ABSTRACT

Yoga is a systematic practice for the awareness of higher perceptions. It is the science of life and an ideal way of living provides rhythm to the body, peace to the mind, harmony to the soul and thus offer symphony to life. In other words, Yoga is a way to achieve complete health, peace, bliss and wisdom. Physical, mental and spiritual aspects of yoga help one to make one’s life purposeful, useful and noble. Thus Yoga is an art, science and philosophy, which affects the life of an individual at each level. That is why the effect of yoga must be felt in every movement of our day-to-day lives.

Yoga is an ancient Indian science that teaches us how to live in unity within ourselves and with those around. It is considered as one of the most prominent and valuable heritages of India. More than 2000 years ago our sages and saints developed it to bind the body, mind and spirit, as a harmonious whole. Yoga has been growing in popularity with incredible rapidity over the years. These days we are seeing that the whole world is looking towards yoga for answers to the various problems which the modern man is facing.

Yoga is a way of life, an integrated system of education for the body, mind and inner spirit. This art of good living was initiated in India thousands of years ago but, as yoga deals with universal truths, its principles are valid today as they were in the ancient times. Truly speaking, yoga is a practical aid, does not belong to one religion but originated by lord Shiva Annant Bharti (2012) and its techniques could be practiced by the Hindus, Buddhists, Jews, Christians, Muslims, and the Atheists alike. Yoga is union with soul to the universe Kindersley, (1996). It brings peace to the human beings by physical and mental practices with or without a toner on spiritualism.

Since we live in the age of modern science and technology, our lifestyle has become very fast. Day by day becomes very hard and difficult to live a natural and normal life caused of the changing scenario of the world. And air is becoming polluted for human consumption. Our cities are growing dirtier, noisier and congested. These things do create tension and the mind is always under strain due to various social evils. When we are under stress, our digestion is not proper and we may
suffer from some fairly serious ailments like deformities and psycho-somatic disorder etc., and yoga works as instruments to our rescue at this juncture.

In the treatment of almost all chronic disorders and diseases, yoga can assist in extensively while practicing with streams of treatment. Whereas it is not a panacea for all health problems and it has its own limitations. Also, it cannot cure traumatic acute infectious disorders. Obviously it is not possible to carry out surgical operations. But under able guidance it can definitely help in post operational therapy Joshi. (2005).

The key to the whole problem is self-help. First of all, you should learn daily how to release and remain released. Learn how to breathe properly, lose weight, and take up walking regularly as an exercise. We cannot completely avoid being sick and we have our "off days" once in a while, but we can become resilient. We can acquire energy to remove stress and survive in stressful situations. Therefore, Yoga teaches us how to be one with the world as being one with ourselves.

The objective of yoga is to achieve the perfection of both the intelligence and perfection, so that the artist becomes dedicated, truthful and pure. It demands almost total relinquishment of interest in other activities of life except the chosen path. The mind is fluid and walks after sensual pleasure. Art demands total undivided Focal Focus. So Patanjali explains that the mind should be controlled and then submitted to the artistic nature of yoga to its highest potency. Yoga or any art needs acute sharpness of intellect and alert organs of perception. There is no competition in yoga but it requires freedom to think and rebuild with a desire to perform better. Then it provides the highest knowledge to the yogi. From now on, wherever the yogi and whatever he does, his thoughts are contained in spiritual communion, which takes him to Zenith of spiritual life Iyengar, B.K.S (1993).

Indian classical thoughts keep salvation as the ultimate objective of human endeavour. This ideal of achieving (Moksha) salvation can be achieved in different ways viz. Karma yoga, Bhakti yoga, Kundalini yoga, Raja yoga and Gyana yoga etc. We shall in the time allotted briefly consider ‘Ashtanga Yoga’ “Raja Yoga” as propounded by Maharishi Patanjali and Swami Vivekananda respectively.

The word “Yoga” is derived from the Sanskrit root “Yuj” which means joining, harnessing, union, merging, contact, or connection. It is union between the individual awareness and the universal awareness. It is the merging of a healthy body
with a disciplined mind for the purpose of spiritual growth. Yoga is also pleasurable contact with the supreme soul, higher than the highest of the known elements. It is harnessed the underlying internal power of somebody, as well as emerged from the broad natural forces. Yoga is an integral part of Indian life and culture. It has come to us since ancient times with an unbroken tradition.

Integration encompasses keep together and controlling the same judiciously. It is in accordance with the definition of yoga in “Bhagavad Gita” Lord Krishna says, “Smatvameva Yoga Uchyate” that is equanimity is called Yoga. This means that yoga is equipped with success and failure, profit and loss, victory and blame etc. The word ‘Samatva’ can also be translated as equilibrium, which leads to harmonious development of the physical, mental and spiritual aspects of human personality. Equanimity and equilibrium are thus the essential qualities of Yoga. They help in efficient performance of an action. Yoga is an art in all its aspects, from the most practical to the highest.

Yoga is the most practical to the highest, is an art in all its aspects. It is a spiritual art, in the sense that it transforms the seer and brings him into contact with his self soul. This is a fine art, since it is aesthetic, expressive, visual art, since the body is made to form geometrical shape, lines architectural design and the like which are beautiful to behold. This is essentially a useful art for the subject and is presented as an exhibit art for the audience. The art of yoga is creative, rhythmic in practice and is personal in nature. It is ennobling. It is the purest form of knowledge where wisdom begins and investigates into the nature as being as love is experienced by the lover and the beloved. Yoga enhances the quality of someone's life so this is an art.

B. Gopaalananda., (2007) Yoga improves one’s thinking process and enables one to cope with the difficult situations happily and with equanimity. It teaches us to try to achieve a goal in life, to cultivate friendliness, concentration, purity, contentment, happiness and more essentially to discard what is not essential to life and to cultivate good habits to lead a righteous life. Yoga is the disciplined action to achieve and the ultimate liberation.

Yoga is considered as a fully fledged science. The science of yoga involves acquiring knowledge through observation and experimentation. It is a complete science, which is related to the body and mind controlling the body through the
practice of yoga to achieve the rhythm of the mind. The health and strength of the body and mind is achieved, only when the state of equilibrium is attained, by which the body and mind are balanced. Like all other arts, yoga is also science and philosophy. As science is related with analyses yoga is also tilted on analysis.

**Statement of the problem**

The problem is stated that “Effect of selected Yogic practices (Yogasanas, Pranayama and Yoga nidra) on psycho-physiological variables of male students”.

**Major objective of the study**

1- To assess the status of Psychological variables of school level students.
2- To assess the status of Physiological variables of school level students.
3- To prepare effective Yogic training programme for the school going students.

**Hypothesis**

1- It was hypothesized that yogic practices would be significant effect on Mental health.
2- It was hypothesized that yogic practices would be significant effect on Personality.
3- It was hypothesized that yogic practices would be significant effect on Self concept.
4- It was hypothesized that yogic practices would be significant effect on Blood pressure.
5- It was hypothesized that yogic practices would be significant effect on Respiratory rate.
6- It was hypothesized that yogic practices would be significant effect on Vital Capacity.
7- It was hypothesized that yogic practices would be significant effect on Pulse rate.
8- It was hypothesized that yogic practices would be significant effect on Breathe rate.

**Selection of Variables**

The Selection of subjects for the present study was randomly divided into two groups called control group and experimental group, consisting of 30 male students in...
each group. Three months of yogic practices (yogasanas, pranayama and yoga nidra) were given to the experimental group only and the control group was not allowed to involve you in any of the training programme, except their daily routine and physical education classes.

Measurements for the psychological and physiological variables were taken at the beginning (pre-test) from both group, after twelve weeks of training programme post-test data were collected for all the Psycho-physiological variables from both control group as well as experimental groups, for six days. During data collection period the subjects were not allowed to participate in any training programme

Selection of variables.

In the present study, the researcher referred variant relevant literature and consulted with experts in Yoga, psychology and physiology to identify suitable variables. The selected variables are given below.

Dependent variables
1. Psychological variables
2. Physiological Variables

Independent variable
1-Yogic practices (Asanas, Pranayamas, Yoga nidra)

Yogic training Programme

Intervention of three months (5 days in a week) of yogic practices including asana, pranayama and yoga nidra exercises, which were previously selected by the researcher in consultation with supervisor and expert of the area. Subjects of the study were divided into two groups, i.e. yogic practices group and control group. The experimental groups participated in their respective yogic practices for a period of three months, five days per week. The training schedule timing was from 8:00 a.m. to 9:00 a.m. every day per week, during the 5 September to 5 November 2016, excluding data collection. During the training session, the Yogic practices group were instructed to perform selected yogic practices for specific time which was determined by the researcher as per schedule. Thereafter yogic practices group would be relieved and the control group did not participate in any specific training however, they performed regular physical activities. This intervention was delivered in the morning under the
observation of the researcher who himself had adequate level of training and knowledge of yogic practices. The entire activity was assisted by the physical education teacher who were properly trained and orientated for the intervention.

**Collection of Data**

The pre test data on Psychological and physiological variables from both control and experimental groups were collected as per the method prescribed above. The three months of selected Yogic practices (yogasanas, pranayama and meditation) training programme were given in a systematic way only for the experimental group. The control group was not allowed to participate in any of the training programme. Much care was taken to administer during the Psychological and physiological variables. The identical conditions were kept by using the same apparatus, testing personnel and testing procedures. Psychological data were collected by using the psychological questionnaire. Pre test data were collected one day before the training programme and the post test data one day after the training programme in two batches for three days in the morning.

**Statistical Technique**

The data collected from the two groups on the selected Psychological, and Physiological variables will be used for the statistical treatment to find out whether or not there will be any significant difference between the two groups by the (Paired t-test) method. The level of significance will be fixed at 0.05 level of confidence.

Yogic practices administered according to the set principles of training in a progressive manner and performed in proper way. It was commonly believed that the physiological variable is almost entirely dependent on the person's health condition, and mental condition depends on the psychological variable, although measurement and research have shown that it can be improved through yogic practices. It gives us a clear idea that the improvement in the experimental group was especially due to our yogic intervention.

Researchers say that Yoga works as a complex intervention on human mind, body and soul. It involves components of different degrees of physical movement, mind-body exercises and philosophical orientations. Yoga not only improves the psychology of the practitioner but also improves hormone regulating, physiological functions and metabolism. Empirical research works uniting body, mind and soul
indicating changes in behaviour or philosophical beliefs, which has increased in the sense of yoga as a great health intervention (Sengupta, 2012, Innes, Bourguignon, & Taylor, 2005).

CONCLUSIONS

Based on the past experience of the study as well as the overall experience of the research process, based on the narrative synthesis of the current results, the researcher has prepared conclusions and recommendations that can be used for future researchers, manufacturers, academics schools, families and Governments scheme.

1. It was concluded from the results that the personality of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

2. It was concluded from the results that the Mental Health of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

3. It was concluded from the results that the Self-concept of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

4. It was concluded from the results that the Blood Pressure (systolic and diastolic) of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

5. It was concluded from the results that the Respiratory rate of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

6. It was concluded from the results that the Vital capacity of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

7. It was concluded from the results that the Pulse rate of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.
8. It was concluded from the results that the Breath Holding time of the school students in experimental group was improved significantly after 3 months of yogic practices in comparison to control group.

RECOMMENDATIONS

1- A further research can be conducted by using other form of Yogic Practices, to check the effectiveness of psycho-physiological variables.

2- Yogic practices that are Asanas, Pranayama and yoga nidra are very effective in improving of various psychological and physiological variables therefore, its role should be appreciated by other researchers, so it is recommended that the school administration must include asana, Pranayama and yoga nidra in their school programme to get better result.

3- Similar study may also be conducted to find out the effects of yogasana, pranayama and yoga nidra on other variables of physiological and psychological studies.

4- Same study could be conducted with female subject to find out the effects of gender factor on the study.

5- Such studies shall be conducted for the University student, old age people and children in future.

6- The uncovered area in this study could be, taken up in further research and this present study can be enlarged for further investigation.

7- Similar study is necessary to examine the effect of yogasanas, pranayama and yoga nidra on psychological and physiological variables for the different age groups.

8- Similar study may be replicated with longer durations, different intensities of training other than mentioned in the present study.