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India had a glorious past of rich cultural heritage of its people. The antiquity of achievements of Hindus in analytical and creative thoughts is universally acknowledged. When Aryans entered the Indus Valley they brought with them their good culture, philosophy, arts, science and medical knowledge too. In addition they also took over and assimilated many aspects of existing Indus Valley culture. Vedas are the most ancient written records of Hindu culture, arts, science and medical knowledge. Subsequently the knowledge of medicines in medieval India expanded by number of further additions by various Rishis and finally it let to birth a fullfledged science of health known as Ayurveda which involves treatment of various diseases by indigenous drugs. In addition of Ayurveda a different system of medicines which does not involve any medicine but simply practice of a well organised physical posture known as Yoga was also practised by ancient Indians even before the advent of Aryans in the Indus Valley. All the evidence from the archeological studies of the Mohan-Jo-Daro excavation have revealed a seal dating 3000 BC which depicts figure of a deity seated in a yogic posture. This indicates that the Yogasanas (Yogic posture) and discipline of Yoga itself are much older than the Vedas and Upanishads. Although Yoga was existing since a long
time, it was compiled in a systematic manner by Patanjali’s Yoga Sutras in 2000 BC.

According to Vedant School of philosophy there are seven different plains or levels (Suptbhumika) of existence of mind. These different plains are also known as centres of chakras. According to Patanjali these chakras are:

1. Muladhara Chakras: Which lies in between genitals and anus.
2. Svatdhishthana Chakras: Which lies a little above the Muladhara chakra.
3. Manipura Chakra: Which lies near the umbilicus.
4. Anahata Chakra: Which lies near the Heart.
5. Vishuddha Chakra: Which lies in the neck.
6. Agnya Chakra: Which lies at the level of fore-head between the two eye brows.
7. Sahasrara Chakra: Which lies inside the skull above the palate.

These hypothetical centres or chakras are connected by a large number of channels known as Nadis, among them 15 are quite prominent. They are Sushumna, Ida, Pingla, Gaandhari, Hasth-jihwa, Pusha, Yoshwani, Shura, Kuhu, Saraswati, Varuni, Alambusha, Vishyodari, Shankhini and Chitra. Out of these nadis Sushumna, Ida and Pingla are most important from yogic point of view. Sushumna lies centrally which is probably equivalent to spinal canal
and Ida and Pingla lie in the left and right of Sushumna respectively. These three nādis begin their course from a triangular zone (Yonimandal) near the Muladhara chakra and connect other chakras. In addition to these nādis there is another very fine microchannel existing inside the Yonimandal in a coiled manner which is known as Kundalini shakti or serpent power. In normal physiological state the primorial energy (prana shakti) passes through the ida and pingla but in certain special circumstances if the kundalini shakti can be activated particularly by yogic practice and meditation the coiled serpent power becomes straight and enters into Sushumna which normally remains closed. Once Sushumna get opened by serpent power, electrical current passes through Sushumna and activates all the chakras. This is known as arousal of kundalini shakti.

When kundalini shakti reaches Agnya chakra and Sahasrara chakra the individual attains samadhi and during this time the consciousness (chitt) is without any disturbance and does not respond to any external stimulus. According to ancient concept Yoga means to link, to join, to unite. It refers to the union of the impoded prana (vital force) to the universal energy (Maha-shakti) by activating Kundalini shakti with help to Yogic practices and meditation. Yoga has many branches and sub-branches viz. Hatha yoga, Raj Yoga,
Bhakti Yoga, Mantra Yoga, Laya Yoga, Gyan Yoga, Japa Yoga, Ajap Yoga, Kundalini Yoga, etc.

Out of these, Raj Yoga is a practical and fundamental step for the attainment of Samayana. It has been further divided into Yama, Niyama, Asana, Pranayam, Dhyan, Dharma and Samadhi, the last three together are responsible for the attainment of Samayana, posture (asana) gestures (Mudras) contractions (Bandhas) and rhythmic breathing (Pranayama) are the physiological techniques which quicken the mind.

In this work we have studied the effects of ten yoga postures Muktasana, (wind clearing posture), Bhu-jangasana (cobra posture), Naukasana (boat posture), Makarasana (crocodile posture), Virasana (hero posture), Uthit padmasana (raised lotus posture), Gomukhasana, (cow posture), Paschimottanasana (posterior stretching posture), Matsyasana (fish posture), Shavasana (corpse posture); Five pranayams, Kapalbhati (skull startling breathing), Mand Gambhir Swasan (simple deep breathing), Ujjayi (victorious breathing), Bhastrika (bellows breathing) Suryabhedi (sun cleaving breathing); Five mudras, Maha mudra (might gesture), Singh mudra (lion gesture), Shakti chalini mudra (energy moving gesture), Vajroli mudra (vajroli gesture), Aswani gesture (horse gesture) and five Bandhas, Uddiyana bandha (gut contraction), Lalandhara Bandha (tracheal contraction), Mula
bandha (anal sphincters contraction), Maha Bandha 
(great contraction), Maha vedha (great penetration)
on physiological functions of 17 male and 11 female
medical students of M.L.B. Medical College, Jhansi