CHAPTER-I

Introduction and Statement of the Problem
CHAPTER-I

Introduction and Statement of the Problem

1.1 Introduction

Last half of the 20th century has been called the age of anxiety, opportunity and science. But at the advent of new civilization of the 21st century what this century will be called?

With the blessings of modern science and technology and also with the era of globalization, various changes have taken place in modern civilization. These changes are found in life-style, livelihood adjustment-pattern, even in all the spheres of life, what has been called an age of tumult, an age of frustration and depression, when a man’s ability and opportunity to cope with his environment is being troublesome in a novel way. In the riddle of frustration and depression, the man is now confronting with a world of increased frustration and depression, wherein his adjusted capacities are hurdled, there is no way out to escape and after no way to flare-up.

One way the blessing of machines and machine made commodities are playing an important role in daily life. They have made our life easier and comfortable but in return they have spoilt the value of life and humanitarianism but in other words, mental stain, anxiety, frustration, depression etc. torment our daily life. We can recall the famous poem of ‘Chaitali’ of RABINDRANATH TAGORE where the poet has prayed for “dao fire se arannya, lao e nagar”. (Prayer of Ranindranath Tagore to modern civilization- Give us back the deep dense forest, remove the city life from us, and take away the Jungle of cement, rods and pebbles, the serenity of life we deserve.) Let the serene forest emerge again over the drowsy dreadful city-pent.

Here the poet in true sense is not eager to go to the down to the peace, tranquility and mental satisfaction of that age which has been lost for ever; now a day we can not return to the down of civilization until the circle of civilization comes to an end, but we can bring back the values of that age with resurrection of the past in the present.
Now how can we set those immortal values of life in our present age? Obviously through the healthy body and healthy mind which are the basic ingredient of human life. Again healthy mind and healthy body are in most cases not God gifted but they are to be attained by some yoga exercises from the very childhood. Practically, school students are the clay material opened to the teacher, parents to the whole of surroundings for processing them to a desired shape. Here, Yoga has a vital role to play on to reconstruct their physical as well as mental health.

Yoga was an essential part of ancient education system mainly in Brahmamic education even in the Buddhist education system also. But in modern physical education system though Yoga has a side role yet it has no important role in the field of modern general education system. During the last decade, a group of researchers has tried their best level to use Yoga for development of physical health but still a vast area is lying unexplored in this field. Adequate growth of both the physical and mental health of the students is dependent on socio-economic back ground, educational environment, educational training etc. During the adolescence period, the physical growth of the students is generally normal. But as mental development is not solely dependant on nature, the various others factors like proper guidance, favorable environment, effective training etc. are to be given proper weight, where Yoga can also play an important role. Recently, the tendency of delinquency among adolescent pupils has been increased tremendously. All the parents, social thinkers, even also the administration are worried about the tremendous increasing rate of delinquency, but the question is still a burning one! Yoga enables an individual to enjoy better health, sounder sleep, a keener mind, deeper concentration and greater will-power; educational implication. Yoga lies in the fact that it produces healthy individuals for the society. It also improves mental health and encourages creative thinking of person. According to Aurobinda, Yoga is in its essence a passage from the ordinary consciousness in which we are aware of appearance into a higher, wider and deeper consciousness in which we are aware of realities and of the one reality. Yoga is a passage from ignorance to self knowledge, from our apparent tour being true, from an outer phenomenal material of vital mental life existence to an inner spiritual existence with spiritualized nature. The practices of Yoga enables an individual to think Good, feel good, look good and live well. It will tune his nervous system, reconstruct his muscles and organs as well as
enforce his mental health on a granite base. In general terms 'Mental health' is the full and harmonious functioning of the whole personality. But according to the John H. Ewen, in the past there has perhaps been tendency to overstress the hereditary factors in mental disorder. Genetic factors are of much importance in mental health, but the role that may be played by environmental influences in the genesis of mental illness is being more becoming and more appreciated. Their practical importance must be emphasized since environmental stresses may be lessened but the innate constitutional make up is difficult to alter. The great Indian scholar of Ayurveda Sinha, D (1990), has brought into focus of man’s symbiotic relationship with the environment and included physical, mental and spiritual well being with the orbit of health. From this angle, health is a state of delighting the feeling of spiritual, physical and mental well being. A mental healthy person is one who has a wholesome and balanced personality free from schisms and inconsistencies, emotional and nervous tensions, discards and conflicts. According to Hadfield, various aspects of mental health are as under- 1) Adequate physical and intellectual development; 2) Emotional and social development; 3) Development of interest and attitude; 4) Self satisfaction; 5) Consciousness about own need and to work accordingly; 6) Self confidence; 7) Adjustment; Now the mental health of the students decreases for different causes, such as anxiety, timidity, phobia, neurosis etc. Under the circumstances, education for inculcation of Yoga is needed. So the investigator is interested to investigate the relationship of Yoga and mental health.

1.2 Statement of the problem
It is true to say that various education commission (i.e. Mudalier Commission/ The Secondary Commission 1952, Kothari Commission 1964-66, etc.) has failed to determine the exact aim of modern education system which can develop a complete man with ethical values, integrated character, emotional balance and healthy personality.

It is also proved that suicide, murder, rape, in a nutshell various social crimes, whatever happening in people's daily life, are robbing man of his mental peace and happiness.

Although various Education Commissions have come into force and also determined the aims of education in various perspectives, but unfortunately they failed
to direct the youth in a proper way. Even the waves of modernization and globalization are washing up the values, morality, sympathy etc. Also the drug addiction is the sharpest dragger which is stabbing the heart of society. For this, the heart of our society becomes weaker than weaker.

It is extremely urgent for us to discover the exact vaccine which will cure all these hook-worm that cracking the bone-marrow of the society.

So the mental health is affected due to several causes as sated above. The problem of mental illness of the children in India has been very much neglected and it requires special attention and treatment. Hence, the investigator is interested to explore the effect of Yoga on mental health amongst the students of secondary school. The statement of the problem is “A Study of the Relationship of ‘Yoga’ and Mental Health among Secondary School Children.”

1.3 Concept of Health
We know that health is wealth, i.e. health is the basic of happy and prosperous life. So, as long as a person is not healthy he may never happy and even he can not serve his proper duty to society as well as to the nation; he will be a burden to himself and also to his nation. A human body has enumerable organs and each organ has its specific function. Smooth functioning of each organism in accordance with its specific tasks is health. The dictionary meaning of health is the state of being hale and sound in body, mind or soul, especially free from physical disease or pain. It is also defined as the state in which the mental and physical activities of the body are adjusted satisfactorily to the environment. To be in health means much more than freedom from disease and discomfort. It includes normal functioning of all parts of human organism resulting in physical strength and vigor, mental stability and satisfaction with the life.

Health implies a sufficiency of physical strength, ability and endurance as well as mental equilibrium to meet up the demands of day to day life.

Good health starts from pre-natal period of a child. Intensive protection and care is needed, so that each organ of the child functions well and develops naturally without any deformities, disabilities and diseases. But often the health of children remains neglected with the result that they grow unhealthy and that affect there education. A
healthy child develops into a healthy adult. In the cases the child who does not grow properly and remains handicapped in any way, his ill health spoils his adulthood. He can not join any active service and can not be successful professionalism, nor can he live his life happily. Health can not be achieved by applying one or two pills every day or by observing few restrictions. Only for understanding, what health is, on what it depends and then applying the knowledge in every day life one can achieve it. The case of the body regarding food, cleanliness, exercise, Yoga, rest and protection against disease are essential for the preservation of sound health. There are two types of health- 1) Physical and 2) Mental.

1.3.1 Physical Health in this study
Physical health is the initial requirement of all education of child. An individual for developing before its mental development, we must ensure about his physical development and a degree of physical fitness. Historically speaking physical health has been watch ward for nation's destiny. Physical strength has been the criteria of nation's strength in the past. A fall in the standard of physical endurance and sportive activities was the result of industrialization. The industrial revolution brought in its wake growth of cities, long hours of work in factories, indoor activities and mechanical work. An attention towards the physical health of the pupils is a recent movement. Physical health is the ability to carry out daily tasks with vigor and alertness with out feeling undue fatigue. Physical health is more than just being well. It is defferent form of immunity from disease. It is a positive quality which differs considerably in defferent persons and in the same person at different times. Even more boys and girls who are free from sickness, physical defects, handicaps and who are properly nourished may be muscually weak or lacking in stamina. Physical healthy person develops sufficient endurance to face the stress and strain of life and gives enough strength to perform normal tasks of life with out feeling undue fatigue or strain.

At a glance sound physical health means: - a) Proper and natural functioning of the physical body with the ten systems; b) Proper growth and development of the body; c) Freedom for deformities, disabilities, handicaps and diseases.

The ten systems of physical body are:- 1) The body system- the skeleton; 2) The digestive system; 3) The muscular system; 4) The blood circulatory system; 5)
Respiratory system; 6) Excretory system; 7) Nervous system; 8) Reproductive system; 9) Endocrine system; 10) Special sense organs.

The ten systems signifying the hazard section of labour in our body. Though each system has its own independent capacity of functioning, but all these systems are interrelated. Disorder of the interconnection of any of the systems means illness.

In brief, physical health includes normal growth and development of the body, proper functioning of each organ and interconnection system, physical strength and vigor, resistance to disease and endurance to work.

1.3.2 Some about Mental Health
The basic concept of mental health is a controversial notion. It is very difficult to define mental health in definite terms. Definitions of mental health differ but fundamental aspects seem to be in close agreement in spite of variation in the wording.

Mental aspect of health has deeper connotations and may be expressed in a person. One not who unnecessarily worried, anxious and tensed, is mentally healthy. Of course, such an ideal state of mind is impossible to achieve. The pursuit of materialistic philosophy, several scientific inventions, especially distinctive in nature and ecological changes have caused mental turbulence in human life to day. The entire structure of mental life seems to be in doldrums. Life has become extremely fast in all aspects and man is caught in the vicious circle of mental turmoil. Science has helped us to prevent, cure and control almost all the physical diseases but it has added to our mental disorders and disturbances. Physical well-being is ensured by good diet, exercise and rest etc, but mental health is very difficult to achieve the modern times. To day, every individual feels that he is mentally maladjusted in the environment, his needs are not properly met; means of recreation are denied to him; he encounters unsympathetic social attitudes. Under the circumstances, the idea of keeping good mental health remains a distant dream. Man’s nervous functions and thought processes are subjected to severe strain and stress. The challenges which he has to face the efforts to adjust him self, are the general causes of mental ill health.

Cutts and Moseley (1948) define mental health “as the ability to adjust satisfactorily to the various strains we meet in life and mental hygiene as the meaning
we take to assure this adjustment.” Layman favors “emotional health” to be used in place of “mental health.” He gives several reasons for this: (a) Although emotion does not lend itself to exact and succinct definition, it is possible to describe it in terms of physiological components, states of consciousness, motivational aspects and overt behavioral manifestations: (b) as a component of attitudes, emotion is closely tied in with the negative and interpersonal aspects of personality; (c) studies of psychotic, neurotic and delinquent persons have shown the importance of controlling emotions in psycho-pathology, (d) “emotion does not carry the connotation of a separation of mind and body which is suggested by adjective ‘mental’, so is more conducive to a holistic view of the organism” we can, in other words, safely say “a healthy person is one who is able to live at relative peace with himself and with his neighbors, who has the capacity to successfully raise healthy children and who, when these basic functions are accomplished, some father contribution to the society in which he lives.” Just as physical hygiene is concerned with the health of those who are well, as well as with those who are sick, so mental hygiene also has implications for all persons. In a broader sense, claims Shaffer, “the aim of mental hygiene is to assist every individual in the attainment of a fuller, happier, more harmonious and more effective existence.” The subject matter of physical hygiene is physical health and how it can be maintained. A person interested in his physical well-being should have knowledge of common diseases, the structure and functions of the body and its various parts, preventive measures, principles of personal cleanliness etc. Mental hygiene, on the other hand, deals with mental health and its maintenance. Since behavior is primarily a psycho-physical function, it is conditioned by and dependent upon good emotional health. Confused, abnormal and disorderly behavior implies mental ill-health. Much of the abnormal behavior is the outcome of mental frustrations and disturbances brought about by emotional imbalance. It is the task of the mental hygiene to help develop wholesome personalities and produce individuals who have good social adjustment and show emotionally matured behavior, it attempts to discover maladjustment, its causes, its symptoms, its preventive measure and finally puts before us by ways and means to curb and geared of it. In a way, mental hygiene makes use of psychiatry and psychotherapy including psycho-analysis to bring the mentally disturbed individual back to normal mentality. To quote Shaffer, “Mental health has implications for all persons.”
Several surveys have been conducted to estimate whether people at large, enjoy sound mental health or not. According to one estimate, there hardly exists any individual who is free from mental distractions. Every one of us has been suffering from one mental ailment or for other.

Life seems to be a necessary evil, because it seems to be totally devoid of mental health. Rosanoff says, "Mental hygiene endeavors to aid people to ward off troubles as well as to furnish ways of handling troubles." Crow and Crow elaborate "Mental hygiene is a science which deals with the problems of adjustment to environment." Carrol, while defining the aim of mental hygiene comments, "Mental hygiene has three aims- (a) Check (b) Curing (c) Preservation. It is applicable in the case of every child." Whether at home or at school, or at club, or at business, every one confronts situation which makes us eventually upset and so maladjusted. The state of maladjustment, if continued for a log time, gives rise to certain psychosomatic diseases. Those who are conversant with the principles and practices of mental hygiene are blessed ones. Mental hygiene helps to cure some of the mental ailments and disorders with out directing men to a psychiatrist. It tells how to take preventive measures when there is apprehension of mental afflictions. In the context of the present day world, mental maladjustment is on the increase resulting in universal illness of the mind. Until and unless urgent and immediate measures are taken to cope with the increasing pressures of socio-economic problems, there is apprehension that this malady will soon get out of control. There is a number of widely known reasons for the increase of mental disorders amongst people all over the world. One of the reasons is that the struggle for existence is becoming harder day by day owing to rapid and enormous rise in the world population. The world resources of energy and food are dwindling fast. It has now become extremely difficult to live in a world threatened with extinction any moment; we are sitting on a leap of explosives. Economic stringencies have added to human troubles the most.

Mental hygiene is concerned not only with the detection, diagnosis and treatment of mental and emotional problems but also with the preservation of further deterioration of mental health. "Prevention is better than cure" or "a stitch in time saves nine" are oft-quoted phrases which carry vital advice to all human beings. Alike ways and means have to be found to prevent the occurrence of tension, frustration, emotional
stresses and strains. Now a day, the clouds of the Third world war loom large on the humanity, it is because mental peace has shunned all of us.

1.3.2.1 Some about another concept of Mental Health

Mental health has been defined in other frames of reference as well. Very few psychologists consider man as a whole, body and soul together, constituting one person.

Social psychologist Erich Fromm defines mental health in terms of social functions. The term normal or healthy can be defined in two ways- First from the standpoint of functioning society one can call a person normal or healthy, if he is able to fulfill the social role he is to play in that society and if he is able to participate in the growth of society.

Second, from the standpoint of the individual, we look upon health as the optimum growth and happiness of the individual.

Again Dr. Fromm writes- “The mentally healthy person is the productive and unlamented; the person who relates himself to the world lovingly and who uses him reasonably to grasp reality objectively, who experiences himself as a unique individual entity, and at the same time feels one with his fellowmen, who is not subject to irrational authority and who accepts willingly the rational authority of conscience and reason; who is in the process of being born as long as he is alive and considers the gift of life the most precious chance he has.”

In other words, the difference between the normal and the mentally ill person is that the latter continues to feel, act and think in a disorganized manner even when any real, logical reason for such feeling no longer exists. The normal person, on the other hand, is sufficiently matured to face and solve his problems without displaying symptoms of mental ill health. Happiness and creativity are emphasized by Karl Menninger thus, “Let us define mental health as the adjustment of human being to the world and to each other with a maximum of effectiveness and happiness. Not just efficiency, or just contentment or the grace of obeying the rules of the game carefully. It is all of this together. It is the ability to maintain an even temper, an alert intelligence, socially considerate behavior, and a happy disposition. This, I think, is a healthy mind.”
Dr. John R. Covanagh, however, gives a more complete definition of mental health. It is couched more in philosophical than psychological terms. He writes, "Mental health is that state of well being in which there is a dynamic, efficient functioning of the whole man who brings about co-ordination of his powers in such a way as to develop achieving his goals, both present and remote."

He goes on to explain his definition:- (1) State of well-being:- We often speak of the "glow of health" which accompanies a state of physical well-being and a state of mental health. If we are at peace with God and neighbor, we certainly have a sense of well-being, what before this feeling is complete; we must also be at peace with ourselves. (2) Dynamic:- Mental health occurs in a living body, vibrant and active, it is not static, it changes from time to time. What is mentally healthy at one time might be evidence of abnormality at another. (3) Efficient:- The best interest of the individual must be served with the least amount of wasted motion. (4) The whole man:- The human composite is made up a body and soul, which together form the unite man. Man is neither a body nor soul, but a perfect combination of both. Mental healths, therefore, is of the whole man and not primarily of either body or soul. (5) Co-ordination of his powers:- Man has external cognitive power, internal cognitive powers of the sensory order, as well as intellect. The intellect gives rise to ideas, judgments and reasons. He possesses two appetitive inclinations: The sense inclination which follows pleasure and is not free in it but can be controlled by reason and will and the rational inclination called the will, which is free to choose or not to choose with respect to any good other than the infinite good perceived as such. The will depends upon intellectual appreciation of the object as upon a motive of impelling force for its own sensitivety.

If each of these powers of man acted without the interference of other powers, and under the guidance of reason, he would enjoy great peace and ease. Now, man constantly experiences difficulty in following reason because it is austere, speaks an abstract language and recommends varied pleasures. (6) Psychic potentialities:- The highest faculties of man are his intellect and will. Their perfection cannot help promoting mental health. (7) His goals:- Man is on the earth to know love, honors and to serve God and to be happy with him for ever after this earthly life. The term mental health is rather elusive and ambiguous in current psychological thought. We must therefore try to identify some positive approaches. Social psychologist Marie J.
(Jahoda) who has made an exhaustive study of mental health, says that a person is mentally healthy to the degree that- (1) His attitude towards himself are characterized by self-acceptance, self-esteem and accuracy of self-perception. (2) He actualizes his potentialities through personal growth. (3) His inner drives are focused and his personality integrated (the opposite of being fragmented by inner conflicts). (4) He has a dependable sense of inner identity and values, so that he is not overly dependent on the influence of others. (5) He is able to see reality, the world and other people with accuracy because his subjective needs do not distort his perceptions. (6) He is able to take what life offers him; he masters his environment and enjoys love, work and play.

These criteria endorse the view that mental health is a positive condition rather than the absence of mental illness. The absence of psychological problems is necessary but not a sufficient sign of mental health, to offset perfectionism a group of experts in mental health have tried to define what mental health is not.

Mental health is not, they say, adjustment under all circumstances. There are many circumstances to which man should not adjust otherwise there would be no progressive freedom from anxiety and tension. There are often pre-requisites and accompaniments of creativity and self preservation, freedom from dissatisfaction, conformity. One criterion of maturity is the ability to stand apart from the crowd when conditions so demand; constant happiness. In this imperfect world a sensitive person often experiences unhappiness.

A lessoning of accomplishment and creativity mental health is characterized by the ability of the individual to use his powers ever more fully.

The absence of personal idiosyncrasies, many such idiosyncrasies which do not interfere with functions, enrich the life of the individual and those who come in contact with him.

Mental health is characterized by the increased ability of the individual to use and respect realistic authority while deprecating the use of authority as an oppressive force.

Opposition to religious values of mental health facilitates and complements the aims of religion in as much as it fosters the highest spirit and social values (Howard S. Cline bell).
Here is what the National Association for Mental health (U.S.) names as some of the characteristic of people with sound mental health:- They can take lives disappointments in their stride.

They have a tolerance, easy going attitude towards themselves as well as others and can laugh at themselves.

They neither under estimate nor over estimate their own abilities. They can accept their own short comings. They have self respect. They feel they are able to deal with most situations that come their way. They get satisfaction from the simple, every day pleasures. They are able to give love and to consider the interest of others. They have personal relationships that are satisfying and lasting. They expect to take and trust others and take it for granted that others will like and trust them. They do not push people around nor do they allow themselves to be pushed around. They can feel, they are part of a group. They feel a sense of responsibility to their neighbors and fellow man. They do something about their own problems as they arise. They accept responsibilities gladly. They shape their environment whenever possible. They adjust to it whenever necessary. They plan ahead but do not fear the future.

They welcome new experiences and new ideas. They make use of their natural capacities. They set realistic goals for themselves. They are able to think for themselves and make their own decisions. They put their best effort in to what they do and get satisfaction out of doing it.

In the circumstances, the man's will power is the determinant of his character. To stable or strengthen this will power, mental exercise is necessary. The richer insisted to say, for this, that purpose of life is depending on disease less or sound mental health.

\textbf{1.3.2.2 Life is full of purpose}

In the view of Sinha, A. K. purposiveness is most well defined in human personality. The creative purpose in human personality is not only expressed through biological
creativity, but also through utilitarian creativity, intellectual creativity, and aesthetic creativity. The behavior of human personality is value oriented because it is guided by its telic principle. The creative purpose in human personality gives it orientation to the creation of novel and original values. A telic person interacts with the telic structure of Nature, controls the environment with the aid of technological devices, and ushers human civilization into existence. The telic person evolves out of the natural systems like the physical systems, living systems, and the like and there after constructs devised systems, machine systems and so on. In this way, telic person stands on the apex of the architecture of ever increasing complex systems to give new orientation to the future development of human civilization. The very structure of the human nervous system is such that it is capable of operating on the sensory stimuli which are chaotic in their nature and transforming them into orderly physiologic events with their systematic subjective counterparts. Besides this, there are ample neurophysiologic evidences which indicate that the experience of a person is teleological in its nature. The human brain has biologically inherited the capacity for programming, learning, thinking, remembering and it has also the capacity for changes its programme in course of its interaction with the changing environment. In brief, the human brain has the capacity for dealing with vague ideas and transforming them into orderly experience. It has the innate potentiality for systematic planning and creative ingenuity. That is the reason why almost every activity of human personality and every social group or institution is associated with some purpose of a number of purposes. A telic person has the freedom of decision making and creative adventure. He has the innate potentiality for controlling and transforming the environment in course of his interaction with nature. This is infect, the basis of his cultural activities and educative processes.

1.3.2.3 Telic Theory of Culture

Culture is a human invention. Human personality as a natural system transforms the environment, and creates various types of devised systems including the cultural system. Various types of socio-cultural systems have evolved in course of active human interaction with the environment and its subsequent transformations. Telic person interacts with the telic structure of Nature with the aim of ushering into existence socio-cultural systems with more and more comprehensive and well-defined purpose. The function of education consists in the transmission of the cultural theme by the educator
to the learner. It is, therefore, necessary to understand the foundational principles of a socio-cultural system prior to the formulation of a theory of education.

Unfortunately, however the foundational principles of a cultural system have clearly not been understood by a majority of social scientists and philosophers. This confusion has been mainly due to the fact that most of the social scientists and philosophers tried to explain the socio-cultural system in terms of the concepts and methodology of biological (physical) sciences. The early pioneers of social science were under the spell of the revolutionary doctrine of organic evolution and constructed theories of society on the model of living organism contemporary social scientists got over that spell and realized that the organic model of society was merely a metaphorical expression. The contemporary social scientists, however, are at present under the more powerful spell of physical and technological science and explain the structure of society in terms of physical and mechanistic concepts. Recently, the inadequacy of the physical and mechanistic standpoints for the explanation of social phenomena has been recognized by some contemporary theorists. David Bohm recognizes the qualitative infinity of Nature. Norbet Wiener ridiculed these social scientists who accept the models of physics as the most perfect models for the explanation of societal processes. Ludwig Von Mises remarks that many social scientists are working under the false belief that they are imitating the methodology of physical sciences; they will be able to quantitatively describe social phenomena. Social structure has not only a quantitatively measurable structure but it has also a qualitative significance. Devaraja aptly maintains that culture is value centered and that human behavior is creative.

The researcher mentions that society is a system of telic persons who organized themselves to realize a number of natural or artificial goals. In his view, a social system is sustained by the telic principle.

From the above standpoint, the researcher forces to say that the ‘Yoga’ is very powerful physical process for keeping the sound mental health. Earlier many modern researchers proved that exercise of Yoga keeps the sound physical health and disease less.

1.4 History of ‘Yoga’

Yoga is a uniquely Indian discipline of theory and practice for the realization of the ultimate truth concerning man and the world. Contrary to the belief, common even in
scholarly circles that Yoga sprang from the Vedic culture of Aryans, its roots are to be found in the Dravidian culture of pre-Aryan India. The archaeological excavation of Harappa and Mohenjodoro clearly reveals the non-Aryan origin of Yoga. The great achievement of the Vedic Aryans, then, did not lie in founding Yoga but in incorporating into Vedic wisdom and perfecting it.

Yoga is an integral part of all Indian philosophies orthodox and unorthodox alike, which concern themselves with the attainment of the highest wisdom and spiritual realization of man. The Jainism, Buddhism, and Hinduism (whether in the form of Sankhya, Nyaya, Vaisesika or Vedanta) recognized and recommended the practice of Yoga in one form or another. We do not know when exactly Yoga becomes a school of philosophy, but we know that Patanjali's Yoga-Sutras is the first and most systematic and authoritative presentation of Yoga in both its theoretical and practical aspects. Other important works of the Yoga School include Vyasa's Yoga-vhasya (commentary on Yoga-Sutras), Vachaspati Misra's Tattva- Vaisaradi (commentary on Yoga-vhasya), Bhujranjan's Yoga-sutra- Vartti and Vijnanabhiksu's Yoga-Sara-Samgraha. Besides, there are innumerable expositions and interpretations.

So the origins of Yoga are shrouded in a mist of time for Yoga required as a divine science of life revealed to be enlightened sages in Meditation. The oldest archaeological evidence of its existence is provided by a number of stone seals showing figures in Yogic pastures excavated from the Indus Valley and thought to date from around 3000 B.C. But it is the Upanishads, from which the later part of the Vedas that provide the main foundation of Yoga teaching. According to the Indian mythology, two main epics were written one of them being Mahabharata, by Sage Vyasa which contains the Bhagavad Gita, Lord Vishnu incarnated as Krishna, instructs the warrior Arjuna in Yoga to help him to achieve liberation by fulfilling one's duties in life. Yoga arose at the beginning of human civilization when man first realized his spiritual potentiality and began to evoke techniques to develop it. The Yogic science was slowly evolved and developed by ancient sages all over the world. The essence of Yoga has often been shrouded in or explained by different symbols, analogies and languages. Some traditional believe that Yoga was a divine gift revealed to the ancient sages, so that mankind could have the opportunity to realize its divine nature. In ancient times, Yoga techniques were kept secret and never written down or exposed to public view.
They were passed on from teaching or Guru to disciple by word of mouth. In this way there was a clear understanding of their meaning and aim. In the 6th century B.C. Lord Buddha’s influence brought the ideas of meditation, ethics and morality to the fore and the preparatory practices of Yoga were ignored. However, Indian thinkers soon realized the limitations of the view Yogi Matsyandranath taught that before taking to the practices of meditation, the body and its elements are mostly required to be purified. Swami Swatmarama, one of the most outstanding authorities on ‘Heatha Yoga’, wrote the ‘Hatha Yoga Pradipika’, or ‘Light on Yoga’ in Sanskrit, which describes the various asana and breathing exercises which forms the basis of the modern practice of Yoga. The science of Yoga passed the test of thousands of the years of trial and retirement. The great Rishis and Munis of India, who renounced the worried, studied, meditated and thought upon it in isolation for years together, have developed this science over the millennia. Therefore thus many great sages and saints, who have actually lived and practiced it, leave science upon thousands of the years of intellectual research.

Paramahansa Satyananda Saraswati is considered one of the greatest saints of recent times, who strongly advocated the integration of Yoga with society and encouraged the spiritual evolution of all people regardless of caste, creed or religion. Twenty years after renouncing the world Paramahansa Satyananda established in 1963, the Bihar School of Yoga in Manger, Bihar, India. This became the focal point of Yoga experience for people from all over the world Paramahansa Satyananda also embarked on many world tours prohibiting the Yogic path to countless aspirant and as “a door to door and shore to shore” campaign to fulfill the mandate of his guru Swami Sivananda.

Under his inspiration hundreds of small Yoga groups and ashrams developed in Indian and abroad and soon he became one of the first yogic masters translate the yogic principles and techniques into modern scientific language by encouraging research into the scientific healing principle of yoga.

After giving Yoga a new dimension, Paramhansa Satyananda passed on the mantle of Yoga master in 1983 to his ardent disciple. Paramhansa Niranjananda Saraswati, under whose guidance the Yoga moment has entered into a new era. The first Yoga University in the world in Monger, Bihar, India was founded by Paramhansa
As a system of philosophy, Yoga is traditionally regarded as being closely associated with Samkhya. The reason for this is twofold. On the one hand, Samkhya explicitly acknowledges Yoga as the practical means to the realization of the various truths thought by Samkhya as a theory of reality and the Yoga school regards the Samkhya as providing the theoretical basis and interpretation of Yoga as a practice and technique for attaining liberation on the other. That is, the Yoga school accepts Samkhya metaphysics and epistemology as the most appropriate and adequate rational framework for the discipline of Yoga. In this way, the two schools complement each other. Nevertheless, there are certain important differences between them. Thought both Samkhya and Yoga hold that there is not one but many purusas, Yoga, unlike Samkhya, also teaches that there is God (Isvara), the supreme Purusa or self. No other self, even in the wholly liberated state of Kaivalya, can be identical with or equal to the Supreme Purusa, because the latter, unlike the former, has never been and cannot be in bondage to Prakriti further, according to the Yoga, the Supreme Purusa is also a person internally free from the pain and misery of physical existence, which can only plague the other Purusas. The Supreme Purusa, however, is not the whole of reality, for besides him there existed Prakriti and other Purusas, the Supreme Purusa, not with standing his highest power and perfection, can not be the sole reality. The Yoga school offers, among others, two arguments for the existence of the Supreme Purusa. Since Prakrti is purely physical and hence lacks consciousness, it’s unmistakably goal directed evolution cannot have been due to Prakriti itself.

1.5 What is Yoga

The word ‘Yoga’ has been derived from the root ‘Yuj’ which means union or merger of soul with God and the experience of oneness. It has been defined and explained in many ways such as (i) joining Shakti with Shiva (ii) joining soul with god (iii) joining psycho with body (iv) joining Pran with Apan (v) joining physical body with social body etc. It is the process controlling for self-awareness and allaying the highest level of knowledge.
There are various concepts of ‘Yoga’. Few of them are given below:- (i) The union of the finite with the infinite is Yoga; (ii) The harmonizing of the ascending and descending breath is Yoga; (iii) The androgynous union of the solar (male) and lunar (female) forces is Yoga; (iv) The natural reciprocity between sympathetic and Para sympathetic alternation is Yoga.

Some definitions about ‘Yoga’ which were defined by many pioneers are as follows: - Maharshi Patanjali- Yoga is the total cessation of the modalities of mind. “Yogaschit Vriti Nirodhah.” Katha Upanishad: - Yoga is the firm holding back of the senses. Maitri Upanishad: Union with the deity in the fine, in the sun, in heart-------- is Yoga. Rigveda: It implies an attitude, an effort, which brings the individual (micro cosm) in identity and affirmation with the whole (macro cosm). Geeta: Yoga is defined as same ness (Samatwan Yoga Uchyate). Yoga leads to dexterity in actions (Yogah Karmanu Kaushalam). Markanda Purana: Yoga removes ignorance and impurities and thus leads one’s mind to enlightenment as to the true nature of self. Vishnu Purana: - It is the union of mind with the spirit of life. Yoga Vashistha: - Yoga is a method traveling with happiness in the river of world’s problems and pains. Daeshanmala: Yoga is the union of the seer the seen. A vit Yogi Suren: (Suren, Avit Yogi, Cyclopadia of Yoga, Vol-1, Saru Publishing House, Meerat, 1992, India P- li).

Yoga means a method of harmony, harmony between heart and mind, between intention and action, between man and the environment.

Swami Satyananda Saraswati:- Yoga means the experience of oneness or unity with the inner being. This unity comes after dissolving the duality of Mind and matter into the supreme reality. Brahma Kumari:- Yoga is the link established by single minded, passionate, loveful, purposeful intellectual remembrance of God which brings about the divinization of man i.e. the purification of his self, the conquest of vices and the attainment of sublime peace and heavenly happiness.

Rishi Aurobinda:- Yoga is in its essence a passage from the ordinary consciousness in which we are aware of appearance in a higher, wider and deeper consciousness in which we become aware of realities and of the one reality. Yoga is a passage from ignorance to self knowledge, from our apparent to our true being, from an outer phenomenal mental vital material life existence to an inner spiritual existence and
a spiritualized in nature. The practice of yoga enables an individual to think good, feel good, look good and live good.

1.6 Various schools of Yoga

Yoga is a spiritual science which has been described by different schools in different ways. However, the ultimate goal of all the schools is the same i.e. liberation or merger of Atma (soul) in Paramatma. Some of the important schools and their thoughts are briefly discussed here- 1) Ashtanga Yoga (Rajyoga); 2) Hatha Yoga; 3) Karma Yoga; 4) Bhakti Yoga; 5) Mantra Yoga; 6) Gyan Yoga.

1.6.1 About Ashtanga Yoga (Rajyoga)

Maharshi Patanjali is thought to be the propounder of Ashtanga Yoga. In Astanga Yoga the chosen instrument is the mind. Our ordinary mentality is first disciplined, purified and directed towards the divine Being, then by a summary process of Asana and Pranayama the physical force of our being is stilled and concentrated, the life-force released into a rhythmic movement capable of cessation and concentrated into a higher power of its upward action, the mind, supported and strengthened by his greater action and concentration of the body and life upon which it rests, is itself purified of all its unrest and emotion and its habitual thought waves, liberated from distraction and dispersion give its highest force of concentration, gathered up into a trance of absorption.

1.6.2 Some about Hatha Yoga

The word ‘Hatha’ consists of two syllables ‘Ha’ and ‘Tha’ that means the sun and the moon. In the human body sun and moon represent “Prana- Vayu” and “Apana-Vayu” respectively. The union of Prana and Apana is Pranayama. Therefore, Pranayama is considered ‘Hatha Yoga’. It can be explained in another way where in ‘Ha’ represents the respiration of right side of the body while ‘Tha’ represents the respiration of left side. ‘Ha’ is used for the respiration of right side of the body while ‘Tha’ represents the respiration of left side. ‘Ha’ is used for ‘Ida Nadi’ and ‘Tha’ for ‘Pingala Nadi’. Proper balance and adequate adjustment of this two Nadis brings about peace and tranquility that are essential for achieving all types of physical and mental objectives. Hatha Yoga
consists of seven Angas or steps—(a) Sat Karma (b) Asana (c) Mudra (d) Pratyahara (e) Pranayama (f) Dhyana (g) Samadhi.

1.6.3 Some about Karma Yoga
Karma is action; it is cause and effect. The past, present and future are linked together with one complete chain; Jnyana and Kriya Shaktis manifest themselves in the Jivatma living on the worldly plane as desire, knowledge and action. Man is formed of desire. As is the thought, so is the action. As are actions, so are achievements. Karma is of three kinds—i) Sanchit Karma ii) Prarabdha Karma and iii) Kriya man, Vartaman and Agami Karma, Sanhit or accumulated or past Karma is the cause of the character of succeeding births and is called Samskara or Vasana. Prarabdha Karmas form the part of the first i.e. Prarabdha which are ripe, worked out and bear fruit in the present birth. The Kriyaman, Vartaman and Agami Karmas are the new Karmas in which a man continuously makes by his present and future actions.

1.6.4 Some about Bhakti Yoga
Bhakti is the first of Mantra Yogangas. Bhakti is of three kinds viz Vaidhi bhakti, Ragatmika bhakti and Para Bhakti. Exclusive attachment towards one’s worshipped deity by persons of composed mind is called Bhakti. Determined by procedural restrictions and feasibility is the Bhakti called Vaidhi Bhakti. Infusing sense of devotion, the Bhakti which absorbs a Yogi in a particular attachment is called Ragatmika Bhakti. The Bhakti providing Paramanand (Supreme Bliss) is called Para Bhakti.

1.6.5 Some about Mantra Yoga
Mantra Yoga is the first of four important kinds of Yoga. The fundamental principle of this Yoga is that from Paramatma originates, Bhava and from Bhava the creation with all its multiplicity of names and forms. Therefore, the absorption in the Paramatma can be achieved through a process which is the reverse of the process in which the creation took place. That is, when from Paramatma originate the Bhava, from Bhava originated the Name and from which ultimately oriented the worldly Bondage of the Jiva, for the sake of Mukti from the Bondage one will have to take shelter of the Name and form in the first instance, and there from to proceed to the Bhava, and finally through Bhava to
Paramatma. Thus, that type of Yoga which elucidates the Sadhana for Mukti through the medium of Name and Form is called Mantra Yoga.

1.6.6 Some about Gyana Yoga
Gyana Yoga is the direct means of meeting the Paramatma and getting liberated from worldly bondage. The Yogi who knows Brahma, becomes a part of Param Brahma ignorance is the cause of all human miseries. He can get freedom or liberation from bondage only when he knows the reality. Gyan (Knowledge) is just like sun rays which provide the path to reach near the Paramatma.

1.7 Some about Yoga which are avoided in this study
The spiritual development of the students is controversial issue in ideas. So the thesis would exclude spiritual development of the students.

1.7.1 Equanimity is Yoga
Equanimity comes when one follows ‘Yamas’- Ahimsa(non-in-juring attitude), Asteya(non-stealing or non-shirking from duties), Aparigah(non-greed), stya(truthfulness), Brahmacharya(control over senses), and Niyamas-shauch(cleanliness), Santosh (satisfaction), Swadhyaya(study of religions books), Tapa(hard work) and Ishwar Panidhan(surrender to God).

1.7.2 Yoga is Dexterity in Action
We find two meanings of “Yogah Karmasu Kaushalam”. In one sense- “Karmasu Kushalam Yogah” means skillfulness, expertise, and right handedness in action in Yoga. In other sense, “Karmasu Yogah Kaushalam” means Yoga in action is dexterity or right handedness. This type of attitude is developed only when an individual has the following qualities:- (1) Steady wisdom (2) Self-control and (3) Egoless mind. It is the elimination of “I do” mentality in all actions.

1.7.3 Characteristics of Yoga
Characteristics of Yoga are:-

i) Yoga as science of man,
ii) Yoga as philosophy of life,
iii) Yoga as code of conduct,
iv) Yoga as an art of living,
v) Yoga as positive attitude and
vi) Yoga as transformation of man.

1.7.4 Functions of Yoga
Functions of Yoga are:- i) Self awakening, ii) Prepare canalization of thought, iii) Realization of self, iv) Mental peace and happiness, v) Management of stress, vi) Self perfection, vii) Transformation of life, viii) Balance of life, ix) Universal brotherhood. x) Release of physical stress, xi) Mental training, xii) Physical changes, xiii) Psychological improvement and xiv) Management of health, these fourteen functions of Yoga are very essential for a practitioner and major aspect of Yoga, is preventive. Yoga is a means to reach an optimal state of health and thus avoid symptoms of stress and tension which can create imbalance.

1.7.5 Essentials of Yoga practice
13th essentials of Yoga practice are as follows- (a) Time (b) Place (c) Dress (d) Bathing (e) Colon Cleansing (f) Cleaning of hands (g) Cleansing Hair (h) Cleansing of Teeth and Mouth (i) Care of Ears (j) Keeping eyes healthy (k) Nasal cleaning (l) Proper Diet (m) Avoidance of Coffee and Tea or Drugs.

1.7.6 Importance of Yoga
Yoga is a potential and powerful device to control the mind’s activities. Yoga is very important in contemporary society because of many factors. These are summarizing below:-

(a) Yoga makes the life meaningful and social;
(b) It keeps the man balanced in all the conditions and situations;
(c) It helps in understanding the real nature of man and its relationship with the community;
(d) Yoga manages psycho-physical diseases;
(e) Yoga puts chain on the senses;
(f) Yoga develops the power of recognizing real knowledge;
(g) Yoga helps in controlling the modalities of mind;
(h) Yoga makes the body healthy;
(i) Yoga gives opportunities to soul to flourish;
(j) Yoga is the main source of achievement and development;
(k) All types of suspicions are removed through Yoga practice;
(l) Man gets the highest goal of his life through Yoga practice;
(m) Yoga directs the autonomic nervous system to function normally in all the situations;
(n) Yoga practitioner never sits idle;
(o) Will power becomes strong through Yoga practice;
(p) Enthusiasm is increased by Yoga;
(q) Intellectual development is accelerated by Yoga;
(r) Yoga develops feelings of National and International well-being.

1.7.7 The terms Yoga & Yogasana are used as the same sense in this study

The dictionary meaning of Asana is to sit on a seat or any particular mode of sitting. According to Patanjali, asana is a pose which not only promotes steadiness but which is also pleasant and comfortable. In this experiment Yoga & Yogasana are used synonymous.

1.7.8 Classification of Asanas

Asanas may be classified into two main categories one is meditative and other is cultural. * Meditative asanas are as follows- (a) Sukhasana (b) Siddhasana (c) Sthinasana (d) Virasana (e) Vajrasana (f) Padmasana (g) Dhirasana (h) Mookrasana (i) Guptasana (j) Svastikasana and (k) Bhadrasana.

Cultural Asanas are as follows-

A) For Vertebral Column- (i) By up word stretch; * Yastikasana * Tarasana * Parvatasana, ii) By forward bending- * Trikonasana * Hasta Padasana * Chakrasana * Paschimattasana * Yoga Mudra * Halasana, iii) By backward bending- * Bhujangasana * Dhanuasana * Ustrasana, iv) By torsion of the spine- * Vakrasana * Mastsyendrasana * Konasana, v) By Inversion- * Viprit Karani * Sarvangasana * Ardha Sarvangasana;
B) For Extremities- * Utkatasana * Nalaprathnasana * Ekpadasana *
Hastapadangustasana * Garudasana * Matsyasana * Bhadrasana;

C) For Abdominal Compression- * Pawanamuktasana; D) For Relaxation- *
Shavasana * Makarasana.

1.8 Some Important Asanas Which Were Practised By The Experiment Group

Some important Asanas which are in the syllabus of W.B.B.S.E. and also in this
experiment, the Experiment Group practised throughout the experimental period.
According to the syllabus following asanas were selected for Yoga and Pranayam
Package (YPP):- (For the students of class- vi) Padmasana, Vajrasana, Suptavajrasana,
Ardhakurmasana and Shalvasana; (For the students of class- vii) Bhujangasana,
Shalvasana, Dhanurasana, Paschimottanasana; (For the students of class- viii)
Ardhachandrasana, Padahastasana, Ardia Matsyendrasana and Gomukhasana: (For the
students of class- ix) Sarvangasana, Halasana, Chakrasana, and Yogamudrasana; (For the
students of class- x) Ustrasana and Shirshasana. Above all Savasana practice is for
all classes of people for relaxation.

1.8.1 Various Postures of Asanas and Their Benefits

1 to 24 Yoga- Figures are shown in Appendix-A

i) Padmasana:- At the time of practicing this Asana, the two legs should be
placed, one upon another in such a way as to look the position of the legs like petals of
a lotus. That is why it is supposed to call Padma-Asana (Lotus-posture).

Some examples of Padmasana:

1) Mukta-Padma-Asana: Technique- Sit on a blanket with legs fully stretched.
Bend the right leg at the knee, fold it, then lift right foot and place the heel in the
opposite groin. Stretch the foot, with the sole pointing upwards and place it on the left
thigh. Now similarly fold the left leg and place the left heel and foot on the right groin
and thigh respectively. The heels so adjusted lie by the sides of the pubic bones,
pressing on the external abdominal rings. Now hold the trunk erect, taking care to keep
the knees touching the ground and place the hands on the laps as shown in the Fig.1.
Benefits- This Asana does not allow the spine to be bent. It directs a large amount of blood supply to organs in the pelvic region, tones them up and absorbs the internal secretions of the gonad glands and thus controls the emotions. It also helps to cure gout in the leg. The practice of this Asana increases attentiveness and helps to gain long life.

2) Veera-Asana: Technique- Sit on a blanket, bend the left leg first at the knee and place it on the right thigh in such a way as the heel of the left leg touches the right groin. Then bend the right leg at the knee and place it under the left leg. Sit as the Figure 2.

Benefits- The benefits are as the same as Padma-Asana.

3) Utthita-Padama-Asana: Technique- Sit in Padma-Asana inhales slowly and simultaneously raises body and come to a position as in the Figure 3. Stay in this position for 10 to 20 seconds and breathe normally. Then stretch your legs and sit normally to take rest. Then again sit Padma-Asana changing the position of legs and practise it for 4 times. Each time the positions of legs should be changed alternately.

Benefits- Besides all benefits derived from the Padma-Asana this asana helps to reduce the abdominal fat, to increase appetite and to make the muscles of abdomen, arm and shoulders strong and active.

4) Baddha-Padma-Asana: Technique- Sit in Padma-Asana as in Fig.1. Catch hold of the toes of the right foot and by the right hand bringing across the back. Similarly, catch hold of the toes of the left hand bringing it across the back to assume the position as in Fig.4. While practicing this Asana put chin in the throat pit and fix the eye on the top of the nose. If feel pain or uneasiness the head in fixing the eyes on the top of the nose, it is advisable to fix the eyes between the brows or on the breast as it is done in the Fig.4. stay in this position for 20-30 seconds with normal breathing. Practise this Asana for four times changing the positions of legs alternatively every time as in the Padma-Asana.

Benefits- By practicing this Asana the pain in the knee-joint caused by rheumatism is removed and the curvature of the spine is stretched out. Besides, this is
also helps to equalize the unequal shoulders and to bring the raised collar bones to the normal position.

(5) Kukkuta-Asana: Technique- Sit in Padma-Asana as in Fig. 1. Then put two hands through the knees and place the stretched palms on the ground. Now put the body weight on the palms and raise body up gradually inhaling till it come to a position as in Fig. 5. Stay in this position for ten seconds to minute according to ability. This Asana should be practiced 4 times after changing the positions of the legs each time.

When a person is in this Asana, the position of body looks like that of a cock or hen. And hence this asana is called Kukkuta-Asana or Cock posture.

Benefits- This Asana helps to stop nocturnal remission and makes the weak stomach strong. Practicing this Asana regularly the closed mouth of the Sushumna artery is opened and as a result breathing is performed equally through two nostrils.

6) Siddha-Asana: Technique- Stretch both the legs at full length. Bend the left leg at the knee and put the left heel at the place between the anus and the genitals. Then bend right leg at the knee and place the foot in such a way as to put the heel upon the genitals at the root, and ties on the left thigh. Hold chin near the middle of the clavicle allowing a two inches gap between them. Now fix eyes at the center of the noses and sit keeping the spine erect and placing the hands on the knees as in Fig. 6. Practise it 4 times changing the positions of legs with normal breathing.

Benefits- If prayer, pranayama, meditation and steady abstraction of mind are practiced in Siddha-Asana; the success can be achieved easily and quickly.

Above six types of Padma-Asana were used in the package.

ii) Vajrasana: Technique- Bend the legs at the knees. Place the heels at the sides of the anus in such a way that the things rest on the legs and the buttocks rest on the heels. Support the whole body on the knees and the ankles. Breathe normally while performing this asana. Stretch the arms and place the hands on the knees. Keep the knees close by. Sit erect keeping the trunk, the neck and the head in a straight line (Fig. 7.).

Benefits- This Asana helps digestion and eliminates gas-trouble. The constant and systematic practice of this Asana alleviates the pain of the knees, the legs, the feet

26
and the thighs. The regular practice of this Asana increases the secretion from the glands. It also increases the white blood corpuscles produced in the spleen, the tonsils, and the marrow and in other parts of the body. One who practices this Asana regularly does not suffer from fever, constipation, indigestion and the other minor or major ailments. This is only Asana, which, if practised immediately after meals, stimulates digestion.

iii) Suptavajrasana: Technique- Sit in Vajrasana (Fig. 7.) Then with the support of the elbows lie with the back on the ground. The back should touch the ground. Interlace the arms and put them on the chest. Tilt the head as far back as possible. Hold this position for eight to ten seconds. At the beginning, the back may not wholly touch the ground. The lower part of the back may remain in a raised position (Fig. 8.). A few days’ practice will enable one to practice this Asana correctly. This Asana can be practiced three or four times a day.

Benefits- This Asana helps to remove certain defects of the spine. As the spine is arched backwards in this Asana, it removes a hunch, if any. The spine becomes flexible and elastic. Suptavajrasana exercises and activates the thorax, the spine and the neck. It stimulates the secretion from all the glands and makes the glands active with the result that one feels healthy and joyful. It strengthens the joints and the muscles of the legs. It also alleviates the disorders of the abdominal organs, the liver, the kidney, the spleen, etc. and strengthens them. It is a sure remedy for indigestion, gas-trouble, constipation and piles.

iv) Ardhakurmasana: Technique- Sit in Vajrasana (Fig. 7.) Bend legs at knees, keep them close together, and sit on the heels with soles of the feet upwards as in Fig. 7. Join two palms together and raise the same above head. Now keep the hands straight, exhale slowly and bend forward the upper portion of body from the waist and stretch it on the ground as much as possible- in the posture of bowing down as in Fig. 9. Forehead should be on the ground and the conjoint palms should be stretched on the ground as far as possible. Now be particular to see that hips do not go off heels, that chest, ribs (of both sides), abdomen, and thighs are adequately pressed.

Benefits- It cures liver and stomach troubles and helps to increase appetite. This Asana is especially beneficial to those whose stools contain mucus.
v) Shalvasan: Technique- Lie straight on the face on a soft blanket. Turn the palms into fists and place them on the ground towards the feet and lean them against the thighs. The palm side of the fists should be kept upwards, and the shoulders and the forehead should be on the blanket. Now inhale deeply and hold the breath, and raise the lower part of the body from the navel to the feet high in the air as in Fig. 10. The toes remain straight, legs do not bend at knees and the shoulders do not go up from the blanket. Stay in this position for 5 to 10 seconds. Then exhale, and while exhaling relax the raised portion of the body and lower in to the ground.

Benefits – Shalvasan causes the diaphragm that is, the dome shaped muscular partition between the thorax above and the abdomen below, to function well and thus helps the heart and the digestive organs work normally. It also helps to make the muscles of the abdomen and hips strong, and thereby it cures the pains of the waist, sciatica and lumbago. Moreover, this Asana increases appetite, cures flatulence and removes constipation. Furthermore, the pain in the waist during the monthly course of the female is cured by practicing this Asana.

vi) Bhujangasana: Technique- Lie on the face on the ground and bring the stretched feet together, slacken all the muscles of the body. Then bend the hands at the elbows and place palms near the chest and under the shoulder. Now press the ground with the hands, raise the chin and bring the head backwards. Simultaneously raise high the upper portion of the body, keeping the lower portion from feet to the navel fixed to the ground, and bend the spine backward as Fig. 11. Stay in this position for 30 to 40 seconds with normal breathing and then lower down the upper portions of the body, belly, chest, neck and chin to the ground.

Benefits – This Asana removes the stiffness of the spine, makes the spine flexible and causing greater quantity of blood to flow into the spine, makes the nervous system vigorous. The forward curvature of the spine is cured for bending the head, neck and backing a reverse way. It prevents lumbago, makes slightly humped, may get special benefit from it. This Asana increases digestive power. Besides, it is helpful to cure the female diseases relating to monthly course (menses), white discharge (leucorrhoea) etc. It is necessary to practice Shalava-Asana just after Bhujanga-Asana.
vii) Dhanurasana: Technique- Lie prone on the floor on the stomach faces downwards. Relax the muscles. Keep the arms resting alongside of the body. Bend the legs at the knees. Raise the arms and hold the ankles with the hands. Raise the chest and the head. Fill the lungs with air. Straighten and stiffen the hands. Stiffen the legs also. The body now assumes the posture of a convex arch. Then lift the legs up and raise the chest. Hold the breath and exhale slowly. Try to keep the knees together (Fig. 12.).

Benefits – This Asana gives a good massage to the abdomen so; it cures prolonged constipation, dyspepsia and other disorders of the stomach. It cures spinal hump and rheumatism of legs, the knees and the hands. It reduces fat, it activates the intestines and increases the digestive power. It nourishes all the abdominal organs by supplying blood to them. Like Halasana, this Asana rejuvenates the spine. It prevents bones from being untimely degenerated. It activates the pancreas and insulin is produced in proper proportion. This Asana is very beneficial especially to women because it alleviates the menstrual disorders and improves the reproductive system.

viii) Paschimottanasana: Technique- Sit on the floor with the legs stretched straight in front. Bend the trunk forward and hold the feet with the thumbs and the first and the middle fingers. Exhale and bend the trunk lower so that the head rests on the knees. Draw the abdomen in while bending lower. This will makes the bending of the trunk easy. The aspirants having flexible spine can touch the knees with the head at the first attempt (Fig. 13.).

Benefits – The excessive fat around the abdomen is reduced by practicing this Asana. It tones up the kidneys, the stomach, the liver and other abdominal organs. It tones up the intestines and improves digestion. This Asana cures constipation, indigestion, liver diseases and loss of appetite. It cures hiccough.

ix) Ardhachandrasana: Technique- Stand erect on the legs. Raise the hands up right along the ears. Now bend the upper body wit the raised hands backward from the waist and try to come to a position as in Fig. 14. Stay in this position straight from the waist with normal breathing. Then bend the body forward from the waist to touch the feet by hands.
Benefits - The practice of this Asana helps to remove constipation, make the spine flexible and strong and thereby the approach of the infirmity of old age is retarded.

\textit{x}) Padahastasana: Technique- Stand erect with chest expanded and feet in ‘attention’ pose. Raise the hands up right along with the ears. Now, slowly exhale and bend down the upper portion of the body and place two palms beside two feet, touch the knees with the forehead as in Fig. 15. Breathe normally in position.

Benefits - The contraction caused to the abdomen by the Asana makes the stomach, liver bladder, pancreas, and others developed and thereby constipation, indigestion and diabetes etc. are removed and appetite increased.

\textit{xi}) Ardha Matsyendrasana: Technique- Place the right heel near the anus below the testicles. Do not move the heel from this position. Bend the left knee and put the left ankle on the outer side of the right knee. Let the right armpit rest on the outer side of the left thigh. Now, push the knee backwards so that it touches the back part of the armpit. Then hold the toe of the left foot with the right hand. Twist the spine slowly exerting force on the joint of the left shoulder. Let the spine be twisted to the left side as far as possible. Turn the head to the left side as far as it can go. Bring it to the line of the left shoulder. Take the left hand backwards and try to hold the right thigh with it. Keep the spine erect (Fig. 16).

Benefits - This Asana stimulates appetite. It makes the spine elastic. It masses the abdominal muscles and organs. It adjusts and corrects the displacement of the vertebrae, rejuvenating the blood circulation in that part of the body.

\textit{xii}) Gomukhasana: Technique- Stretch the legs forward and sit erect. Bend the right leg at the knee and take it under the left thigh to touch the left hip with the right heel. Likewise bend the left leg at the knee-joint to touch. Keep the spine erect all the while. Now, raise the left hand over head, bending it at the elbow and left forearm towards the back. Bend the right hand at elbow and carry it backward to clasp the fingers of the left hand with those of the right as in Fig. 17. A back view of the Asana, as in the Figure-17A shows how to clasp the fingers by both hands. Now, change the position of the legs and hands, doing just the reverse. When the left leg is placed above the right, the left hand will go up. Reversely when the right leg is on the left, the right
hand will go up. And the palm of the hand will be outward on the back correspondingly to the leg which will be at the lower position.

Benefits – This Asana cures insomnia, rheumatism of the legs, sciatica, piles, inflammation of the kidneys and the gallbladder. It is a very good exercise of the gonad glands and thus helps to cure sexual disorder, diminish the nocturnal remission and to keep the sexual urge normal. The insomniac would have a sound sleep and the victims of nocturnal remission are much benefited by practising this Asana for sometime just before going to bed.

xiii) Sarvangasana: Technique- Lie on the back with the body fully stretched. Inhale as in complete Yogic breathing. Slowly raise the legs together. Then raise the legs, the hips and the trunk in continuous movements until they attain a vertical position. Support the back on two sides with both the hands. Keep the elbows on the ground. Let the shoulders and the neck touch the ground. Keep the body steady. Keep the legs raised straight up and breathe normally. Look at the toes of the feet. Bend the legs towards the head. Relax the body and being the legs back to the ground without jerking the spine. In this Asana the weight of the entire body is borne by the shoulders. Concentrate the mind on the thyroid gland in the lower part of the throat (Figure- 18.).

Benefits – This Asana diverts the flow of blood into the thyroid glands and promotes their health. It tones up the blood circulatory system, the respiratory system, the digestive system and the excretory system. This is an ideal and strength-giving Asana and it energizes and invigorates the body. It supplies abundant flow of blood to all the roots of the spinal column. It preserves the elasticity of the spinal column and prevents it from being sluggish. It also prevents nocturnal discharges effectively and helps in observing celibacy. It is a remedy for the diseases of the genitals and the anus. It tones up the blood circulation and the digestive system. Sarvangasana eliminates kidney troubles and the diseases of the bladder. It also is beneficial to those who suffer from anemia and leprosy. Women can safely practice this Asana and it eliminates the disorders of the ovary.

xiv) Halasana: Technique- Lie on the back keeping the hands on both sides of the body. Now, pressing on palms raise the legs at a time, while inhaling, from the ground place them to a place off the head as in Figure- 19 and exhale. While in this
position fix the chin to the chest and stay for 30 seconds. Be careful to see that the legs are not bent at the knee. Breathe normally while in this position.

Benefits – This Asana makes the spine and the thyroid strong and active. Muscles of the abdomen and hips become strong. The extra fat of those places are removed. It is beneficial for the women to practice this Asana three months after the child-birth. The looseness which is caused to be abdomen muscles after child-birth is removed. This Asana is unique to cure constipation, flatulence, anorexia and diabetes.

xv) Chakrasana: Technique- Lie flat on the back. Draw the legs in till the heels are close to the hips and the soles touch the ground. The gap between the legs should be of four to six inches. Bend the arms at the elbows and place them on the ground on either side of the head.

Raise the body from the waist to the hind part of the head as shown in the Figure- 20A to 20D and breathe in normal way. Tilt the head backwards as far as possible. Keep the hands straight and keep the body steady. Raise the back as far as it allows it to do. Remain in this position for about a minute. Then inhale and lower the body to the ground and bring it to the original position. Then breathe normally.

Benefits – Through this Asana an aspirant can make the spine quite elastic. This Asana has all the benefits of Dhanurasana, Shalbhasana and Bhujangasana.

xvi) Yogamudrasana: Technique- Sit in Padma Asana and keep the palms flat on the lap. Then exhale slowly and at the same time bend from the waist the upper portion of the body forward and touch the ground with the forehead as in Figure-21. Stay in this position for 10 to 15 seconds and breathe normally. Then revert to the former position inhaling. Practise this Asana four times changing the positions of legs.

Benefits – This Asana helps to make the enlarged spleen and diseased liver strong and bring them to the normal state. It also helps to remove chronic constipation. In case of acute type of constipation the stools are deposited in rectum. The prolapsed rectum becomes weak and normal evacuation is disturbed. This Asana can put the prolapsed rectum to its proper position and helps to keep the glands and nerves of the pelvic region strong and healthy. The practice of this Asana does not allow fat to accumulate at the abdomen and increases the elasticity of the knees and hips.
xvii) Ustrasana: Technique- Be on the knees. Turn the hands backward and catch hold of the heels. Now gradually put forward the chest and belly as Fig. 22 and turn the head backward. In this way, make the body an arch like a bow.

Benefits - The practise of this Asana makes the spine flexible and the nerves, muscles, tissues attached to the spine, strong. If the spine remains flexible, the body is not subjected to the infirmity and decrepitude even at the old age. It not only delays the approach of the old age but also helps one to be taller. This Asana develops the ribs and expands the structure of the thorax. Those who are pigeon-breasted, may by practising this Asana, get the normal shapes of their chests. Moreover, this Asana stimulates the pelvic nerves and thereby constipation is removed and the retentive power having increased, the nocturnal remission is diminished.

xviii) Shirshasana: Technique- Be on the knees. Keep the hands and the elbows on the ground and clasp the fingers of both hands. Now, place the crown of the head on the ground with clasped palms around it. Then inhale and the same time raise the knees and waist up. Next raise the conjoint legs straight up to assume the position as in Fig. 23 and exhale. In this posture head, neck, back and legs remain in a straight line and the entire weight of the body is placed on the crown of the head. Balance the body on the hands and elbows. This Asana may be practised four times, initially for 10 and then up to one minute gradually increasing the period of practise. At the end of the Asana, it is better to walk for a while at that time.

Benefits – 1) This asana helps an aspirant to observe celibacy. It preserves energy and gives vitality. It adds to practicnor vigour.

2) It prevents nocturnal discharges. Hence, the power of semen is transformed into the power of light (Ojas).

3) As this asana reverses the normal effects of gravity, it encourages an abundant influx of arterial blood to the brain.

4) It adds to the mental power, improves memory.

5) This asana is a panacea (cure-all) for all deseases. It stimulates digestive juices and kindles gastric fire. Also, it cures the diseases of the eyes, the nose, the head and the throat. It also cures diseases like diabetes and asthma.
6) Yoga Tatva Upanishad says, "He who practises the headstand (Ss) for three hours every day conquers time." Ss, indeed, is a nectar.

*Caution: Headstand asana should not be done by those who have ear or throat infections, insomnia or weak eyes.

xix) Shavasana: Technique- Lie flat on the back. Place the hands a little away from the thighs with the palms up. Keep the eyes and the fists slightly closed. Stretch the legs out. Keep the heels together and the toes apart. Then close the eyes and breathe very slowly. Begin by consciously and gradually relaxing each part and each muscles of the body: feet, calves, knees, thighs, abdomen and hips etc. Then relax the muscles of the back, chest, arms, fingers, neck, head and face in that order. Relax the brain during exhalation. Pay direct attention to the breathing. Those who suffer from excessive mental stress or heart-disease must practice only Shavasana regularly every day. (Figure-24).

Benefits — 1) Shavasana pacifies the body and the mind.
2) In Shavasana, all parts of the body—skin, muscles and nerves—are relaxed.
3) The muscles after strenuous exercise need relaxation and rest. This asana gives certain prompt and complete relaxation and rest to the muscles.
4) It helps the body and the mind to recuperate after a long and serious illness. Ss is invigorating and refreshing.
5) This asana helps to cure the diseases such as insomnia, high or low blood pressure and indigestion. The blood circulation becomes regular.
6) It gives prompt relief to those who suffer from heart trouble and mental stress and strain.
7) It stimulates the circulation of blood in the entire body and one feels refreshing.
8) The constant practice of this asana helps one to control anger.
1.8.2 Yogic Exercises And The Cure of Diseases- An Index

<table>
<thead>
<tr>
<th>Diseases</th>
<th>Yogasana</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Loss of menstruation. Painful menstruation, Hemorrhage and the diseases related to the uterus and ovary</td>
<td>Sarvangasana, Shalvasan, Paschimottanasana and Bhujanga-Asana. (These Asana should not be practiced during pregnancy.)</td>
</tr>
<tr>
<td>6. Chronic bronchitis, Cough, Difficulty in breathing</td>
<td>*Matsyendrasana and Shalvasan.</td>
</tr>
<tr>
<td>7. Disorders of the digestive System</td>
<td>Sarvangasana, Vajrasana, Paschimottanasana and Baddha Padmasana.</td>
</tr>
<tr>
<td>11. Piles</td>
<td>Siddhasana, Paschimottanasana, Shirshasana, Gomukhasana and *Mahamudra.</td>
</tr>
<tr>
<td>13. Rheumatism in the joints</td>
<td>*Vrushchikasana, Shirshasana, Paschimottanasana and Sarvangasana.</td>
</tr>
<tr>
<td>14. Leucoderma</td>
<td>Shirshasana, Padmasana,*Siddhasana, Gomukhasana, Chakrasana and *Vrukshasana.</td>
</tr>
<tr>
<td>Diseases</td>
<td>Yogasana</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>17. Low blood pressure</td>
<td>Sarvangasana, Halasana, Vajrasana, Padmasana, Siddhasana and Paschimottanasana.</td>
</tr>
<tr>
<td>22. Insomnia</td>
<td>Sarvangasana, Shavasana and Surya Namaskara.</td>
</tr>
<tr>
<td>29. Fever, chronic fever</td>
<td>*Garbhasana, Uththita Padmasana, Siddhasana, Gomukhasana and Shavasana.</td>
</tr>
<tr>
<td>Diseases</td>
<td>Yogasana</td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>31. Impurities of veins</td>
<td>*Lolasana and *Uthita Ekadashirasana.</td>
</tr>
<tr>
<td>35. Derangement of bile</td>
<td>Halasana, *Vartulasana and Shalabhasana.</td>
</tr>
</tbody>
</table>

*These are not in the Yoga and Pranayama Package.

1.9 Pranayamas in the Yoga and Pranayama Package

In the Yoga Philosophy, Pranayama is essential part of the Yogasana. So it is necessary to define what pranayam is.

Pranayama may be defined as a process and technique through which vital energy can be stimulated and increased, and this brings about perfect control over the flow of Prana with-in the body. Pranayama aims at bringing the involuntary functions of the respiratory mechanism with-in human control. For concentration of mind, pranayama is very essential for Yoga practice.
1.9.1 Some Objectives of Pranayama

Main objectives are as follows- 
a) To inspire, infuse, control, regulate and balance the vital energy in the body; 
b) To purify the mind; 
c) To improve retention and concentration of power; 
d) To strengthen body organs like liver, stomach, intestines, hear, lungs etc; 
e) To make mind and body sound; 
f) To control sense organs; 
g) To increase bio-energy (cell energy); 
h) To purify blood and body organs; 
i) To excrete waste matter from the body; 
j) To work as a therapeutic agent.

1.9.2 Various Types of Pranayama

In the shastras about 50 types of Pranayama are described. But eight of them are supposed to be important ones. These pranayama are- 
a) Nadi Shodhana 
b) Kapalbhati 
c) Bhashrika 
d) Ujjayee 
e) Bhramari 
f) Sheetall 
g) Sheetakari 
h) Surya Bhedan.

According to the Nilmoni Das (1998), (Yoga Therapy For Health, Publisher, S.G.Malakar, Iron Man Publishing House, 2,Amherst Row, Cal- 700009) easy Pranayama are of seven types. The Pranayama which is performed only with the help of ‘Purak and Rechak’ and not with ‘Kumbhak’ is called simple or ‘Sahaj’ Pranayama. In this Pranayam, if, there be some inaccuracies in practicing, there is no scope of harm. For this, boys, the old and even weak patients may practise it. For this reason, researcher accepts these simple Pranayama techniques with Yoga Package. These seven ‘Sahaj’ pranayamas are discussed later on.

Technique- 1; Sitting any of the Asana, inhale fully through both the nostrils and exhale through the mouth for five to ten minutes according to own ability.

Technique- 2; Sitting any of the Asana, the spine is kept straight and exact and chin is held high. Then air is inhaled through both the nostrils with a sound. Now, chin is fixed to the throat pit and breath is exhaled with a sound through both the nostrils. In this way, the technique is practised for five to ten minutes according to own ability.

Technique- 3; Sitting in any of the Asana air is inhaled slowly as long as possible through both the nostrils and then muscles and nerves of the face are given full stress and then mouth is opened with exhaling violently. This technique is continued for five to ten minutes according to own ability.
Technique- 4; Sitting in any of the Asana belly and the navel must be empty by exhaling and the abdomen must be drawn backward by contraction, and inhale simultaneously. And in the exhalation process the navel and the abdomen must be kept relaxed simultaneously. In this way, this pranayam is practised for five to ten minutes accordingly.

Technique- 5; In the morning and evening there must have a walk with keeping the body straight and erect with spine in the street which is free from dust, smoke and open space. At the time of walking must utter 1,2,3,4 with every four steep pings and must inhale air through both the nostrils simultaneously and at once exhaling process must be continued next four stepping. Initially, must inhale air during four step pings and exhale it in next four step pings. It is practised for three or four weeks. Walking in this way is called walking Pranayam or Bhraman Pranayam. It should be practised for ten to fifteen minutes according to the ability of the practitioners.

Technique- 6; Sitting in any of the Asanas breath is inhaled folly through both the nostrils. Now, lips are made pointed like the beak of a bird and the air is exhaled violently or with slight paused through the pointed lips. This Panayama is practised for eight to ten times.

Technique- 7; Lying on the back in Shava-Asana body is relaxed by keeping two hands with fingers interlocked on the navel. Now, air is inhaled fully through both nostrils slowly when the breath is full then exhaling is started. While inhaling think like this, “The vitality which is in store at Pancreas Gland is moving to and spreading over all organs, glands, nerves, veins and small veins and marking my body full to life; the waste products and the mortal germs that are in my body are going out.” This Pranayama is to be practiced with the “Thinkings” as indicated above for five to ten minutes according to the ability of the practitioners.

1.9.3 Preparing The Mind For Yoga & Pranayama
The tree of life is said to have its rolls above and its branches below, and so it is with man, for his nervous system has its roots in his brain. The spinal cord is the trunk descending through the spinal column, while the nerves run down from the brain into the spinal cord and branch off through-out the body. Pranayama is concerned with the mental preparation.
If the nerves are entangled, it is impossible to remain steady, and if steadiness cannot be achieved the practice of pranayama is not possible.

The practice of Yoga Asanas strengthens the nervous system, and the practice of Savasana soothes ruffled nerves. If the nerves are tensed, so is the mind. Unless the mind is relaxed, silent and receptive, pranayama cannot practice.

The practice of asana is fascinating and absorbing throughout, as the intelligence is focused and recharged in various parts of the body. This creates a feeling of exhilaration. In Pranayama attention is initially on the two nostrils, sinus passages, thorax, spine and diaphragm. Thus, the intelligence cannot be diverted to the other parts of the body. Thus, pranama cannot become absorbing until body and mind are trained to receive the flow of breath, months or years may pass without much progress, yet by sincere and unwavering efforts, and by perseverance, the practitioner’s mind becomes receptive to the regulated flow of breath.

For the practice of pranayama there are two essentials a stable (achala) spine and a still (sthira) but alert mind. Bear in mind, however, that those who practise excessive backward bends may have an elastic spine, but it does not remain stable for long; others who practise excessive forward stretches, may have a stable spine but not a still and alert mind. In backward bends, the lungs are stretched whereas they do not expand in forward bends. The practitioner has to strike a balance between the two, so that the spine remains stable and the mind stays alert and unwavering.

The practice of pranayama should not be mechanical. The brain and the mind should be kept alert, to correct and adjust the body position and the flow of breath from moment to moment. One cannot practise pranayama by force of will; hence. There should be no regimentation. Complete receptivity of the mind and intellect are essential.

Breath is like a turbulent river, which, when harnessed by dams and canals, will provide abundant energy. Pranayamas will teach the practitioner how to harness the energy of breath to provide vitality and vigor.

As a trainer tames a lion, an elephant or a tiger slowly, so the practitioner should acquire control over his breath gradually. Otherwise it will destroy him. By the
proper practice of Pranayama, all diseases are cured or controlled. Improper practice, however, gives rise to all sorts of respiratory ailments, like cough, asthma, pains in the head, eyes and ears.

Steadiness in mind and breath interact make the intellect steady too. When it does not waver, the body becomes strong.

The mind (manas) is the lord of the sense organs (Indriyas), as the breath is in the mind. The sound of breath is its lord and when that sound is maintained uniformly the nervous system quietens down. Then the breath flows smoothly, preparing the practitioner for Yoga.

The eyes play a predominant part in the practice of asanas, and the ears in pranayama. By being fully attentive and using one's eyes, one learns asanas and proper balance in the poses. They can be mastered by the will, to which the limbs can be made subservient. Pranayama, however, cannot be performed in this way. During its practice the eyes are kept closed and the mind concentrated on the sound of breathing; while the ears listen to the rhythm, the flow and nuances of the breath are regulated, slowed and smoothened.

In asana there is endless variety, because with the number of different postures and movements, the attention changes. In pranayama there is monotony. The reasons are; first, the practitioner has to practice in one position only; second, he has to maintain a continuous and unwavering sound in breathing. It is like practising scales in music before learning melody and harmony.

While practising asana, the movement is from the known gross body of the unknown subtle one. In pranayama, breathe within to the gross body with out.

1.10 What The Yoga Practitioners Should Know

It would be well here to note down in this paragraph that certain preliminary points which one should give careful attention before actually proceeding to practise the Yoga techniques for this experiment. These certain preliminary points are as follows:-

i) Persons of all ages above 5 years to 90 years can practise Yogic Exercises. But the number and duration of exercises will have to be decided according to age and sex.
ii) Children of age group ranging from 5 to 10 years should practise exercises in half of the dose prescribed. That is to say, where an exercise has been prescribed for practising 4 times for 30 seconds each, the children should initially do it 2 times for 15 seconds each. Later as the age and ability to grow they should increase the measurement of exercise and gradually come to the prescribed limit.

iii) Savasana has to be practised for 10 to 15 seconds after completion of each asana. Practitioners of yogic exercise should bear in mind that it is not necessary to practice more than 7 or 8 yogic exercise a day.

iv) After practising asanas for considerable period of time the power of staying in asanas at a stretch for a longer time grows. Then instead of practicing asanas 4 times, the practitioners may do it once for 4 to 5 minutes at a stretch and after this, Savasana is to be practised for a minute or two. Then again another asana may be taken up. For persons leading a social life it will not be proper to practice any asana for more than five minutes at a stretch.

v) There is no specific time for practising yogic exercises. The practitioners may, according to their conveniences, practice them in the morning before taking bath, or in the evening, or at night before going to bed. But except in the morning, exercise should not be done in empty stomach. It is injurious to health to undertake exercise when the stomach is full or when the practitioner is hungry. It is proper to practice yogic exercise 4 or 5 hours after taking full meals or half an hour to one hour after taking light food. Bajrasana is the only exception, the practicing of which after full meals helps digestion and thus it is beneficial to health. Meals may be taken half an hour after the yogic exercise.

vi) A practitioner has to wear an ‘interlock Junger’ at first, then to wear a light short thereon and then to practice asana in an open space. But in case of some special asana viz. Gomukhasana, Bhadrasana, Mulabandha-mudra and Bandhatriaya, it is better not to wear ‘Jangia’.

vii) While practising asans inhale and exhale should be done normally; in no case breathing should be held.
viii) It is a common practice to do Savasana for a while after each asana, but a person need not do Savasana after Sirsasana as a practitioner may feel his head heavy as a result of delay circulating blood from head in passing away blood from the brain, if Savasana is practised after Sirsasana. The practice of Savasana for 4 to 5 minutes removes the fatigue on account of taking exercise and helps to improve health quickly.

ix) Practising of a few warming-up exercises before performing yogic exercises is helpful to health and for getting good results quickly.

x) It is not necessary for the beginners to practice more than 7 or 8 asanas or mudras in a day. The practitioners should choose 7 or 8 asanas or mudras according to their individual needs judging by the merits and demerits.

xi) According to the Maharshi Patanjali asana is any steady and comfortable posture. So, if his posture of staying is comfortable and motionless, then no asana or posture can be termed as incorrect.

xii) No exercises should be undertaken by the ladies during menstruation period. Further, during a week all practitioners, male or female, should do exercise for six days and take rest for a day. This is good for health.

xiii) It is good for health to take Sharbat, which is a drink, prepared with sugar candy, sugar, or sugarcane juice adding a few drops of lemon juice and a slight quantity of salt in it. The Yoga practitioners may eat a small quantity of light food, if he feels hungry after taking exercise.

xiv) According to the ‘Gheranda Samhita’ (in fifth advice) what the Yoga practitioners should not do; Bathing at dawn, fasting, austerity, living on pne meal per day, and starving are forbidden to the Yoga practitioners,. But there is no harm in abstaining from food for three hours.

xv) It is given below under which conditions, what kinds of asanas should not be practiced:

a) With painful postural ear disease, with feeble eye sight, with weak heart or with hypertension (High blood pressure) a person should not practice Sheersa-asana.
b) Persons suffering from enlargement of spleen, or liver should not practice Bhujanga-asana, Shalabha-asana, Paschima-uttana asana and Dhanurasana.

c) Those who are victims of chronic cold or any other nose ailments should practice Sarvanga asana very carefully.

d) It is not desirable to practice Paschimauttana asana by those who are suffering from Appendicitis or Hernia.

e) When blood pressure is very high no other asana should be practised excepting Sava asana.

xvi) By practising Yogic exercise the activities and liveliness of glands and nerves grow co-extensively with age and thereby muscles and nerves gain natural growth and strength. Moreover, by yogic exercises an ordinary man may get enough strength which he needs for performing his daily work. Fact that by practising yogic exercise, it is not possible to make unusual growth of muscles or to gain abnormal strength of body. To have such muscles and strength, it is necessary to undertake instrumental exercises to take nutritious food in larger quantity and to take rest for a longer period of time.

1.11 Objectives of the study

Objectives:

1. To find out the affect of the performances of the mental health test of those school students in relation to Gender and Category for Pre test of Experiment group.

2. To find out the affect of the performances of the mental health test of those school students in relation to Gender and Category for Post test of Experiment group.

3. To find out the differences in mental health between the Control group and the Experiment group of boys.

4. To find out the differences in mental health between the control group and the Experiment Group of Girls.

5. To find out the differences in mental health between the Control group and the Experiment group of General students.
6. To find out the differences in mental health between the Control group and the Experiment group of SC/ST students.
7. To find out the differences in mental health between both the Boys and Girls students of Experiment group.
8. To find out the differences in mental health between the General group and SC/ST students of Experiment group.
9. To find out the differences in mental health between the Pre test and the Post test of Boys students of Experiment group.
10. To find out the differences in mental health between the Pre test and the Post test of Girl students of Experiment group.
11. To find out the differences in mental health between the Pre test and the Post test of General students of Experiment group.
12. To find out the differences in mental health between the Pre test and the Post test of SC/ST students of Experiment group.

1.12 Definition of the terms

1.12.1 Yoga
According to the syllabus of West Bengal Board of Secondary Education, mainly Yoga Asanas were selected and some Sahaj Pranayamas were used as a package (YPP).

1.12.2 Pranayama
Here Pranayama means easy Pranayama which are seven types. The Pranayama which is performed only with the help of ‘Purak and Rechak’ and not with ‘Kumbhak’ is called simple or ‘Sahaj’ Pranayama. In this Pranayam, if there is some inaccuracies in practicing there is no scope of harm. For this, boys, the old and even weak patients may practice it. For this reason, researcher accepts these simple Pranayama techniques with Yoga Package.

1.12.3 Mental Health
The Mental Health Foundation (2005) defines Mental Health as:

'A positive sense of wellbeing which enables an individual to be able to function in society and meet the demands of everyday life: people in good mental health have the ability to recover effectively from illness, change or misfortune.'

Mental health has been considered in the following dimensions:
1.12.4 Self Confidence
It refers to the belief in one's personal worth and likelihood of succeeding. It is the combination of self esteem and general self efficacy.

1.12.5 Anxiety
Anxiety is a multi system response to a perceived threat or danger. It reflects a combination of biochemical changes in the body, mind and in the social situation. So far as we know, anxiety is a uniquely human experience.

1.12.6 Emotion
Emotions can occurred unconsciously, and hence, emotion is a more general phenomenon than its subjective feeling. Feelings may also more narrowly refer to the experience of bodily changes.

1.12.7 Mental Conflict
A state of opposition between persons' ideas and interests.

1.12.8 Frustration
Frustration is an emotion that occurs in situations where one is blocked from reaching a personal goal. The more important the goal greater the frustration. It is comparable to anger.

1.12.9 Depression
Depression is a mood disorder characterized by intense feelings of sadness that persist beyond of a few weeks.

1.12.10 Tension
A mental and physical set up of human being achieve the goal. All human being feel more or less uneasiness to overcome the hurdle in the path of goal.
Reference


