CHAPTER-III
RESEARCH METHODOLOGY

Introduction:
This chapter deals with research methodology. It includes design of the study, sampling, variables, questionnaire as tool for data collection, tool development procedure, details of training program, administration of training program, and details of Surya Namaskar and Yoga Nidra Programme, and statistical tool for analysis of data.

3.1 Method of the study
Researcher wanted to study whether Surya Namaskar and Yoga Nidra are beneficial for reducing the physical problems faced by adolescence girls before and during the menstrual, as well as for reducing anxiety and improving self-concept. To achieve these purposes researcher had to implement 24 weeks Surya Namaskar and Yoga Nidra programme on adolescence girls. As this is cause-reason type of study, it is an experimental research.

3.2 Design of study
The study was based on pre-test and post-test random group design. 180 girls in early adolescence age of 12 to 15 years were selected randomly and divided in three of which two groups were experimental and one group was control group. Two different experimental groups received two different treatments; Surya Namaskar and Yoga Nidra respectively.
The pre-test-post-test random group design was used as a research design.

Fig. no. 3.1: Research Design

3.3 Variables of the Study

3.3.1 Independent Variables:

Surya Namaskar and Yoga Nidra are independent variables.

3.3.2 Dependent Variables:

Dependent variable includes nine physical problems during and before menstrual (namely, feeling pain during menstruation, feeling pain before menstruation, abdominal pain, leg, calf and thigh pain, vomiting feeling and improper eating, backache, skin, acne and pimple problems, extra bleeding and headache) and two psychological problems (viz., self-concept and anxiety).

The schematic representation of variables of study is given in the fig. no. 3.2.
3.4 Sampling

3.4.1 Population

All the girl students in early adolescent age of the 12 to 15 years in Maratha High School, Nashik who had started their menstrual cycle were the population of the study (N=940).

3.4.2 Sample and Sampling Method

The 180 girl students of age between 12 to 15 years who had started their menstrual cycle were selected randomly for the study. After pre-test they were divided into two experimental (n=60 for each group) and one control (n=60) groups. The mean age of sample is given in the table 3.1.
Table no. 3.1

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>Mean age</th>
</tr>
</thead>
<tbody>
<tr>
<td>SNG</td>
<td>60</td>
<td>13.58</td>
</tr>
<tr>
<td>YNG</td>
<td>60</td>
<td>13.45</td>
</tr>
<tr>
<td>CG</td>
<td>60</td>
<td>12.67</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>180</strong></td>
<td><strong>13.23</strong></td>
</tr>
</tbody>
</table>

For selection of sample from defined population simple random sampling technique was used.

3.5 Tools for Data collection

The physical and psychological problems of the adolescent girls were measured with the following tools;

1. Teacher made questionnaire for measuring physical problems.

3.5.1 Teacher made questionnaire for measuring physical problems:

Teacher-made questionnaire for measuring the physical problems of adolescent girls during menstruation was constructed by researcher in 2011 for her M. Phil. Study entitled, ‘effects of Rhythmic Yoga and Pranayama program on problems during menstrual cycle of 13-14 year old girls of Makhamalabad, District Nashik of Maharashtra’ was used as a tool for data collection. Researcher reviewed the literature about various physiological, psychological and physical changes and symptomatic problems arise before and during the period of menstruation. Researcher discussed with doctors and gynaecologist as well the parents of the girls and teachers and decided the most common factors/ problems of the questionnaire.

The questionnaire was based on major problems which is generally seen among adolescent girls before and during menstruation period. It includes kinds of problem, nature and intensity of problem. The questionnaire contained nine physical problems as, feeling pain during menstruation, feeling pain before menstruation, abdominal pain, leg, calf and thigh pain, vomiting feeling and improper eating, backache, skin, acne and pimple problems, extra bleeding and headache. Being closed form questionnaire it is
more objective, easy to summate and capable of being subjected to statistical analysis with little difficulty. For the sake of convenience and getting data into simpler and numerical form the questions were closed type which had categorical responses.

Numerical Rating Scale (NRS) consists of a range from 0 to 3 from which the participants have to select the number most representative of intensity of their problem (0 = Not at all, 1 = Low intensity, 2 = Medium intensity and 3 = High intensity).

- **Validity of the Questionnaire:**
  Experts opinion were obtained to establish the validity of the inventory

- **Reliability and Objectivity of the Questionnaire**
  The reliability of questionnaire was determined by using ‘Test- Retest’ method. The reliability coefficient of the questionnaire is 0.8 which was significant. As the questionnaire has numerical rating scale it is objective.

### 3.5.2 Self-concept Scale by Saraswat (1981):

This test is constructed by Dr. Rajkumar Saraswat in 1981 published by National Psychological Corporation. This is a 48 item questionnaire having six separate dimensions of self concept viz., physical, social, temperamental, educational, moral and intellectual self-concept.

- **Validity:**
  Experts opinion were obtained to establish the validity of the inventory

- **Reliability:**
  The reliability of the questionnaire is 0.91 measured by test-retest method.

### 3.5.3 Sinha’s Comprehensive Anxiety Test (1973):

This test is constructed by A. K. P Sinha and L. N. K. Sinha in 1973 Published by National Psychological Corporation. This is a 90 items questionnaire and significant at or beyond 0.001 level.

- **Validity:**
  The coefficient of validity was determined by computing the correlation between scores on comprehensive anxiety test and on Tailors Manifest Anxiety Scale. It was 0.62 which is significant beyond 0.001 level of confidence.
• Reliability:

The coefficient of reliability was determined by using the two methods.

a. The test-retest method score was 0.85

b. Using the Spearman Brown formula the reliability coefficient of the test was found to be 0.92

Both the values ensure a high reliability of the test.

3.6 Procedure of the Study

The researcher personally met to the principal of Maratha High School, Nashik and notified him about the need and importance of the study and took authorization for implementation of 24 weeks 60 minutes per day Surya Namaskar and Yoga Nidra programme to reduce physical and psychological problems during menstruation. The researcher assembled all the subjects and the information was given to them about need and importance of the study, explanation of the questionnaire, description of the experiment.

The researcher selected 180 adolescent girls of age group 12 to 15 years using simple random sampling technique. The pre-test was administered with the help of tools mentioned above. After pre-test the girl students were divided into three equal groups. First group (SNG) received 24 weeks Surya Namaskar training programme as a treatment, second group (YNG) received 24 weeks Yoga Nidra programme while, third group (CG) was kept under control condition to evaluate and compare the effects of the above three different treatment variables. After the completion of the 24 weeks experimental treatment, the post-test was taken using same tools as administered in pre-test. The data collected was analyzed and results were drawn.

3.7 Administration of Training Programme:

The 24 weeks training program was conducted on 120 girls (60 girls in each experimental group) of Maratha High School, Nashik. The Surya Namaskar and Yoga Nidra practices were given to them 6 days per week in morning session for 60 minutes. Before starting the programmes necessary instructions were given to the participants.
3.8 Training Programmes:

As researcher has done a diploma course in Yoga from Yashwantrao Chavan Open University, Nashik and Yoga Shikshak Course from Yoga Krida Prabodhini, Nashik. She has knowledge of Yogic practices. She also conducted Yoga classes in Nashik. She constructed both Surya Namaskar and Yoga Nidra training programme with the help of literature and under the guidance of experts in the field of Yoga (See Appendix – D). Researcher herself conducted both the training programmes as a trainer with two more Yoga teachers from Yoga Krida Prabodhini, Nashik.

3.8.1 Surya Namaskar Training Programme:

In India there are many types of doing Surya Namaskar. In the present study the Surya Namaskar, referred by Balasaheb Pant Pratinidhi, Aundh, having 10 poses was selected for training because the school syllabus has this type of Surya Namaskar. Following asanas are included in the Surya Namaskar:

1. Utthitasana
2. Hasta padasana
3. Ardh bhujangasana
4. Ashtangasana
5. Bhujangasana
6. Parvatsana
7. Janu kapalasana

Each round of Surya Namaskar is done after the utterance of 'Omkara' with the appropriate 'Bija Mantra' along with the name of the Sun which corresponds to the chakra in the body in ascending order. They are specific sounds believed to subtle effects have on different systems and parts of the body. There are 14 Mantras.

Following are 14 Mantras for 14 consecutive Surya Namaskar cycles:

1. Om Hraam Mitraya Namah
2. Om Hreem Ravaye Namah
3. Om Hroom Suryaya Namah
4. Om Hraim Bhaanave Namah
5. Om Hroum Khagaya Namah
6. Om Hrah Pusne Namah
7. Om Hraam Hiranyakarbhaya Namah
8. Om Hreem Marichaye Namah
9. Om Hroom Adityaaya Namah
10. Om Hraim Savitre Namah
11. Om Hroum Arkaaya Namah
12. Om Hrah Bhaaskaraya Namah
13. Om Shri Savitrey Suryanarayanaha Namah

Participant girls were not allowed to participate in Surya Namaskar programme during their menstrual period.

**Day-1**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td>Stithi</td>
<td>5 min.</td>
</tr>
<tr>
<td>1. From Dand Stithi to Baithak Stithi</td>
<td></td>
</tr>
<tr>
<td>2. From Baithak Stithi to Shayan stithi</td>
<td></td>
</tr>
<tr>
<td>3. From Shayan Stithi to Viparit Shayan Stithi</td>
<td></td>
</tr>
<tr>
<td>Pre-yogasana movements (Dand Stithi)</td>
<td></td>
</tr>
<tr>
<td>Tadasana</td>
<td>5 min.</td>
</tr>
<tr>
<td>Tiryak Tadasana</td>
<td>5 min.</td>
</tr>
<tr>
<td>Merudand Sanchalan</td>
<td>5 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Pre-yogasana movements (Baithak Stithi)</td>
<td></td>
</tr>
<tr>
<td>Padangul chalan</td>
<td>5 min</td>
</tr>
<tr>
<td>Ghota Sanchalan</td>
<td>5 min</td>
</tr>
<tr>
<td>Janu Sanchalan</td>
<td>5 min</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min</td>
</tr>
<tr>
<td>Pre-yogasana movement</td>
<td></td>
</tr>
<tr>
<td>Ekpad Chakra</td>
<td>5 min</td>
</tr>
<tr>
<td>Dwipad Chakra</td>
<td>5 min</td>
</tr>
<tr>
<td>Ekpad chakra</td>
<td>5 min</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min</td>
</tr>
<tr>
<td>Omkar</td>
<td>2 min</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
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**Day-2**

<table>
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</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements</strong></td>
<td></td>
</tr>
<tr>
<td>From <em>Dand Stithi</em> (Revision)</td>
<td></td>
</tr>
<tr>
<td><em>Merudand Sanchalan</em></td>
<td>10 min.</td>
</tr>
<tr>
<td>Janu Sanchalan</td>
<td>7 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements (Baithak Stithi)</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>Janu Sanchalan</td>
<td></td>
</tr>
<tr>
<td><em>Ardha Titali</em></td>
<td>8 min.</td>
</tr>
<tr>
<td><em>Purna Titali</em></td>
<td></td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td><em>Dwipad cycling</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
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</table>

**Day-3**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement</strong></td>
<td></td>
</tr>
<tr>
<td>1. From <em>dand stithi</em> (Revision)</td>
<td>10 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement (Baithak Stithi)</strong></td>
<td></td>
</tr>
<tr>
<td>1. Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>2. <em>Hastangul Sanchalan</em></td>
<td>3 min.</td>
</tr>
<tr>
<td>3. <em>Manibandh Sanchalan</em></td>
<td>3 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement: Revision</strong></td>
<td>10 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em> five position</td>
<td>10 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
<td>60 min.</td>
</tr>
</tbody>
</table>
**Day-4**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td>Pre-yogasana movement</td>
<td></td>
</tr>
<tr>
<td><em>Baihak stithi</em></td>
<td></td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em> (5 position)</td>
<td>8 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em> next 5 positions</td>
<td>8 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em> 10 position practice</td>
<td>8 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>2 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>2 min.</td>
</tr>
<tr>
<td>Omkar/ Sharan mudra</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
<td><strong>60 min.</strong></td>
</tr>
</tbody>
</table>

**Day-5**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td>Pre-yogasana movement</td>
<td>20 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em></td>
<td>12 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Surya Namaskar</em></td>
<td>12 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>3 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>3 min.</td>
</tr>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
<td><strong>60 min.</strong></td>
</tr>
</tbody>
</table>
## Day-6

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td>Pre-yogasana movement</td>
<td>15 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min</td>
</tr>
<tr>
<td>Surya Namaskar</td>
<td>15 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min</td>
</tr>
<tr>
<td>Surya Namaskar</td>
<td>14 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>3 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>2 min.</td>
</tr>
<tr>
<td>Omkar/ Sharan mudra</td>
<td>3 min.</td>
</tr>
<tr>
<td>Total Duration</td>
<td>60 min.</td>
</tr>
</tbody>
</table>

*Note:* The programme was 6 days per week and 1 day (on Sunday) rest. The programme of Day 6 was repeated up to 24 weeks.
3.8.2 *Yoga Nidra* Training Programme:

*Yoga Nidra* programme constructed by Swami Satyanand Saraswati (1998) was modified by researcher and implemented on participant girls.

**Day 1**

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Omkar</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Stithi</em></td>
<td>5 min.</td>
</tr>
<tr>
<td>1. From <em>Dand Stithi</em> to <em>Baithak Stithi</em></td>
<td></td>
</tr>
<tr>
<td>2. From <em>Baithak Stithi</em> to <em>Shayan stithi</em></td>
<td></td>
</tr>
<tr>
<td>3. From <em>Shayan Stithi</em> to <em>Viparit Shayan Stithi</em></td>
<td></td>
</tr>
<tr>
<td><strong>Pre-yogasana movements (<em>Dand Stithi</em>)</strong></td>
<td></td>
</tr>
<tr>
<td><em>Tadasana</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Tiryak Tadasana</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Merudand Sanchalan 1, 2</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements (<em>Baithak Stithi</em>)</strong></td>
<td></td>
</tr>
<tr>
<td><em>Padangul chalan</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Ghota Sanchalan</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Janu Sanchalan</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement</strong></td>
<td></td>
</tr>
<tr>
<td><em>Ekpad Chakra</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Dwipad Chakra</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Ekpad cycling</em></td>
<td>5 min.</td>
</tr>
<tr>
<td><em>Shavasana</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><em>Omkar</em></td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
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</tr>
</tbody>
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### Day 2

<table>
<thead>
<tr>
<th>Activity</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements</strong></td>
<td></td>
</tr>
<tr>
<td>From <em>Dand Stithi</em> (Revision)</td>
<td></td>
</tr>
<tr>
<td>Merudand Sanchalan</td>
<td>10 min.</td>
</tr>
<tr>
<td>Janu Sanchalan</td>
<td>7 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements (Baithak Stithi)</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>Janu Sanchalan</td>
<td></td>
</tr>
<tr>
<td>Ardha Titali</td>
<td>8 min.</td>
</tr>
<tr>
<td>Purna Titali</td>
<td></td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>Dwipad cycling</td>
<td>5 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
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### Day 3

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</thead>
<tbody>
<tr>
<td>Omkar</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements</strong></td>
<td></td>
</tr>
<tr>
<td>From <em>Dand Stithi</em> (Revision)</td>
<td></td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movements (Baithak Stithi)</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>Hastangul Chalan</td>
<td>2 min.</td>
</tr>
<tr>
<td>Manibandha chalan</td>
<td>5 min.</td>
</tr>
<tr>
<td>Kopar Sanchalan</td>
<td>3 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Pre-yogasana movement</strong></td>
<td></td>
</tr>
<tr>
<td>Revision</td>
<td>10 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>5 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>5 min.</td>
</tr>
<tr>
<td>Omkar/ sharanmudra</td>
<td>2 min.</td>
</tr>
<tr>
<td><strong>Total Duration</strong></td>
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### Day 4

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</tr>
<tr>
<td>Pre-yogasana movements</td>
<td>20 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>4 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>3 min.</td>
</tr>
<tr>
<td>Yoga Nidra</td>
<td>25 min.</td>
</tr>
<tr>
<td>Omkar</td>
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### Day 5

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</tr>
<tr>
<td>Pre-yogasana movements</td>
<td>20 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
<td>3 min.</td>
</tr>
<tr>
<td>Bhramari</td>
<td>3 min.</td>
</tr>
<tr>
<td>Yoga Nidra</td>
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### Day 6

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<td>Pre-yogasana movements</td>
<td>20 min.</td>
</tr>
<tr>
<td>Shavasana</td>
<td>2 min.</td>
</tr>
<tr>
<td>Deep breathing</td>
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<td>Yoga Nidra</td>
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*Note:* The programme was 6 days per week and 1 day (Sunday) rest. The programme of Day 6 was repeated up to 24 weeks.
3.8.3 Description of Pre-yogasana movements and Asanas:

I. Starting positions and change of positions

There are four different positions. They are:
1) Standing position called as *Dand stithi*
2) Sitting position called as *Baithak Stithi*
3) Supine position called as *Shayan Stithi*
4) Prone position called as *Viprit Shayan stithi*

![Picture 3.1(a) Dand stithi](image)

![Picture 3.1(b) Baithak Stithi](image)

![Picture 3.1(c) Shayan Stithi](image)

![Picture 3.1(d) Viprit Shayan stithi](image)
• **Changing positions:**

While changing the position it is necessary to be done in a systematic way and maintain discipline.

1) **From standing position to sitting position**

![Picture 3.2: Changing position from standing to sitting](image_url)

- Bend legs in knees and sit on the toes.
- Place palms on the floor and extend the left leg.
- Then extend the right leg and complete the sitting position.

2. **From standing to lying down position**

![Picture 3.3: from standing to lying down](image_url)

- Bend the legs at knees and sit on toes.
- By extending left leg, place the palms on the floor. Then extend the right leg.
- Bent your body backside and place the elbows in the floors that your body weight will come on the hands forming an angle of $45^\circ$ with the floor.
- Then slowly allow the waist to rest, then back and then head. In this way get a lying down position.
3) **From lying on back to standing.**

- Lift head, back and waist; rest on elbows making an angle of $45^\circ$ with the floor.
- Straighten the back, placing hands along the body.
- Bent your left leg towards body and place the foot on the floor.
- Bent the right leg towards body and place the foot on the floor.
- Then bent the right leg putting next to left foot. Back straight and hands resting on floor.
- Remain in the standing position

4) **From standing position to prone position:**

![Picture 3.4: From standing to prone position](3.4(a) 3.4(b) 3.4 (c))

- Bend your legs at knees, sit on toes.
- Placing palms near the feet, extend left leg backward and let knees rest on floor. Foot should be erect.
- Put the body weight on hands and extend the right leg backwards putting it beside left leg. With straight knees hold the body obliquely.
- Place the knees, chest and forehead on the ground with elbowes bent. This position of *surya namskar* is called “Ashtang Position”
- Then place the hands along the body with palms on the floor and fingers extended. Spread the feet; touch the nails and the chin on the floor.
5) From prone position to standing position:

By the above 4 steps ashtang position is achieved.
- Straight your elbows, bringing the body in straight oblique position.
- Left foot must be brought between hands.
- Bring right foot beside left foot. Sit on the toes.
- Stand erect.
6) From sitting to lying on back position

Picture 3.6: From sitting to lying on back

- Bent back while your body resting on elbows on the floor put body weight on the hands making an angle of $45^\circ$.
- Then slowly allow the waist, back and head to rest in backward position.

7) From lying down to sitting position.

Picture 3.7: From lying down to sitting position
• Raise the head, back and waist resting on the elbows to make an angle of 45° with the floor.
• Straighten the back placing hands along the body and return to the sitting position.

8) **From sitting position to prone position**

- Bent left leg towards the body and let the foot be on the floor
- Bent right leg and place it next to left foot. Allow the back to be straight and let the hands rest on the floor.
- Place the palms near feet, extending the left leg at backside and knee resting on the floor. Foot should be kept erect.
- By holding the body weight on hands, extend the right leg backwards parallel with left leg. Body should be straight and also straighten the knees. The body weight is held by hands and toes.
• Allow thickness, the chest and the forehead to rest on floor with bent elbows. This position is called ‘Ashtang’ position.
• Placing hands along the body with palms on the floor and fingers extended. Spread the feet to touch the nails. Keep the chin on the floor.

9) From prone position to sitting position:

Like above five steps, come in Ashtang position.
• While straigtening the elbows bring the body in straight oblique position.
• Bring left foot between the hands.
• Sitting on toes bring right foot beside the left foot.
• Extend the left leg and keep the palm on the floor.
• Complete the sitting position by extending the right leg.
10) From prone position to lying on back position:

Picture 3.10: From prone to lying back position

- As the above Seven steps, attain the ashtang position
- Keep elbows and body straight.
- Bring the left foot between the hands.
- Bring the right foot beside next foot, sit on toes.
- Place palms on the floor, extend the left leg and then right leg.
- Bent the body backwards, resting on elbows so as to put complete body weight on hands making an angle of $45^\circ$ with the floor.
- Slowly allow the waist, the back and the head to rest coming back in lying position.
11) From lying on back position to prone position:

Resting on the elbows raise up the head, the back and the waist making an angle of $45^\circ$.

Keep the back straight and hands along the body.

Don’t lift leg towards body placing the foot on the floor.

Bent the right leg beside left foot, allow hands to rest on the floor and let the back be straight.

Place the palms next to the feet extending left leg backside and allow the knee to rest on the floor. Foot should be kept erect.

Holding body weight on hands, extend the right leg parallel to the left leg. Keep knees and body straight. The body weight is held on hands and toes.

Place the knees, the chest and the forehead with bent elbows on the ground. Thus attaining ‘Ashtang position’.
• Placing the hands along the body with palms towards the floor and fingers extended the feet to touch the nails on the floor. Keep the chin on the floor. This is prone position

II. Relaxing posture (Shavasana):
Spread the mat on the floor. Choose a clean and airy place of moderate temperature. Light should be dim. It should be quite as far as possible. Lie down on the mat. Both the feet should be about 1.5 ft apart with toes pointing outwards and heels inwards. Hands should be six inches away from the thighs. Palms should be facing upwards and fingers halfway closed. Turn the head to the side. Close the eyes quickly lying in this position. Relax the body with full awareness. This is called the physical position of Shavasana. But this is not enough. Along with the body, the mind and internal organs are also to be relaxed in Shavasana. One should learn to lower the thoughts. For this, it is necessary to engage mind in something else like focusing on various body parts and observing them. Closing the eyes visualize different 6 body parts. As you see each part in your mental eyes, learn to recognize its muscle tension and relax it consciously. This is not easy to do but it is possible by regular practice. The tension must be reduced by conscious awareness. By regular practice, even the muscle starts obeying the relaxation commands given by the mind. When the body gets relaxed, concentrate on the breathing. Breathe naturally and observe it. In this relaxed state, pay attention to your breathing. Do abdominal breathing. Chest breathing should be minimal. As you breathe in abdomen rises and as you breathe out abdomen goes in. Be aware of each breath you take. If mind gets distracted, again start concentrating on breath. Once you get used to concentrate on breathing, you can easily concentrate on your other daily work or job or studies. This ‘Shwasandhyan’, concentrating on the breathing, should be done for 2-3 minutes. With the increase in concentration, mind becomes calm and then tries to feel the minute details of the breath. Due to this, relaxation will become more effective. As you breathe in, pay attention to the tip of the nose. Feel the cool touch of air and warm touch of expelled air when you breathe in the nasal passage. Try and feel the temperature difference in both phases of respiration. As a result we
experience that mind ignores the other sense organs impulses. Slowly the mind calms and becomes concentrated. It becomes fresh, strong and steady. Emotionally we become stable. After 2-3 minutes of shavasana, the body becomes vibrant and energetic. While releasing shavasana, change the concentration from breathing to the body. By stretching hands and legs slightly becomes aware of body. While releasing the pose, straighten the head, bring the hands beside body, palms touching the floor and legs together, and return in lying position on back. Gently opening the eyes return to the sitting posture.

III. Preparatory Movements:
A. Standing Position (Dand Sthiti):
   i. Tadasana:
      • Stand straight in dand stithi. Move the left leg to left side about 1 ft. with hands along the body.
      • Bringing hands forward in the shoulder line interwine the fingers.
      • Inhale and lift the hands over the head with palms facing upward. Keep you sight straight in front.
      • Stretching the hands up at its maximum, remain steady and stiff.
      • While inhaling, raise the heels and stretch the body up.
      • Put your body weight on toes and maintain the balance of body. Stay in the same position for few seconds.
      • While exhaling, bring the heels down.
 Repeat this for 4-5 times.

Slowly bringing the hands in front bring them down, releasing the position.

During performing this asanas, concentrate in the stretching of the body.

ii. **Tiryak tadasan:**

- Stand in tadasana increasing the distance between the feet
- Inhale. While exhaling, from the waist bent at the left side without tilting forward or backward. Look straight.
- While inhaling straighten up the body.
- While exhaling bend towards the right sight.
- Again straighten while inhaling. Thus one cycle gets completed, Repeat this 4-5 times.

![Triyak Tadasana](image1)

iii. **Merudand Sanchalan:**

**Merudand Sanchalan- Type 1: Twisting Movement of Spinal Column.**

- Before yogasana, stand in initial position, i.e., feet apart with hands along body side and look straight forward.
- Inhale and bring hands in the line of shoulders along the side of body.
- Exhale and left arm with twisting waist.
- Turn with twisting waist, turn maximum with eyes gazing on the left thumb.
- Remain in this position for few seconds.
- Hold the feet firmly without moving it.
- While inhaling, turn around to come back to original position.
- Repeating on right side perform this for 3-4 times.

![Merudand Sanchalan- Type 1](image2)
Merudand Sanchalan-Type 2: Bending and Twisting of the Vertebral Column

- Stand in initial position, straight with feet apart.
- Inhale raising hands in shoulder line.
- Exhale and bent forward from waist. Hold the toe of left leg with right leg but do not bent the knees. Look up at the fingers of left hand.
- Return to original position by exhaling.
- Repeat the same on right side i.e. exhale and bend forward holding right with left hand looking up at right hand fingers.
- Stay in the position for few seconds and return to original position by exhaling.
- Repeat this 2-3 times on both sides. Bring the hands down by exhaling.
Merudand Sanchalan-Type 3: Forward, backward and sideward movement of the spinal column:

- While inhaling, keep both the hands on the waist. Fingers should be in front and thumb at the back.
- Exhale and bent in front without bending knees at waist. Try to take the forehead between the knees. Stay in this position for sometime.
- Return to original position while inhaling.
- Again exhaling bent at back side as much as possible without losing the balance.
- Return to original position while inhaling.
- Exhale and bent to left side.
- Inhale and return to original position.
- Exhale and bent to right side.
- Inhale and return to original position.
- In this way one cycle is completed. Perform 2-3 such cycles.

**Merudand Sanchalan- Type 4: Circular movement of the waist:**

- Inhale and keep the hands on the waist.
- Exhaling bent forward without bending the knees at the waist.
- Inhale rotating first at left and then at backside
- Exhale rotating at right and then come forward in bent position.
- Rotate in reverse direction now, i.e. inhale and rotate to right side and then backwards.
- Exhale rotating to left and come in front in bent position.
- Straighten in the waist inhaling and put the hands down.
- In this way one cycle is completed. Repeat this once again.

iv. **Janusanchalan- Knee Movements:**

- Placing your hands on the thighs just above your knees bent at knees forward. Thumbs must be inward.
- Then move the knees 4-5 times in the clockwise and anti-clockwise direction.

![Picture 3.18: Merudand Sanchalana-Type 4](image)

![Picture 3.19: Janu Sanchalana](image)
B. **Movements in Sitting Position (Baithak Sthithi):**

**Sitting Position:**

Extend the legs, keep hands at hip side and be straight at waist and the back.

i. **Pandangul Sanchalan:**

![Picture 3.20: Padangul Sanchalana](image)

- It is related to the toes movement.
- Both the feet should be together with eyes on the toes.
- Perform back and forth movements of toes and stretch at its maximum.
- Perform for 10-15 times.

ii. **Gulf Sanchalan:**

![Picture 3.21: Gulf Sanchalana](image)

- It is related to the movement of ankle joints.
- Keep a little space between the feet.
- Then stretch the feet upwards and downwards as maximum as possible and stay in this position for some time. Perform left-right feet movements.
- Turning the ankle in clockwise and anti-clockwise direction perform this circular movement 5-10 times.

iii. **Janusanchalan:**
- It is related to the knees movement.
- Placing both the hands on the knees, be straight at knees and keep it together.
- Rapidly move the knees 2-3 inches up and down. Perform 20-30 times.

![Picture 3.22: Janu Sanchalan](image)

iv. **Ardhatitali Movements:**
- It is a movement like butterfly.
- Place left foot on right thigh bending at knee.
- Grasp the left foot with right hand and knee with left hand.
- Lifting the knee at chest gradually press it downwards.
- Slowly increase the speed and perform it 10-15 times.
- Perform same with the right leg. After completing straighten the leg.

v. **Poorna Titali:**
- It is butterfly movement with both legs.
- Joining soles of feet together bent at knees.
- Placing heels close to the body, relax thighs and calf muscles.
- Grasp the feet firmly with both hands.
- Gradually lifting the knees towards chest slowly let it down.
- Increase the speed and stretch it maximally.
- Perform for 10-15 times.

![Picture 3.23: Poorna Titali](image)
Movements of the Hands:

vi. Hastangul Sanchalan:

- It is related to movements of fingers.
- Attain *baithak stithi* position.
- Bring your hands parallel to shoulder line.
- Spread the fingers and stretch them at its maximum.
- Maintain the stretch to and bend the fingers at all joints thus closing the fist.
- Opening the fist, slowly stretch the fingers. Perform 10-12 times.

vii. Manibandha Sanchalan:

- It is related to wrist movements. Attain a *baithak stithi* position.
- Facing palms at the floor extend both the hands parallel to shoulders.
- Forming fist stretch the wrist upwards and downwards.
- Repeat 8-10 times.
- Turning fist left to right repeat 8-10 times.
• Circularly move the wrist clockwise and anti-clockwise 4-5 times.
• Do not move or bent at elbow or shoulder point.

viii. **Elbow Movements:**

• Attain baithak stithi position.
• Face the palms upwards and extend the hands.
• Keep fingers on the shoulder folding the hands at elbows.
• Slowly straight your hands.
• Perform this for 8-10 times, concentrating on movements.

![Picture 3.26: Skandha Sanchalan-position](image)

ix. **Skandha Sanchalan:**

**Type- 1**

• Lifting the shoulders try them to touch to ears.
• Stay for some time.
• Press down the shoulders and stay for some time.
• Then return to the normal position.
• Perform for 5-6 times.

![Picture 3.27: Skandha Sanchalan-Type-1](image)

**Type- 2**

• Folding the hands at elbows bring the hands in front and keep fingers at the shoulders.
• At the level of chest join both the elbows.
• Then rotate them in clockwise and anticlockwise direction in the sequence i.e. upwards, backwards, downwards and forwards.
Hence one round gets completed. Do 3-4 such rounds. It should be done slowly and with maximum stretch.

x. **Greeva Sanchalan:**
   - It is related to the movements of neck.
   - Relax the hands and shoulders on the thighs.
   - Bent the neck forward till the chin touches chest.
   - Gradually lifting the head tilt it slowly backwards.
   - Be careful when stretching. Then slowly return to the normal position.
   - Now, move the head towards left and right side.
   - Take care the shoulders should not touch with ears. Repeat it for 3-4 times.

xi. **Circular Movement of the Neck:**
   - Keeping the shoulders relaxed sit in the position of vajrasan.
   - Bending the neck forward, touch the chin to the chest.
   - Rotate the neck from left to right side by first touching to chest, then resting on left shoulder, then extending back and then resting chin on right side and again finally touching to chest.
   - Repeat the same from right to left side i.e. in reverse direction. Hence one cycle is completed.
xii. **Karnamardan:**

![Picture 3.31: Karnamardan](image)

- It is an ear massage.
- Attain a vajrasan position.
- Place your forefingers with little pressure in the ears respectively.
- Then rotate them clockwise and anticlockwise circularly.
- Perform this 4-5 times.

xiii. **Netra Sanchalan:**

![Picture 3.32: Netra Sanchalana](image)
• It is the movement of eyes. Attain the position of vajrasan. Look straight forward. Extending the left hand and keeping thumb in front, move the left hand to the left side with eyes on the thumb without moving the neck. Gradually bring it in front and perform it 3-4 times. Again repeat this with opposite hand on opposite side.

• Then moving the right thumb up and down with eyes keeping on the thumb don’t move the head. Perform for 3-4 times.

• Moving the right thumb in circular manner just look at the thumb but without moving the neck. Perform it clockwise and anticlockwise.

• Then keeping the right thumb exactly in front gradually brings it towards the nose tip with eyes again on the thumb. Let this continue for 4-5 seconds, then start taking off with eyes fixed on thumb. Perform 3-4 times.

• Let the eyes rest for 2-3 minutes by lightly closing them and pressing lightly by arms.

xiv. Sinhmudra:

• It is related to the stretching of face (Sinha=lion) attain a position of vajrasan.

• Sitting on knees with feet apart place both palms at front side on knees.

• Keep the elbows straight, keeping body weight on the hands bent slightly forward.
• Now, widening the mouth, stretch the tongue in downward direction, stretch all the face muscles along with eyes and nostrils.
• Now make a roaring sound like a lion. Feel free while performing it.
• Do it 2-3 times. Then close the mouth and relax and return to the original position.

Movement in Lying Down Position:

xv. Ekpad chakra:
• It is a circular movement with one leg.
• Be in lying position on back (sahyansthiti). Keep the feet together and hands near the waist and let the palms touch the floor and eyesight up.
• Raising the left leg rotate it clockwise and anti clockwise. Do not bend at knee. Thus one cycle gets completed. Repeat this for 3-4 times.
• Do the same for opposite leg.

xvi. Dwipad Chakra:
• It is the movement of both the legs is circular manner.
• Inhaling, lift both the legs together rotating in clockwise and anticlockwise direction without bending the knees.
• Perform for 3-4 times or as per your capacity.

xvii. Ekapd Cycling:
• It is a cycling movement with one leg.
• Be in lying position.
- Bending the left knee lift the left leg and bring the thigh on abdomen.
- Then bring it down by straightening just as if performing cycling in the air.
- Repeat it for 10-12 times.
- Perform it in the same way in reverse direction. Do it as per capacity.
- Perform in the same way with the opposite leg.

xviii. **Dwipad Cycling:**

- It is cycling with both legs.
- Bending at knees lift both the legs up. Rest the thighs on the abdomen. Then lifting them up in the straight line bring down. Thus one cycle is completed. Perform 8-10 such cycles or as per your capacity. Also do in reverse direction. Be careful that you should not lift head and neck up.
3.8.4 Description of asanas practiced in Surya Namaskar:

Namaskar stithi

The position for starting Surya Namaskar is, stand with both the feet together and hands between the chests in namaskar form. Thumbs of both the hands should be touching the bone of the chest and fingers directing forward. If you are performing suryanamaskar in an open space then just look ahead and brightness.

1) Uthitasana: (Stithi 1)

- Exhale. Inhale and fully extend the hands above the head parallel with shoulder line.
- Palms upwards. Maintain the balance and bent backwards as much as possible.

2) Janukapalasana (Forward Bend):

(Stithi 2)

- Exhale and bent forward with palms of the hands placing beside the feet without bending the knees.
- Try touching the forehead to the knees and look at the knees.
3) *Ardha Bhujangasan:*  
*(Stithi 3)*

- Inhale and place palms of both hands besides feet.
- Extend the left leg towards backside and rest it on toes keeping the left knee on the floor.
- Both the hands should be straight.
- Let the right foot be between the hands.
- Press the hip downwards so that the right thigh and calf are pressed together.
- Then bend the head at backside and look upwards.
- The backbone forms the arch.

4) *Hastapadasana: (Stithi 4)*

- Holding the breath extend the right leg backside, parallel to the left leg.
- Lifting the left knee. Put both the knees together.
- Hands and legs both will be in straight position.
- Look straight ahead. The whole body weight is on toes and hands and the body is fully stretched.

5) *Ashtangasana: (Stithi 5)*

- Exhale and allow the knees to rest on the floor first, then without touching abdomen and nose lift the head a little and bent forward.
- The characteristic feature of this asana is that of different curve types.
6) **Bhujangasana: (Stithi 6)**
- Inhale and lift your front body portion upto belly button.
- Let the lower portion rest on the floor.
- Lift until the body weight is put on the hands.
- Raise the toes and let heels be together.
- Bend the head at backside and look upwards.
- Mouth should be closed. The backbone curves into arch.
- Pull the shoulders backwards.

7) **Parvatasana: (Stithi 7)**
- Hold the breath and don’t change the position of hands and legs.
- Lift the hips up, turning the head inwards try to touch chin to the chest and heels on the ground.
- Don’t do forcefully. Hands and shoulders stretch should be in the backward direction.

8) **Ardha bhujangasan: (Stithi 8)**
- Holding the breath place the left foot between the hands and acquire the position just as in position no.3
9) **Janukapalasan:** (Stihi 9)

Exhale and place the right leg just like the position no. 2.

10) **Namaskarasan** (Stihi 10:)

Then again inhale and attain a Namaskar position standing straight.

In this way 10 positions of the Surya Namaskar gets completed. Perform as many as possible but without any strain. Slowly increase the number. The characteristic feature of Surya Namaskar is forward and backward movement of the body in different ways along with the breathing. kumbakh (breath holding) is also achieved, and one can also experience the benefits of pranayam. Breath phases with considered ration of the movements are as follows:

- **Position 1**: Inhale (*Poorak*)
- **Position 2**: Exhale (*Rechak*)
- **Position 3**: Inhale (*Poorak*)
Position 4: Hold The Breath (Kumbhak)
Position 5: Exhale (Rechak)
Position 6: Inhale (Poorak)
Position 7: Hold the Breath (Kumbhak)
Position 8: Hold the Breath (Kumbhak)
Position 9: Exhale (Rechak)
Position 10: Inhale (Poorak)

Each Surya Namaskar is related to a mantra respectively. To the bijmantra om, the mahamantra is added which has ‘R’ + ‘H’ it is said in sequential order of Sanskrit alphabets (barakhadi) and then 12 names of the sun god are taken.

When one chants the ‘bijmantra’ a positive energy is created and effective waves are radiated.

The surya mantras are:

1) Om Rham Mitraya Namaha
2) Om Rheem Ravaye Namaha
3) Om Rhoom Suryay Namaha
4) Om Rhraim Bhanawe Namaha
5) Om Rhoum Khagaya Namaha
6) Om Raha Pushne Namaha
7) Om Rham Hiranyagrabhaya Namaha
8) Om Rheem Marichaye Namaha
9) Om Rheem Aadityaya Namaha
10) Om Rhraim Savirtey Namaha
11) Om Rhoum Arkaya Namaha
12) Om Rhaha Bhaskaraya Namaha
13) Om Shree Savitre Surynarayanay Namaha
14) Om Rham, Rheem, Rhoom, Rhim, Roum, Rhaha, Mitra, Rave Surya Bhanu,
Khaga Pooshan, Hiranuagarbha, Mariachi Aditya Savitru, Arka, Bhaska Rebhyo
Namo Namaha
Bhramari Pranayama:

The word Bhramari means 'Bee' and the practice is so-called because the sound produced is like that of the black bee humming. Both poora and rechak are done with the sound like that of black bee.

**Technique:**

- Sit in meditative asana with erect back, eyes closed and hands in gyan mudra.
- Relax the whole body.
- The poora and rechak are done through both nostrils.
- First practise the natural breathing and become steady.
- Exhale and inhale deeply.
- Exhale with a humming sound, produced in the vocal cords.
- Bhramari rechak (exhalation) is easier than poora.
- The vocal cords in the windpipe and the muscles around them are contracted to produce a melodious humming sound.
- The sound should be continuous, smooth and even.
- Do not alter the pitch in anyway.
- The voice should be free and not compressed.
- It is seen that Bhramari rechak can be extended for a quite long time.
- While doing poora, vocal cords and muscles of the windpipe are contracted and pulled upwards.
- This sound is little harsh and of low pitch and short.
3.8.5 Description of Yoga Nidra:

- *Shavasana* or *Makarasana* should be performed followed by pre-*yogasana* movements for two minutes.
- Then sit in related positions like *Swastikasana, Vajrasana, Padmasana*.
- Start deep breathing and perform *bhramari pranayama* for two minutes.
- Then bend back your body resting on elbows on the floor, put body weight on the hands making an angle of 45°.
- Then slowly allow the waist, back and head to rest in backward position.
- Body lies without any movement.
- The place should be clean; airy, not too cold or too hot, light should be dim. Place should be quiet as far as possible.
- Lie down on the mat. Keep both feet about 1.5 ft apart, toes pointing outwards, heels inwards.
- Place hands about six inches away from the thighs with palms facing upwards and fingers halfway closed.
- Turn the head to the side.
- Close the eyes gently and lie in this position quietly without moving.
- Relax the whole body with full awareness. This is the physical position of *Shavasana*.
- But this is not enough. In *Shavasana* the mind and internal organs too, need to be relaxed.
- One has to learn to reduce the thoughts, which is not that easy as is said. For this, mind has to remain occupied in something else. For this one has to learn to focus one's attention on the various parts of the body and observe them.
• Close the eyes and visualize the different parts of the body and observe them individually. As you see each part in your mental eye, learn to recognize its muscle tension and relax it consciously.

• This is not easy to do. But with regular practice it can be done. The tension has to be reduced by conscious awareness.

• When done regularly, the muscles also get used to obey the commands of relaxation given by the mind.

• Once the body is relaxed, concentrate on the breathing. Observe your breathing consciously. Breathe naturally.

• Do not try to control it any way.

• In this relaxed state, pay attention to your breathing.

• Do abdominal breathing. Chest breathing should be minimal.

• The abdomen rises when you breathe in and goes in when you breathe out. Be aware of each breath you take. Whenever the mind gets distracted, once again concentrate on breathing.

• Let body be relaxed but don’t fall asleep. Give yourself command not to sleep.

• Visualize that the deep breathing brings all good to you and exhaling remove all bad from you.

• Firstly try to listen the natural Soundings then concentrate on the sounds within the hall.

• Then consciously listen to the commands of the Instructor and follow them.

• Make a Sankalpa at starting of Yoga Nidra.

• Sankalpa should be positive and short that positive thoughts such as –
  (1) I am getting to know myself.
  (2) I am at my best.
  (3) I have a good health.
  (4) Each and every day I am getting better.
  (5) My body become very flexible.
  (6) I have no pain in menstrual days, because it is natural thing and my body is very healthy.
• After this, you, yourself start relaxing each and every part of body. Counting on your breathing.
• Again concentrate on the commands given by the Instructors and visualize them.
• By this your mind becomes stronger.
• Chant Om in your mind.
• Take deep breathing.
• Change the concentration from breathing to the body.
• Become aware of body by stretching hands and legs slightly.
• To release the pose, first straighten the head, bring the hands by the side of body with palms touching the floor and then legs together. And come in lying on back position.
• Now, gently open the eyes and come to sitting posture.

3.9 Statistical tools used for data analysis:

After collection of data with the help of questionnaires, the data was analyzed by using Statistical Package for Social Sciences (S.P.S.S.) Version 17.0. Self-concept score and Anxiety score were calculated by following the instructions provided in the respective test manuals. For description of data mean and standard deviation were used as descriptive statistical techniques. As data was in numerical form and for comparison of three different groups one-way ANOVA test was used as inferential statistics. Multiple comparisons between groups were done by using Scheffe’s Post-hoc test. The ANOVA test and Scheffe’s Post-hoc test were applied to change/ difference in pre and post-test score of dependent variables
References


