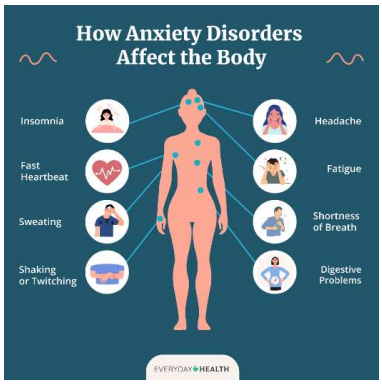
Result: Ten research with young people in different health situations were examined. Although there were many variables that may affect the effectiveness of an intervention, the features of the interventions varied widely between the research, and 70% of the studies as a whole demonstrated improvement. In research evaluating sadness and anxiety, 60% revealed decreases in both symptoms, whereas 30% revealed decreases in anxiety alone. Furthermore, improvements were seen in 75% of trials that alone evaluated anxiety and 50% of studies that solely evaluated depression.

Conclusion: For anxiety disorders, yoga is a potentially effective therapeutic activity that can lessen symptoms and enhance quality of life.

Key Words: Yoga, Pranayama, Positive Mind, sadness, Anxiety and analysis.

Introduction: An occasional feeling of anxiousness is common throughout life. Concerns about one's health, finances, or family issues are common. However, anxiety disorders encompass more than just fleeting dread or worry. People who suffer from anxiety disorders often experience persistent anxiety that may worsen with time. The symptoms may make it difficult to carry out regular tasks including relationships, employment, and schooling.

Generalised anxiety disorder, hypochondriasis, particular phobia, social anxiety disorder, separation anxiety disorder, agoraphobia, panic disorder, and selective mutism are among the several forms of anxiety disorders. Individual illnesses can be identified by taking into account each person's distinct symptoms, triggering events, and time of life. Before making an anxiety disorder diagnosis, a doctor must examine the patient to make sure that the cause of their concern is not another physical or mental health condition. It is feasible for a person to have many anxiety disorders throughout the course of their life or to experience multiple anxiety disorders concurrently.



Everyday Health

The most prevalent kind of mental illness is anxiety disorders. Anxiety disorders afflict around 30% of adults at some time in their life, and 4% of people worldwide are thought to be suffering from one at the moment. On the other hand, there are several efficient therapies for anxiety disorders, making them curable. With some kind of therapy, the majority of people are able to lead regular, productive lives.

Generalized anxiety: The most prevalent kind of mental illness is anxiety disorders. Anxiety disorders afflict around 30% of adults at some time in their life, and 4% of people worldwide are thought to be suffering from one at the moment. On the other hand, there are several efficient therapies for anxiety disorders, making them curable. With some kind of therapy, the majority of people are able to lead regular, productive lives.

Generalized anxiety disorders can strike an adult or kid at any age. While panic disorder, obsessive-compulsive disorder, and other forms of anxiety are distinct disorders, generalised anxiety disorder shares symptoms with all. It might be difficult to manage Generalized anxiety disorder over time. It frequently coexists with other mood or anxiety disorders. Psychotherapy or medication is usually effective in improving symptoms of generalised anxiety disorder. Changing one's way of life, picking up coping mechanisms, and practicing relaxation are some helpful strategies.

Specific Phobias: Extreme dread of things or circumstances that are extremely anxious-inducing yet represent little to no threat is known as a specific phobia. You thus make an effort to avoid these items. Specific phobias are persistent anxiety disorders, as opposed to the transient nervousness you would experience before a speech or test. Specific phobias typically last a lifetime if left untreated.

Strong emotional, mental, and bodily reactions can result from phobias. They may also have an impact on your behaviour in social settings, at work, or in school.

Phobias specific as are prevalent anxiety disorders. In general, they affect women more frequently. Not every fear requires medical attention. However, if a particular phobia interferes with your day-to-day functioning, there are a number of therapies that can assist you in overcoming your anxieties, sometimes permanently.

Panic disorder: A person suffering from panic disorder experiences sudden, acute episodes of fear and anxiety, which are frequently accompanied by shivering, shaking, disorientation, vertigo, or trouble breathing. The American Psychological Association defines these panic attacks as sudden, intense episodes of terror or discomfort that peak in less than ten minutes but can persist for many hours. Stress, illogical ideas, anxiety in general, fear of the unknown, and even exercising might set off an attack. But occasionally the cause is not obvious, and attacks might happen suddenly. One can stay away from the trigger to lessen the chance of an assault. This may entail staying away from individuals, places, activities, or circumstances that have been known to trigger panic attacks. Nevertheless, not every attack can be stopped.

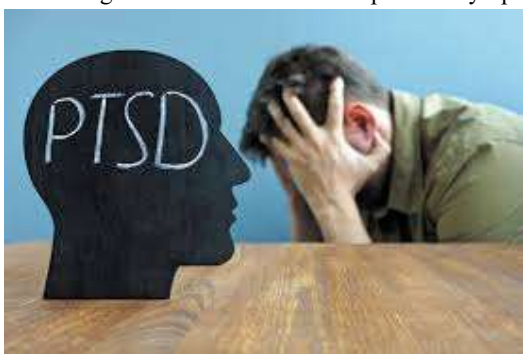
For a panic disorder to be diagnosed, there must be frequent, unplanned panic episodes combined with lasting repercussions from the attacks, such as anxiety about the attacks' possible ramifications, a persistent dread of more attacks, or noticeable behavioural changes brought on by the attacks. As a result, signs of panic disorder are present even when a person does not suffer a panic attack. Frequently, people detect typical variations in their

heartbeat, which makes them believe that their heart isn't working properly or that they are going to have another panic attack. Sometimes, during panic episodes, there is an increased awareness (hypervigilance) of how the body functions, and any perceived physiological change is viewed as potentially fatal.

Social anxiety disorder: The severe and enduring dread of being seen and evaluated by others is known as social anxiety disorder. Social anxiety disorder sufferers may have a crippling fear of social situations that they are unable to manage. Some people may find it difficult to go to work, school, or perform daily tasks because of this dread.
Those who suffer from social anxiety disorder might encounter:
blushing, perspiring, or shaking
Heart palpitations or rapid beats
stomachs
Having a stiff stance or speaking too softly
Having trouble establishing eye contact or interacting with

Separation anxiety disorder: It's common to believe that only youngsters experience separation anxiety. But separation anxiety disorder can also be identified in adults. Individuals who suffer from separation anxiety disorder are afraid of losing their intimate relationships. When they are apart, they frequently fear that something terrible may happen to their loved ones. They avoid being alone themselves or apart from their loved ones because of this dread. When a separation is going to occur, they could feel ill or have nightmares about being split apart.

Post-traumatic stress disorder: The mental health illness known as post-traumatic stress disorder (PTSD) is brought on by experiencing or witnessing a very traumatic or stressful incident. Flashbacks, nightmares, excruciating anxiety, and irrational thoughts about the incident are possible symptoms.



Harvard Health
Most survivors of traumatic situations may struggle for a brief period of time to cope and adjust. But they normally recover over time if they take proper care of themselves. They could develop PTSD if the symptoms worsen, last for several months or years, and interfere with their day-to-day functioning.

Separation Anxiety: Many babies and toddlers go through phases of separation anxiety. When young children have to be separated from their parents or primary carers, they frequently go through a period of anxiety or sadness. Severe and persistent separation anxiety in children may indicate a more serious problem called separation anxiety disorder. It is possible to diagnose separation anxiety disorder in preschoolers.

Harbor Psychiatry & Mental Health

Among the symptoms might be: frequent and severe anguish while anticipating being apart from one's home or loved ones. This might involve becoming too attached to someone or throwing more intense or prolonged tantrums when separated from other children of the same age. persistent, severe fear of losing a parent or other loved one to disease, demise, natural disaster, or impending injury. continual fear that something terrible would occur, including becoming lost or abducted and having to be separated from parents or other loved ones. dread of being alone is the reason for not wanting to or refusing to be away from home.
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If the child has reached an age where being alone may be expected, they will not want to be alone at home or anywhere else without a parent or other loved one nearby.
refusing to go to sleep without a parent or other close family member, even if the kid has reached an age where such behaviours may be anticipated, or not wishing to sleep anywhere other than at home.
dreams of being apart on repeat.
recurring complaints of stomach-aches, headaches, or other ailments before, during, or after being apart from a parent or other close family member.
Somatic Anxiety: Anxiety manifested physically is called somatic anxiety, or somatization. It is frequently contrasted with cognitive anxiety, which is anxiety expressed mentally or with certain thinking processes that arise during anxiety, including worry or concern. Sports psychology focusses on these many aspects of anxiety, particularly in relation to the impact of anxiety symptoms on athletic performance. Anxiety manifested physically is called somatic anxiety, or somatization. It is frequently contrasted with cognitive anxiety, which is anxiety expressed mentally or with certain thinking processes that arise during anxiety, including worry or concern. Sports psychology focusses on these many aspects of anxiety, particularly in relation to the impact of anxiety symptoms on athletic performance. Somatization of anxiety and other mental diseases is commonly accompanied by symptoms such as headache, dyspepsia, tiredness, dizziness, sleeplessness, and stomach discomfort. These symptoms may appear one at a time or in combination. Even though somatic anxiety is frequently disregarded, research on it is beginning to pick up steam. Research has demonstrated that somatic anxiety may have been the cause of several medically missed situations where physical discomfort could not be linked to any kind of organ failure.

Result

Yogic Treatment: Yogic Intervention for the Present Study-
Time Duration for Yogic Practice- 90 Day (45 Min)

Activity	Time Duration
ASANA	20 MIN
USTRASANA	-
VRIKSHASANA	-
BALASANA	-
HASTHUTHANASANA	-

BHUJANGASANA	-
SAVASANA	-
YOGA NINDRA	10 MIN
PRANAYAMA	NADI SHODHANA AND BRAMARI, (10 ROUNDS) 10 MIN (GRADUALLY ENHANCE THE PRACTICE)
MEDITATION	05 MIN.

Asana: Hathasya prathamaangatvaadaasanam pooroamuchyate.
Kuryaattadaasanam sthairyamaarogyam chaangalaaghavam.
Prior to everything, asana is spoken of as the first part of hatha yoga. Having done asana, one attains steadiness of body and mind, freedom from disease and lightness of the limbs. Hatha Yoga Pradi pika (1: 17)
Asana is a way of being that allows one to maintain stability both emotionally and physically as well as quietness, comfort, and calmness. A succinct description of a yogasana is found in Patanjali's Yoga Sutras: "Sthiram sukham aasanam," which means to be in a stable and pleasant position. Thus, it is evident that the purpose of yoga asanas in this context is to help practitioners become more adept at sitting still for extended periods of time, which is essential for meditation. Asana in hatha yoga has a deeper meaning than only the sitting pose as it does in raja yoga. Asanas are certain poses for the body that awaken the mental and energetic centres. They serve as instruments for increasing consciousness and offer a firm basis for our investigation of the body, breath, mind, and beyond. The hatha yogis also discovered that via mastering asana, one may gain mastery over one's body and mind. As such, the primary focus of hatha yoga is on asana practice. A succinct explanation of yogasana may be found in Patanjali's Yoga Sutras: "Sthiram sukham aasanam," which translates to "that position which is comfortable and steady." Here, the purpose of the asanas is to cultivate the capacity to remain still for prolonged periods of time without strain, which is essential for meditation. In Raja yoga, the firm sitting position is referred to as yogasana. On the other hand, asanas, or precise bodily postures, are what the hatha yogis discovered unlock the psychic centres and energy conduits. They discovered that by mastering the body via these exercises, they were also able to master the mind and energy. Asanas evolved into instruments of greater consciousness, offering the firm base required for investigating the body, breath, mind, and other states. Because of this, asana practice is prioritised in hatha yoga literature like Hatha Yoga Pradipika. There were allegedly 8,400,000 asanas in the beginning, according to the yogic texts. These asanas stand for the 8,400,000 incarnations that each individual Buddha had to go through in order to be freed from the cycle of birth and death. The progression from the most basic form of life to the most complex—that of a fully formed human being—was symbolised by these asanas. The great yogis and rishis over the millennia refined and whittled down the asana repertoire to the few hundred that are currently recognised. Only the 84 most helpful of these few hundred are covered in-depth.
The body and mind are not distinct entities, even though there a propensity to behave and think as they are. The body is the mind's gross form, while the mind's delicate form is the a thought. The two are integrated and harmonised through asana practice. There are knots or tensions in both the body and the intellect. There is a physical, muscular knot to match every cerebral knot, and vice versa.
Despite the propensity to believe and behave as though they are distinct things, the mind and body are not. The body is the mind's coarse form, while the mind is the body's delicate form. The two are integrated and harmonised through asana practice. There are knots or tensions in both the body and the intellect. There is a physical, muscular knot to match every cerebral knot, and vice versa. Asana is practiced to release these knots. Asanas alleviate mental stress by addressing it physically and functioning soma to-psychically, meaning that they work from the body to the mind.
Yoga nidra: Derived from the tantras, yoga nidra is a potent method that teaches you to rest intentionally. Sleep is not seen as relaxation in yoga nidra. When people curl up in an easy chair with a drink, cigarette, or cup of coffee, read a newspaper, or turn on the television, they feel as though they are unwinding. However, this will never do as a satisfactory scientific definition of leisure. These are only amuses for the senses. Actually, true

relaxation is an experience that goes well beyond all of this. You need to be alert if you want to unwind completely. This is the dynamic sleep condition known as yoga nidra. Yoga nidra is a systematic method of inducing complete physical, mental and emotional relaxation. The term yoga nidra is derived from two Sanskrit words, yoga meaning union or one-pointed awareness, and nidra which means sleep. During the practice of yoga nidra, one appears to be
asleep, but the consciousness is functioning at a deeper level of awareness. For this reason, yoga nidra is often referred to as psychic sleep or deep relaxation with inner awareness. In this threshold state between sleep and wakefulness, contact with the subconscious and unconscious dimensions occurs spontaneously. Contact with the subconscious and unconscious realms arises naturally in this threshold stage between sleep and alertness.
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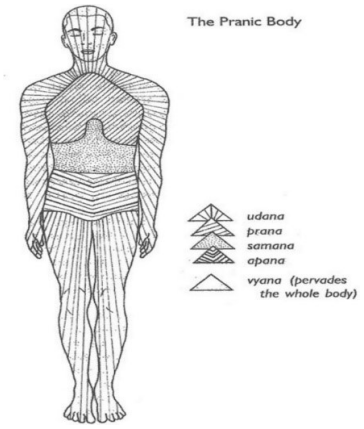
For this reason, yoga nidra is often referred to as psychic sleep or deep relaxation with inner awareness. In this threshold state between sleep and wakefulness, contact with the subconscious and unconscious dimensions occurs spontaneously. Contact with the subconscious and unconscious realms arises naturally in this threshold stage between sleep and alertness. In yoga nidra, one achieves a relaxed state by going inside and away from external stimuli. Consciousness becomes incredibly strong and may be used in various ways, such as improving memory, enhancing creativity and knowledge, or changing one's nature, if it can be isolated from outside awareness and sleep. In Patanjali's raja yoga, there is a condition known as pratyahara in which mental awareness and the mind are detached from the sense channels. One component of pratyahara that leads to the higher states of samadhi and focus is yoga nidra.

Pranayama : The key Sruti statement is, "He who knows Prana knows Vedas." The Vedanta Sutras state: "Breath is Brahman for the same reason." The totality of all manifest energy in the cosmos is known as prana. It is the culmination of all of nature's powers. It is the culmination of all dormant energies and potentialities that exist in all of us and around us. Light, heat, electricity, and magnetism are examples of Prana's forms. The source, or fountain, of all energy, abilities, and prana is "Atman." "Prana" refers to all mental and physical powers together. It is force, from the highest to the lowest plane of existence. Everything that is alive, moves, or functions is really a manifestation of Prana. Prana can alternatively be expressed as akasa, or ether. The mind and will are connected to the Prana, and the individual soul is connected to the Supreme Being through the will. You will know the key to mastering universal Prana if you can regulate the little waves of Prana that flow through your mind. Because he has command over all forms of power in the cosmos, the Yogi who becomes an expert in knowing this secret will not be afraid of any power. All that is inherent in a person's power of personality is their innate ability to use their Prana. Some people have greater success, influence, and fascination in life than others. It is all because of this Prana's strength. These individuals, naturally, subtly wield the same power that the Yogi employs on a conscious level via the exercise of will. Others may unintentionally stumble onto this Prana and utilise it for less honourable ends while going by different identities. The heart's systolic and diastolic actions, which pump blood into arteries during inspiration and expiration during breathing, as well as food digestion, urine and faecal matter excretion, semen production, chyle, chyme, gastric juice, bile, intestinal juice, saliva, eyelid closure and opening, walking, playing, running, talking, thinking, reasoning, feeling, and willing, are all examples of Prana's work. What connects the physical body with the stars is called prana. As soon as the thin thread-link Prana is severed, the astral body and the physical body split apart. Death occurs. The astral body receives the prana that was operating in the physical body. During the cosmic Pralaya, this Prana stays subtle, immobile, unmanifested, and undifferentiated. Once the frequency is aligned, Prana acts and travels on Akasa, causing the many forms to arise. Akasa (matter) and Prana (energy) are combined to form the macrocosm (Brahmanda) and microcosm (Pindanda).

Tasmin sati svasaprasvasayor-gativicchedah

Pranayamah: "The cessation of inhalation and exhalation, which comes after establishing that steadiness of posture or seat, is the regulation of breath or the control of Prana."
In Patanjali's Yoga Sutras, Pranayama is defined as follows.
Svasa is an acronym for inspiratory breath. "Prasvasa" is the term for exhaling deeply. Once you have become steady in your Asana (seat), you may begin practicing Pranayama. You will have mastered an Asana if you can

sit in it consistently for three hours at a time. If you can sit for even thirty to sixty minutes, you can start practicing pranayama. Without pranayama practice, spiritual advancement is practically impossible.



Nadi shodhana: Nadi shodhana pranayama, or alternating nostril breathing, is the first pranayama practice. It harmonises and stimulates the ida and pingala nadis. The word "to purify" is shodhana. This technique is known as "nadi purification" pranayama in English. To learn and practise pranayama correctly, if you have never done it before, you must first familiarise yourself with the natural breathing process. You may achieve this by using the following method. Assume shavasana and unwind throughout your whole body. Focus on the breath as it enters your body through your nose, travels through your trachea, and enters your lungs. As you breathe in, feel your stomach rise, your lungs expand, and your chest slightly tighten. As the air rises to the nose and exits via the nostrils, feel your stomach sink, your lungs compress, and your entire body relax. Allow the breathing to occur naturally. Spend five minutes practicing. A common propensity among people is to breathe in shallowly, without filling their lungs completely. The stomach should stretch outward and the lungs should totally expand as you breathe in. The stomach should fully relax and the lungs should release as much air as they can while exhaling. The aforementioned practice will help to build this procedure. Practice sitting up until you have complete breath awareness and control. A sadhaka's bodily metabolism changes as they begin pranayama practice. All biological functions are energised, including the heart rate, blood pressure, and every bodily system. Excretory functions and digestive secretions are triggered. Milk has a neutralising impact on the body and helps lubricate the system, thus it is recommended to drink it to assist maintain balance until the body adjusts. When prana increases, milk products contribute to the growth of lipids, which are crucial for insulating the body. On the other hand, if fats are used up rapidly, the energy system can "blow a fuse." The lymphatic systems become more active if the fats are burned off before they are delivered. Fats are expelled from the digestive tract into the body by the lymphatic system. Pranayama has an immediate impact on this system.

Bhramari pranayama: Take a seat in any comfortable stance for meditation, unwind physically, and perform kaya sthairyam. Throughout the exercise, keep your eyes closed. Breathe in through your nostrils slowly and deeply while paying attention to how your breath sounds. Using your index and middle fingers, squeeze the middle-outer portion of the ear ligament into the earhole to close your ears. Shut your eyes and release the air with a quiet, deep humming sound. Keep your focus on the low-pitched sound. After you've finished exhaling, bring your hands down to your knees and take a leisurely breath in. Practise in the same manner for another ten to twenty rounds. After you're done, close your eyes and listen for any faint noises. Bhramari should be done before meditation or going to bed, following asana, nadi shodhana, and active kinds of pranayama. It is ideal to practise while you are not eating. It is best to practise in the early morning or late at night as Bhramari helps to awaken psychic sensitivity and awareness of subtle vibrations. Bhramari produces a highly calming sound, which eases mental tension and anxiety as well as assisting in the reduction of rage.

Meditation: Dhyana, or meditation, is one-pointed awareness, or ekagrata, of a thing or mental activity. Sage Gheranda defined pratyaksha in his discussion of sapta sadhana, the seven means or practices, in Chapter 1. He stated that a state of meditation is reached when the subtle experiences of the mind can be clarified in front of the inner eye, the inner mental vision, in the same way that something is seen in front of the open eyes. This is not the condition of dissolution, or laya, when there is nothing to see. This is the state of pratyaksha. It's not a sensual

experience either. Conversely, it is a condition in which one perceives, experiences, and becomes established in an inner experience. The emphasis has been on one thing: making delicate experiences more visible in one's mental image. Meditating is comprehended if this notion is grasped. For instance, during yoga nidra, the practitioner is advised to visualise various objects, including fruits, flowers, plants, trees, and other items that are named. There is nothing seen at first. At first, it's only a matter of imagination, yet one never stops mentally sketching that shape or figure. Blood that has been named conjures up an image in the mind rather than being seen or visualised. Imagination or looking at an imaginary object is what this is known as. A profound state of imagination in which the object is clearly perceived within, akin to a photocopy, is referred to as meditation. There are three different forms of meditation: jyoti dhyana, sukshma dhyana, and sthoola dhyana. The practice of meditating on the bodily form (of one's own ishta deva or God) is known as sthoola dhyana, or coarse or physical meditation. The practice of Jyotirmaya Dhyana, which means "dhyana full of light," involves visualising or meditating on Brahman's radiant flame form. The focus of sukshma dhyana, or subtle meditation, is on Kundalini shakti, or Brahman as bindu.

Result

This analysis of employing yoga intervention to target anxiety symptoms revealed an overall large effect size of yoga conditions relative to control groups on anxiety measures, and a moderate effect size relative to control groups on a variety of outcome types (i.e., biological measures; nonanxiety mental health outcomes [e.g., depression]; physical health measures; stress, mental, and physical health outcomes combined; life satisfaction; and depression), albeit with high heterogeneity in effects across studies. yoga as both a treatment for psychopathology and as a health and wellness intervention.

Paired Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Group1	59.2800	50	1.01096	.14297
	Group2	37.8200	50	43.03709	6.08636

Paired Samples Correlations

		N	Correlation	Sig.
Pair 1	Group1 & Group 2	50	.126	.382

Paired Samples Test

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	Group1 - Group2	21.46000	42.92100	6.06995	9.26199	33.65801	3.535	49	.001

Conclusion: Studies back up the benefits of yoga for reducing anxiety. Remember that doing yoga might occasionally cause unwanted emotions and sentiments to arise. Make sure the area you practise in feels secure and cosy. This may be practicing yoga at home or enrolling in a class designed with stress management or emotional healing in mind.

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