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.

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.

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.
Chapter I: Introduction

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.

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.

B.K.S. Iyengar, (1993) Yoga analyzes the turbulent brain and shows ways and means to reach the ultimate goal of freedom. As any other science, Yoga also conveys the truth. At a practical level, yoga keeps the healthy body and mind becomes quite and pure in self-reliance. So this is a philosophy. The practical aspect of Yoga philosophy expresses the artistic aspect of yoga with its precision and beauty.

The science of yoga works on a person's physical, mental, emotional, mental and spiritual aspects, when there is an imbalance at this level, the organs, muscles and nerves do no longer function in harmony, and rather they act in opposition to one another. Therefore, the purpose of yoga is to bring in different coordination of various physical and mental functions so that they can work well for the whole body. Therefore Yoga develops personality of a person mentally, morally, spiritually and intellectually.

By looking at their thoughts scientifically and impartially, the ancient yogis studied many obstacles in bringing the mind under conscious control. Sage Patanjali who lived in 320 A.D was a great saint of his time and was honoured as ‘Maharishi’ Patanjali. His greatest contribution in the science and philosophy of yoga is presented as Patanjal Yoga Sutra. His main philosophy of yoga is known as Ashtanga yoga, a text that describes the mental practices of the mind, and also provides eight limbs (Ashtanga Yoga) blueprints for controlling the restless mind and enjoying lasting peace. The eight steps or stages are 1. Yama (Social Discipline & mind set), 2. Niyama (Personal Discipline & mental practices) 3. Asanas (Postures & staying cool ability) 4. Pranayama (Breath awareness) 5. Pratyahara (Withdrawal of senses from irrelevant) 6. Dharana (Concentration) 7. Dhyana (Meditation) 8. Samadhi (Union with super natural power)
Sharma, P.D. (1989), If these eight steps are practiced and followed in life, qualities like morality, and good character would develop in humans. Apart from this, there will be a complete progress in human life - physical, intellectual and spiritual and man would attain physical fitness and mental equanimity. Considering the importance and relevance of yoga in someone's life, the researcher has tried to use it in practical life so that its effects can be studied and analyzed.

Asana word is derived from the Sanskrit root which means “to sit”, “to remain”, etc., According to Maharishi Patanjali, Asana is defined as, “Sithramsukhmasanam” (Patanjal Yoga Sutra, 02:46) meaning, that position which is staying cool ability. Therefore, asana means, in which a condition can be physically and mentally stable, calm, quite and comfortable.

Yogasanas does not design the muscles, but to bring the whole body on top of material perfection and top efficiency by a series of carefully designed positions. All the asanas, which positive effect on the diaphragm, help to massage the heart, as well as massage the abdominal organs. They are not in the form of exercise to lose or increase weight. By virtue of their effect on the endocrine system that controls the entire system, they help in keeping the body in proper shape and increasing the power of resistance. They have a curative, regenerative and preventive effect because they are based on deep breathing that can do wonders. Asanas are posture that contributes to the staying cool stability and sense of well-being. Stability here refers not merely of the posture but to the mind and the body as a whole. There were originally 84,00,000 incarnations representing 84,00,000 asanas.

According to M. Gore (1991) Asana has classified into three major groups; Cultural asana: This group includes maximum number of asanas; it is said that there are 84 lakhs yogasanas. Asanas are meant for re-conditioning of the body and mind so as to bring stability, peace and a sense of well being. Each time you allow the body to rest completely during your asana class, and then you are allowing life (vital energy) and blood to move freely throughout the system. Relaxative asana: Asanas for relaxation are designed in such way that there is no need to contract any muscle. It is important to practice them accurately so your body can enter a state of deep relaxation. Each time you allow the body to completely rest during your asana practicing, you are allowing the vital energy (prana) and blood, to move freely throughout the entire system. Relaxation asanas eliminate the physical as well as
Mental tensions. **Meditative asanas:** These asanas provide a comfortable and stable sitting position of the body to make the mind steady for the process of meditation and Pranayama. It is very important to relax while practicing these asanas. During the meditative asanas, the practitioner aims for holding the pose for long periods of time to encourage and allow prolonged sessions of pranayama and meditation in perfect stillness and comfort. Ultimately the practitioner transcends the asana, not feeling his body, and focusing on the inner, subtle aspects of the practices.

The physiological significance of cultural asanas to re-condition various joints, the muscles around and their tendons as well as the reflex mechanisms are put in order to offer a stable and comfortable posture for higher practices like pranayama, dhyana, etc. It also helps maintain an optimum muscle tone in the body, and establish physiological balance among various systems for their harmonious function, provides the best organic vigour to the individual. In most of the asanas, the abdominal area is influenced and undergoes pressure changes which are reflected on the visceral organs like stomach, colon, urinary bladder, lungs etc.

The physiological significance of the relaxtive asana provides relaxed position of the body on the ground facilitates efficient and easy blood circulation and blood pressure and heart rate are reduced. And relieves muscular tension as well as engages the mind properly to such a form where new simulations are not expected, enables established balance in all the functions of the body. The physiological significance of meditative asana to the viscerceptors and proprioceptors in the coccygeal, sacral and lumbar are stimulated due to special arrangement of the hip joints stretching of pelvic region. Meditative asana is to provide static stretching and maintained rotation of the knee joints squeeze blood vessels and press the capsules. When meditative posture is released fresh blood supply improves its conditions and a regular practitioner will never experience pain in the knee joints. The meditative posture provides stable, steady and comfortable sitting position and helps in controlling and concentrating the mind for meditation.

Pranayama “Tasmin sati shvasa-prashvasyor-gati-vichchhedah pranayamah” Patanjal Yoga sutra 2:49. “Prana means breath, Ayama means expansion, lengthening or widening through control. When breathing is controlled so as to retain the Breath, this is Pranayama”. It is interesting to note that Snakes, Elephants, Tortoises and so on live long life because they perform the act of respiration few times per minute then
human beings. The life of a human being can also be prolonged if the breadth is retained but it requires training as well as long time practice.

Sanskrit word prana means ‘vital force’ or ‘cosmic energy’. It also signifies ‘life’ or ‘breath’, Ayama means the control the prana. Hence pranayama means control of vital force by concentration and regulated breathing. It is physical, mental, spiritual and cosmic energy. All the forms of energy are prana. Prana is usually translated as breath; which moves in the thoracic region absorbing vital energy; yet, it is the only one of its many manifestations in the body. Ayama means control so pranayama is the science of breath control.

Swami Swatmaram stated that, in Hatha yoga Pradipika (2:44) there are eight types of pranayama on the basis of nature of inhalation and exhalation, which are gone through before and after kumbhaka. They are: 1- Suryabhedana pranayama, 2- Ujjayi pranayama, 3- Sheetkari pranayama, 4- Sitali pranayama, 5- Bhastrika pranayama, 6- Bhramari pranayama, 7- Murchha pranayama, 8- Plavini pranayama.

Swami Muktibodhananda (2013) The inspiration, retention and expiration are to be gone through in pranayama in a controlled way; each phase is going on for several seconds. These temporary factors (i.e.) for a long time, the length of any particular phase are also primary importance not only in pranayama but also in other yogic practices.

It has proved beyond doubt that pranayama is a very important tool to prevent and cure many diseases. Pranayama brings about many physiological changes in the body. The science of Pranayama teaches us how to reduce the respiration and heart rate, while increasing the amount of oxygen drawn in and decreasing the outflow of breath. It can be as minimal as two or three cycles per minute. When the respiratory rate decreases, the body's metabolic rate also decreases. The body is brought to the situation of temporary hibernation. All cells are rested, and relaxation is ensued. As a result, the sympathetic overdrive decreases with consequent energy conservation. In pranayama, the mind is kept observant so that the rhythm of breathing is. The frontal lobe, which is the seat of intellectual activity, is made quiet. Complete neuro–physiological relaxation occurs and Pranayama can be used as medicine. The problem of high and low blood pressure, allergic rhinitis, sinusitis, vasomotor rhinitis, recurrent infections of the upper respiratory tract, chronic headaches, anxiety states,
peptic ulcers, all can be treated by the many kinds of pranayama, without the need for asanas. The initial stage is just imagination, but a person keeps reflecting that form or shape in that mind.

At one point has been emphasized the clarifying of subtle experience in One's mental vision. If this point is understood, as meditation, for example in the practice of yoga nidra objects such as plants, trees, flowers, fruits and other objects or named and the practitioner is asked to visualise item. Nothing can be seen at the beginning. The initial stage is just imagination, but one keep on drawing that form or shape in one's mind. If blood is named, it is not seen or visualised, but an image appear in the mind. This is called imagination or viewing an imaginary object. When the state of imagination is deep and the item is seen clearly inside like a photocopy, then that state is called meditation, (Gheranda Samhita 2012)

Meditation provides a lasting spiritual rest, which must be experienced and understood by self. Once you can meditate; at the time you normally devote to sleep can gradually be reduced up to three hours per night, and you will still feel more relaxed and peaceful than before. Due to reducing heart rate and consumption of oxygen, meditation greatly reduces stress levels. It seems that every part of the body, even down to the individual cells, is taught to relax and revitalize. Meditation helps to increase the body’s period of growth and cell production, and reduces the decay process. After the age of 35, our brain cells die at a rate of 1000,000 per day, and they are not replaced, but meditation can reduce this fall, as it changes the vibratory make – up of both the body and mind. In this way, meditation can prevent or minimize aging process, A James (2009)

Kindersley (1996), Each of us has vast internal resources of power and knowledge much of it brought with us from past lives. In meditation, new patterns of thinking come to the surface and develop as we experience a new vision of the universe, a vision of harmony, happiness, unity, and inner peace. Negative tendencies disappear, and the mind becomes stable. Meditation brings freedom from fear of death, which is seen a gateway to a new name and form. Those who meditate regularly land to develop magnetic and dynamic personalities, powerful speech, cheerfulness, lustrous eyes, physical health, and boundless energy. Other persons draw strength from such people and feel elevated in their presence. Meditation is only
possible when all mental mind stuffs (chitta britti) have been stilled, and with this comes mental peace.

There is silence in meditation, the absence of silent words and sounds that appear internally or externally. Referring about silence, we generally think of silence around us. But in meditation, the silence is more important is the silence within. It is not to be forced. It has to be achieved by giving total freedom to the mind. It is to be achieved by giving complete freedom to the mind. The most significant of this is silence. God (Bhagwan) is friend of silence. We need to find God, but we cannot find him in noise, in excitement. See how nature, trees, flowers, grass grows in deep silence. See how the stars, moon, and the sun move in silence. The more we receive in our silent prayer, the more we can give in our active life, and Silence gives us a new way of looking at everything Georges and Jean (1982)

Many texts define psychology as the “the science of mental processes and behaviour.” However, ‘it’s difficult to define Psychology’ because the word “mental” suggests there are no boundaries or limits. “Psyche”, in “Psychology” also suggests breath life, mind or soul, all of which are without limit.

The modern concept of health extends beyond the proper functioning of our body. It includes a efficient sound mind and controlled emotions. ‘Health is a state of well-being, sound or whole in mind and body’. This means that both body and mind work efficiently when they are in perfect harmony between body and mind. Man is an integrated psycho-somatic creature whose behaviour is determined by both physical and mental factors. “Mental health means the ability to balance feelings, ambitions, desires and ideals in one’s daily living” (Kuppuswamy 1993). Characteristics mental health is far more than freedom from mental illness. It means the ability to live comfortably with oneself and others, to understand and accept one’s own feelings, to make nature and proper emotional responses to situations, to be creative to cope with anxiety, and stress, to endure frustration, to gain satisfaction from constructive achievement and to use leisure time beneficially E. Turner (1971). A mentally healthy person is a person who has a wholesome and balanced personality free from schisms and inconsistencies, emotional and nervous tensions, renunciation and conflicts.

The Yogic science is not only for the body, it is also for the mind. Although a child or an adult may be crippled in body, yet he or she is more than likely to be
perfectly sound in mind. Yoga helps individuals develop their hidden mental facilities and intelligence to the full extent possible. (Swami Satyanand Saraswati 1999)

The formation of self-concept is fundamental to the development of a person's personality. Therefore, self-concept means how a person thinks or feels about himself. It may be positive or negative.

In recent years, there has been increasing realization of the importance of self-concept in understanding and predicting the human behaviour. It is an understanding that one is separate and independent person Spear P.D. et.al, (1988). The beginning of a self-concept actually occurs within the first or second year of life. At the age of nine months, infants see at themselves and smile in a mirror. However, they do not seem to distinguish that the image is self as opposed to any particular child. By approximately 15 months of age, children start showing evidence of self-recognition. From 18 to 20 months of age, almost all infants have developed at least a rudimentary concept of self. They show self-conscious behaviour in front of a mirror and can identify themselves in a photo or video tape G.J Brooks (1984).

Positive self-concept children are described as imaginative, confident in their own judgments and abilities, assertive, capable of playing leadership roles, less preoccupied with themselves, and able to devote more time to others and to outdoor activities. Negative self-concept Children are described as quiet, lacking in imitation, unobtrusive unoriginal, withdrawn and inartificial about themselves. Academic achievement and School progress are influenced by self-concept as in vocational choice.

A James (2009). Self-concept show how a person sees himself or herself and it is believed that there are three components: ideal self (the person one would like to be): public self (the image one believes others have of oneself); and real self (The sum of those subjective thoughts, feelings, and needs that a person sees as being authentically his). Sometimes there is a conflict between the various components of the self as a result of anxiety. To maintain good mental health, the public self and ideal self should be compatible with the real self. The self-concept is different from self-Consciousness, which is an awareness or preoccupation with self. The components of the self-concept include physical, psychological, and social virtues, which can be influenced by the individual’s attitudes, beliefs, habits and ideas. These
components and characteristics cannot be condensed to the general concepts of self-image and the self-esteem.

“Personality is the sum-total of everything that a man may call his own” It includes physical as well as mental makeup, reflexes, sensation, instincts, perceptions, emotions, imaginations, intelligence, memory, reasoning, will and characters. Personality is in some sense an organization that portrays an individual. It is the permanent constant reaction pattern of an individual in different situations. It often involves relatively stable patterns, which are often known as traits, dispositions tendencies, motivation, attitudes and beliefs which are confined in more or less integrated self structure. Personality includes the characteristics and attributes that distinguish the individual from others.

As personality includes everything about an individual, it is not static. It is dynamic and also in the process of change and modification. Personality is the sum total quality of an individual behaviour as it is shown in his habits of thinking, his manner of acting, his interest and his Personal life. Personality can only be changed when the person wants to undergo the re-education process under expert guidance. The word personality reflects social attraction. Personality cannot be demonstrated, measured and qualified, but it is identified as the unique pattern of the attribute that reflects an individual.

“We are not the same today as we were one or two year ago. Many things happened in every year. If we should compare ourselves, now with what we were one or two year ago in the same way we would hardly recognize ourselves, until now we are the same personality.”

Eysenck’s has given an incentive to investigations the field of personality studies through his scientific work. He considered himself a "careful psychologist reluctant and unable to give a statement unless they were the result of replication research, statistically controlled and openly report.

For better understanding of human behaviour, Eysenck’s theory on personality can be analyzed on the basis of the following four principles, Biological Principles, Methodological Principles, Dynamic or structural and Learning principles. The biological principles of Eysenck’s apply to the nervous system. It has been disclosed by Eysenck’s himself in a note sent to Bischor. He believes that introversion and
extroversion operate at the casual level in the neural activity and Neuroticism is believed to come from the excitability of the autonomic nervous systems, on the other side, and controversy are based on the properties of the central nervous system, which reacts with the reactions that psychological and social traits are biologically predetermined.

In Soviet psychology, controversy - controversial expression critically reviewed by Marxist positions is considered as properties of temperament, i.e. as dynamic (not substantive) characteristics of mental process that serve as equipment for development of specific personal qualities. In this work, Revised Eysenck’s personality Questionnaire has identified three primary dimensions of personality. Psychoticism- Non Psychoticism, Introversion (super ego) - Extroversion (id), Neuroticism - Non neuroticism and Lie score.

According to Carl, the extroverted type directs his interests towards the outside, and surrounding objects attract his vital interests and ‘vital energy’ like a magnet; in a sense it leads to his dispassion from himself, to reduce the personal importance of its subjective world. Extrovert is characterized by initiative, impulsiveness, flexibility of behaviour and social adaptability. On the contrary introverts direct their interests inwards, towards their own thoughts and feelings, for which they ascribe supreme value; they are also categorized by unsociability, social passiveness, reticence, tendency towards self-analysis and difficult social adjustment.

Kanhaiya (2010) An important question arises here is whether yoga should be used as an independent method all together or in combination with the already available methods for dealing with physical, psychological and neurological problems? Well, the answer will depend upon the nature of the problem one is faced with. For example, problems that have a physical basis (for example, tumor, cardiovascular diseases etc) should be dealt with physiological methods. And the problems which are rooted in the brain and the consciousness of the person should be dealt with by the yogic practices. However, yoga can still be used for those components such as tension, negative emotional states etc that worsen these problems having physical basis and yoga can also be used as an independent method. During dealing with those people who have such problems which have not yet been manifested into an active pathological condition. When dealing with ordinary individuals to increased their physical and mental health. When dealing with
individuals who want to reach high domains of self and universal consciousness. It can also be used with people suffering from personality disorders as yoga (Bhakti Yoga, Karma Yoga, Raja Yoga, and Gyana Yoga) act on the four fundamental foundations of personality namely reason, emotion, will and action respectively.

Sethi & Kumar (2007) Although exact equivalents of yoga and its practices are not available in modern physiological and psychological methods of treatment but it would not be wrong to say that modem physiological and psychological techniques do have principles of yoga at their basis. Yoga ultimately aims at union between self soul and the supreme soul, but it can certainly be used as an effective therapeutic device (both in preventative and therapeutic devices) to deal with the diseases of mankind. In nutshell, the goal of yoga is better than the overall perspective.

After thoroughly reviewing the available literature of various researches, we have come to the conclusion that many studies have been conducted to find out the effects of selected yogic practices separately on the psychological and physiological variables. But there are very few studies available on the effect of yogic practices on Psycho-physiological variables, which I have chosen. This study is a genuine Endeavour to know the effects of selected yogic practices on psycho-physiological variables. It’s based on a distilled and detailed interpretation of collected data.

**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.

**Hypotheses**

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.
It was hypothesized that yogic practices would be significant effect on Self concept.

It was hypothesized that yogic practices would be significant effect on Blood pressure.

It was hypothesized that yogic practices would be significant effect on Respiratory rate.

It was hypothesized that yogic practices would be significant effect on Vital Capacity.

It was hypothesized that yogic practices would be significant effect on Pulse rate.

It was hypothesized that yogic practices would be significant effect on Breathe rate.

**Delimitations**

1- The study was delimited to sixty intercollegiate male students in the Dharm Samaj Inter College Aligarh, Uttar-Pradesh India.

3- The age of the selected subjects ranged from 14 to 18 years and all of them were healthy and normal.

4- The twelve weeks of selected yogic practices (Yogasanas, Pranayama and Yoga nidra) were given for the experimental group.

5- The criterion variables selected for the study were confined to the following selected (Yogasanas, Pranayama and Yoga nidra) practices on psychophysiological variables.

6- The present study was further delimited to the following variables were selected, namely.

**Psychological variables**

1- Personality – Eysenck’s Personality Inventory (revised)

2- Mental Health –Mental Health Battery

3- Self Concept –Mukta Rani Rastogi Inventory

**Physiological variables**

1- Blood Pressure (systolic and diastolic) -Stethoscope and Sphygmomanometer
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2- Respiratory rate -stop watch
3- Vital capacity (Peak expiratory flow) -Wet spirometer
4- Pulse rate -stop watch
5- Breath holding time -stop watch

Limitations

1- The genetics and ecological factors which influence the criterion variables were documented as limitations.
2- Some noetic factors like rational behaviour like, daily routine, life style, diet and climatic climax were not taken as limitation in this study.
3- Socio-economic status of the subject’s was not taken into consideration.

Definition and Explanation of the Key Terms.

Yoga

It is a physical mental and spiritual discipline which focus on bringing harmony between body and mind, it is an art and science of healthy living great "sages Patanjali" has described it as a science that teach us to bring the chitta (mind stuff) under control from the state of change.

B.K.S. Iyengar (1968) “Yoga is a timeless pragmatic science evolved over thousands of years dealing with the physical, moral and spiritual well being of a man as a whole”.

Asana

“Howing done asana, one attains steadiness (firmness) of body and mind, diseaselessness and lightness (flexibility) of the limbs”. (Hatha Yoga Pradipika 1:17)

Pranayama

“Tasmin sati shvasa-prashvasyor-gati-vichchhedah pranayamah” Patanjal Yoga sutra 2:49. “Prana means breath, Ayama means expansion, lengthening or widening through control. When breathing is controlled so as to retain the Breath, this is Pranayama”.

Kuvalayananda (1966) “Pranayama means breath control, In Sanskrit, prana, means breath and ayama means a control. In modern literature on yoga, prana, even in
the compound pranayama, has been often interpreted to mean a subtle psychi force or a subtle cosmic element”.

M.M. Geore, (1984) “Prana means a subtle life force which provides energy to different organs (including mind) and also controls many vital life processes (e.g. circulation, respiration etc). Ayama signifies the voluntary effort to control and direct this prana”.

S Vinod, (2002) Meditation essentially means temporary freedom thoughts. Unlike sleep, it is a “wakeful” thought–free state, in which all of our senses are alert and awake. In fact, during meditation, we are more alert and awake than during our day-to-day life, and it is a state of mind in which our thinking process comes to an end for a short period of time. During meditation, one experiences a complete stillness deep quiclude.

Mental Health

“Mental health is defined as a state of personal mental well being in which individual feel basically satisfied with themselves, their roles in life, and their relationship with others” (Allport)

Personality

(Freeman S.F) “Personality is described in terms of individual behaviours – his action, postures, words, and attitudes and opinions regarding his external world”.

Self Concept

R.B Burns, (1981) “Self concept can be conceived as a set beliefs about self, that are presumed to be dominant feature in social perception and resulting in attributional and self-conceptional process”.

Encyclopaedia (1985) “Self concept is ‘the experience of one’s own being. It is an organized cognitive structure includes a set of attitudes, beliefs and values that cut across all facets of experience and action, organizing and trying together a variety of specific habits, abilities, outlooks, ideas and feelings that a person displays”.

Blood Pressure (BP)

E. Lawrence, et al. (1976) “The pressure measured in the vascular system that is associated with cardiac contraction (systolic) and relaxation (diastolic)”.

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Systolic Blood Pressure (SBP)

Govin & Thomson, (1985) “Systolic Blood Pressure is the highest blood pressure of the Cardiac cycle occurring immediately after systolic of the Ventricles of the heart”.

Diastolic Blood Pressure (DBP)

Kindersley (1996) “Diastolic Pressure is the lowest arterial blood pressure of the cardiac cycle occurring during diastolic of the heart”.

Vital Capacity (VC)

Shah and Mehta, (1961) “It is found more convenient and informative to measure the rate at which one litter of air is expelled over the fastest part of the expiratory curve and express this as maximum forced expiratory flow rate or peak flow rate”.

Respiratory rate (RR)

The number of breaths per minute, the number of movements indicative of inspiration and expiration per minute time is called respiratory rate.

Pulse Rate

Goddie (1964) The number of beats of a pulse per minute or the number of the beats of the heart and entries per minute. The number of beats felt in exactly in one minute is known as pulse rate.

Breath Holding Time

Strukic (1981) It is the duration of time which one can hold his breath without inhaling or exhaling after a deep inhalation.

Significance of the Study

1. The finding of the study would reveal the effect of select yogasanas, pranayama and Yoga nidra on psychological and physiological variables of male students.

2. The study would provide scientific base and guidance to the physical educationist, coaches and players to understand the effect of selected yogasanas, pranayama and Yoga nidra on psychological and physiological variables of male students.
3- The present study would give some basic knowledge to the sports scientists to conduct further research in the area of psychological and physiological, variables.

4- The results of the study would add to the quantum of knowledge in the area of sports training, exercise physiology related to yogasanas, pranayama and Yoga nidra.

5- This study will help to create awareness among the citizens to understand the importance of yogic practices.