CHAPTER 8

8.0 APPRAISAL

8.1 SUMMARY OF FINDINGS

The Yoga Counseling Module (YCM) reduced anxiety, cognitive distortions, and self-centered behaviors while enhancing mindfulness and resilience. In contrast, the control group showed worsening mental health, particularly in anxiety, depression, and cognitive distortions. YCM participants improved in emotional regulation, well-being, and self-esteem, while the control group declined. Notably, cognitive distortions like blaming, stealing, and aggression decreased in YCM but worsened in controls, underscoring YCM's potential in enhancing psychological well-being and reducing maladaptive thinking.

8.2 CONCLUSION

The findings of the current study provide strong evidence for the efficacy of the Yogic Counseling Module (YCM) in enhancing mindfulness, reducing suppression, and alleviating anxiety, compared to the control group. The intervention also demonstrated a protective effect on cognitive distortions, highlighting its potential as a structured approach to preventing negative behavioral patterns.

However, no significant improvements were observed in self-esteem and mental well-being, suggesting that YCM may require longer durations or additional supportive measures, such as personalized mentorship and one-on-one counseling, to bring about change in these areas. Future studies should consider extending the intervention period and incorporating supplementary strategies to target these aspects more effectively. Despite the positive outcomes, the study has limitations. Replicating the intervention across diverse populations

and cultural contexts is crucial to validate the findings and ensure generalizability. Long-term studies are also needed to evaluate the sustained impact of YCM and its role in promoting lasting positive changes in psychological functioning.

YCM intervention holds strong potential for improving mindfulness, emotional regulation, and cognitive functioning. Future research should focus on enhancing the intervention's impact on self-esteem and mental well-being while ensuring its applicability across varied demographic groups. By building upon the strengths of this study and addressing its limitations, YCM can contribute significantly to the mental and emotional development of individuals, promoting overall well-being and cognitive resilience.

8.3 IMPLICATION OF THE STUDY

The study's findings highlight significant improvements in cognitive distortions, particularly reductions in self-centeredness, blaming others, stealing, and physical aggression. However, no notable changes were observed in areas such as minimizing or mislabeling, assuming the worst, or opposition defiance. The overall improvement in HIT scores over time suggests that the YCM intervention may facilitate positive cognitive restructuring.

Regarding mental health and emotional regulation, anxiety levels significantly decreased during the study period. However, depression, stress, self-esteem, and resilience remained largely unchanged, suggesting that the intervention’s effects may be limited in addressing these specific areas.

The analysis of between-group differences indicated no statistically significant effects, suggesting that the YCM intervention did not produce outcomes that were markedly different from those observed in the control group. This raises the possibility that the improvements

observed in the YCM group could be attributed to general time-based changes rather than the specific impact of the intervention.

These findings point to the need for further exploration of the mechanisms driving the effects of Yogic counseling. In particular, future research should focus on refining the intervention and investigating its potential for long-term psychological benefits, with a focus on enhancing its effectiveness in addressing areas like depression, stress, and resilience.

8.4 APPLICATION OF THE STUDY

The findings from this study suggest that the Yogic Counseling Module (YCM) is effective in addressing cognitive distortions, such as blaming others, self-centeredness, and mislabeling. These distortions are common barriers to emotional and behavioral health in adolescents, affecting decision-making and stress management. The integration of mindfulness, meditation, and the ethical teachings of Yama and Niyama from Patanjali's Yoga Sutras offers a unique, accessible approach to cognitive restructuring.

Given the observed reductions in anxiety and cognitive distortions, along with improvements in self-regulation and emotional resilience, it is recommended YCM can be incorporated as a integration of Yoga Classes with Yogic Counseling Module (YCM) as it offers a unique approach to mental health, blending culturally relevant content with universal principles that promote well-being. This combination can be effectively implemented across various sector including schools and colleges where mental health initiatives can benefit from YCM as part of the curriculum, fostering emotional regulation, stress management, and mindfulness among students, helping them manage academic and personal challenges. In corporates and MNCs, Yoga and YCM can be incorporated into health and wellness programs to support employees' mental and physical health, ultimately enhancing productivity, reducing

stress, and improving overall work satisfaction. Therapy institutions and wellness centers, such as Arogyadhama S-Vyasa, Kshemavana, and Jindal Nature Cure, can include YCM in their wellness initiatives, promoting holistic healing by addressing both psychological and physical well-being. Furthermore, YCM can be particularly impactful in rehabilitative settings, such as jails, juvenile institutes, and orphanages, where it offers inmates, juvenile detainees, and orphans a way to manage stress, regulate emotions, and improve their mental health through mindfulness and yogic principles. This multi-sectoral approach ensures that YCM reaches diverse populations, making it a versatile and effective tool for mental health improvement.

Furthermore, the study's follow-up results suggest that the benefits of YCM may be sustained over time, underscoring the need for continuous, long-term commitment to mindfulness-based interventions. Introducing YCM as part of an ongoing mental health program with regular reviews can help monitor its effectiveness and address any evolving needs of adolescents.

In conclusion, the YCM provides a valuable holistic approach to addressing the mental health challenges faced by adolescents. Its combination of traditional Indian wisdom and modern counseling techniques positions it as an effective tool for promoting mental well-being, emotional resilience, and cognitive clarity. Future research should explore its long-term benefits and potential adaptations for different cultural contexts, ensuring its applicability across diverse settings.

8.5 STRENGTH OF THE STUDY

A significant strength of this study lies in its development of a yoga-based counseling framework, which successfully integrates ancient wisdom with practical application to create a novel approach to mental health interventions. The study’s rigorous design, as a randomized

controlled trial with structured follow-up assessments, ensures robust and reliable results. The use of appropriate statistical methods, such as RM-ANOVA, allowed for accurate measurement of changes over time.

The comprehensive assessment of both psychological and behavioral measures provided a holistic understanding of the challenges faced by adolescents. Although the initial plan to screen for cognitive distortions was not carried out due to ethical committee recommendations, verbal feedback from teachers and parents indicated noticeable improvements in students' behavior and emotional regulation during the intervention. Another strength of the study is the low dropout rate, coupled with positive feedback from students, which underscores the intervention's acceptability and feasibility. Furthermore, the institution where the study was conducted recognized the value of the program and requested an extension to a one-year duration, reflecting the meaningful improvements seen in the students.

The significant reduction in cognitive distortions and anxiety highlights the intervention’s effectiveness in promoting emotional balance, correcting behavior, and enhancing cognitive clarity among adolescents. Additionally, the integration of insights from Indian scriptures with evidence-based counseling methods added depth to the intervention, contributing to sustainable personal growth and self-awareness. Beyond the study setting, the Yogic Counseling Module has now been implemented in other institutions, benefiting over 5,000 students. This expansion underscores the scalability and effectiveness of the intervention, demonstrating its potential to improve adolescent mental well-being on a larger scale.

8.6 LIMITATION OF THE STUDY

While this study highlights the benefits of Yogic Counseling, there are several important limitations to consider. First, the frequency and duration of the intervention may

have been insufficient, suggesting that longer and more frequent sessions could enhance its effectiveness. Additionally, individual differences in engagement levels may have influenced the outcomes, highlighting the need for further research on adherence and the quality of participation.

The use of self-reported measures introduces the potential for bias, making it important to cross-validate these results with evaluations from teachers or parents. Moreover, the study lacked a long-term follow-up, limiting the understanding of the sustained benefits of the intervention. Longitudinal studies are needed to assess how the effects of Yogic Counseling evolve over time. Gender differences and cultural or socioeconomic factors were not examined in this study, which could influence both engagement and the effectiveness of the intervention. Future research should explore whether tailored interventions, customized to individual needs and differences, yield better outcomes across diverse adolescent groups. Another limitation was the absence of assessment of academic and social benefits, such as improvements in classroom behavior and peer relationships, which are essential indicators of holistic development. Finally, incomplete feedback from teachers and parents hindered a more comprehensive understanding of the full impact of the intervention. A follow-up duration of 6 months is advised and be considered adequate for assessing long-term changes in cognitive distortions, emotional well-being, and other psychological parameters. The absence of a longer follow-up period could be considered a limitation in capturing sustained changes over a longer time horizon. Despite these limitations, the findings support the integration of Yogic Counseling into educational settings, suggesting that further research is needed to refine the intervention strategies and assess their long-term impact.

8.7 SUGGESTIONS FOR FUTURE STUDY

Future research should focus on personalized sessions, particularly for addressing specific emotional issues such as repression, stress, and emotional dysregulation. Longitudinal studies are essential to assess the long-term effects of yoga on mental health and determine whether continued practice leads to sustained improvements. Furthermore, the influence of cultural and socioeconomic factors on the outcomes of Yogic Counseling should be considered to understand the broader applicability of the intervention.

Given the positive impact observed in this study, it is recommended that the Yogic Counseling Module (YCM) be introduced as a yearlong intervention within school curricula. This would allow students to systematically engage with its practices, promoting deeper psychological and behavioral benefits. YCM, as a structured program, can help individuals foster self-awareness, emotional resilience, and cognitive clarity, enabling them to manage stress, regulate emotions, and maintain a balanced mindset. Additionally, the development of a comprehensive YCM Manual is proposed, which would guide counselors, teachers, and mental health professionals in effectively implementing Yogic Counseling techniques. This manual would be an essential tool for further enhancing adolescents' mental well-being in both educational and therapeutic settings. The study's results support the integration of mental health programs through Yogic Counseling in educational environments, underscoring its potential to improve cognitive distortions, emotional resilience, and overall mental health in adolescents.

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ANNEXURE- 1 MODULE DEVELOPMENT

1 MODULE DEVELOPMENT

Counselling refers to the provision of professional guidance to assist individuals in resolving psychological and emotional challenges. It plays a crucial role during periods of distress, offering support, direction, and corrective strategies for improved well-being. Indian scriptural texts contain profound psychological insights that remain underutilized in mainstream counselling practices. Wisdom from texts such as the Bhagavad Gita, Vedanta, Yoga Vāsiṣṭha, and Patañjali's Yoga Sūtras offer philosophical foundations and practical approaches relevant to mental health and emotional regulation.

Despite their richness, these resources have not been widely integrated into contemporary counselling frameworks. Concepts derived from the Bhagavad Gita, particularly from Vedantic philosophy, are occasionally used in indigenous lay counselling approaches. Individuals seeking counselling often face complex emotional turmoil; structured tools based on these ancient principles can aid in emotional clarity, cognitive restructuring, and behavioural transformation conducive to a healthy lifestyle.

Counselling, in its structured form, progresses through stages involving problem identification, goal setting, intervention, and evaluation. Integrating yogic principles within this process supports a holistic model of psychological development. This approach is especially relevant in addressing cognitive distortions, fostering resilience, and enhancing emotional well-being in adolescents. The current work adapted and extended the Satva Enhancement Model into a structured Yogic Counselling Module (YCM) tailored for adolescents.

1.1 MATERIALS AND METHODS

A comprehensive textual analysis was conducted using classical Indian scriptures including Patañjali's Yoga Sūtras, the Bhagavad Gita, Vedanta, and Yoga Vāsiṣṭha, to extract concepts applicable for structured counselling. In the developmental phase, consultations were held with 40 yoga therapists and counselling professionals to synthesize classical and contemporary perspectives on yogic counselling.

The Yogic Counselling Module (YCM) was developed into 15 structured sessions. These sessions were evaluated by 25 experts for feasibility and relevance. Content Validity Ratio (CVR) was determined using Lawshe's method, with each session rated on a three-point scale (1 = not useful, 2 = moderately useful, 3 = very useful). A CVR score ≥ 0.429 was considered acceptable. Of the 19 concepts included in the module, all were rated essential by the majority of experts.

A pilot study was conducted on 31 secondary school students (aged 15–18 years) in Bangalore. Standardized psychometric instruments were used for pre- and post-intervention evaluation: How I Think Questionnaire (HIT), Depression Anxiety Stress Scale (DASS-21), Hare Self-Esteem Scale, Short Warwick-Edinburgh Mental Well-Being Scale (SWEMWBS), Emotion Regulation Questionnaire for Children and Adolescents (ERQ-CA), Child and Adolescent Mindfulness Measure (CAMM), and the Brief Resilience Scale (BRS). Sessions were conducted weekly with one-week intervals to allow for self-reflection and practice.

1.2 MODULE RESULTS

The finalized Yogic Counselling Module (YCM) consists of 15 validated sessions, each designed to address specific cognitive and emotional challenges through yogic principles and practices. Expert feedback supported the content's relevance and applicability. The pilot study demonstrated statistically significant improvements in mindfulness, self-esteem, and reduction of anxiety, stress, and cognitive distortions among participants. These findings suggest that the

YCM is both feasible and effective as a structured intervention for adolescent mental health.

1.3 MODULE CONCLUSION

The Yogic Counselling Module (YCM) offers a validated, culturally-rooted approach for addressing cognitive distortions and promoting emotional resilience in adolescents. Drawing from classical Indian wisdom and supported by psychological frameworks, the YCM provides a structured format for integration into educational and therapeutic settings. The pilot findings establish a foundation for broader application and future longitudinal research into its sustained impact.

1.4 MODULE DEVELOPMENT PROCESS

The development of the Yogic Counselling Module (YCM) followed a structured, multi-phase process that synthesized ancient Indian philosophical wisdom with contemporary counselling practices. The goal was to design an evidence-based, culturally embedded intervention for adolescents that could address cognitive distortions, emotional regulation, and psychological well-being.

PHASE 1: CONCEPTUAL FRAMEWORK AND SCRIPTURAL INTEGRATION

This phase began with a detailed review of Indian scriptural texts including the Patañjali Yoga Sūtras, Bhagavad Gita, Vedanta, and Yoga Vāsiṣṭha. The sutra "Yogah chittavritti nirodhah" (Yoga Sūtra 1.2) was identified as foundational, emphasizing the regulation of mental fluctuations as the cornerstone of well-being.

Central constructs such as yama and niyama were explored. Yama includes ethical principles like ahimsa (non-violence), satya (truthfulness), and aparigraha (non-possessiveness); niyama includes personal disciplines like tapas (self-discipline), swadhyaya (self-study), and ishwarapranidhana (surrender to a higher power). These teachings form a robust framework for emotional regulation and behavioural transformation.

The Pancha-Kosha model provided an integrative perspective across physical,

emotional, intellectual, and spiritual domains. Focus was placed on the manomaya kosha for cognitive restructuring and pranamaya kosha for emotional stabilization through breath practices.

Behavioral patterns seen in adolescentssuch as aggression, truancy, and substance misusewere mapped onto specific cognitive distortions and addressed with yogic strategies like karma yoga, bhakti yoga, and mindfulness. Practices such as Shavasana, pranayama, and story-based value education were selected as effective modalities for emotional regulation.

PHASE 2: EXPERT CONSULTATION AND MODULE STRUCTURING

After an initial conceptualization, discussions with 40 professionals in yoga therapy and counselling helped shape the YCM into 15 structured sessions.

Each session focused on key topics including emotional literacy, cognitive distortion identification, relationship dynamics, self-regulation, and mindfulness. Activities included group discussions, storytelling, meditative techniques, and guided reflections. The initial sessions proposed were as mentioned in the following table.

Initial Session Proposed		
1.Rapport building and self-understanding	8.Introduction to mental health: anxiety, moods, and depression	15.Exploring thoughts, feelings, and emotions
2.Introduction to cognitive distortions	9.Techniques for emotional regulation	16.Cultivating positive emotions
3.Goal setting and behaviour modification	10.Relationship dynamics and empathy	17.Communication with self and others
4.Breathwork and mindfulness practices	11.Concept of holistic health	18.Managing negative emotions
5.Exploring happiness	12.Social support and emotional resilience	19.Integration and closure
6.Bhajans	13.Yoga Asana	20.Field Trips
7. Guest Lecture	14. Read Ramayana	21.Krida Yoga

PHASE 3: EXPERT VALIDATION AND MODULE FINALIZATION

The proposed sessions were reviewed by 25 experts with backgrounds in yoga, psychology, and Indian philosophical studies. A questionnaire using a 3-point scale (Not essential, Useful but not essential, Essential) was administered to assess each concept's relevance.

Lawshe's Content Validity Ratio (CVR) was used for quantitative analysis, and all concepts with CVR $\geq$ 0.429 were retained. Feedback at various stages led to refinement of activities, inclusion of breath regulation techniques, affirmations for cognitive restructuring and illustrative stories for better engagement.

Experts also evaluated the module on content adequacy, flow, age-appropriateness, and practicality. Their qualitative inputs contributed to enhanced alignment between session objectives and adolescent developmental needs.

Concepts Relevant to the Yogic Counselling Module and Cognitive Distortions

Ancient Indian scriptures offer a profound understanding of the human mind, its functions, and the factors contributing to mental imbalances. Within these texts, key concepts such as manah (mind), buddhi (intellect), ahamkara (ego), klesa (afflictions), vyadhi (illness), adhi (mental suffering), raga (attachment), dvesa (aversion), citta (consciousness), vritti (mental fluctuations), kosa (sheaths), and arogya (health) are explored in depth.

The present study examines these concepts within classical yogic literature, notably the Patanjali Yoga Sutra, Bhagavad Gita, Yoga Vasistha, and selected Upanishads. These texts serve as the foundational references for understanding cognitive and emotional distortions in adolescents, and for developing therapeutic models rooted in Indian psychological frameworks. The approach focuses on how ancient insights can be aligned with modern issues such as anxiety, impulsivity, aggression, and poor emotional regulation, commonly driven by distorted cognitive patterns.

1.5 SCRIPTURES RELEVANT TO THE YOGIC COUNSELLING MODULE

Classical Indian scriptures have long addressed psychological suffering and its alleviation through introspective and behavioral transformation. The Patanjali Yoga Sutra (comprising 196 aphorisms) presents a comprehensive system for understanding and managing the mind, fostering discipline and clarity. The Yoga Vasistha, composed in the form of a dialogue between Sage Vasistha and Prince Rama, is especially relevant, as it addresses the inner turmoil of a young individual an experience analogous to adolescent distress. Likewise, the Bhagavad Gita offers a rich counseling dialogue wherein Krishna addresses Arjuna's cognitive dissonance and emotional breakdown. These texts provide structured models for guidance, emotional resilience, and cognitive realignment. Contemporary scholars have increasingly recognized the psychological relevance of these scriptures. Their interpretations offer stepwise instructions for developing self-awareness, emotional balance, and behavioral regulation, which are key concerns in adolescent counseling.

1.6 YOGIC COUNSELLING MODULE

The Yogic Counselling Module (YCM) was developed as a structured intervention consisting of 15 classroom-based sessions. It integrates foundational concepts and practices derived from classical Indian texts, including the Patanjali Yoga Sutras, the Bhagavad Gita, the Yoga Vasistha, and other traditional sources. Additionally, the module draws inspiration from the Integrated Approach to Yoga Therapy (IAYT) pioneered by S-VYASA. The YCM is designed to address the holistic development of adolescents by focusing on the five koshas: annamaya (physical body), pranamaya (vital energy), manomaya (mental-emotional sheath), vijnanamaya (intellect), and anandamaya (bliss). By targeting these layers of human experience, the module aims to foster physical health, psychological balance, emotional regulation, intellectual clarity, and spiritual well-being.

The core of the YCM rests on three foundational pillars of 1) Clarity of Thoughts, 2) Understanding of Emotions and 3) Correction in Behavior. These are addressed using storytelling, reflective dialogue, yogic breathing, meditation, ethical reflections (yama and niyama), and tools to identify and reframe cognitive distortions. The counselling flow includes rapport building, cognitive and emotional assessment, structured goal setting, implementation through therapeutic tools (stories, meditation, journaling), and behavioral monitoring. Group processes are emphasized, allowing adolescents to learn through collective reflection and peer interaction.

Each session begins with an engaging group activity or song to set a positive tone. Following this, participants engage in two minutes of silent centering to promote mindfulness and focus. The session then moves into a brief review of the previous content to reinforce key concepts and ensure continuity. A core concept is introduced next, forming the foundation of the session's teachings. Participants are then guided through an experiential activity, which may include yoga, art, or storytelling, offering a hands-on approach to the material. This is followed by a period of guided reflection and meditation, allowing participants to internalize the learning. Finally, the session concludes with the Shanti Mantra, promoting peace and harmony as the group prepares to transition back into their day. This synthesis of ancient wisdom and contemporary psychological needs provides a culturally congruent and scalable mental health model for adolescents.

1.7 EXPECTATION FROM THE CONTENT VALIDITY

The content validity process was undertaken to ensure the following expectations from the Yogic Counselling Module (YCM):

1. The contents are appropriate for the target adolescent population.
2. The module can be practically implemented in real-world educational or therapeutic settings.

3. The content aligns well with the time frame allocated for each session.
4. The structure and flow of the module facilitate effective counseling interactions.
5. The contents are scalable and capable of demonstrating efficacy in larger adolescent populations
6. The module contributes meaningfully to individual well-being and offers broader societal benefits.

1.8 Exclusion Criteria for Scriptural Sources

To maintain thematic consistency, this study limits its scriptural foundation to core Indian yogic texts including the Bhagavad Gita, Patanjai Yoga Sūtra, Yoga Vāsiṣṭha, and select Upaniṣad concepts. Although other texts may contain valuable insights, those derived from non-Vedic traditions or external cultural sources have been excluded, except for reference comparison.

1.9 Inclusion Criteria for Subject Experts

Experts selected to validate the module were required to fulfill one of the following criteria-Possess a Ph.D. with a minimum of two years of experience, or a M. Sc degree with at least five years of experience in practicing yoga, awareness of Indian scriptural wisdom or Vedic studies and also demonstrate a working knowledge of cognitive distortions and related psychological issues.

1.10 Exclusion Criteria for Experts

Experts who did not meet the criteria mentioned above were excluded from participating in the validation process.

1.11 Ethical Considerations

The study adhered to ethical guidelines set by University, ensuring ethical clearance from the Institutional Ethics Committee (IEC) of S-VYASA University. Key ethical considerations included maintaining participant confidentiality, privacy, and obtaining informed consent was

adheared.

Phase 4: Module Validation

The module was developed in phases, with discussions involving 40 yoga practitioners and counselors to gain both classical and contemporary perspectives on yogic literature related to counseling The Yogic Counselling Module (YCM) was subjected to rigorous content validation by a panel of domain experts. In the first round, 25 experts (out of 30 contacted) provided feedback, followed by a second round of consultation with nine experts for final approval. The expert panel included Ph.D. holders in Yoga (n=4), psychologists and counselors (n=9), MDs in Yoga Therapy (n=2), and M.Sc. Yoga graduates (n=10), each with 10–15 years of relevant experience.

Experts evaluated the sessions using a three-point Likert scale:

1. Not essential – Not relevant to the study objectives.
2. Useful but not essential – Useful in general, but not specific to the adolescent age group.
3. Essential – Crucial for understanding thoughts, emotions, and behavioral correction.

Feedback was solicited on the relevance, adequacy, flow, practicality, and suggested improvements for each session. Suggestions such as including more relevant stories, various pranayama (breathing practices) and affirmations were incorporated into the revised module.

Content Validity Results

The Lawshe's CVR method used to assess the content validity of the module with 25 experts rating each concept on a 3-point scale, the CVR scores for all 19 concepts was ≥ 0.429, confirming the module's validity.

Phase 5: Pilot Study and Feasibility

The pilot study was conducted with 31 students from a secondary school (Class 10) in Bangalore to evaluate the feasibility and effectiveness of the Yogic Counselling Module (YCM) in addressing cognitive distortions and associated emotional difficulties. The

participants, aged 13 to 18 years, underwent 5 structured group sessions based on the validated YCM framework. Pre-test and post-test assessments were carried out.

The study utilized several standardized tools to assess cognitive distortions and emotional symptoms, including the How I Think Questionnaire (HIT) for cognitive distortions, Depression Anxiety Stress Scale (DASS-21) for emotional symptoms, Hare Self-Esteem Scale for self-esteem, Short Warwick-Edinburgh Mental Well-Being Scale (SWEMWBS) for mental well-being, Emotion Regulation Questionnaire for Children and Adolescents (ERQ-CA) for emotional processing, Child and Adolescent Mindfulness Measure (CAMM) for mindfulness, and Brief Resilience Scale (BRS) for resilience. Statistical analysis using paired sample t-tests revealed significant improvements in key variables, including cognitive distortion, reduced anxiety, enhanced emotional regulation, and improved mindfulness and resilience. Specifically, participants showed decreased scores on the DASS-21, indicating reduced stress and depressive symptoms, increased scores on the ERQ-CA and BRS, suggesting better emotion regulation and resilience, enhanced mental well-being as reflected by SWEMWBS scores, positive shifts in self-esteem as measured by the Hare Self-Esteem Scale, and a reduction in cognitive distortions based on HIT scores, confirming the module's effectiveness in promoting rational thinking. Although behavioral observations were not included in this pilot, the findings support the module's ability to manage emotional dysregulation and distorted thinking in adolescents, especially those dealing with academic stress and the pilot led to adjustments in session duration, follow-up planning, and delivery formats. These refinements were integrated into the finalized Yogic Counselling Module for broader implementation.

The Outcomes of the pilot study

S. No	*Variable*	*Pre Mean ± SD*	*Post Mean ± SD*	*p-value*	*Effect Size (Cohen's d)*
1	*Self-Centered (SC)*	*3.59 ± 0.775*	*3.24 ± 0.914*	*0.019*	*0.4443*
2	*Blaming Others (BO)*	*3.55 ± 0.639*	*3.36 ± 0.764*	*0.249*	*0.2113*
3	*Minimizing/Mislabelling (MM)*	*3.91 ± 0.541*	*3.49 ± 0.802*	*0.036*	*0.3944*
4	*Assuming the Worst (AW)*	*4.16 ± 0.614*	*3.38 ± 0.694*	*<0.001*	*1.5323*
5	*Opposition Defiance (OD)*	*3.95 ± 0.513*	*3.49 ± 0.655*	*0.002*	*0.5951*
6	*Physical Aggression (PA)*	*3.85 ± 0.711*	*3.47 ± 0.758*	*0.010*	*0.4917*
7	*Lying (L)*	*3.92 ± 0.653*	*3.50 ± 0.957*	*0.014*	*0.4662*
8	*Stealing (S)*	*3.58 ± 0.684*	*3.56 ± 0.908*	*0.904*	*0.0219*
9	*Overall HIT*	*3.81 ± 0.484*	*3.44 ± 0.713*	*0.001*	*0.6311*

The YCM intervention showed significant improvements in reducing cognitive distortions such as assuming the worst, self-centeredness, and opposition defiance, with large effect sizes observed in assuming the worst (Cohen's d = 1.5323). Additionally, physical aggression and lying were notably reduced indicating positive behavioral changes. While no significant changes were observed in stealing and stress, self-esteem and mental well-being did not show significant improvements. The results suggest that YCM was more effective in modifying cognitive distortions and certain behaviors rather than addressing broader emotional and psychological well-being. These findings underscore the potential of YCM in promoting cognitive restructuring and responsible behavior.

1.12 Conclusion

The Yogic Counselling Module (YCM) was developed by combining ancient Indian wisdom from texts like the Bhagavad Gita and Patañjali's Yoga Sutras to align with modern

psychological practices. It includes 15 structured sessions aimed at addressing cognitive distortions and emotional challenges in adolescents. After expert validation and feedback, a pilot study with 31 students in Bangalore showed significant improvements in cognitive distortions also showed directional improvement in anxiety, emotional regulation, mindfulness, and resilience. The YCM developed is an effective tool to enhance adolescent mental health.

ANNEXURE-2SUPPLEMENT YCM

Session No	Topic of the Session	Concepts	Practices
1	Understanding the Mind & Body	Self-awareness of body-mind-senses connection, *Abhyasa* (practice), *Vairagya* (detachment)	*Yama* and *Niyama* principles, Introspective questions, *Krida Yoga*
2	Understanding Thoughts and Feelings	Thoughts-emotions relationship, Three Gunas (*Sattva, Rajas, Tamas*), Emotional regulation, Self-awareness	Activities and narratives for self-reflection
3	Understanding the Koshas	*Panchakosha* model, Cognitive distortions, Connecting thoughts-feelings-actions	*Nadi Shodhana*, Silent sitting, Guided visualizations, *Svetaketu* story
4	Understanding Relationships, Happiness & Guna	*Swadharma*, *Satsangam*, *Swachintana*, *Samarpana*, Self-awareness, Positive thinking	Guided meditation, Self-reflection, Appreciation exercises
5	Introducing the Concept of Yama and Niyama	*Yama* and *Niyama* principles: *Ahimsa*, *Brahmacharya*, *Santosha*, *Swadhyaya*, *Iswara Pranidana*	Guided meditations, Anger management, Journal writing
6	Concept of Chitta Vikshepa & Pratipaksha Bhavana	*Pratipaksha Bhavana*, Emotional clarity, Gratitude, Balanced lifestyle	*Maitri* meditation, Mindfulness practices, Reflections on self-compassion
7	Gratitude in Life and Interconnectedness	Role of gratitude in emotional balance, Goal-setting for well-being, Equanimity	Acts of kindness, Goal Tree creation, Self-reflection
8	Knowing My True Self: *Satya Harishchandra* Story	*Purushartha* (human goals), True self, Meaningful activities, Healthy detachment	*Karma Yoga*, Visualizations of future self
9	Value of Friendship: Maitri	Importance of relationships, *Anandamaya Kosha* (bliss sheath), Deep friendships	Personal mantra development, Contemplative meditation
10	Yama as Practice	Practical application of *Yama* principles, Self-reflection	Select and embody one *Yama* principle
11	Niyama as Practice	Practical application of *Niyama* principles, Behavioral improvement	Select and embody one *Niyama* principle
12	Stories from Scriptures or Recap	Moral lessons and values from ancient texts, Recap of previous sessions	Sharing stories, Reflecting on lessons learned
13	Cause and Effect Principle	Cause-effect concept, Law of *Karma*, Free will, Expectation management	Reflective exercises, Practical examples
14	Law of Karma	Understanding *Karma*, Taking responsibility for actions, Instilling positive habits	30-day challenge, *Asanas*, Engaging in hobbies
15	Closure Session	Reflection and Recap and	Sharing insights,

		Reviewing key takeaways from all sessions	Affirmations, Commitments for practice

ANNEXURE 3- QUESTIONNAIRE USED IN THE STUDY

DASS-21

1	I found it hard to wind down		0	1	2	3
2	I was aware of dryness of my mouth		0	1	2	3
3	I couldn't seem to experience any positive feeling at all		0	1	2	3
4	I experienced breathing difficulty (eg excessively rapid breathing, breathlessness in the absence of physical exertion)		0	1	2	3
5	I found it difficult to work up the initiative to do things		0	1	2	3
6	I tended to over-react to situations		0	1	2	3
7	I experienced trembling (eg in the hands)		0	1	2	3
8	I felt that I was using a lot of nervous energy		0	1	2	3
9	I was worried about situations in which I might panic and make a fool of myself		0	1	2	3
10	I felt that I had nothing to look forward to		0	1	2	3
11	I found myself getting agitated		0	1	2	3
12	I found it difficult to relax		0	1	2	3
13	I felt down-hearted and blue		0	1	2	3
14	I was intolerant of anything that kept me from getting on with what I was doing		0	1	2	3
15	I felt I was close to panic		0	1	2	3
16	I was unable to become enthusiastic about anything		0	1	2	3
17	I felt I wasn't worth much as a person		0	1	2	3

18	I felt that I was rather touchy		0	1	2	3
19	I was aware of the action of my heart in the absence of physical exertion (eg sense of heart rate increase, heart missing a beat)		0	1	2	3
20	I felt scared without any good reason		0	1	2	3
21	I felt that life was meaningless		0	1	2	3

The Brief Resilience Scale (BRS)

Name	Class/Roll No	Date

Instructions:

Please respond to each item by marking One Box Per Row

No	Questions	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	I tend to bouce back quickly after hard times					
2	I have a hard time making it through stressful events					
3	It does not take me long to recover from stressful event					
4	It is hard for me to snap back when something bad happens					
5	I usually come through difficult times with little trouble					
6	I tend to take a long time to get over set-backs in my life					

CAMM- Child Adolescent Mindfulness measure

Name	Class/Roll No	Date

We want to know more about what you think, how you feel and what you do. Read each sentence, Then, circle the number that tells HOW OFTEN each sentence is true for you.

	Never True	Rarely True	Sometimes True	Often True	Always True
1. I get upset with myself for having feelings that do not make sense	0	1	2	3	4
2. At school, I walk from class to class without noticing what I am doing	0	1	2	3	4
3. I keep myself busy so I do not notice my thoughts or feelings	0	1	2	3	4
4. I tell myself that I should not feel the way I am feeling	0	1	2	3	4
5. I push away thoughts that I do not like	0	1	2	3	4
6. It is hard for meto pay attention to only one thing at a time	0	1	2	3	4
7. I get upset with myself for having certain thoughts	0	1	2	3	4
8. I think about things that have happened in the past instead of thinking about things that are happening right now	0	1	2	3	4
9. I think that some of my feeling are bad and that I should not have them	0	1	2	3	4
10.I stop myself from having feelings that I do not like	0	1	2	3	4

ERQ- Emotional Regulation Scale

Name	Class/Roll No	Date

Instructions:

We would like to ask you some questions about your emotional life, in particular, how you control(that is, regulate and manage) your emotions. The questions below involve two distinct aspects of your emotional life. One is your emotional experience or what you feel like inside. The other is your emotional expression or how you show your emotions in the way you talk, gesture or behave. Although some of the following questions may seem similar to one another, they differ in important ways.

For each item, please answer using the following scale: 1- Strongly Disagree, 4 – Neutral and 7- strongly agree

1.....2… ……..3……..4……..5……..……6……..…..7

Strongly disagree Neutral Strongly agree

1. When I want to feel more positive emotion(such as joy or amusement), I change what I am thinking about(__)
2. I keep my emotions to myself. (__)
3. When I want to feel less negative emotion(such as sadness or anger), I change what I am thinking about(__)
4. When I am feeling positive emotions, I am careful not to express them. (__)
5. When I am faced with a stressful situation, I make myself think about it in a way that helps me stay calm(__)

6. I control my emotions by not expressing them (__)
7. When I want to feel more positive emotion, I can change the way I am thinking about the situation (__)
8. I control my emotions by changing the way I think about the situation I am in (__)
9. When I am feeling negative emotions, I make sure not to express them (__)
10. When I want to feel less negative emotion, I change the way I am thinking about the situation (__)

HARE AREA-SPECIFIC SELF-ESTEEM SCALE

Name	Class/Roll No	Date

Please Mark each with :Strongly agree = 4 ·,Agree = 3 · ,Disagree = 2 ·

Strongly disagree = 1

Peer

1. I am not as popular as other people my age
2. Other people think I am a lot of fun to be with
3. I wish I were a different kind of person because I had more friends

Home

4. My parents are proud of the kind of person I am
5. No one pays much attention to me at home
6. I often feel unwanted at home
7. I My parents believe that I will be a success in the future

School

8. In the kinds of things we do in school, I am at least as good as other people in my class
9. I often feel worthless in school
10. I am an important personin my class

THE SHORT WARWICK–EDINBURGH MENTAL WELL-BEING SCALE (SWEMWBS)- Scale for knowing feelings and thoughts

Name	Class/Roll No	Date

Instructions:

Below are some statements about feelings and thoughts. Please tick the box that best describes your experience of each over the last 2 weeks

No	Statement	None of the time	Rarely	Some of the time	Often	All the time
1	I have been feeling optimistic about the future	1	2	3	4	5
2	I have been feeling useful	1	2	3	4	5
3	I have been feeling relaxed	1	2	3	4	5
4	I have been dealing with problem well	1	2	3	4	5
5	I have been thinking clearly	1	2	3	4	5
6	I have been feeling close to other people	1	2	3	4	5
7	I have been able to make up my own mind about things	1	2	3	4	5

Questions for the HIT Questionnaire.

As it is a paid instruments, the researcher has avoided sharing the questions here as requested by publisher

ANNEXURE 4-AUTHORS PERSONAL EXPERIENCE

The YCM (Yogic Counseling Module) intervention has shown transformative outcomes for students which help in fostering personal growth, emotional regulation and resilience. Students through YCM have developed essential skills in confidence-building, social interaction, self- awareness, and emotional management contributing to a more positive and productive school experience.

One of the key outcomes of the YCM intervention was correction in thoughts, looking a life with a different glass of happiness. During sessions it was seen that students learned to celebrate their small achievements such as mastering a new skill or completing a task which showed a sense of self-exploration and reinforced their belief in their capabilities. Active participation from teachers and peers further boosted their self-esteem through consistent positive reinforcement. With guidance, students also developed the ability to set realistic, achievable goals that aligned with their strengths and capabilities. Older students, in particular, learned to embrace challenges as opportunities for personal growth utilizing incremental and realistic goal-setting to build their confidence over time. Moreover, students were encouraged to practice honesty by viewing failures not as setbacks but as learning moments. They came to understand that imperfection is a natural part of life and that mistakes are integral to growth. Through this lens, students learned to appreciate the value of constructive feedback, handling setbacks without internalizing negative emotions. An emphasis was placed on focusing on the learning process rather than obsessing over outcomes. This approach fostered resilience and the joy of trying new activities, helping students find satisfaction in their efforts rather than just the results.

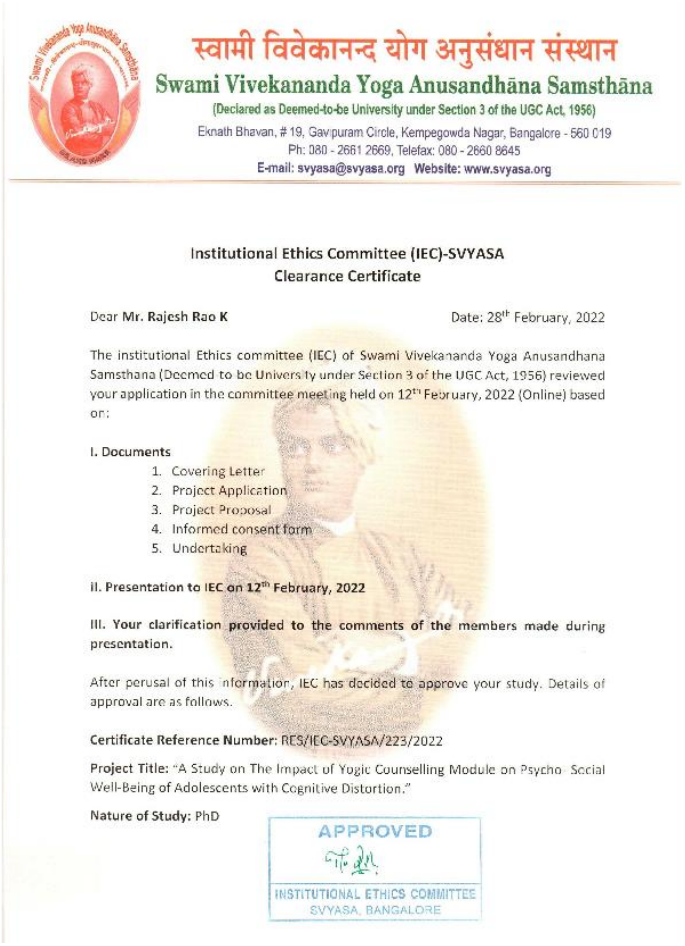
Another aspect of the YCM intervention was social media consumption awareness. Students were taught to engage critically with media, choosing content that was educational

and enriching. They learned to avoid overdependence on television and digital gadgets, which was crucial for fostering more balanced and mindfull consumption of information. As the intervention progressed, students also began to make school a more positive experience. Activities like role-playing were introduced to ease the transition to learn deep, reducing anxiety and increasing enthusiasm for learning. Students learned the balance between freedom and discipline, understanding that while they were encouraged to explore and experiment, they also needed to adhere to rules and guidelines. This balance contributed to their holistic development, allowing them to navigate the structure of school life while fostering their creativity and curiosity.

Discipline and emotional regulation were other key areas addressed by the intervention. Students were shown the importance of kind but firm guidance, understanding that boundaries are essential for personal growth. They were also introduced to role models who exemplified self-control, inspiring students to emulate positive behaviors. Another essential lesson was the difference between critiquing actions and labeling the person. Students grasped the concept of constructive criticism, which focused on improving behavior rather than negatively labeling their character. Open discussions about feelings allowed students to acknowledge their mistakes, express their emotions healthily, and practice accountability. The intervention also focused on creating a safe and secure environment for the students. Students learned to recognize and address their fears with supportive interventions, which fostered a sense of security. They were guided to identify symptoms of anxiety, such as withdrawal or nervousness, and were provided with strategies to manage these emotions confidently. Rebuilding confidence was another key outcome, as interventions empowered students to overcome anxiety related to school or life changes, helping them adapt positively to new situations.

YCM intervention had holistic outcomes for the students, encouraging a deeper understanding of themselves, their emotions and their abilities. They embraced resilience, self-regulation, and teamwork, laying the foundation for lifelong growth and emotional well-being. Through these interventions, students were able to develop critical life skills that will benefit them both academically and emotionally, helping them navigate challenges with greater self-awareness and confidence.

ANNEXURE-5 IEC CERTIFICATE



स्वामी विवेकानन्द योग अनुसंधान संस्थान
Swami Vivekananda Yoga Anusandhāna Samsthāna
(Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)
Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019
Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645
E-mail: svyasa@svyasa.org Website: www.svyasa.org

Institutional Ethics Committee (IEC)-SVYASA
Clearance Certificate

Dear **Mr. Rajesh Rao K** Date: 28th February, 2022

The institutional Ethics committee (IEC) of Swami Vivekananda Yoga Anusandhana Samsthana (Deemed to be University under Section 3 of the UGC Act, 1956) reviewed your application in the committee meeting held on 12th February, 2022 (Online) based on:

I. Documents

1. Covering Letter
2. Project Application
3. Project Proposal
4. Informed consent form
5. Undertaking

II. Presentation to IEC on 12th February, 2022

III. Your clarification provided to the comments of the members made during presentation.

After perusal of this information, IEC has decided to approve your study. Details of approval are as follows.

Certificate Reference Number: RES/IEC-SVYASA/223/2022

Project Title: "A Study on The Impact of Yogic Counselling Module on Psycho Social Well-Being of Adolescents with Cognitive Distortion."

Nature of Study: PhD

APPROVED
INSTITUTIONAL ETHICS COMMITTEE
SVYASA, BANGALORE

ANNEXURE-6 CONSENT/ASSENT

CONSENT FORM

I have been informed about the procedures of the PhD study conducted by Resarcher Rajesh Rao k, on the children at our School Mount Everest English School Byatarayanapura, Mysore Road, Karnataka Bangalore. I have understood that I have the right to refuse my consent or withdraw it any time during the study without adversely affecting my health. I am aware that by subjecting to this investigation, I will have to give time to assessments by the investigating team and that these assessments do not interfere with the benefits.

I, _____, the undersigned, give my consent to to be participants of this investigation/study program.

Signature of the Student

(Name and Address)

Date:

Place:

INFORMED ASSENT FORM

I have been informed about the procedures of the PhD study by Researcher Rajesh Rao K conducted on the children at Mount Everest English School Byatarayanapura, Mysore Road, Karnataka Bangalore. The possible risks too have been explained to me as stated in the information. I have understood that I have the right to refuse my consent or withdraw it any time during the study without adversely affecting my health. I am aware that by subjecting to this investigation, I will have to give time to assessments by the investigating team and that these assessments do not interfere with the benefits.

I, _____, the undersigned, give my consent to allow my ward to be participants of this investigation/study program.

Signature of the Parent

(Name and Address)

Date:

Place:

ANNEXURE 7 PAPERS PUBLISHED DURING THE STUDY

Sl.No	Name of the Article / Title	Published/ Accepted	*Author*	Name of the Journal andPublisher	Is it indexed journal?	Impact Factors (Thomson Reuters-2018)	UGC Listed Yes/No If yes provide the details/link
1	Yogic Counselling from Indian Scriptures	Published	Rajesh Rao K, Dr. Satya Prakash Purohit, Dr. Jyotsna Agrawal	Amnayiki, Benras Hindu University ISSN-2277-4270	No	No	Yes- ISSN-2277-4270
2	Ancient Indian Wisdom for Modern Psychological crisis of 21st Century	Published	Rajesh Rao K, Dr. Satya Prakash Purohit	Annals of the Bhandarkar Oriental Research Institute ISSN-0378-1143	NO	No	Yes- ISSN-0378-1143
3	The impact of yogic counselling on cognitive distortions and psycho-social well-being in adolescents	ACCEPTED	Rajesh Rao K, Dr. Satya Prakash Purohit, Mangesh Pandey, Dr. Krishan Dwedi	BIOSPECTRA (ISSN: 0973 – 7057)	SCOPUS	0.9	YES BIOSPECTRA(ISSN: 0973 – 7057)

ANNEXURE-8 ABOUT SAMPLE SIZE PAPER

The HERO Study, conducted in Mumbai by Sunder et al. (2016), focused on implementing positive psychology interventions within a Hindu community. The study is published in the *Journal of Religion and Health*, aimed to assess the impact of a program called "The Hero Lab" in a migratory slum community in Worli, Mumbai. The intervention involved training community leaders to deliver structured sessions based on Hindu philosophical and religious principles. These sessions were designed to reinforce resilience, optimism, and overall well-being among the participants. The study used a pilot approach, where community leaders conducted sessions focusing on gratitude, mindfulness and self-efficacy. The findings of the study revealed that participants who underwent the intervention showed significantly higher well-being scores compared to those who did not participate. Additionally, the intervention helped enhance resilience and emotional coping mechanisms. The study highlighted the importance of using culturally relevant positive psychology interventions, particularly those that align with the community's spiritual and religious beliefs. HERO Study emphasized that culturally adapted interventions that incorporate religious and spiritual principles can lead to improvements in mental health and overall well-being. It also underscored the important role of local community leaders in effectively implementing mental health strategies within their communities. Key Variables Used in the HERO Study

Variable Type	Variables
Independent Variables	Positive psychology intervention (Hero Lab)
Dependent Variables	Psychological well-being, resilience, optimism, self-efficacy
Moderating Variables	Religious affiliation, socio-economic status
Control Variables	Age, gender, baseline mental health status

ANNEXURE-8 OPERATIONAL DEFINATION IN THE THESIS

1. **Adolescence** - A developmental stage characterized by physical, cognitive, and emotional growth, typically between ages 13-19.
2. **Ahamkara (Ego)** - A concept in Indian philosophy referring to the sense of self or personal identity.
3. **Analog Scale** - A measurement tool used in research to assess subjective experiences such as pain or emotions.
4. **Anxiety** - A mental health condition characterized by excessive worry, nervousness, or fear.
5. **Behavioral Activation** - A therapeutic approach that encourages engagement in activities to improve mood and reduce depression.
6. **Bhagavad Gita** - A Hindu scripture that provides spiritual and philosophical guidance on life and duty.
7. **Bhakti (Devotion)** - A spiritual practice centered on devotion and love for a higher power.
8. **Buddhi (Intellect)** - The aspect of the mind responsible for discernment and wisdom in Indian philosophy.
9. **Cognition** - Awareness and understanding of one's own minds thought processes, often used as metacognition in therapeutic interventions.
10. **Cognitive Behavioral Therapy (CBT)** - A psychological treatment that helps individuals identify and change negative thinking patterns.
11. **Cognitive Distortions** - Irrational thought patterns that negatively influence perception, emotions, and behavior.
12. **Cognitive Flexibility** - The ability to adapt thinking and behavior in response to changing situations.
13. **Cognitive Restructuring** - A therapeutic technique used to identify and challenge negative thought patterns.
14. **Cronbach's Alpha** - A statistical measure of reliability used to assess the internal consistency of a psychological test.
15. **Depression** - A mood disorder causing persistent feelings of sadness, hopelessness, and loss of interest.
16. **Dharma (Righteous Duty)** - A concept in Indian scriptures that refers to ethical and moral duties in life.
17. **Emotional Intelligence** - The capacity to recognize, understand, and manage one's emotions and those of others.
18. **Emotional Regulation** - The ability to manage and respond to emotional experiences effectively.
19. **Identity vs. Role Confusion** - A stage in Erikson's psychosocial development theory where adolescents explore personal identity.
20. **Karma (Action)** - The principle of cause and effect in Hindu and Buddhist traditions, where actions influence future outcomes.
21. **Manas (Mind)** - In Indian philosophy, the aspect of the mind that perceives and processes thoughts.
22. **Mindfulness** - A mental practice focused on awareness of the present moment, commonly used in stress reduction.
23. **Neuroplasticity** - The brain's ability to reorganize and form new neural connections in response to learning and experience.
24. **Oppositional Defiant Disorder (ODD)** - A behavioral disorder characterized by persistent defiance, hostility, and disobedience toward authority figures.
25. **Patanjali Yoga Sutras** - Ancient Indian texts outlining the principles and philosophy of yoga practice.
26. **Pratyahara (Withdrawal of Senses)** - A yogic practice aimed at detaching from external distractions to enhance mental focus.
27. **Psychological Well-being** - A state of mental health where an individual can cope with life's challenges and function effectively.
28. **Psycho-social Well-being** - A holistic concept that includes mental, emotional, and social aspects of health.
29. **Randomized Control Trial (RCT)** - A scientific study design used to test the effectiveness of an intervention.
30. **Resilience** - The ability to recover from adversity, challenges, or stress.
31. **Rumination** - A cognitive process of repeatedly thinking about distressing experiences or emotions, linked to anxiety and depression.
32. **Self-Compassion** - Being kind to oneself in moments of failure or difficulty, promoting emotional resilience.
33. **Self-Concept** - An individual's perception and evaluation of their own abilities and characteristics.
34. **Self-Esteem** - An individual's overall subjective sense of personal worth or value.
35. **Social Learning Theory (SLT)** - A theory by Bandura that suggests people learn behaviors by observing and imitating others.
36. **Stress** - The body's response to external pressures that can impact mental and physical health.
37. **Svadhyaya (Self-Study)** - A yogic practice involving self-reflection and introspection.

ANNEXURE-9 VALUES TAUGHT IN YCM

1. My life is my responsibility and I will sculpt it with right choices.	Bhagavad Gita (2.47): "You have the right to work, but never to the fruit of work."
2. To grow one needs transformation, transformations need change, and change is never comfortable.	Patanjali Yoga Sutra (1.12): "Practice and dispassion are the means to still the mind."
3. My attitudes shape my behavior, and a change in behavior will change my life.	Bhagavad Gita (17.16): "Austerity of the mind includes clarity, calmness, and self-control."
4. My beliefs are the burning coal for my engine of life.	Bhagavad Gita (17.3): "A person is made of their faith. Whatever their faith, so they become."
5. My growth is a result of my deservingness and not desire.	Bhagavad Gita (3.31): "Those who follow the teachings with faith and without envy are released from the bondage of karma."
6. What we have in life gives us the direction in life, and what we do with what we have in life gives Greatness.	Bhagavad Gita (2.47): "You have the right to perform your duties, but not to the fruits of your actions."
7. Greatness of emotions is to understand their message rather than reacting to them.	Patanjali Yoga Sutra (2.33): "When disturbed by negative thoughts, cultivate opposite thoughts to overcome them."
8. CARE: Change the changeable, Accept the unchangeable, Remove self from the unacceptable, and perceive the three with Empathy.	Bhagavad Gita (2.14): "Happiness and distress come and go like seasons; endure them patiently."
9. What goes in my mind matters; I will not seek apples from an orange tree.	Patanjali Yoga Sutra (1.33): "By cultivating friendliness, compassion, joy, and equanimity, one overcomes distractions."
10. Through introspection, I will improve my experiences in life.	Bhagavad Gita (4.38): "There is nothing more purifying than knowledge, and in due time, one realizes it within."
11. In all my roles in life, I will focus on what I can give rather than on what I am receiving.	Bhagavad Gita (3.19): "One should act without attachment, contributing to the well-being of others."
12. The only traffic sign that works for the Highway of Relationships is U-Turn.	Bhagavad Gita (12.13): "A person who is free from malice and forgiving is dear to everyone."
13. I will take a break from E-mail, E-Shopping, E-Media, and E-go for a happy life.	Patanjali Yoga Sutra (2.15): "Contentment and simplicity lead to joy and freedom from disturbances."
14. People rate me on what they feel with me rather than what I feel in their company.	Bhagavad Gita (16.2): "Humility, gentleness, and absence of ego create harmonious relationships."
15. The choice makers and the consequence receivers are the ones who always succeed in life.	Bhagavad Gita (18.63): "Reflect deeply and act as per your choice."
16. I understand neither all my expectations will be fulfilled, nor all my expectations will remain unfulfilled.	Bhagavad Gita (2.14): "Happiness and distress are temporary; endure them patiently."
17. Be-DO-HAVE is the formula for contentment.	Bhagavad Gita (2.47): "Focus on actions, not their outcomes."
18. 3C: The formula for miracles is choices have consequences, and every consequence allows counter-choices.	Bhagavad Gita (4.17): "The intricacies of action, inaction, and their consequences must be understood."
19. Emotional balance comes with understanding that no two opposite emotions can co-exist.	Bhagavad Gita (2.56): "One whose mind remains undisturbed in sorrow and unattached in pleasure is balanced."
20. Faith craves surrender; surrender comes from devotion, and devotion is born out of love, and love establishes out of gratitude.	Bhagavad Gita (18.66): "Surrender unto me completely, and I will deliver you from all troubles."
21. There is no good and bad in this world; it is all our perception.	Bhagavad Gita (13.28): "By seeing the unity in all beings, one attains the supreme goal."
22. Small things can bring a big difference in life.	Bhagavad Gita (18.46): "By performing one's duties well, perfection is achieved."
23. Every human behavior can be changed for good.	Patanjali Yoga Sutra (2.33): "Cultivate the opposite thought to overcome negativity."

24. The goal of every goal is peace.	Bhagavad Gita (5.29): "The ultimate goal of life is peace and liberation."
25. What now and what next are the right questions.	Bhagavad Gita (3.30): "Engage in action with a focus on the present, surrendering all results."
26. What is right to do may not be easy, and what is easy to do may not be right – Shreyas and Preyas of life.	Katha Upanishad (1.2.2): "The wise choose Shreyas (the good), while the ignorant choose Preyas (the pleasant)."
27. Redundant roles I carry are burdens for my life.	Bhagavad Gita (6.5): "One should uplift oneself by their own effort and not degrade oneself."
28. Every century is scored with 99 no's and 1 yes; I will not say yes when I have to say no.	Bhagavad Gita (2.55): "One who is self-content and unaffected by desires is truly wise."
29. Growth is a sentence without a full stop and ends with a comma.	Bhagavad Gita (2.50): "A person skilled in action remains unattached and continuously grows."
30. Count your blessings and you will never see troubles in life.	Bhagavad Gita (6.9): "One who sees everyone equally is noble and undisturbed by troubles."
31. I will always focus on my primary responsibility in each role.	Bhagavad Gita (3.35): "It is better to perform one's own duty imperfectly than to master another's duty."
32. I promise to be character-oriented and not reputation-oriented.	Bhagavad Gita (2.47): "Focus on action, not on external outcomes."
33. Relationships are built from the brick of understandings and not agreements.	Bhagavad Gita (5.18): "The wise see the same divine essence in all beings, be it a Brahmin or an outcast."
34. People are different and not difficult.	Bhagavad Gita (6.32): "One who sees others' happiness and sorrow as their own is a true yogi."
35. Emotion + Acceptance = Positive Emotion; Emotion - Acceptance = Negative Emotion.	Bhagavad Gita (6.7): "The one who is self-controlled and sees no duality remains peaceful and joyful."
36. Mistakes are forgiven, not misbehavior.	Manusmriti (8.124): "Minor offenses are excused, but intentional misbehavior should be corrected."
37. I will not speak ill of anybody and speak all the good I know of everybody.	Bhagavad Gita (17.15): "Austerity of speech includes truthful, kind, and beneficial words."
38. I will not be sarcastic and will not laugh at others' expense.	Bhagavad Gita (16.2): "Gentleness and humility are the qualities of the divine nature."
39. I will maintain personal integrity, and I will practice courtesy all the time.	Bhagavad Gita (13.7-11): "Humility, straightforwardness, and self-control are marks of a seeker."
40. I will first listen to understand and then communicate to be understood.	Bhagavad Gita (4.24): "Knowledge is achieved when one listens and reflects deeply."
41. I will always communicate to a prepared mind.	**Bhagavad Gita (4.18)**: "Action and inaction should be communicated with clarity and wisdom."
42. I understand that between the hater and the hated, it is always the hater who gets hurt more.	**Bhagavad Gita (12.15)**: "One who is not hateful and does not disturb others is truly peaceful."
43. I will face any trouble in the following ways: a) First ask myself what is the worst that can happen, b) Prepare mentally to accept the worst, c) Finally take necessary actions/choices.	**Bhagavad Gita (2.48)**: "Act with equanimity, abandoning attachment to success or failure."

ANNEXURE 10- YCM & CD-FUTURE WAY AHEAD

Stage of Intervention	Therapeutic Techniques	Yogic Wisdom & Concepts	Impact & Tools
Initial Impact of Intervention	CBT, Mindfulness, Self-compassion	Upanishadic Self-Inquiry (Atman realization), Patanjali's Sutras (self-awareness), *Bhagavad Gita* (karma yoga, awareness)	- Awareness of Distortions - Recognizing negative self-talk and external blame - Mindfulness (Present Moment Awareness)
For Overt Distortions (External)	- Cognitive restructuring - Problem-solving skills	Karma Yoga (Right Action, Non-attachment to outcomes) *Bhagavad Gita* 3.30 (Action without attachment)	- Pause & Reflect: Learning to respond, not react - Improved Interpersonal Relationships
For Covert Distortions (Internal)	- Mindfulness meditation - Cognitive reframing	Patanjali's Yoga Sutras (1.11: Viksepa-Samskara), Upanishads (Self-Inquiry) Self-Compassion (Patanjali)	- Observation Without Judgment: Cultivating self-awareness - Changing Internal Dialogues (e.g. replacing self-blame)
Changes Over Time	Continued Practice (Self-reflection, Mindfulness)	Sattvic Practices (Balance, Clarity) Karma Yoga (Continuous effort)	- Sustained Behavioral Change - External behaviors align with internal clarity
For Overt Distortions	- Problem-solving rehearsal - Role-playing	Karma Yoga: Detachment from outcome, proactive behavior Bhagavad Gita: Action with equanimity	- Less Reactivity: More proactive problem-solving and conflict resolution
For Covert Distortions	- Cognitive restructuring - Emotional regulation	Patanjali's Yoga Sutras: Control over the mind, Sankalpa (positive intention) Upanishadic Wisdom: Self-realization	- Mindful Observation: Challenging negative self-beliefs - Reframing Self-Concept (Neutral vs Negative thoughts)
Role of Follow-Up	Progress monitoring Reinforcement sessions	Abhyasa (Regular practice), Vairagya (Detachment from mental distractions)	- Consistency in Practice: Continued self-reflection and reinforcing learned skills
For Overt Behaviors	- Continued skill practice - Role-play new scenarios	Karma Yoga (Duties with detachment), Bhagavad Gita: Equanimous action in challenging circumstances	- Behavioral Persistence: Increased emotional stability and conflict management
For Covert Thought Patterns	- Continued self-awareness - Mindfulness practices	Sankalpa (Mindful intention), Patanjali's Sutras: Mental discipline (e.g., 1.12-1.16: Effort + Detachment)	- Reduced Negative Self-Talk: Practicing mindfulness to replace self-criticism
Individual Differences & Swabhava	Personalized Approach (Tailoring techniques)	Bhagavad Gita: Three Gunas (Sattva, Rajas, Tamas)	- Swabhava-Based Customization: Adapting to individual

		Patanjali's Yoga Sutras: Understanding personal nature (Svabhava)	temperaments and nature for optimal results
Overt Swabhava (Outward)	- External focus on impulsivity - Communication skills	Karma Yoga: Detachment from outcomes Bhagavad Gita: Selfless action	- Behavioral Mastery: Managing reactivity and improving social interactions
Covert Swabhava (Inward)	- Internal focus on self-reflection - Self-compassion	Upanishadic Inquiry (Who am I?) Patanjali's Sutras: Overcoming kleshas (mental afflictions)	- Inner Peace: Cultivating self-compassion and realizing one's true nature
Sustaining Long-Term Change	Ongoing Practice (Cognitive restructuring, mindfulness)	Patanjali's Sutras: Abhyasa (practice) and Vairagya (detachment) Bhagavad Gita: Non-attachment and right action	- Sustained Behavioral and Thought Change: Long-term maintenance of skills with periodic self-check-ins
For Overt Distortions	- Continued impulse control - Strengthening assertiveness	Karma Yoga (Action without expectation) Bhagavad Gita: Practice of detachment from outcomes	- Behavioral Mastery: Lasting shift in reactivity and improved self-regulation
For Covert Distortions	- Cognitive reframing - Continued mindfulness practice	Patanjali's Sutras: Mental clarity through Dhyana (Meditation), Self-Compassion (Ahimsa)	- Transformed Self-Talk: Ongoing practice of positive affirmations and mindfulness

ANNEXURE 11 - IEC REQUEST ON REPORT

Generalized recommendation to address cognitive distortion through yogic counselling as requested by the IEC

Cognitive distortions often defined as the errors in thinking such as self-centered thinking, blaming others and minimizing hinder emotional regulation and well-being. The Yogic Counseling Module (YCM) has been proven effective in reducing these distortions, anxiety, and aggressive behaviors while promoting mindfulness and resilience. Weekly YCM sessions, incorporating yogic tool from Indian wisdom to understand self, mindfulness practices, movement and self-reflection can help participants raise awareness of cognitive distortions with self-monitoring through journals fostering as self-regulation. YCM techniques like pranayama and meditation supported emotional regulation and cognitive realignment with compassion-centered practices reduce self-centered thinking, the results of this aligned with outcome other scientific studies.

Incorporating YCM in educational settings can help adolescents address cognitive distortions and enhance emotional resilience. Studies have proved that, mindfulness practices and emotional regulation techniques improve self-esteem and foster long-term well-being. Collaboration with mental health professionals can integrate YCM with cognitive-behavioral therapy (CBT) for more comprehensive interventions.

The study showed significant reductions in cognitive distortions, indicating YCM's effectiveness in restructuring thought patterns. Secondary variables, like emotional regulation and resilience showed less change likely due to deeper psychological factors or the need for longer interventions. It is concluded that YCM will offers a holistic approach not only to

adolescents but to other population in the improving mental health andpromoting mindfulness selfself-awareness.

Annexure 12- Feedback from Teachers, Students, Parents & Management

Teachers observed several positive changes in students as a result of the intervention. There was an improvement in student relationships, leading to more respectful interactions among peers. Additionally, an increase in lesson engagement was noted, with students participating more actively in class activities. Teachers also reported a decrease in student disputes, reflecting better conflict resolution skills. Students displayed enhanced self-awareness, demonstrating greater emotional responsibility and better self-regulation. Furthermore, there was a reduction in student anxiety, which contributed to better exam performance. The intervention also strengthened classroom bonds, fostering a stronger sense of community and cooperation. Students exhibited greater enthusiasm for learning, indicating increased motivation and interest in academic activities.

The students' personal feedback reflects the success of the Yogic Counseling Method (YCM) in enhancing self-awareness, discipline, and emotional well-being. Through a combination of setting goals, understanding key yogic concepts, and engaging in meditation practices, students reported significant improvements in their mental and emotional states. The program's focus on Karma, Koshas, Yamas, and Niyamas contributed to a holistic understanding of personal growth and responsibility, with meditation helping students manage anxiety and develop a sustainable practice.

Some written feedbacks from students are *"I think I understand myself better now.", "I liked setting goals each week." "Learning about the Koshas helped me understand how I'm more than my thoughts." "Learning about the Yamas and Niyamas taught me discipline." "The cause-and-effect lesson on Karma showed me that my actions matter." "The meditation practices have made me less anxious." "I feel more responsible now." "The silent sitting practice is now my habit."*

These feedback highlights the positive impact of the intervention on both the emotional and academic aspects of students' lives, creating a healthier and more collaborative learning environment andeffectiveness of YCM in fostering positive life changes.

Annexure 13- Appreciation Letter from the School

Estd. 1986

Regn. No : 46/1986-87

Mob. : 91644 88666

Somanath Educational Society (Regd.)

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MOUNT EVEREST ENGLISH HIGH SCHOOL

(Recognised by the Govt. of Karnataka)

4th Cross, 2nd Main, Byatarayanapura, Mysuru Road, Bengaluru-560 026.

Dise Code : 29200801371 SSLC Code : AS0806

Ref. : MES / 20 - 20

Date : 30.03.2024

To:
Rajesh K
PhD Scholar, Svyasa University
Bangalore

Subject: Appreciation for the Successful Implementation of the YCM Study

Dear Mr. Rajesh K,

I am writing to express my heartfelt appreciation for the successful implementation of your PhD research study titled "A Study on the Impact of Yogic Counselling Module on Psycho-Social Well-being of Adolescents with Cognitive Distortions" at Mount Everest English High School.

Having reviewed the outcomes and received feedback from both the participating students and our teaching staff, I am delighted to share that the intervention has yielded significant results. The students exhibited remarkable improvements in areas such as emotional regulation, self-esteem, mindfulness, and resilience. These changes have positively impacted their overall well-being and social interactions.

The feedback from the students has been overwhelmingly positive, with many expressing how the program helped them better understand their emotions, reduce stress, and improve their decision-making skills. Teachers have also observed noticeable changes in students' behavior, including improved focus, better emotional responses in the classroom, and greater self-awareness.

We appreciate the thoroughness and sensitivity with which you conducted the study, as well as the deep understanding you brought to addressing the psychological needs of our students. Your use of ancient wisdom from texts like the Bhagavad Gita and Patanjali's Yoga Sutras in the YCM was particularly well-received, and we believe it provided the students with a unique approach to mental health and emotional well-being.

I look forward to seeing the continued success of your work and its potential long-term impact on adolescents' mental health. On behalf of the entire school, I extend my gratitude for your dedication and commitment to enhancing the well-being of our students.

Sincerely,

Head Master
MOUNT EVEREST ENGLISH HIGH SCHOOL
4th Cross, 2nd Main
Byatarayanapura, Mysore Post
BANGALORE-560 026

Annexure 14: Plagiarism Report

Swami Vivekananda Yoga Anusandhana Samsthan, Bangalore

Certificate of Plagiarism Check for Thesis

Author Name	RAJESH RAO K
Course of Study	Ph. D.
Name of Guide	Dr. Satya Prakash Purohit
Department	Yoga and Humanities
Acceptable Maximum Limit	10
Submitted By	plagiarismcheck@svyasa.edu.in
Paper Title	A STUDY ON THE IMPACT OF YOGIC COUNSELLING MODULE ON PSYCHO- SOCIAL WELL-BEING OF ADOLESCENTS WITH COGNITIVE DISTORTION
Similarity	6%
Paper ID	3575380
Total Pages	189
Submission Date	2025-05-05 09:47:51

Signature of Student **Signature of Guide**

Head of the Department

University Librarian **Director of Post Graduate Studies**

* This report has been generated by DrillBit Anti-Plagiarism Software