



The Effect of Yagya on Stress, Anxiety and Depression in Women

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Abstract

Background

A traditional Indian treatment method known as Yagya therapy refers to holistic health care. Modern research on this ancient wisdom, known as "Yagya," is showing promising results as a therapeutic approach for treating mental problems as well as for promoting a more stable state of mind. The current study looked examined how yagya affected stress, anxiety and depression (DAS) in women.

Method

This study is a pre-post research design carried out on 258 women, Haridwar having the mean age of 43.58 ± 12.17 years. To collect the data, an established questionnaire of DASS-42 was used. Swami Dayananda's established Yagya method is followed before and after Yagya practices among the women for a period of 7 days at Patanjali yoga gram, Haridwar. We have used established 10 medicinal plants mixed samagri or natural products. The data is analysed by using Generalized Linear Method – RMANOVA, SPSS -25 version.

Results and Discussion

The result shows that there is a decrease in DAS with Yagya intervention from 61.52 ± 30.79 to 23.66 ± 17.87 . The Yagya intervention shows a strong significance at $p < 0.0001$.

Conclusion

It may be concluded that Yagya intervention is exclusively tested for women in the age group from 23 to 68 years and found to be encouraging. We may have to replicate the same in different environmental conditions.

Keywords: Anxiety; Depression; Stress; Women; Yagya..

Introduction

Women and men differ not just in their physical characteristics, but also in their psychological nature. Women's and men's brains are built and wired differently, which affects how they absorb information and respond to events and stimuli. Women and men interact, cope with relationships, express their thoughts, and deal with stress in different ways. As a result, gender differences are based on anatomical, physiological, and psychological characteristics. [1] Women account for the bulk of mental health issues in India, amounting to 39% and 30% for stress and anxiety health disorder respectively. [7]

The mental health data in India and the globe at large reveals that the psychological distress in women is different from men. [3] Broadly, mental health is a term used to describe either a level of cognitive wellness or absence of mental disorder. The data on mental health reveals that psychological distress are 2-3 times more common in women than men. However, substance disorders and



psychopathic disorders are more common among men. The WHO report (2001) gives a more quantitative description for the same. Data suggests that depressive disorders account for close to about 42% among women in India than 29% among men. Report indicates a staggering figure of 80% out of 50 million people affected by violent conflicts and displacements, are women and children. Depression, Anxiety and Stress is about 16% to 50% in women are also due to attempted rape on them. [4]

Furthermore, according to Komstein and Clayton (2004), about lifetime risk of anxiety disorders is 2-3 times higher in females as compared to males. [5] Instead of WHO reports, a finding shows that depressive symptoms in men and women have generally been found to be similar overall, women are more likely to present with atypical or “reverse vegetative” symptoms such as increased appetite and weight. [2] [3] In case of anxiety disorders, females have greater severity of symptoms, have more often comorbid depression and complicated course of action. Common mental disorders like DAS are strongly associated with female gender besides poverty. Both community-based studies of treatment seekers indicate that women are on average, 2–3 times at greater risk to be affected by common mental disorder. [6] In light of this convincing evidence that CMD are more common in women, the next most intriguing question is what makes females apparently more vulnerable. Hormonal factors related to the reproductive cycle may play a role in women's increased vulnerability to depression. [19] Another answer may be that the factors independently associated with the risk for Common mental disorders are factors indicative of gender disadvantage. These factors include excessive alcohol use, sexual, and physical violence by the husband/partners, being widowed or separated, having low autonomy in decision making, and having low levels of support from one's family. Furthermore, stressful life events are closely associated with the occurrence of depression in vulnerable individuals. During their lifetimes, females are faced with various life stressors including childbirth and maternal roles, caring, and nurturing the old and sick of the family. In addition, women are less empowered due to lesser opportunities of education and respectable employment as compared to men. Moreover, even those who are financially secure fear to cross social lines and are therefore vulnerable.

Various interventions were prescribed to reduce mental illness during this time. Performing *Yajna* or *Hawan* in the household is one such noble traditional method. In India, *Yajna* is considered as spiritual offering to God for well-being of the family. *Yajna* as a therapy for psychological ailments provides pulmonary inhalation of medicinal smoke comprised of multiple herbs (generated through oblation in fire along with chanting of Vedic hymns), having the potential for therapeutic results. According to existing knowledge, the best drug delivery methods for brain-related illnesses are nasal drug administration systems. [8] [9] [10] [11] Thus, inhaling the smoke originated from *yagya* must have a positive impact on neurological wellbeing. With the aforementioned perspectives in mind, the current study seeks to examine the levels of Stress, Anxiety and Depression in women. It may be seen from the above review; no major work has been done in the field of *Yagya* therapy on women. So, we attempted to take up this issue and investigate the effect of therapy on women.

Methodology

Study Design

This present study contains cross-sectional design. There are 258 health-seekers selected for the study who came to Patanjali Yoggram, Haridwar, India for the treatment purpose. To check the level of anxiety, stress, and depression both pre and post intervention online questionnaire using Depression, Anxiety, Stress Scales (DASS) scale (Lovibond & Lovibond, 1995) distributed through both offline and online forms was conducted between March 1st to May 2022. [12] The study design has been

summarized in Fig.1 whereas the details of participants recruitment, DASS scoring, and interventions are discussed in detail.

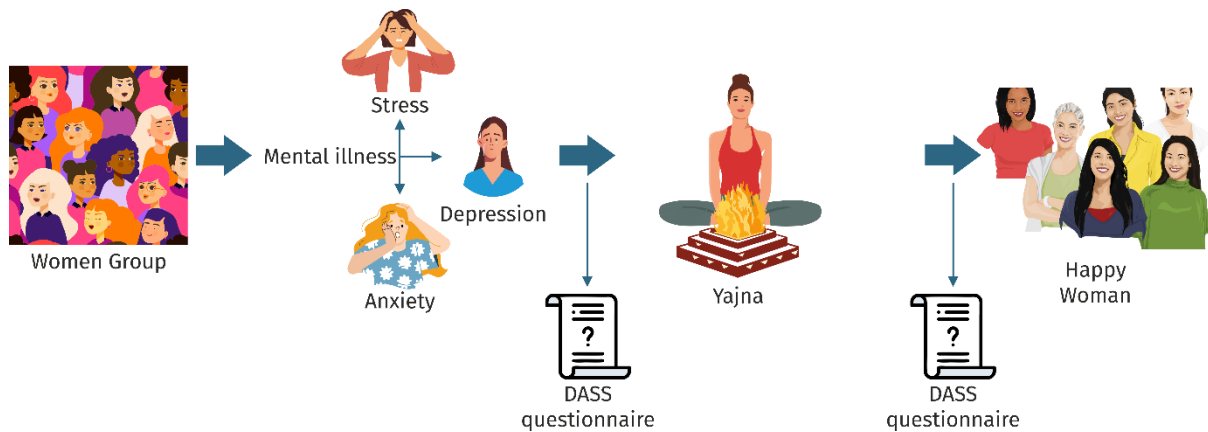


Figure 1: Pictorial representation of various steps in performing Yagya

Participants Recruitment

Initially, 300 self-reported patients suffering from different common mental disorders were approached to fill the DASS-42 form before and after the intervention process. In this procedure we have finally obtained 290 forms. DASS-42 consists of 42 items in three categories namely Depression, anxiety, and stress. Question number 3, 5, 10, 13, 16, 17, 21, 24, 26, 31, 34, 37, and 42 are regarding depression, Question number 2, 4, 7, 9, 15, 19, 20, 23, 25, 28, 30, 36, 40, and 41 are for anxiety and question number 1, 6, 8, 11, 12, 14, 18, 22, 27, 29, 32, 33, 35, and 39 are for stress. A categorization of the different dimensions is obtained by summing up the scores on the answers to the items that correspond to each of the variables. The choices available to react to this scale were: 0: did not apply to me at all; 1: applied to me to some extent or some time; 2: applied to me to a significant degree or most of the time; and 3: applied to me a great deal or most of the time; The severity ratings used to interpret are shown in Table 1. [12] [13] All Questionnaires was conducted in both Indian Hindi language and British-English.

Among the obtained responses we have applied the inclusion criteria. We have included only those respondents, who have completed the full 7 days of intervention course to maintain the similarity. Thus, atlas there were 258 participants (89%) were selected for the study. It should also be noted that during the study period all the COVID protocol were followed specified by Government of India.

Table 1: Measuring DAS at different levels of participants

Severity	Depression	Anxiety	Stress
Normal	0–9	0–7	0–14
Mild	10–13	8–9	15–18
Moderate	14–20	10–14	19–25
Severe	21–27	15–19	26–33
Extremely severe	28 +	20 +	34 +

Source: (Lovibond & Lovibond, 1995)



Inclusion and exclusion criteria

Inclusion criteria for participation were: 1) being a health-seeker, 2) Must have come to Patanjali Yog Gram for treatment for at least 7 days, and 3) providing care for patients at the time of the survey.

The exclusion criteria were 1) those who were not able to participate for at least 5 days, 2) were not willing to participate in this study.

Procedure

The group of experienced experts in performing *Hawan or Yajna* used to guide the participants to do it in correct way. The materials used for performing Hawan were, A simple Hawan Kund, one bundle of mango or any other suitable wood/Dry cow dung (Keep aside three individual wood sticks as “Samidha”), Some Camphor, 250g mixed 10 natural herbs like- Brahmi, Shankhpushpi, Gudbach, Ustukhuddus, Malkangni, Ashwagandha, Pushkarmool, Apamarga, Jatamansi, Kapur , 250g Ghee (Melted), Some Sweet Rice, a container with fresh water and a teaspoon, Matches/Fire lighter, A lamp/diya should be placed in front of the yagya kund as directed by Swami Dayanand Saraswati in the book of Sanskar Vidhi.

The priest conducting the Havan must sit in the South direction, facing the North. The head of the house must sit in the west direction, facing the east. Set up the pooja samagri like ghee, cotton wicks, halwa or sweets and flowers in a plate. Fill the four bowls with water for the yagya participants. Start the yagya by three times om chanting followed by the Vedic Mantra shown in table 2.



Table 2: Vedic mantras chanted during yagya therapy

Procedure	Mantra
Gaytri Mantra x1	Om Bur Bhuvah Swah, Tat Savitur Varenyam, Bhargo Devasya Dhimahi, Dhiyo Yo Nah Prachodayat
After that followed by the Aachaman Mantras :	Om Amrito Pastaran Masi Svaha (Drink Water) Om Amrita Pidhaan Masi Svaha (Drink) Om Satyam Yash Shreer Mayi Shree Shrya Taam Svaha (Drink Water)
Now, wash your hands and take a small amount of water in your left hand. Touch the water using the mid two fingers.	
Chant these Angsprsh mantras :	Om Vaangma Aasye Stu (Mouth) Om Nasorme Praano Stu (Nose) Om Aakshor Me Chak Shur Stu (Eyes) Om Karnyor Me Shrotram Astu (Ears) Om Bahu Vor Me Balam Astu (Arms) Om Uur Vorma Ojo Stu (Knees) Om Arishtaani Megaani Tanoo Stanva Mi Sah Santu (All Over)
Devyagya (Agnihotra or hawan)	
And after that chant Ishwarstutiprathanopasna mantra which is-	Om vishwaani deva savitur duri taani paraa suva yad bhad ram tanna aasuva Om hiranya garbha samavarta taagre bhootasya jaata patirek aaseet sadaa dhaar prithvi dhyamu te maam kasmayee devaa ya havishaa vidhema Om yaatmada balada yasya vishve upaasate prashisham yasya deva yasya chhaaya amritam yasya mrityu kasmayee devaa ya havishaa vidhema Om yapraanato nimi shato mahitvaik idraajaa jagato babhoova ya eeshe asya dwipadash chatush pada kasmai devaa ya havishaa vidhema Om yendhyo rugra prithvi ch dridha yen svastam bhi tam yen naak Yo antariksha rajso viman kasmayee deva ya havisha vidhema Om prjaapate natva deta nyan yo vishwa jaataani prita vabhoova yatka maste juhu mastanno astu vayam syaam patayo rayeenaam Om sano bandhur janita savidhata dhaa maa ni veda bhuva naani vishwa yatra devaa amrit maan shaa naastri tee ye dhaa manna dhyai rayanta Om agne naya supatha raaye aasmaan vishwani deva vayu naani vidwaan Yuyo dhyas ma ju hu raana me no bhuyish thaante naam unktim vidhema
And after that chant Agnyadhan mantra which is-	
Now, light the Diya with Chant the fire-starting mantra:	Om bhoor bhuvah svaha
Drop the camphor into the havan kund at the end of the mantra following Mantra.	Om bhoor bhuvah swar dyo riva bhoomanaa prithvi vava rimnaa tasya aste prithvi deva yajani prish thae agn manna da manna dya ya da dhe
Add ghee into the stick and light the Havan fire while chanting this Mantra:	Om ud.bhud.yas-waag.ne prati.jaag.ri.hi tvam.ishta.poorte.sam.srije.tham.a.yan ch asmin.t.sadhas.the ad.dhyut.tar.asmin vish.ve.deva yajmaa.nashch see.da.ta
And after that chant Samidhadhan mantra which is-	



Take three bits of ghee-dipped wood (5-6 inches long) and add one per Svaha.	Om ayant idma aatma jaat.vedas-te-nain dhasya vardhasya che.dha.vardhaya chaas.maan prajaya pashu.bhi-brahma.varchasain.naan.naa dhain same.dha.ya svaha id.m-agnaye jaat veda se idanna-mamah: -1 Om sami.dhag.nim du.vasya.ta ghri.ter.bo.dhaya.ta.ti.tham aasmin hav.vyaa juho.tana Om su.samidha ya.sho.chi.she ghri.tam teev.ram juho.tana aagnaye jaat veda-se svaha id.m-agnaye jaat veda se idanna-mamah: -2 Om tantva samid.bhir.angiro ghri.tain vardhaya-masi bri.hish.chho.chaa ya.vish.chya svaha id.m-agnaye inge.ra.se idanna-mamah: -3
And after that chant Panchgharitaahuti mantra which is-	
Recite this Mantra five times while add ghee to the fire:	Om ayant idhma aatma jaat.vedas-te-nain dhasya.vardhasya che.dha.vardhaya chaas.maan prajayaa pashu.bhi-brahma.var.cha.se.n.naan.naa dhain same.dha.ya svaha id.m-agnaye jaat veda se idanna-mamah: x 5
And after that chant Jalprokshan mantra which is-	
Now, start with the water mantras:	Om adi.tain.u.manya'sva [Sprinkle water in the East] Om anu.matain.u.manya'sva [Sprinkle water in the West] Om saras.vat.tyan.u.manya'sva [Sprinkle water in the North] Om deva savita: pra.suva yagyam pra.suva yagya.patim bhagaaya divyo gandharva: ke.ta.puh: ke.tanna punaatu vaa.chas.patir.vaa.cham.na: sva.datu [Sprinkle water: East-South-West-North-East]
And after that chant Aagharavajybhagahuti mantra which is-	
Put in Ghee into the fire while chanting this mantra	Om agnaye svaha id.m-agnaye idanna-mamah: [North Side] Om somaaya svaha id.m-somaaya idanna-mamah: [South Side] Om prajaa.pataye svaha idam prajaa.pataye idanna-mamah: [Center] Om indraa.ya svaha idam indraa.ya idanna-mamah: [Center]
And after that chant Pratahkalin agnihotra mantra which is-	
Put in Ghee and Samagri into the fire while chanting this mantra	Om sooryo jyotir.jyoti: surya: svaha Om sooryo varcho.jyotir.varcha: svaha Om jyoti: soorya: sooryo.jyoti: svaha Om sajur.de.vain savitra sajuo-ru.sha.sen.dra.vatyaa jushan^u: sooryo vetu svaha
And after that chant Saymkalin agnihotra mantra which is-	
Recite the evening mantras	Om agnir.jyotir.jyotir.agni: svaha Om agnir.varcho.jyotir.varchaa: svaha [Silent MANTRA] Om agnir.jyotir.jyotir.agni: svaha [Do not speak this out. Do this one in Mind Only] Om sajur de.vain savitra saju.ra.traindra.vatya jushan^o agnir.vetu svaha
And after that chant Pratahsayam agnihotra mantra which is-	
	Om bhur.agnaye.praan^aye svaha id.m-agnaye praan^aya idanna-mamah: Om bhuvar.vaa.ya.ve paa.naa.ya svaha id-m vaa.ya.ve paa.naa.ya idanna-mamah: Om svara.dityaay vya.naaya svaha id-m-aadityaay vya.naaya idanna-mamah:



	Om bhur bhuvah: swaragni.vaa.ya.va.di.te.bhya: praa.n^aa.paa.na vyaa.nai.bhya: svaha idr-magna vaaya.vaa.di.te.bhya: praa.n^aa.paa.na vyaa.ne.bhya: idanna-mamah:
	Om aapo jyoti raso-amritam brahma bhur bhuvah: svarom svaha Om yaam me.dhaam deva ga.n^aa: pita.rashcho.paa.sate Tayaa maa.m.dh.ya.me.dha.yaagne me.dhaa vinam kuroo svaha Om vishwani deva savitur duri taani para suva yad bhad.ram tanna aasuva svaha Om agne naya supatha raaye asmaan vishwaani deva vayu.naani vidwaan Yuyo dhyas.ma.ju.hu.raa.n^a.me.no bhuyish.th^aante na.m: unktim vidhema svaha
[Do Gaytri mantra 3 times]	Om bhur bhuvah: svaha: tat savitur varn^ae-niyam bhargo devasya dhi mahī dhiyo yona pracho da.ya-t svaha
[Do Mahamritunjay mantra 3 times]	Om trymbkm yjamhe sugndhim pushtivrdhanm urvarukmiv bndhnanmrityormukshiy mamritat svaha
Om stuta mya vrda vedmata prchodyntam pavmani dvijanam ayuh pranm prajam pshum kirtim drvinm brhmvrchsm mhym dtvva vrjat brhmlok m svaha	
And after that chant Vaidik rashtriya mantra which is-	
	Om aa brhmn brahmno brhmvrchsi jaytam aa rashtre rajnyh shurishvyotivyadhi mhartho jaytam dogdhri dhenurvodhandvanashuh saptih purnidhiyorch jishnu rtheshtah sbheyo yuvasy yajmansy viro jaytam nikame nikame nah prjnyo vrshtu phalvtyo naoshdhyh pnchintam yogkshemo nah klptam
And after that chant Svishtkridahuti mantra which is-	
	Om yadsy krmnotyririchm ydva nyunmihakram agnishstsvishkridvidytsrv svishtm suhutm krotu me agnye svishtkrite suhuthute srvprayshittahutinam kamanam smrdhyitre srvanh kamantsmrdhy svaha idmgne swishtkrite idnn mm
And after that chant Prajaptyahuti mantra which is-	
	Om prjaptye svaha idm prjaptye-idnn mm
Purna Ahuti	
[All remaining ghi and samagri into the fire: do 3 times]	Om sar.vang.vayi purn^am svaha
Shanti Path	
	Om shanti antariksha shanti: prithvi shanti rapa: shantir-oshadhaya: shanti: vanaspataya: shantir-vish.ve.deva: shantir-brahma shanti: sarvatram shanti: shanti-reva shanti: saa maa shanti-re.dhi Om shanti- sh-shanti-sh-shanti
Do aarti and end the Yagya. Distribute sweets or halva to all.	



Statistical Analysis

For sample representativeness, the participants were compared regarding substance use and sociodemographic characteristics using Chi-Square(χ^2) test. Descriptive statistics were calculated by Mean, Standard deviation and Standard error of Mean. For hypothesis testing a two sample two tailed z test is used to compare between the means of Stress, Depression, and Overall DASS scores Previous and the Post intervention. So, if the mean score of previous to the Yajna is μ_1 and after Yajna is μ_2 . Then the null hypothesis(H_0) was set as “The performance of *Yajna* has no effect on reducing the Stress, Depression and Anxiety disorders” that is $\mu_1 = \mu_2$. The alternative hypothesis (H_i) was “The performance of *Yajna* has definite effect on reducing the Stress, Depression and Anxiety disorders” that is $\mu_1 \geq \mu_2$. For this study we have taken α as 5% that is 95% confidence interval. Thus, if the $p < \alpha$ then only the alternative hypothesis would be accepted.

The association among the scores of the disorders (stress, anxiety and depression) with each other was performed using linear regression and person correlation and goodness of fit values were calculated. The discriminative accuracy of the DASS was evaluated by the receiver-operating characteristic (ROC) curve analysis (Park et al., 2004). A ROC curve plots the sensitivity and specificity at each consecutive threshold value. The area under the ROC curve (AUC) is a suitable parameter to summarize the overall discriminative value of a screening instrument. A value of 0.70 or more can be interpreted as reasonable, 0.80 up to 0.90 as good and 0.90 or over as excellent (Carter et al., 2016; Hanley & McNeil, 1983; Park et al., 2004; Ryu et al., 2016). Regarding the descriptive statistics, z-test calculation and ROC curve determination we have used GraphPad Prism (Ver 8). For the chi square and internal consistency measurement we have used SPSS. Ver 25.

Result

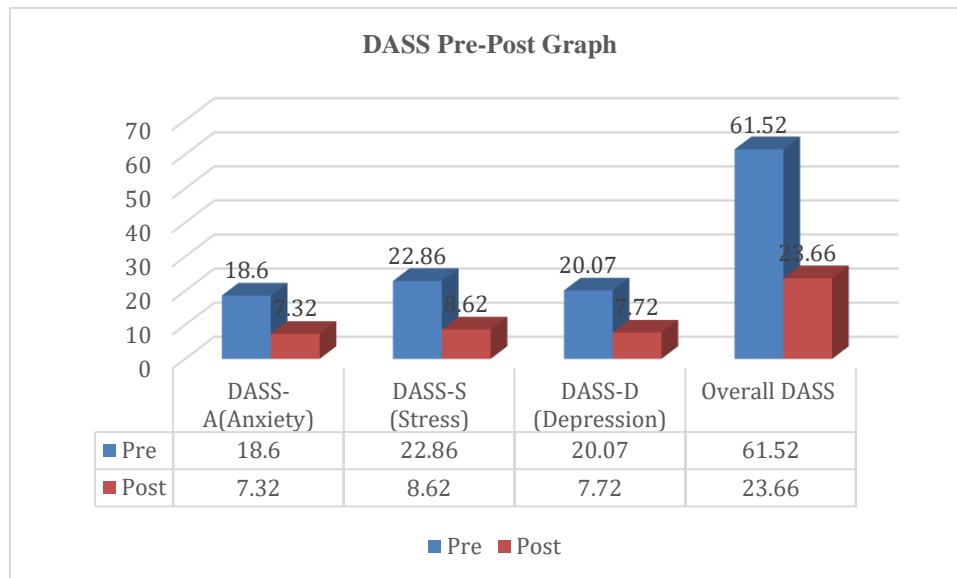
Depression Anxiety Stress Scale used the 42-item DASS version was used to assess depression, anxiety, and stress. There are 7 items for each subscale. The aggregated number for each subscale was multiplied by 2 and interpreted as suggested by the authors (Lovibond & Lovibond, 1995). The severity ratings used to interpret are shown in table 1. The responses were collected on a 4-point rating scale ranging from 0 to 3. Cronbach’s alphas were found to be 0.74 for the stress subscale, 0.72 for anxiety, and 0.70 for the depression subscales. As per previous studies, the alpha values were agreed to accept the internal consistency of the data.

Table 3. Significance test of pre-post yajya therapy on women

Scale	Mean Score Pre±SD	Mean Score Post±SD	p-Value
DASS-A(Anxiety)	18.60±10.34 (Severe)	7.32±5.95 (Normal)	p<.0001
DASS-S (Stress)	22.86±10.05 (Moderate)	8.62±6.48 (Normal)	
DASS-D (Depression)	20.07±11.74 (Moderate)	7.72±6.28 (Normal)	
Overall DASS	61.52±30.79 (Moderate)	23.66±17.87 (Normal)	

***p<0.001

Figure 2: Graphical Representation of Pre- and Post-Intervention DASS Scores



According to table 3 & figure 2, a significant change in common mental disorders like stress, depression, and anxiety was observed. The result implies that the severe range in the case of anxiety disorder and the moderate range of Stress and Depression disorders have been reduced to the normal range after completion of the Yagya therapy for the said duration. The two samples (pre and post) one-tailed paired t-test results indicated a significant difference between pre and post-scores of Anxiety depression and Stress at a 95% confidence interval. Thus, the effect of Yagya therapy proved to be significantly useful for the women.

Discussion

The latest studies by Singh et al. (2022), Rastogi et al. (2022), Trivedi (2020) indicate that no major work has been done to study the effects of yagya therapy on women. [14] [15] [16] It looks like the present studies could be first of its kind on women studies. In women, it may be observed that the mental anxiety and depression are higher between 1990 and 2019 than in men. [7] It has become the seventh leading cause of mental conditions at the global disease levels. It may be observed from Table 3, with Yagya therapy, depression and anxiety levels from moderate to normal effect is seen. The mean moderate values of depression from 20.07 ± 11.74 to normalcy values 7.72 ± 6.28 are observed. Similarly, anxiety and stress levels are also decreased. Similarly, examines the prevalence of depression is higher in women 1.7-fold greater than in men it is lesser. [17] [18] The present findings show that from moderate to normal conditions with yagya therapy methods that is proposed in the present paper.

Conclusion

Yagya therapy can be instrumental in relieving stress and other related psychological disorders along with meditation and hymn chanting. These verbal chanting also have a positive effect on the depression, stress and anxiety. According to best of our knowledge this study is the first documentation of Stress, Anxiety and Depression amongst female population and the effects of yagya on DASS. It may be recommended that Yagya therapy can play a dominant role at the global level in reducing Depression, Anxiety and Stress levels. Therefore, further research is recommended for the exploration of benefits of Yagya therapy on psychological disorders.



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