

The Perspectives of Yoga in Maintaining Psycho-Social Health and Overall Well-Being

Kalpna Rawat¹, Dushayant Chandravanshi^{2*}, Vikas Sahu³, Prof. Sunanda R Pedhekar⁴

¹PhD Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh, India. Mail ID: krm23@bhu.ac.in

²*PhD Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh, India. Mail ID: bhudushayant321@gmail.com

³PhD Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh, India. Mail ID: vikas.ims22@bhu.ac.in

⁴Professor, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh, India. Mail ID: drsunanda@bhu.ac.in

*Corresponding Author:

Dushayant Chandravanshi

*PhD Scholar, Department of Kayachikitsa, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh, India. Mail ID: bhudushayant321@gmail.com

Cite this paper as: Kalpna Rawat, Dushayant Chandravanshi, Vikas Sahu, Prof. Sunanda R Pedhekar (2025) The Perspectives of Yoga in Maintaining Psycho-Social Health and Overall Well-Being, *Journal of Neonatal Surgery*, 14 (6), 291-295.

ABSTRACT- A journey with *Yoga* is a comprehensive discipline including physical techniques (*asanas*), regulation of breath (*pranayama*), meditation, and ethical instruction (*yama-niyama*). The basic objective of yoga is to attain harmony and balance among the mind, body, and spirit. Yoga's focus on truthfulness (*Satya*) and nonviolence (*ahimsa*) may inspire individuals to actively contribute to society by advocating for equality, justice, and peace. *Yoga* programs with a communal emphasis may serve as catalysts for social change. *Yoga* may serve as a bridge in areas where social tensions and conflicts are common by fostering communication and understanding. The philosophy of *yoga* promotes the existence of eight domains of growth, including physical, mental, social, and spiritual well-being. Additionally, *yoga* promotes self-awareness and acceptance by improving one's mental health and cognitive stability. *Yoga* enhances social cohesion by cultivating a feeling of communal togetherness and common objectives and cultivating friendliness and amicability among individuals.

KEY WORDS: Yoga, Social Health, Social Relationships, Mental Health, and Overall Well-being.

INTRODUCTION

The concept of psychosocial health encompasses mental, emotional, social, and spiritual well-being.^[12] The term "psycho-social" denotes the intersection of an individual's cognitive processes and desires with external social influences. Specifically, the cognitive component of psychosocial health is referred to as mental.^[12,13] Cognitive self-regulation refers to the process by which an individual manages and embraces their thoughts and actions about the external environment.^[13] The psychological meaning pertains to the internal cognitive dimensions of an individual's existence and how this internal realm influences their interactions with family, friends, and the community.^[14] The practice of *yoga* can help improve mental well-being and enhance your social competence in many domains of life, including personal, professional, and community-oriented aspects.^[1] *Yoga* is a holistic approach that combines physical positions (*asanas*), intentional breathing practices (*pranayama*), meditation, and moral values to establish balance among the body, mind, and spirit.^[15] The term "*yoga*" inherently denotes the concept of unity, representing the harmonious amalgamation of different components inside a person.^[15] Although *yoga* is often linked to physical activity, its advantages go well beyond the physical domain. The transforming practice of *yoga* stands for the union of tranquillity and contentment, the oneness of control and release, and the oneness of the mind and body. It provides a comprehensive approach to health and well-being by integrating the body, mind, spirit, and soul, which offers tranquillity to our frantic lives.^[16] *Yoga* has many advantages, such as alleviating stress, enhancing cognitive abilities, promoting emotional well-being, boosting self-esteem, and fostering the development of resilience and coping mechanisms. By incorporating *yoga* into their everyday routines, people may undergo significant beneficial transformations in their mental well-being.^[16,17]

The United Nations officially designated 21 June as the International Day of *Yoga* by resolution 69/131 on 11 December 2014, acknowledging its widespread popularity.^[2] India introduced the draft resolution marking the establishment of the International Day of *Yoga*, which received the support of an unprecedented 175 member nations.^[3] The suggestion was first presented by Prime Minister Narendra Modi during his speech at the commencement of the 69th session of the General Assembly, when he emphasized that “yoga is a priceless inheritance from our age-old heritage and represents the integration of the mind and body, as well as the alignment of thought and action. This comprehensive approach is very beneficial for our overall health and well-being. *Yoga* is more than just physical activity; it is a means to uncover the profound connection with oneself, the world, and nature”.^[3] International *Yoga* Day is a salutation to the profound impact of *yoga* on mental health and overall welfare. The 10th International Day of *Yoga* is being observed this year, focused on the topic “*Yoga* for Self and Society,” which emphasizes on health of society along with individual health. The harmony, cooperation and inter-relationships among the members of the society can help to achieve consensus among the social institutions.^[2]

Yoga may facilitate a spiritual path to acquire knowledge and achieve everlasting happiness by merging the exterior self with the universal self. It represents a beam of life, connecting all of mankind into a single thread of global awareness.^[16] *Yoga* and meditation enable individuals to enhance their capacities. They may establish a lasting heritage of empathy and magnanimity for future generations to emulate. The global community needs love, and it may be disseminated via robust social engagement. *Yogic* practices facilitate the initiation of this personal journey towards unity and contentment.^[6,7] One of the most renowned Sanskrit poets, *Bhartrhari*, emphasised the unique qualities of *Yoga* as overall well-being centuries ago.^[18] He said in his writings that regularly practicing *Yoga* enables an individual to acquire valuable attributes such as bravery, which acts as a protective force like a father, forgiveness, akin to that of a mother, and mental tranquillity, which becomes a lasting companion. By engaging in consistent *Yoga* practice, we manifest truth as our offspring, mercy as our sister, self-control as our brother, the earth as our dwelling place, and knowledge as our source of satisfaction.^[8,9,18]

RESEARCH METHODOLOGY

This study adopts a descriptive research design, focusing on qualitative analysis. The methodology relies entirely on secondary data, ensuring the reliability and depth of the findings. The data had been collected from the various online platforms such as Google Scholar, PubMed, Scopus etc.

OBJECTIVES OF THE STUDY

- To review how regular *yoga* practice can reduce stress, anxiety, and depression while enhancing emotional regulation and resilience.
- To explore *yoga*’s role in the promotion of social cohesion and community health.
- To know the effectiveness of *Yoga* in Enhancing Cognitive Self-Regulation and mindfulness.
- To understand *yoga*’s contribution to sustainable living and environmental awareness.

YOGA FOR SOCIETY AND COMMUNITY-BASED MENTAL HEALTH AND WELL-BEING PROGRAMMES

The contemporary lifestyle has significantly compromised the well-being of individuals. The changes in sleep patterns and dietary habits are posing a challenge to the inherent mental stability of the human body.^[8] *Yoga* facilitates the exploration of a trajectory that leads us towards our self-awareness, therefore enhancing our social interactions.^[6] Cultivating a clean conscience and maintaining a non-judgmental attitude towards others is crucial for fostering meaningful connections that may last for a lifetime.^[6] *Yogic* practices, such as *Pranayama* and Meditation, convey the virtue of tolerance towards countries, races, cultures, and faiths. This phenomenon elicits a feeling of unity and shared fraternity among all individuals, therefore enhancing the social skills of people.^[7] Self-regulation is the process of preserving equilibrium between oneself and the surrounding environment.^[7] Optimal physical health leads to a clear and focused mind, as well as effective management of stress. It never fails to impart life values. *Yoga* and Meditation are founded on the principles of spiritual well-being, self-realization, and communion with the Divine. The practice of *yoga* cultivates attributes such as empathy, kindness, reverence for nature, and environmental conservation in individuals.^[9,11]

- **Develops self-awareness** - The primary objective of *yoga* is to assist individuals in cultivating a heightened presentness inside their physical bodies. *Yoga* seeks to cultivate your consciousness of the internal processes occurring inside your body, as well as your emotional and cognitive states. By cultivating self-awareness, individuals may enhance their decision-making abilities and engage in activities that are advantageous to both themselves and others.^[9]
- **Improves behaviour** - Adherence to instructions is crucial when engaging in *yoga* practice. *Yoga* promotes heightened body awareness via the use of breathing exercises and postures. In conjunction with mindfulness, *yoga* has the potential to enhance attention span, diminish impulsivity, and augment patience. All individuals may benefit from the social-emotional learning capacities of *yoga*.^[9]
- **Facilitates Mindfulness in Everyday Life** - *Yoga* practitioners often embrace mindful eating practices and choose nourishing meals. For instance, *yoga* retreats often include vegetarian meals, therefore encouraging the adoption of nutritious and environmentally-friendly dietary strategies.^[9]

- **Builds Community Connections** - Group *yoga* sessions cultivate a feeling of inclusion and support. For example, community centres often organise *yoga* sessions that unite individuals from several age groups and backgrounds, therefore fostering social engagement and reciprocal assistance.^[9]
- **Improves Workplace Productivity** - The provision of *yoga* courses during lunch breaks by organizations has been shown to result in increased employee productivity and morale. For example, Google offers *yoga* classes on their premises, which helps to cultivate a favourable work environment and reduce stress levels among their staff.^[9]
- **Promotes Environmental Sustainability** - *Yoga* promotes a modest way of living, therefore diminishing conspicuous consumption. The popularity of eco-friendly *yoga* mats and reusable water bottles among *yogis* is indicative of their dedication to sustainable environmental conservation.^[9]
- **Improves Educational Environments** - Schools that integrate *yoga* into their curriculum have reported improved student conduct and concentration. As an example, a primary school in California implemented regular *yoga* regimens, which led to improved academic achievement and reduced instances of disciplinary problems.^[9]
- **Facilitates Cultural Exchange** - By facilitating cultural exchange, International *Yoga* Festivals unite practitioners from many cultures, therefore fostering global togetherness and enhanced understanding. Attendance in events such as the International *Yoga* Festival in Rishikesh, India, draws people from all corners of the globe.^[9]
- **Boosts self-confidence** - People need the self-assurance to embrace new challenges, handle errors, and make another attempt to achieve success. Through the practice of stretching and posing, *yoga* captures these capabilities. Each instance of frequent practice prompts individuals to push themselves to maintain each posture for the specified duration. They develop a greater sense of competence, self-assurance, and influence as they advance.^[11]
- **Improves focus and concentration** - The vast majority of individuals in contemporary society have limited attention spans and are prone to being easily unfocused. Relief may be fortunately achieved via the practice of *yoga*. Through the practice of *yoga*, individuals acquire the skills of deep breathing, deliberate movement, and self-imposed challenges in executing challenging postures. As a consequence, concentration and attention are enhanced. Effective learning and retention of knowledge may be enhanced by engaging in 20 minutes of *yoga* practice.^[11]
- **Reduces stress** - Engaging in *yoga* may assist your pupils in managing stress. Research has shown that *yoga* may effectively assist primary school children in coping with stress and alleviating anxiety. One inherent advantage of *yoga* is the promotion of relaxation. This technique enables you to effectively and peacefully cope with stress by directing your attention towards your breathing and mindful awareness.^[9]
- **Improves Social Interaction** - Furthermore, *yoga* may enhance social interaction abilities. The practice promotes the cultivation of mindfulness and empathy, therefore exerting a beneficial impact on interpersonal interactions. Through the cultivation of a sympathetic and impartial mindset, *yoga* facilitates enhanced interpersonal communication and the establishment of more robust social bonds.^[11]

THE IDEAS OF YOGA FOR THE DEVELOPMENT OF SOCIAL RELATIONSHIPS

The concept of social health includes the capacity to experience personal happiness and contribute to the happiness of others.^[19] Social responsibility refers to the act of fostering authentic interaction and communication with others, taking on societal obligations, and actively contributing to the betterment of the community.^[20] Moreover, social health encompasses the capacity to unwind and fully appreciate the splendour of life.^[19] *Yoga* emphasizes the acquisition of self-knowledge and regards it as an essential aspect of life for dedicatedly helping mankind in social interaction. The understanding of *yoga* provides a forum for people to convene, exchange experiences, and provide mutual assistance in their pursuit of physical and mental wellness.^[17] The principles of *pancha yama* and *pancha niyama* provide a robust moral and ethical basis for both our individual and communal existence. These beliefs shape our perspectives on moral principles in our lives and in connection to our own identity, our family, and the broader societal structure. *Pancha Yamas* are the "don'ts" in a *yoga sadhak's* life i.e., *ahimsa* (non-violence), *satya* (truthfulness), *asteya* (non-stealing), *brahmacharya* (proper channeling of the creative impulse), and *aparigraha* (non-non-covetedness).^[4, 21] These principles direct us to reject our inferior self and the innate urges of violence, among other demons. By using these principles in our lives, we may undoubtedly maintain improved personal and social interactions as social creatures.^[4, 21] *Pancha Niyamas* are the "do's" in daily life, i.e., *soucha* (cleanliness), *santhosha* (contentment), *tapas* (discipline), *swadyaya* (study of oneself), and *ishwar pranidhana* (gratitude to the divine self, *atman prasadhanam*).^[4, 22] They enable us to affirmatively embrace our own better selves and the more elevated desires. Undoubtedly, any individual with such attributes is a divine gift to the human race.^[4] Various *yogic* principles have directed humanity in moulding their existence and the interpersonal connections in their social sphere.^[4, 22]

• **Vasudhaiva Kutumbakam** - The *shloka* "*Vasudhaiva Kutumbakam*" is taken from the *Mahopanishad*, a part of the *Yajurveda*.

"*Udaracaritanam Tu Vasudhaiva Kutumbakam*" (*Mahopanisad* 6.72)

It asserts that the whole planet is collectively my family. This idea challenges the categorizations and disparities among the human population based on religion, race, social status, culture, geographic dispersion, and so on. All these barriers are specifically created by humans, which discourages individuals from coming together and working towards a state of harmony and unification. *Yoga* instructs individuals to transcend these obstacles and establish connections with others regardless of any differences.^[4]

• **Pancha Kosha** - The idea of *Pancha Kosha* originates from the *Taittiriya Upanishad*, which is a part of the *Krishna Yajurveda*. It outlines five distinct layers or sheaths. These sheaths include: *Annamaya Kosha*, the sheath of physical matter, representing the body; *Pranamaya Kosha*, associated with the vital life force; *Manomaya Kosha*, the sheath of the mind; *Vijnanamaya Kosha*, related to wisdom and intellect; and *Anandamaya Kosha*, the sheath of bliss or joy. Each kosha is unique in its characteristics and represents a different aspect of human existence. This notion facilitates our understanding of how our behaviors, emotions, and even thoughts may have an impact on our environment, and thus, ideas can also exert an effect on our environment. The concept promotes a perspective of psychological detachment that enables us to be aware of the events in our lives and devise appropriate strategies to handle them.^[4]

• **Chaturvidha Purusharthas** - *Yoga* is an avenue to achieve emancipation. Many stages are established by eminent *Yogis* to achieve such emancipation. According to popular belief, four fundamental objectives in life should be pursued in a morally upright manner, by our moral obligations, to obtain worldly prosperity (*artha*), emotional capital (*kama*), and, ultimately, the ultimate aim of spiritual riches (*moksha*). This method is very illuminating and fosters a high degree of kindness and amicability among individuals, therefore contributing to the enhancement of their social functioning.^[4]

• **Chatur Ashramas** - It encompasses four distinct life phases, providing us with guidance on the appropriate actions to take at different times in our lives. *Brahmacharya* refers to the developmental stage from birth to 27 years, during which efforts are made to study, preserve the creative potential, and direct it towards advancing spiritual endeavours. *Grahashta* is the phase of accountability, occurring between the ages of 27 and 54, during which we acquire the ability to show concern for others within our family and larger social circles, therefore fulfilling our moral obligations towards both the young and the elderly. *Vanaprasta*, also known as retirement, refers to the phase after one's 54th year of life when one may mentally replay their life with a feeling of contentment and satisfaction, free from any concerns or worries. *Sanyasa* is the phase of life in which, after diligently fulfilling our responsibilities to the utmost of our capabilities for 81 years and having achieved perfection in life, we relinquish everything to the almighty.^[4]

• **Nishkama Karma** - The key "*nishkama karma*" (selfless action) verse in the *Bhagavad Gita* is

"*Karmanyevadhi karaste Ma Phaleshu Kadachana, Ma Karmaphalahetur bhurma Te Sangostvakarmani*" (BG 2.47)

"You have a right to perform your prescribed duties (*karma*), but not to the fruits of the action. Do not be attached to the result of your actions, nor be attached to inaction."

Contemporary society has become self-centred and malevolent. The majority of individuals have hidden agendas behind their behaviors; everyone wants something from others. Grounded in *Yogic* philosophy, *Nishkama Karma* serves as a remedy for this notion. The virtues of selflessness and the execution of our responsibilities without any ulterior motives are invoked in several *yogic* writings. Fulfilling one's obligations, specifically for their original purpose, without any ulterior motives, facilitates the cultivation of detachment (*vairagya*), a crucial aspect of existence.^[4]

• **Karmasu Kaushalam** - Several *Yoga* authorities and saints have promoted a life philosophy that emphasizes the need to carry out our daily activities with the highest level of dedication and sincerity. The phrase "*Yogah Karmasu Kaushalam* (BG 2.50)" translates to "*Yoga is skill in action*". The *Bhagavad Gita* emphasizes the idea of exerting maximum effort and entrusting the remaining tasks to God. The result is beyond your control; thus, do not stress yourself about it. This elicits a feeling of unambiguous moral principles and, therefore, facilitates the rapid establishment of interpersonal connections, devoid of any anticipation or expectation of special treatment. Most often, individuals experience pain due to either excessive or insufficient expectations, which may serve as a barrier in social interactions. Therefore, once the anticipation is predetermined, social interaction becomes less intricate.^[4]

• **Samatvam** - It means equanimity, balance, or even-mindedness. The phrase "*Samatvam Yoga Uchyate* (BG 2.48)" highlights that true *yoga* is not just about physical postures but about cultivating a balanced and serene mindset, regardless of external circumstance. *Yoga* is the systematic cultivation of a personality that remains unaffected by both praise and censure, achieved by the training of *vairagya* (detachment). In the absence of awareness of the opposing attitudes or viewpoints of others, individuals may freely engage in the establishment of relationships without any hesitation or anxiety. Therefore, *yoga* facilitates the development of a kind of generosity and kindness in our character, thereby contributing to the formation of more robust interpersonal connections.^[4]

DISCUSSION

Yoga is an age-old mindfulness practice devised by the revered figures of ancient India. Their practice of *yoga* proved to be an effective means of regulating both their mental and physical activities.^[15] Effective management of stress promotes physical and mental well-being and reduces overall fatigue. Under these circumstances, individuals are provided the opportunity to establish connections with their loved ones and sustain social well-being.^[15] Physical well-being enables individuals to establish a profound connection with their inner self, as well as with others and their environment, therefore enhancing their spiritual well-being.^[14] Individuals who engage in daily *yoga* practice may exert significant influence over their mind, body, and spirit. This practice integrates cognitive and physical practices to attain a state of tranquillity in both the mind and body, therefore facilitating the management of stress and anxiety and promoting relaxation. Furthermore, it facilitates the development of muscular strength, flexibility, and body tone while enhancing respiration, energy, and vitality.^[17] People may see *yoga* as only stretching, yet it has the potential to provide many more benefits for their bodies, including improvements in their physical well-being, appearance, and mobility. The aforementioned fact itself is indicative of the widespread appeal of *Yoga* in contemporary society. This event has brought together the global community in a

shared venue.^[16] In addition to *yoga*, meditation also serves a crucial function in cultivating the inner self in our everyday existence; it may be very beneficial in effectively addressing many physical and psychological issues. ^[17]

CONCLUSION

Yoga is the science and art of the right use of body, emotions, and mind. *Yoga* involves more than simply contortionist positions, *pranayama* breathing exercises, and sleeping through any kind of meditation. As part of an integrated way of life, awareness and consciousness are crucial in directing our spiritual development by living within the social structure, not in some isolated cabin in the woods or cave in the mountains. *Yoga* promotes the cultivation of a harmonious relationship with our surroundings. It enables us to acknowledge and appreciate both ourselves and the natural environment in which we reside, therefore facilitating peaceful interactions with society. The practice of *yoga* is very beneficial in managing all the issues arising from contemporary living conditions. *Yoga* is a comprehensive practice that offers therapeutic advantages in physical, psychological, social, and spiritual aspects.

REFERENCES

1. World Health Organization. (2022, June 21). *Yoga for humanity*. <https://www.who.int/southeastasia/news/opinion-editorials/detail/yoga-for-humanity>
2. World Health Organization. (2024, June 21). *International Day of Yoga 2024*. <https://www.who.int/india/news/events/detail/2024/06/21/default-calendar/international-day-of-yoga-2024>
3. United Nations. (n.d.). *International Day of Yoga | United Nations*. <https://www.un.org/en/observances/yoga-day>
4. Bhavanani, A. B., International Centre for Yoga Education and Research, & Yoganjali Natyalayam. (n.d.). *Yoga and social life*.
5. Joshi, K., & Verma, P. (2022). Role of yoga in social work: Review and relevance. *International Journal of Humanities & Social Science Studies*, 8(3), 75–82. <https://doi.org/10.29032/ijhsss.v8.i3.2022.75-82>
6. Nichter, M. (2013). The social life of yoga: Exploring transcultural flows in India. In *Yoga traveling: Bodily practice in transcultural perspective* (pp. 201-224). Springer International Publishing.
7. Yadav, S. K., Kumar, A., Kumar, V., & Kumar, A. (2015). Importance of yoga in daily life. Accessed January 30, 2019.
8. Tessema, T. A. (2017). Significance of yoga in modern life. *Significance*, 2(5).
9. Manikandan, P. (2018). Importance of yoga in daily life. *International Journal of Yogic, Human Movement and Sports Sciences*, 3(2), 288-290.
10. Maity, S. (2019). Significance of yoga in modern life for health: A brief.
11. Jamwal, A., & Singh, D. (2019). Yoga and effects in daily life: Assessment of yogic relevance. *International Journal of Behavioral Social and Movement Sciences*, 8(1), 9-15.
12. Skurikhina, N. V., Kudryavtsev, M. D., Kuzmin, V. A., & Iermakov, S. (2016). Fitness yoga as modern technology of special health groups' girl students' psycho-physical condition and psycho-social health strengthening. *Physical Education of Students*, 2, 24-31.
13. Bhogal, R. S. (2021). Yoga for mental health, psycho-social harmony, and absolute well-being. *Yoga Mimamsa*, 53(2), 79-81.
14. Mishra, P. K. (2022). Yoga's role in fostering psycho-social wellness. *Journal of Sports Science and Nutrition*, 3(2), 244-246.
15. Taimni, I. K. (1961). *The science of yoga*. Quest Books.
16. Govindaraj, R., Karmani, S., Varambally, S., & Gangadhar, B. N. (2016). Yoga and physical exercise – A review and comparison. *International Review of Psychiatry*, 28(3), 242-253.
17. Nayak, N. N., & Shankar, K. (2004). Yoga: A therapeutic approach. *Physical Medicine and Rehabilitation Clinics*, 15(4), 783-798.
18. MyGov.in. (n.d.). *International Day of Yoga 2024*. <https://www.mygov.in/campaigns/international-day-yoga-2024/>
19. Weare, K. (2013). *Promoting mental, emotional, and social health: A whole school approach*. Routledge.
20. Taekema, D. G., Gussekloo, J., Maier, A. B., Westendorp, R. G., & de Craen, A. J. (2010). Handgrip strength as a predictor of functional, psychological and social health: A prospective population-based study among the oldest old. *Age and Ageing*, 39(3), 331-337.
21. Sewa, U. G. (2020). Beyond rituals: Looking at traditional customs of the Gorkhas of Shillong. In *The cultural heritage of Meghalaya* (pp. 351-366). Routledge.
22. Bhagat, O. L. (2018). Yogic concepts of holistic health and wellness. *Journal of Advanced Research in Ayurveda, Yoga, Unani, Siddha & Homeopathy*, 5, 15-18.
23. Certification of Yoga Professionals -Official Guidebook. (2017)