INTRODUCTION

When we study the Indian tradition, we understand the yoga principles had been the foundation for Indian culture. The word ‘Yoga’ itself comes from a Sanskrit word meaning ‘yuj’ or ‘union’. It conveys the idea of harnessing oneself to a discipline and at the same time of unifying the parts of the self, body, mind and spirit. Yoga has a complete message for humanity. It has a message for the human body. It has a message for the human mind and it has also a message for the human soul. Yoga is a very ancient discipline. It is recognized as one of the most important and valuable gifts of the Indian heritage. Today the world is looking to yoga for solving the various problems men are facing. At no time in the past yoga has attracted so much attention from people in so many places in the world as it today. Yoga is an indigenous physical and mental training. French scholar, Masson Ural, has described yoga as the permanent basis of Indian culture. Hence it has its varieties and diversions as it has its right and discipline, the different kinds of yoga have played a vital role in forming the spirit of modern India.1

The science of posture and training the body by means of the asanas is Hatha yoga. The earliest known written works on Hatha yoga date from the fifteenth century, but it is believed that a thousand years earlier, it was already defined and practiced. The techniques of meditation of observing and making the mind still became known eventually as Raja Yoga (‘Raja’ means ‘King’). Karma yoga is the yoga of action and can be applied to the way we perform everything in our daily life. Gyana Yoga is the yoga of knowledge and of the intellect. Bhakti yoga is the devotional path to union. The main paths of yoga, its philosophy and its relevance to our everyday life, are described in the Bhagvd-Gita, written in the sixth century B.C. In India, Yogic exercises were being practiced since thousands of years. It refers the union of body and mind. Yoga is simple and easy practice, acceptable to the people of all walks of life. During the early days, Yoga was confined to be practiced by the chosen few like the Rishies, Sidhas and Religious heads, Kings and Princesses. Now it is

accepted that the Yogic exercises are suitable for all people and are recommended for long living and healthy life. Patanjali being an important yoga guru, the practice of yoga has also been made systematic by the exponent of the system. Patanjali discusses the nature of enlightenment, the means of attaining it, the obstacles and the problems of practice and ways of overcoming them. Patanjali lists the eight ‘limbs’ of stages of yoga, an eight-fold path: namely abstention (Yama) regulations discipline, (Niyama) easy posture (Asana), control of breathing (Pranayama), sense of control (Pratyahara) concentration (Dharana), meditation (Dhyana) and super conscious state (Samadhi). The eight limbs are seen both as progressive stages and as inter-related aspects of yoga practice. Yama and Niyama for the foundation of study and posture and breath control are mastered before meditation. But the more one progresses the more one realizes that the development of the limbs cannot be separated.2

Patanjali is a definite science. This is the fourth part of Ashtanga Yoga. Breathing is to breathe, which occurs after attaining stability or asana of the idol, asana. Thus, Pranayama has been defined in Patanjali Yoga Sutras.

'Swaisa' means the breathless breath and the consequence of breathing is the breath of breath. Breath is the external expression of prana, which is the vital power. Breath like electricity, is gross prana. Breath is stout, gross Prana is subtle, it is subtle. By practicing control on this breath, you can control the astral prana from the inside. Control of life means control over mind. Without the help of Prana, the mind cannot move. The vibration of life itself creates thoughts in mind. Life that moves the mind. It is a life that makes the mind move faster. It is a real life or mental life that is easily connected to the mind. This breath represents the engine's essential fly-wheel. When the driver turns off the other wheels stop, the other organ also stops working, while the yogi stops breathing. If you can control the fly wheel, you can easily control other wheels. Similarly, if you can handle external respiration, you can easily control the internal life force, Pranayama is a process that regulates the body by regulating external breathing.

Just as the sonar's impurities heat the hot furnace, forcefully remove it from the blow-pipe, so does the yogic student, thus removing the impurities of his body and senses, i.e. the study of pranayama.³

Pranayama's main goal is to integrate life with one's soul and stay together, the effect of pranayama or awareness of the fruit or the awakening kundalini awakening.⁴

"The one who knows Prana, the Veda knows" is the important declaration of the Shruti. You will find in Vedanta Sutra: "For this reason, breathing is Brahman." There is obviously all Yoga of power in Pran Brahman. This is the sum of all forces in nature. It is the yoga of all the hidden powers and powers that are hidden in men and which are located everywhere around us. There are manifestations of heat, light, electricity, magnetism, life. All the forces, all the forces and the living water or the 'source' of common sources All intellectual forces, all psychic forces come into the 'Prana' category. It's been on every plane, from high to low. Whatever is going on or working or living, it is the expression or expression of life. Akasa or ether is also an expression of prana. Prana is related to the mind and by will, and by the will to the individual soul, and through it the Supreme Being. If you know how the small waves of the organism that work through the mind are controlled, then you know the secret to subjecting the universal soul. The yogi who specializes in the knowledge of this mystery, has no fear of any power, for all the energies he receives are the universe. What is commonly known as personality power is nothing but a person's life force. Some people are more successful in life, more impressive and attractive than others. It is possible that such people are manipulated daily, inadvertently, the same effect that Yogi deliberately uses according to their wishes. There are other people who are accidentally unaware of this life and use it for the wrong motives. This function of Prana is seen in the heart's systolic and diastolic functions, while it pumps blood into the arteries and stimulates the way of action during the end; In digestion of food; Urine and stool emissions; Sperm, chili, chim, gastric juices, bile, intestinal juice, in the form of saliva;

Eyes, walking, playing, walking, talking, thinking, reasoning, feeling and getting ready, life is a connection between the subtle and the physical body. When a threaded thread-link is applied to the body physically, then death occurs. Life working in the physical body. This soul lives in a subtle, dynamic, hidden, indivisible state during the life of the universe. When the vibration is installed, Prana runs and works on Akas, and presents various forms. Macrocosms (Universe) and Unstable World (Pandand) is a mixture of Prana (energy) and Akas (substance).

The train and the steamer or the steam engine advance, which blows the airplane into the air, which causes speed, which is the life of this breath. Believe, you are now a living understanding of what you initially had very vague assumptions about.

Controlling your breathing actions allows you to efficiently control all the different movements and movements of the body through various body movements. You can easily control and develop the body, mind and soul through breath control or control of the organism. Through this Prana Yama you can control your situation and character and consciously coordinate your personal life with the cosmic life.

Breath-directed by thought in control of desire, an important, resurgent power that you can use to be careful about self-development; To treat many erectile diseases in your system; For other treatments and for various other useful purposes.

This is within your easy access to every moment of your life. Use it wisely. Many people like Shri Gyanadeva, Trilling Swami, Ramling Swami and others have used this breath, this force, many kinds of life. You can do the same, if you study pranayama by studying a defined breathing. It is the prana that you relax instead of the atmospheric air. Breathe slowly and continuously with a complete mind.

Keep it as long as you can comfortably do it. Then drop slowly. Pranayama should not be a drag in any step. Experiences the inner life-force of the mind, which prevents Sans. Become a yogi and enjoy the joy, light and
energy around you. Pranavadi or Hatha Yoga believes that prana tattva, mana tattva to mana tattva is superior. They say, when the mind is disturbed during sleep, Pran is present. Therefore, Prana plays a more important role with the mind. If you go through the perspectives of the Kaushitiki and the Chanddog Upanishads, when all the senses, minds and creatures fight each other in your supremacy, you will find that life is considered the highest. Prana is the oldest, because it starts its own work from the same moment as the child's imagination. On the contrary, the auditory part, etc., starts doing the same thing, while their special smells, ears, etc. are formed. In the Upana Upanishad, Jainism and Sattra (the oldest and the best) are called. It is through human life that the mind, determination or thought lives on and thoughts are generated. You see, hear, talk, think, feel, desire, know, with the help of Prana, and so the Shruti declares: "Pran Brahma Hai."5

Prana ka Asana is the heart. Although conscience is one, it still believes in four forms, namely, (i) psyche, (ii) intelligence, (iii) contemplation and (iv) Ahmakar according to its various functions. Likewise, although living is one, it is believed to be a living, it believes in five forms. According to the different functions of (1) Prana, (2) Adaptation, (3) Samana, (4) Udana and (5) Vana. It is called variance. The main prana cell is alive. Prana, joined with ego, lives in the heart. Prana and Apana are the main factors in these five hundred years.

The heart of life is the heart; Apana, Anus; Samana, Navy's area; Growth; When the wind is all-wide. Runs in the whole body.6

"Exhale after breathing or breathing space to stop breathing or breathing."

This is the definition of pranayama in Patanjali or yoga-sutras.

'Sannyas' means breathing. Expi delivery 'means inhale. After attaining consistency in your asana (practice) you can study pranayama. If you can sit for 3 hours in one seat, at the same time, you have gained dominance in Assam. If

5Ibid, P. No. 1-3.
6Ibid, P. No. 3.
you can sit for half an hour, you can study pranayama. You can rarely make spiritual progress without studying Pranayama.

Prana is Vashti, while the person is related. The total yoga of Brahmanandya energy or Brahman prabana is the Hiranyagarb which is known as 'Golden-Egg' floating. Hiranyagarbha is the collective soul. A Match Key Steed Vashisht (Alone). Includes the perfect match box. A common tree is Vashishta. There is a complete general or approval society. The power is in the body. By controlling the movement of the lungs or respiratory organs, we can control the life that vibrates from the inside. By controlling the prana, the mind can be easily controlled, because it makes the mind faster, such as the wings of birds. The way a party is tied to a position by a wire, after a moderate flight, it posts in a place to rest itself, so walk these mind-birds from here to there, various sexual objects, your resting place during rest. Get sleep in life.7

How to apply for promotion? Others are immersed in pranayama (pranam), in the path of Apana, Prana and Apana, they prevent prana (coming breath) from their (coming breath) and prana. Pranayam is an invaluable sacrifice (sacrifice). Some study the pranayama, which is called full (stuffing). Some types of pranayama are called rhetoric (empty). Some are involved in the practice of pranayama, which is called by the nostrils and mouth, called Kumbhak, and the inner path of air in opposite direction.8

"The discussion of the universe is beyond breath."

After that the permanence of that idea is a fusion of breath. This is the life of the wise O, while the nasal pressure is just for the unknown."9

Bhusunda says to Shri Vashishta: "Within this visual revolution of flesh made of five elements, there are two airs, pranas and apan in the cool lotus of the heart, which are located. For those people who run without any effort or effort the path of these two winds, the sun and the moon become their heart - in Akasa, and Akas, they are animate and carry to the fictional-blur. The noise will

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7Ibid, P. No. 26-27.
8Ibid, P. No. 27.
9Ibid, P. No. 27.
go up and down in the upper and lower states. They are equal in nature in the state of awakening, dream and dreamless sleep, and do the whole permit. I am waking up in the direction of the two air and in awakening condition, I am destroying all my desires, which are in the state of sleep without a dream. Divide one piece of lotus a thousand times, and you will feel the sounds more subtle than that. So, it is difficult for me to treat air and their oscillation. Of these, the outer organism, both internal, inner and continuous vibration, while the Apana move fluctuate, move both the outer and inner body to the bottom, if the life limit can be increased to 16 digits, it will breathe to the extent. Only 12 points are integrated, which brought experience-experiences. You will be delighted by breathing in the expression of life and breathing in breathing.

"Now listen to the characteristics of prana. Breathing for the 12-digit lengths of the prana that has been ejected is called (internal) puraka (breathing). It is also called internal (purak), when there is no air without apnea. Attempts are made to enter the body, and when the air itself appears and the life ends in the heart, then there is a time spent in this state (internal). The yogi is able to experience all this. When in the heart of Akadas, in the heart of the heart, external (inwardly) manifested in various animals without any kind of grief, it is called laxative (exhale). The external fluctuating enters the nose and stops in its nose, it is called externally. But when it passes through the nose droplets, it goes down to 12 points. Then it is also called an outer furnace. When Prana is arrested and is in Apna, it is called an external Kumbhak. When the bright air moves inside, it is called an external rectum. All these stereotypes are exempt. That is why they should always pay attention. Those who understand and practice external and internal pomp and others, they will never be reborn.

“All the eight courses, I have given out before, are capable of yielding Moksha. They should be practiced both day and night. Those who are associated with these practices smoothly and control their minds by not letting them run in other directions, will in course of time attain Nirvana. Such practitioners will never thirst after material pleasures. They will ever be in their uniform practice, whether walking, standing, waking, dreaming or sleeping.
"Prana, flew out, gets restless in the heart running again after 12 times, likewise takes it up in the heart, out of the outside, and it is 12 times back. Apan is moon, the whole body will cool its way, but Prana is the sun, heat is generated in the system and everything is cooked or digested. Are these (rays) drowned by the sun? Will reincarnation reach that powerful seat when Prana, the Sun's urns are consumed by the Apan Moon? This will arrest seven times borneurs, who will reach the priceless situation, where they will live and the hostile air of their opponents is consumed. I commend that chintam, which is in the intermediate stage, where prana and the Apana are included in each other. I pay attention to that chintam, which is in Aksa, on the straight side, on my nose knife, where both life and hope end. Thus, the control of this soul is through the pathway, through which I attain the supreme and unconditional element, free from pain."

The first important step of the guru is the asana idol or body control. For the successful practice of pranayama, the next study is Pranayama, true currency is essential. A simple comfortable posture is that the currency is the best that is comfortable for the maximum time. The chest, neck, and head should be in the vertical line. You should bow before or after the body, it is right or left, you should not sit in the garbage, you should not fall in the body. You should not kneel before or behind the body. Regular practice will take dominance over its own currency. It is difficult for obese people to study Padma Sahasana or Lotus Pose. They can sit on a luxury currency (proven currency) or proven currency (proven currency). You should not wait to study Pranayama. Pranayam also. Over time, you will achieve perfection in both of them. Pranayam can also be practiced while sitting in a chair.

In Lord Krishna or the immortal song, Bhagavad-Gita, you sit and get a beautiful description of the posture: "A pure mystery place in a certain secret place, neither too high nor too low, with clothes. Black onion-leather and kusha. Grass, one over the top, there, making the mind a one-point, the thoughts and the activities of the senses are controlled, persists, study of yoga for self-
cleansing for settling its body. Toe, head and neck horizontal, firm, not looking around, take a quick look nose.

Pranayama is the control of the life and vital strength of the body. The breath is regulated. This is the most important step to control Pranayama's life. Pranayama starts with the control of breath, controls life-trends or internal life force. In other words, the control of the right of life-flow by controlling pranayama breathing is in control. Breathing is the external form of natural life. Pranayama should establish a proper habit of breathing in a regular way. Generally, respiration is irregular.

If you can control the soul then you can fully control all the energies of the universe, mentally and physically. Yoga can also control the ubiquitous energy, from which all energies take their origin, whether magnetism, electricity, gravity, blending, ethno-currents, vital forces or the opposite of thought, in fact the universe of total power, physical and mental.

If one controls breathing or prana, the mind is also controlled. He who controls his mind also controls his breath. If one is suspended, the other is suspended. If both mind and soul are handled, then salvation and birth are attained, and immortality is attained. There is an intimate connection between the mind, the soul and the soul. If any Summer power is controlled, then the mind and life are also controlled. The one who controls his discharge power also controls his life and mind.

The pranayama practiced, there will be good hunger, happiness, beautiful shape, good strength, courage, enthusiasm, high level of health, energy and vitality and good concentration of mind. Pranayama is very suitable for the Western people. Yogi measures the number of your breath; you can take the atmosphere from certain energy or air. Life force is the biggest wind power in human power, which happens after leaving deep breathing. In one minute a man takes fifteen breaths. 21,600 times a day is the total number of breaths.12

\[12\text{Sri Swami Sivananda, \textit{The Science of Pranayama}, P. No. 28-29.}\]
Pranayama is considered long or subtle according to its three components, external, internal and permanent; Improved by the rules of space, time and number for retention processes.

When breathing time is over, it is a line, which is the first type of pranayama. When the breath is pulled, this is the second, which is called the pyramid. When it is suspended, it is the third type, which is called Kubha. The reflection of cough is ridiculous. Kumbak lifetime increases. It enhances inner spiritual strength, power and vitality. If you have a good life, taking breath and taking Brahmdharma on your head, winning God's death there, defeating Yama. Chang Dev lived for one thousand and four hundred years by the Kumbha practice.

Each of these motions is controlled by space, time, and number in Pranayama, that is, Rechaka, Puraka and Kumbhaka. Space means that there is a special length or width inside and outside the body and also when the animal is kept in a particular part of the body. Different people are different from the exhalation during expiration. The difference also changes during inspiration the length of the breathing varies according to the element overlapping. The length of the breath is respectively 12, 16, 4, 8, 0, the width of the fingers according to the element-earth, you, tejas, gases or asasa (earth, water, fire, air or ether). During this exhalation the body is re-externally and has intermittent intervals.

Time is, the time of duration of each of these, which is generally counted by Matra, which corresponds to one second. Matra means a measure. By time is also meant how long the Prana should be fixed in a particular center or part.

The number indicates how much the number of pranayama is. Yoga student should keep the number of pranayama gradually at a time. They should do four meetings in the morning, afternoon, evening and at 9 in the morning or at 9 in the morning, and thus do pranayama 320. Kundalini awareness of the effects of pranayama or awareness of the fruit or sleep. Pranayama's main goal is to integrate life and take solitary pranayama with solitude.

Kundalini is the source of all the secret powers. Pranayama, long or short, is studied according to the time period. Like water, it is thrown in a hot
embroidery on all sides, as it has been a pleasure, so the air, too, is moving outside or inside, restraint (Kumbhak), with a strong effort stops its action and lives inside.

Vachpachati explains: "36 is the first attempt by maternal (measured), which is mild, the second is the second, the second is the second, the second is the midlog, three times the third, which is deep. According to the number, this pranayama Is there."

The place of inhalation is located within 12 fingers (inches) of the nose nose. This is detected by sugarcane or a piece of cotton. Breathing location extends down to the ponds below the head. It is discovered by means of a sensation similar to that of an anti-touch. In the place of Kumbhak there are both external and internal spaces for breathing and breathing, as the functions of breathing are held at both these places. The two signs mentioned above, along with the exhalation and shortness of breath, are ignored.

The specification of all three types of breathing regulation, by location and number three times - is only optional. They are not collectively considered as practice, because on the way for many smiles we get, where the only specific time specified in the context of breathing regulation is time.

Preventing the fourth organism from pointing to an external or internal object; "Exodus-Vedhasi IV:" -yoga formula.

The third type of pranayama, which is described in Formula 50 of yoga formulas, is done only when the first example is marked. This fourth pranayama moves forward. It is the determination of life in different Kamala (Padma or Chakra) and it is gradually slowly and gradually till the final stage till the final lotus where there is complete samadhi. According to current theory, keeping in mind the length of breath is externally. Prana can be described inside or outside.

From the gradual refinement on the first three types of pranayama, the fourth type comes. The third type of pranayama is to pay attention to the sphere. The stopping of the breath is done with a single effort and then it is measured by space, time and number and thus becomes Durga (long) and Sukuma (micro). In
the fourth type, however, areas of completion and inspiration are explored. Specialization is achieved through and through various states. The fourth kind is practiced once in a third, as in the third attempt. On the other hand, it responds to the integrity of various states, as it is happening. After being mastered at one stage, he goes into succession. Third measurement is not measured and brought by the same effort. The amount of measurements, and more efforts are brought. That's the difference. Conditions, time and place also apply to such pranayama. In particular, the secret powers themselves develop in every step of progress.\(^\text{13}\)

There are three types of pranayama, vile, medium and best (blind, middle and best). In Adya Prana Yam, there are 12 Matras, 24 mediums in the medium and excellent 32 Yugas. This is for the sake of prosperity. The ratio between Puraka, Kumbhaka and Rehaka is 1: 4: 2. Purva has to breathe. Aquarius is retention. Relaxation is to breathe. If you are breathing for a period of 12 females, then a period of 48 females to warm. Then the time of Richa will be 24 Matruka. This is for the invisible romance. The same rule applies to the other two types. First, study Adam Pranayama for a month. Then study medium for three months. Then take it for the best quality.

Sagar Pranayama is Pranayama, which is a mental chant with any opinion of Gayatri or Om. This is a hundred times more powerful than insatiable pranayama, which is plain and unreasonable with any chanting. Prana Yama's achievement depends on the intensity of the doctor's efforts. An enthusiastic, enthusiastic student, with the ultimate festival, governance and thrill (enthusiasm, humor and penance), affects achievements (perfection) within six months; When a happy-patient doctor with Tandari and Alsaya (blind and lazy) does not improve after eight or ten years. Plaid on. Be steadfast with patience, faith, confidence, anticipation, interest and attention. You should succeed. Neil Desperandum - Never give up.\(^\text{14}\)

Due to some illusion and a calm mind, both Pranayama's practice should end and motivation be stopped. The practitioner should rely solely on Brahma; This is the biggest goal of life. Getting out of all external objects is called

\(^{13}\)Ibid, P. No. 29-31.
\(^{14}\)Ibid, P. No. 31-32.
reckoning. For the spiritual knowledge of the scriptures, it is called a paracak, and it is called a kumbak to keep such knowledge. It is a liberator who practices, there is no doubt that the potters will always be mind-blowing by the Kumbak and alone. It is only by Kumbak that the Kumbak must work hard. There is 'Param Shiva' in it. Brhmgrnthi comes crashing through his Brhmgrnthi Vishnugrnthi, first through the hole, then it comes crashing through Rudragrnthi, then the nuns receive salvation from his rituals, various life leaders and Goddess-gods and yoga grace.

The Vayu cannot enter the Nadis if they are full of impurities. Therefore, first of all, they should be purified and then Pranayama should be practised. The Nadis are purified by two processes, viz., Samanu and Nirmanu. The Samanu is done by a mental process with Bija Mantra. The Nirmanu is done by physical cleansing or the Shatkarmas.

1. Sitting on Padmasan. Note the ovary of the air yam which is smoky. Breathing through the left nostril. Repeat 16 times intersection. This is Puran. Hold sans until you repeat another 64 times. This is the Kumbha. Then exhale slowly through the right nostril until you repeat 32 times.

2. The navel is a fire seat. Pay attention to this event. Then, repetition of fire nose 16 times. Leave breathing for 64 times and then breathe slowly with left snack until you mentally repeat the Beza letter 32 times.

3. Fix the tangle on the nose of the nose. Breathing through the left nostril repeats Bija T (pause) 16 times. Hold the breath until you repeat 64 times for the second (pause). Now imagine that the nectar flowing from the moon runs through all the vessels in the body and cleanses them. Then gradually exhale slowly with the right nostril until you repeat the Earth Beja L (Lam) 32 times.

Nandi Ray is pure in the above three types of Pranayam two seating Fenila above your normal poster.

\[15\] Ibid, P. No. 31.

\[16\] Ibid, P. No. 32.
On the comboble, comfortably calm, lower back layers. Keep hands on the ground with your hands and feet. The eddy should be held together, but the toes remain slightly separate. All muscles and nurses relax. People who are very weak, practice pranayama in this posture, which is hung on the ground or on the bed. With both nostrils, inhale slowly, without making any noise. Holding the breath for as long as you can rest it. Then slowly exhale with both nostrils. Repeat process 12 o'clock and evening 12 times. Mentally chant Om during the study. You can also practice 'comfortable, comfortable posture' if you want. This is a joint study of asana, pranayama, meditation and relaxation. This is neither the body nor the mind but it also gives rest. This gives relaxation, comfort and comfort. This is very suitable for older people.  

Breathing in men and women is very irregular. Exhale 16 points and breathe only 12 points, thus losing 4 points. But if you breathe in breathing for 16 points you will get breathtaking goals. Then the power kundalini will be bright. You will enjoy really good happiness with the practice of rhythmic breathing. You can control the respiratory center which is also located in the silent abongantas and other veins because there is the effect of control on other veins in the respiratory center. The calm nerves, his mind is also calm.

If the breathing and breathing desires are the same, you will breathe rhythmically. If you count 6 ohms, exhale until then. This breathes in and out in a measured way. This will establish a compromise of the entire system. This will blend the physical body, mind, senses and calm the tired veins. You will experience complete peace and tranquility. All the sentimentality will subside and the growing impulse will subside.

There is another variety of modification of rhythmic breathing. Inhale slowly through both nostrils for 4 OMs; retain the breath for 8 OMs (internal Kumbhaka); exhale slowly through both nostrils for 4 OMs; and retain the breath outside (external Kumbhaka) for 8 OMs.

According to your strength and ability, after 8 oh exercises and some breathing periods of 16 breath, you can gradually increase breathing and

\[\text{Ibid, P. No. 38.}\]
breathing duration. But do not try to increase the duration at any time. To do this you must feel joy and pleasure. You should not feel any inappropriate stress. Remember to keep the rhythm. Remember that breath is more important than breathing. You should realize the rhythm that practice makes you perfect. Need patience and devotion

The practice of relaxing the muscles of the body also relaxes the body and the mind. Relieves stress in the brain. Those who rest know the science, they destroy any power. They can pay good attention. Take a few deep breaths and then knead your back banana as it is in a saucepan. Relax all the muscles of the body from head to head. Roll to one side and then relax as much as you can. Do not pull in the muscles. Roll the other side and rest. This is naturally done by all during sleep. For particular muscles of a particular part of the body, there are various exercises in relaxation. Gives you rest on the head, shoulders, sleeves, hands, wrists etc. The yogi knows well the science of relaxation. When you study these different break times, you should have a mental picture of peace and energy.

Mental poise and calmness may be brought about by the eradication of worry and anger. Fear really underlies both worry and anger. Nothing is gained by worry and anger, but on the contrary much energy is wasted by these two kinds of lower emotions. If a man worries much and if he is irritable, he is indeed a very weak man. Be careful and thoughtful. All unnecessary worries can be avoided. Relaxation of the muscles reacts on the mind and brings repose to the mind. Relaxation of the mind brings rest to the body also. Body and mind are intimately connected. Body is a mould prepared by the mind for its enjoyment.

Relax and rest for 15 minutes in comfortable and comfortable positions. Close your eyes. Remove the mind from external objects. Yet mind. Quiet thoughts of bubbles. Think the body is like a coconut shell and you are completely separate from the body. Think the body is a tool in your hand. Identify yourself in this ocean of confidence and imagine that the whole world

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18 Ibid, P. No. 38.
19 Ibid, P. No. 46.
and your body are floating like fragments of straw in this vast ocean of the soul, you feel as if you are in touch with the Supreme. It seems that the life of the whole world is about to disperse, vibrate, and kill you so that the ocean of life slowly reaches you to its greatest extent. Then open your eyes, you will experience peace of mind, mental strength and mental strength. Study it and experience it.  

"Many are produced by the study of life, the illusory worldly garlic is no longer a tragedy without leaving the practice of yoga. It is often raised through acceptable means and controlling the mind is not possible for anything" (Muktopanishad).

"How can the wise able to give salvation help to stand without any kind of yoga? And even if Yoga is free from wisdom, it becomes powerless to protect salvation. Should do

Tamas and Russ make a cover or veil. This veil is removed from the practice of pranayama. After removing the veil, the soul is understood. The Cheetah itself is made of sattvic particles, but it is covered by the king and copper, like a smoke-covered fire. There is no bigger way than pranayama. Pranayama attains purity and the light of knowledge shines. The karma of yoga, which covers sensible wisdom in the form of pranayama, is covered by the magic panorama of desire, the essence illuminated by nature, and the soul of the person or person is directed towards it. This action of the yogi, who covers the light and gives birth frequently, is involved in every moment with the practice of pranayama and is destroyed forever. There is a cover of suffering and sin.

If you can stop, you will gain the power of prophecy; If you can suspend two inches inside, you get the power to suspend, think, read for up to three inches; Four inches for psychometry, chlorodyne, etc.; For about five inches, go unseen by anyone in the world; The power of 'Kaya Siddhi', for six inches; For seven inches, enter the body of another person (alien traveler); For eight inches, the power to always be young; For nine inches, the gods have the power to act

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20 Ibid, P. No. 46-47.
as your servant; Ten inches for enemas, glory and other achievements; And for eleven inches, you will find solidarity with God. While the great practice of the yogi can complete the Kumbhak for up to three hours, it can balance its toes. He undoubtedly enjoys all the achievements as fire destroys fuel, pranayama destroys the bundle of sins. Pratihara cools the mind, perception stabilizes the mind, forgets meditation and body. Samadhi brings eternal bliss, knowledge, peace and liberation.

During Yog Samadhi, a flame of fire spreading through the navel (fire of yoga) has dissolved Amrita in Brahmandhra. The yogi drinks with joy and bliss. She can not live without food.

The human mind can be created beyond a single reason to be present on a single plane, known as the general experience and concentration of residuals in the present space and beyond boundaries. It is exposed to facts which ordinary consciousness cannot understand. This is achieved through proper training and manipulation of the subtle forces of the body, thereby pushing the mind upward in higher areas. When the mind rises above the restlessness of the mind, it starts with higher facts and higher knowledge. This is the ultimate object of yoga, which can be obtained through the practice of pranayama. By controlling the vibrational soul, the nature of the fire of ultimate knowledge, the spirit of the soul.  

1. Get up early in the morning, answer the call of nature and sit down for practice. Study Pranayama in a dry room. Pranayama requires deep concentration and meditation. It is always good to study in a consistent attitude. Do not keep anyone on your side to avoid misunderstanding of your mind.

2. Before you practice pranayama, clean the nose properly. You can also take a small quantity of fruit juice or coffee or a small cup of coffee before exercising. Take a cup of milk or light tiffin after 10 minutes of finish the exercise.

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21 Ibid, P. No. 46-47.
3. During the summer only one morning has to sit. If there is heat in the brain or head, apply amla oil or ghee on your head before bathing. Mix Mishri in water and take a mixed Sharbat. This will cool down your entire system. Sitali Pranayam too. You will not be affected by the heat.

4. Avoid mixing with friends, over sleeping and hard work. "Actually yoga is not for those who eat more, who are not excessive, they are very sleepy or awake" (Gita VI-16). When you have a meal, ghee with rice it will lubricate the intestines and let the air go down freely.

5. “Without observing moderation of diet, if one takes to the Yoga practices, he cannot obtain any benefit but gets various diseases” (Ghe.S. Chap. V-16).

6. For six months or one year, the perfect Brahmacharya will enable you to progress rapidly in practice and spiritual progress. Do not talk to ladies. Do not laugh with them. Their company is completely away. If you practice yogic without celibacy and dietary rules, then you will not get maximum benefit in spiritual practice. But, for simple health, you can practice light exercise.

7. Regular and systematic in your practice. Never miss a single day. When you are seriously ill, stop this practice. Some people turn to the face muscles when they are Kumar. This should be avoided. It is a feature that they are moving forward from their capacity. Should be strictly avoided. Such people cannot regulate laxatives and dietary supplements.

8. Obstacles in Yoga: "Livelihood of the day, waking up at night, excessive urination and deficiencies, impaired food evil and labor-intensive mental activity." When someone is attacked with a disease, he says that this is the practice of sickness yoga. This is a serious mistake.

9. Get up at 4 in the morning or make Jap for half an hour. Then do asana. Break for 15 minutes. Then do pranayama. Physical exercise can be easily linked to the asana. If you have enough time at your disposal, then you can get it after completing Yoga practice and meditation. Before
chanting and meditation, getting out of bed can also do pranayama. It will lighten your body and you will enjoy meditation. Depending on your convenience and time, you should have a routine.

10. Most of the benefits can be obtained during the practice of Asana and Pranayama in Jap.

11. When you get up from bed, it is always good to start chanting and meditation at 4 o'clock. At this time the mind is very calm and refreshing. Your concentration can be good.

12. Most people waste precious time early in the morning for half an hour and for washing their teeth for the second half of the morning. This is bad. Candidates should wash their teeth within 5 minutes and try to clean their teeth within 5 minutes. If you have constipation in the intestines, then you should exercise strictly in the morning, after 5 minutes of bed, in Saba, Bhujanga and Dhanooor Asana. If you practice to answer the call on nature, then you can do this after completing a yogic exercise.

13. First chanting and meditation Then you can exercise asana and pranayama. Then take another short sit-in for the study.

14. Whenever you wake up from the bed, you always get a little sleep, it is desirable to remove the odor and make it suitable for meditation, for asana and for a few pranayama for five minutes. After the practice of pranayama, the mind leads to one direction. Pranayama, although it is related to breathing, it gives good internal exercise to various internal organs and whole body.

15. The general sequence of verbs is: First, posture, then posture, then pranayama and then meditate. The morning time is suitable for meditation, so you can follow this command: chanting, meditation, asana, asana and pranayama. This is a good way. You can follow the order that is appropriate. After the asana, rest for five minutes and then start the pranayama.
16. Take a cold shower early in the morning. The reason for this may be that a person can catch cold or develop any complaint of the lungs, if he takes a cold bath at 4 a.m., especially in cold places. There is no restriction on hot spots. Most of the experts are always in favor of cold bath before starting yoga exercises because it is fresh and intriguing. It removes drowsiness. It brings in the balance of blood circulation. There is a healthy flow of blood towards the brain.

17. Asanas and pranayam remove all kinds of diseases, improve health, digestion in energy, stimulate nerves, straighten Sushumna river, remove kings and awaken the Kundalini. The practice of asana and pranayama gets the blessings of good health and stable mind. Without good health, no cultivation is possible and without meditation, no meditation is possible, Hatha Yoga is also useful for Yoga, Karma Yogi, devotees and Vedas.

18. Without posture or any kind of physical exercise or activities, it is impossible to maintain the body. A conservative Vedavasthan is an unconscious Hatha Yogi. He uses some kind of posture every day. He unknowingly practices pranayama because during meditation, pranayama comes in itself.

19. Whenever you feel uncomfortable, depressed or depressed, practice pranayama. You will once again be filled with new energy, energy and power. You will be raised, refreshed and full of fun. Do it and try it. Before you start writing something, write essay or thesis, first do pranayama. You get beautiful ideas and they will be an inspirational, powerful and original product.

20. Be regular in this study. If you want to see the maximum benefits of Asana and Pranayam, regularity in practice is necessary. People who are fit and start up will not have much advantage. Usually people start exercising with very enthusiasm for two months and leave practice. This is a sad bug. He always wants the yogic teacher on his side. Their dressing mindset is fuzzy. They are lazy, smoker and lazy.
21. People do not want to eliminate garland (impurity) by self-service and development through yoga practices. Once he jumped out to raise the horoscope and Brahma's horoscope. They just break their legs. Those who try to awaken the Kundalini through Asana and Pranayam should have purity in thoughts, words and actions. They should have mental and physical celibacy. Only then can they enjoy Kundalini awareness benefits.

22. Booze seeds of self-realization in your youth. Destroy the warriors. Adjust the senses and mind. Make a practice as you get older, it will be difficult for you to do any hard Southern. So be careful during your teenage years; You will see for yourself in a short time that there are special benefits, which you receive from a special kind of charity.

23. When you move forward in spiritual study, you should follow strict silence for 24 hours (quiet pledge). It should continue for a few months. According to everyone's nature, ability, convenience and need, everyone should choose some of the asanas, pranayama and meditation exercises.

24. It is possible for human beings to imitate brahmacharya, although there are various temptations and disorders in them. A disciplined life, texts, satsang, chanting, meditation, pranayama, virtuous and moderate food, daily self-examination and inquiry, self-analysis and self-improvement, virtue, study through rules, physical and practice verbal temper, all a long way to achieve this end. Will do. People are irregular, unfair, unethical, immoral, disciplined. Therefore, they fail and fail to achieve the goal of life. Just as an elephant throws sand on its head, so does its stupidity and hardship in its head.

25. Don't move the body unnecessarily, shaking the body makes the mind much impossible. Do not drag the body every time. As you practice pranayama, chant and meditate, asanas should be firm and strong in the form of a rock.

26. Depending on your health and your constitution, you should find out what kind of diet will suit you and especially Pranayama. Then only you
can safely move on with sadhana. Read all the instructions of the various exercises given in this book from beginning to end. Clearly understand the technology. If you have any doubt, ask any yoga student to display and then study it. This is the safest route. You should not choose one of the exercises on the Random and it should start practicing incorrectly.

27. In all exercises I have suggested 'Ohm' as a time-unit. You can think of your Guru Mantra, Rama, Shiva, Gayatri or just as your time unit, according to your attitude. Best for Gayatri or Om Pranayama. Initially you should check for some time-unit for Kumbak and Reheka. When you potty, lean and revel, the time-unit and the right amount come through you until you can do it comfortably. When you are advanced in practice, you do not need to calculate or keep anything. You will be established in the normal ratio by the habit of the ordinary habit.

28. For the first few days you have to count the number and see how you make progress. In the advanced steps, you do not need to interrupt the mind in mind. The lungs you will see when the required number is finished.

29. Do not keep pranayama on exhaustion. There should always be a feeling of joy and excitement during and after exercise. You should completely refrain from practice and be refreshed. Don't bind with too many rules.

30. Do not shower immediately after the pranayama ends. Rest for half an hour. If you sweat during exercise, do not wipe it with a towel. Cry it out with your hands. When you sweat, don't take the body out of cold drafts of air.

31. Slowly breathe and leave. Make no noise in pranayama such as Bhagatika, Kadbhatti, Sitali, you can produce slightly or at least potential noise.

32. You should not expect profit after just 2 or 3 minutes for one or two days. At least you should regularly study 15 minutes daily for the day together. If you jump from one exercise to the other every day, then there
will be no use. You should do special exercises for your daily progress, which you need to improve in a higher level. Other curriculum exercises, you can practice every day as well as practice for practice sometimes. For your daily practice, you should have a napika, forehead and prana simple comfortable pranayama; And sitali, sitar etc. can be studied sometimes.

33. Purka is known as 'Niswa' and Rekha is referred to as 'Uvas'. In the kwala kumbhaka, the mental process is called the regulation of breathing. Stable, systematic practice and progressive development of Kumbh, which is known as 'Abhaya Yoga', is termed 'Vaibhaksha', so that it swallows air and remains on this air.

34. The writer of Shivajiitri Deepika has described three types of pranayama: Prakruti, Vyavakarya and Kaval Kumbak. "If life is in the form of respiration and breath, it is known as Pranayama nature because of its natural quality of exiting and exiting. If Prana is lifted from three channels, in accordance with the median prescribed rules, inhaling respiration and preventing it from preventing it, it is curvature Or artificial. But the great men who have come up with these two kinds of breath, The important trends (inspiration on and off), Kalala kumbhakane without dismantling. Pranayama, mantra associated with yoga. Yoga vikirita is concerned with the rhythm."

35. He said, "When there is no hindrance (breathing) and neither motivation nor body is stable, it still remains in a state. Then it looks like blind forms, listens like deaf and sees body like wood." It's typical of people who have inadvertently acquired it.

36. Patanjali does not emphasize much on the practice of various types of pranayama. They said: "Breathe slowly, then exhale and breathe. You will get a steady and cool mind." It is only Hatha Yogi who developed Pranayama as a science and mentioned various practices by different individuals.
37. "Spread tiger skin or deer skin or a fourfold blanket. Spread a piece of white cloth on it. Then sit down for a pranayama practice on the north side."

38. Some orders will be taken in the form of therapy, breathing and maintenance; Breathing, maintaining, and breathing in other forms. Later is more common. In the Yajavya, we refer to different types of respiratory regulation in the order of Puraca, Kumbha and Rekha; However, in Narada, Texas, we are in command of Rekha, Purka and Kubha. Both have to be regulated as alternative options.

39. The yogi should always abstain from fear, anger, stupidity, excessive sleep or awareness and excessive eating or fasting. If the above rule is strictly followed, then daily spiritual knowledge will emerge in three months without a doubt; In four months, he looks at the gods; Within five months, he knows that Brahman becomes; And in fact, in six months, he receives cavitation at will. There is no doubt.

40. A newborn should worship and do the same for only a few days unless without a kumbak. Take a long time to relax. Pucca and the reactor ratio are 1: 2.

41. In their popular and introductory form, the practice of pranayama can be performed in any currency; And still be sure to show its benefits. But for those who adhere to specific methods, fracture is intense.

42. Gradually increase the duration of the pitcher. Stay in the first week for 4 seconds, 8 seconds in the second week, 12 seconds in the third week and so on, so long as you hold your breath to its full potential.

43. General knowledge or tactics should be used during your exercise. If one type of exercise does not agree with your system, replace it with your mentor after proper thought or advice. This is the trick. Where there is a device there is achievement, devotion and salvation (perfection, joy and salvation).
44. You should balance Purana, Kumbak and recharge so well that you cannot feel any feeling of harassment or anxiety at any stage of Pranayama. You do not need to breathe normally in any two continuous rounds. The duration of the pota, kubha and rehahak should be adjusted properly. Care and Care Exercise The case will be successful and easy.

45. You should not extend your breathing period. If you lengthen the line time, the following breath will be hurried, and the rhythm disturbed. You should control the Punda, Kumbak and Rekhaka with caution that they are completely comfortable and do not only practice Pranayama but also the entire Pranayama or the required duration. Experience and practice will cure you. Practice makes a perfect one. Staying Strong Another important factor is that at the end of the caterpillar you should have efficient lung control so that you can easily and easily release the recta.

46. Greens and Ujjay heat produce. Separate and cold is soft. The chest maintains a normal temperature. The Solar System destroys the wind; Shouldered shoulders; Sitar and sitali bile; And gastric triangles

47. During the winter, Gravy and Ujjain should be practiced. In summer, citrus and citrus should be treated. Gastric can be practiced all season. Even those who stay warm during the winter can practice Sitali and Safari during the winter season.

48. The goal of life is self-realization. "It is brought about by the continuous hearing of body and senses of the senses, service of good guru, Vedanta principle and meditation" (Nirala Lomba Upanishad). "If you are truly honest and if you have a fast, convincing success, then you should have a systematic routine for asana, pranayama, gossip, meditation, self-meditation, etc. You should be very careful in maintaining celibacy. Effective means of controlling the mind. It means the attainment of spiritual knowledge, the connection with the intellect, the complete sacrifice of all desires and the control of life "(liberation).

49. Once again, I will tell you that asana, pranayama, chanting, meditation, brahmacharya, satsang, solitude, silence, restless karma is essential for
spiritual attainment. Without Hatha Yoga, perfection in Raja Yoga is difficult. At the end of the mural you should remove everything from the mind. By gradual practice, you will be established in the Rajya Yoga.

50. Some students who are studying Vedic books think that they are enlightened, and they ignore Asana, Pranayama etc. They should also be practiced till they are perfect in Siddha-Chachashyay-Sam, Dama, etc., in fulfillment of this, - The initial merit of Gyan Yoga.

51. Do not hesitate. Do not wait to find a master who will sit on your side and watch you for a long time. If you are honest, regular and systematic and if you follow the rules and instructions of this book very carefully, then there will be no problem. You will undoubtedly succeed. There may be some errors in the beginning, it does not make any difference. Do not be unnecessarily alert. Do not leave practice. You will learn how to adjust. The common sense, instinct, the sacred inner voice of the soul will help you along the way. In the end, everything will easily come out. In essence, start this second practice and become a real yogi.\textsuperscript{22}

In Sanskrit, Bhastra means to interpret. The rapid succession of forced evictions is a symptom of ghosts. Just as the black skin runs its belts fast, so you should move your breath too quickly.

Ghosts are a powerful exercise. A mixture of Kripalbhati and Ujjay mixes a lot of bosom. Start studying Kupbalati and Ujjay. Then you will find it very easy to look.

Practice some until they get tired. You will become stronger than sweat. If you feel any pride, stop practicing and take a general breath. Continue practicing after dizziness. Gastric can be done both in the morning and in the evening. In summer it should be done only during the cold hours in the morning.

Gastric gives relief from swelling of the throat, gastric accelerates the fire, destroys the ache, removes nasal and chest diseases, and removes asthma,

\textsuperscript{22}Ibid, P. No. 48-57.
consumption, it seems to be hungry. It breaks three lumps or lumps. Brahma gland, Vishnu gland and Rudra gland. It is a bolt or barrier to penetrate the mouth of the Brahma river (Sushuman) which destroys the opal. He is able to get to know Kundalini. It removes all diseases caused by excessive air, bile, and cough. It gives the body warmth. When you do not have enough warm clothes in cold areas to protect yourself from the cold, practice this pranayama and you will get enough heat in the body. It makes the rivers very clean. It is the most beneficial of all potatoes. Kumbak must be followed exclusively because it enables the ability to break life from three glands or nodes, which are settled in Sushuman. This quickly awakens Kundalini. The practitioner does not suffer from any illness. She will always be healthy.

The number of exclusions or rounds is determined by the strength and ability of the practitioner. You should not go to the extreme. Some students make six rounds. Some bars also do.

You can practice ghosting in the following ways. Finally there are some small changes. Breathe and breathe faster than 20, breathe in from the right snack, keep breathing until you can relax it and then breathe out from the left snack. Then breathe through the left nostril, breathe in as much as you like, and then breathe in the right nose.

There are some varieties of glomerulus in which only one nostril is used for respiratory purposes and in other cases the use of nasors is used to breathe and leave.

People who are long-term aspirants should stay at the hustle and do enema or worship in the morning before starting practice.\(^{23}\)

Pranayama is a technique balance agent that connects the body's three faults: speech, bile and cough. For magical experience it is important to adjust the body's humor to maintain health in the state.\(^{24}\)

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\(^{23}\)Ibid, P. No. 42-43.
True practice of pranayama, adjusts the autonomous nervous system by increasing activity of parasympathetic nervous system - a mental condition that controls stress and works better. Gastric pranayama is valuable for keeping the brain's oxygen healthy.

Pranayama produces excellent psychological health benefits. It benefits the motor system - part of the central nervous system involved in movement. The motor system is responsible for the activities of the body through cellular communication through the brain.

Bhistrika Pranayama is a natural energetic that develops deep in body and mind. Whenever you are riding at an energy level, practice this powerful breathing technique, which completely recharges the energy battery.

This is good news for those suffering from anxiety and depression. The terrible disease of depression - is a natural and powerful technique for treating physiological pranayama. The option of medicines, it is a safe way to resolve the issue of concern for the yield of positive results.

Fibrosis is a medical condition, which results in heavy formation of reactive tissue in fibrous tissue. Seriously, it can block or block the underlying tissues or limbs architecture and function. Jatar pranayam effectively looks effective in treating fibrosis.

The Bhistrika Pranayama is a great exercise for the lungs and for people suffering from respiratory problems, cold, flu, allergies, and breathlessness. This technique strengthens the lungs, loosens the congestion, clears the airways, etc., making it a wholesome choice for diverse health problems.

The Bhistrika Pranayama strengthens the immunity of a practitioner. Enhanced immunity levels are important for protecting the body from the attack of disease-causing viruses and bacteria. In whole, this yogic breathing tool keeps the immunity system and health strong.

Do you frequently hear complaints that when you are sleeping, you smoke heavily, do you experience perennial fatigue after sleeping all night, or
your breathing starts again and stops during sleep? If yes, you have trouble sleeping. Gastric pranayama is a drug to diagnose and treat this problem. Make a comprehensive study of the physiological pranayama technique for a strong and energetic body and mind.²⁵

Pranayama is slightly different from other types because it is sitting on your back in the seat. This technology includes very deep breathing and breathing. To do this panorama, sleep on your back and close your eyes. Relax your body while resting and slowly breathe slowly. Now, breathe a lot in the air slowly to fill your stomach. Your belly should grow like a balloon. Hold this condition for a few seconds and by pulling the stomach inside, make sure there is no air left. In the second stage, take a deep breath to fill the belly. Breathe a bit more to fill the air in your rib cage. When you exhale, remove air from your rib cage and then your stomach. In the third phase, take deep breaths by filling your cord and rib cage with air. Take a little more breath to fill your heart center (area around the heart) with air. When you exhale, the air gets out of the center of the heart, then the rib cage and then from the stomach. Repeat the entire process five to six times.²⁶

Alternate nostril breathing affects brain hemisphericity by alternately stimulating the right-brain and then the left-brain. This process is brought about by the action of the air flowing through the nostrils that stimulates the contralateral (opposite) side of the brain via nerve endings just underneath the mucous layer inside the nostrils. Each side of the body is governed by nerves originating in the opposite side of the brain, and so stimulating airflow in one nostril increases nervous activity in the brain on the opposite side to that nostril. Because each side of the brain specializes in different activities and processes, the autonomic nervous system is also correspondingly stimulated and relaxed via this pranayama.²⁷

“Nadi shodhan is a powerful practice that may be taught incorrectly by teachers that are unaware of the subtle nature of this practice” says researcher Philip Stevens who has researched the physiology of this practice and traveled widely running seminars educating people about the neurological effects of various yoga practices above and beyond the physical benefits. Many yoga teachers teach this practice in a manner that is handed down from teacher to student without questioning the validity of the technique. For example, people are often taught to press the nare (side of the nose) into the septum in order to block the flow of air in that nostril. The problem is that pressure on the nerves inside the nostrils competes neurologically with the effect that the flow of air is meant to have on the nerves in the opposite nostril. Consequently, some people can even feel sick from the stimulation and competition to both branches of the autonomic nervous system which co-stimulates and perturbates the enteric nervous system in the gastrointestinal tract, which causes the nausea.

It is far better then, to block the flow of air by occlusion (by gently blocking the outside of the nostrils) like the Tibetans do. If done correctly, nadi shodhan can be the panacea of all brain balancing practices. It has been shown to be effective against stress and particularly good for men to practice in order to help balance cerebral hemisphere activity. Women already have a greater balance between the hemispheres (from more fibres in the corpus collosum) and will certainly benefit from nadi shodhan as well, but men have the most to gain as they are usually more imbalanced towards the left hemisphere.

Increasing the flow of air in the right nostril stimulates the sympathetic nervous system and increases the heart rate, produces more sweaty palms, dilates the pupils and opens up the lungs i.e. the fight or flight reaction. Increasing the flow of air through the left nostril, however, stimulates the parasympathetic nervous system and increases digestion, lowers the heart rate and relaxes the body. So, by practicing nadi shodhan pranayam, we are helping

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29 Ibid, P. No. 47-60.
To balance both of these systems in relation to each other as well as balancing brain activity.\(^{30}\)

To make a breakthrough in the field of research of effects of pranayama have to be studied extensively. By learning to control your breath, you can gain control over your emotions and other mental states as well. Becoming aware of our breath, we gradually become more sensitive to our mind and to the flow of energy throughout the body and a stronger energy awareness develops within us. How you breathe also affects the heart, brain and nervous system, with a direct correlation between the breath and anxiety or well-being. When stressed, the breath is shorter, more frequent and quite shallow. This breathing pattern maintains a level of arousal. Slower and deeper breathing results in a more relaxed state via autonomic reflexive stimulation and decreases the partial pressure of carbon dioxide in the lungs and bloodstream. With a corresponding increase in the pH of the blood, it becomes less acidic and more effective blood oxygen synthesis occurs. There are also benefits in metabolism and brain function. For example, levels of noradrenalin, a compound that functions as a hormone and as a neurotransmitter in the nervous system, actually increase with a deeper breath.\(^{31}\)

It is widely recognized that most people activate a fight or flight response is not a matter of life and death. When the source of stress is psychologically rather psychologically than physical hazard, there is a chance to change the habit of continuing the sensory nervous system. In particular, yoga techniques provide the possibility of reducing inappropriate activation of a sympathetic nervous system. The calming effects of breathing, yoga sleep and pranayama have been widely studied and reported. The effects of these practices provide a great service by giving "positive" results to many yoga candidates by "short-term" time of stress and physical systems (including nervous system). For example, the deep breathing enables the parasympathetic nervous system, probably because the vaginal stimulates the regular movement of the nerve diaphragm. This exercise can induce a relief response, which provides healthy

\(^{30}\) Ibid, P. No. 47-60.

relief from chronic stress. While these technologies are valuable, they can only temporarily silence us. If the reaction of an unjust war-flight continues in our original form of psalms, then we will end the same old method. Such instances are often deep, long, and messy. Until we choose an option to change and develop tools to do it, we have to repeat and strengthen the position of the fall, which already has a strong tendency. In yoga, we can study the repetition to change the deep, physical, psychological or emotional forms attached. We can use iteration to look and understand behavioral patterns and then create new ones. Imagine those intense and lasting effects, which can be the result of changing this deep way that affects how we affect ourselves, others and the world.32

Locus of control is a term in psychology which refers to a person's belief about what causes the good or bad results in his or her life, either in general or in a specific area such as health or academics. This concept, which was developed by Julian B. Rotter in 1954, has become an important aspect of personality studies.33

Locus of Control refers to the extent to which individuals believe that they can control events that affect them. Individuals with a high internal locus of control believe that events result primarily from their own behavior and actions. Those with a high external locus of control believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior and tend to exhibit more political behaviors than externals and are more likely to attempt to influence other people; they are more likely to assume that their efforts will be successful. They are more active in seeking information and knowledge concerning their situation than do externals. The propensity to engage in political behavior is stronger for individuals who have a high internal locus of control than for those who have a high external locus of control. One's "locus" (Latin for "place" or "location") can either be internal (meaning the person believes that they control their life) or external (meaning they believe that their environment, some higher power, or

other people control their decisions and their life). Locus of control is defined as a generalized expectancy of internal or external control reinforcement.\(^3\(^4\)

Locus of Control refers to generalized expectancies of the individual for internal vs. external control of reinforcement. The concept of locus of control describes the degree to which an individual believes that reinforcements are contingent upon one's own behavior.

Internal control refers to the perception of an event as contingent upon one's own behavior, capacities or one’s relatively permanent characteristics. External control, on the other hand, indicates that a positive or negative reinforcement following some action of the individual is perceived as not being entirely contingent upon his or her own action but the result of chance, fate, or luck or it may be perceived as under the control of powerful others and unpredictable because of the complexity of forces surrounding the individual.\(^3\(^5\)

If we believe that we are the cause of most events, we have a highly internal locus of control. If we believe that most events in our life are caused by luck, fate or powerful others, we have a highly external locus of control.\(^3\(^6\)

Since the inception of the concept of internal-external control, it has proved to be a highly useful personality dimension for understanding the role of reinforcement in a wide variety of behavior situations, Obviously if we expect that our destiny is controlled by luck and chance, we are going to behave very differently than a person who believes that his or her destiny is controlled by his or her behavior.

Beliefs about locus of control or I-E are not either/or but can fall anywhere along a dimension marked by external7 beliefs at the one extreme and internal ones at the other.\(^3\(^7\)

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Locus of control refers to the extent to which people feel that they have control over the events that influence their lives. When you are dealing with a challenge in your life, do you feel that you have control over the outcome? Or do you believe that you are simply at the hands of outside forces?

If you believe that you have control over what happens, then you have what psychologists refer to as an internal locus of control. If you believe that you have no control over what happens and that external variables are to blame, then you have what is known as an external locus of control.

Your locus of control can influence not only how you respond to the events that happen in your life, but also your motivation to take action. If you believe that you hold the keys to your fate, you are more likely to take action to change your situation when needed. If on the other hand, you believe that the outcome is out of your hands, you may be less likely to work toward change.

"A locus of control orientation is a belief about whether the outcomes of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation)," explained psychologist Philip Zimbardo in his 1985 book Psychology and Life.

In 1954, psychologist Julian Rotter suggested that our behavior was controlled by rewards and punishments and that it was these consequences for our actions that determined our beliefs about the underlying causes of these actions. Our beliefs about what causes our actions then influence our behaviors and attitudes.

In 1966, Rotter published a scale designed to measure and assess external and internal locus of control. The scale utilizes a forced-choice between two alternatives, requiring respondents to choose just one of two possibilities for each item. While the scale has been widely used, it has also been the subject of considerable criticism from those who believe that locus of control cannot be fully understood or measured by such a simplistic scale.
It is also important to note that locus of control is a continuum. No one has a 100 percent external or internal locus of control. Instead, most people lie somewhere on the continuum between the two extremes.

Those with an Internal Locus of Control

- Are more likely to take responsibility for their actions
- Tend to be less influenced by the opinions of other people
- Often do better at tasks when they are allowed to work at their own pace
- Usually, have a strong sense of self-efficacy
- Tend to work hard to achieve the things they want
- Feel confident in the face of challenges
- Tend to be physically healthier
- Report being happier and more independent
- Often achieve greater success in the workplace

Those with an External Locus of Control

- Blame outside forces for their circumstances
- Often credit luck or chance for any successes
- Don't believe that they can change their situation through their own efforts
- Frequently feel hopeless or powerless in the face of difficult situations
- Are more prone to experiencing learned helplessness

Internal locus of control is often used synonymously with "self-determination" and "personal agency." Research has suggested that men tend to have a higher internal locus of control than women and that locus of control tends to become more internal as people grow older. Experts have found that, in general, people with an internal locus of control tend to be better off.

However, it is also important to remember that internally does not always equal "good" and external does not always equal "bad." In some situations, an external locus of control can actually be a good thing, particularly if a person's level of competence in a particular area is not very strong.
For example, a person who is terrible at sports might feel depressed or anxious about their performance if they have a strong internal locus of control. If the person thinks, "I'm bad at sports and I don't try hard enough," they might feel stressed out in situations where they need to participate in athletics, such as during a physical education class. If this person takes an external focus during such activities ("The game is too hard!" or "The sun was in my eyes!") they will probably feel more relaxed and less stressed.

Where does your locus of control fall on the continuum? Read through the statements below and select the set that best describes your outlook on life:

- I often feel that I have little control over my life and what happens to me.
- People rarely get what they deserve.
- It isn't worth setting goals or making plans because too many things can happen that are outside of my control.
- Life is a game of chance.
- Individuals have little influence over the events of the world.

If the statements above best reflect your view on life, then you probably tend to have an external locus of control.

- If you work hard and commit yourself to a goal, you can achieve anything.
- There is no such thing as fate or destiny.
- If you study hard and are well-prepared, you can do well on exams.
- Luck has little to do with success; it's mostly a matter of dedication and effort.
- In the long run, people tend to get what they deserve in life.

If the statements above best reflect your outlook on life, then you most likely have an internal locus of control.  

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Anxiety is the most widespread distortion. In any form, anxiety is existed in the root of health. We can know the cause of normal anxiety. For example, if the answers are not written satisfactory in question papers and there is possibility of failure in exams, being anxious is obviously natural. When we are lost or trapped in a jungle, we became anxious of facing wild animals. Human practices are not too easy. At every moment, any type of anxiety occurs. The modern age is the era of anxiety. No person is free from stress and struggle. It is natural to be anxious in any dangerous situation. Normal anxiety is due to any normal reason. When the reason is removed, the individual becomes free from such anxiety. But abnormal anxiety is different from such type of anxiety. Whether the reason is or not, anxiety is seen in mind on any incident and individual cannot free from it though he wishes and tries a lot.

A person free from any stress of anxiety is hardly seen in this 21st century. People’s days and night pass in running from morning and evening and thinking over the works of the next day at night. The anxiety increases day by day. Male or female, young or old, educated or illiterate, everyone feels this state of affair. The farmer is anxious about raining in time. The industrialist is about the government’s changing policies.

The officials sitting on higher designations has too stress of work to finish in a day, so feel anxiety. Normal housewife is found anxious to run the home in increasing dearness. Students feel stress for burden of study and in achieving adjustment with the school climate.39

In modern education system, physical education and sports and games have en eminent place. Physical education and sports and games not only help the students to keep good physical and mental health, but they can be trained for various competitions also. Importance of competitions is found increasing at national and international levels, so importance of physical education and sports and games is also found increased. Children are always interested in sports and games. This interest can be developed by the programmes of physical education and sports and games and they can become best players. In this process of

development, they have to pass through different types of physical, social, educational and mental difficulties. To solve such problems, they have to depend upon psychological analysis.\textsuperscript{40}

Thinking, learning, memorizing, zeal, emotionality, psycho-motor development etc are included in psychology.

The field of psychology is widespread and it has many branches also. Medical Psychology, Abnormal Psychology, Educational Psychology, Industrial Psychology, Social Psychology and Counseling Psychology are included in it. The subjects from removing anxiety to married life are now covered in Psychology. It seems, the counselors of Psychology include studies on personality development under Psychology.\textsuperscript{41}

Any emotion produces related to any individual, thing or situation in our mind. We feel happiness with any individual, thing or situation or become sad by such individual, thing or situation. Often emotion of anxiety also produces.

Rising of such emotions of anxiety is a natural matter because emotion of anxiety towards certain matter in different situations occurs in persons whether he is young or old, male or female or school going student. But this normal thing plays a vital role in many good or bad results in competitions of sports and games. So, it is considered as an important factor in the field of physical education and sports and games. Considering its importance, besides the coach, a Sport Psychologist is sent with the players in competitions held at national and international levels now a day, who studies mental status of players and provides needed guidance and motivation continuously.

Emotion of anxiety is considered as a type of imaginary fear and inaptitude is such a mental status, in which individual feels anxiety and frustration in the possibility of imaginary disasters and situations. Small

children are not able to comprehend it, but when they grow intellectually and have conceit of understanding situation, they feel emotions.\textsuperscript{42}

Millions of people are suffering from intense psychological abnormality even in the first rank country like America. Coleman has considered 18\textsuperscript{th} century as the century of politeness, 19\textsuperscript{th} as the century of progress and current 21\textsuperscript{st} century as aggravation of technology. In this context, the path of life of human being is not so easy in 21\textsuperscript{st} century. So understanding mental health is essential now a day. Human being taking himself as modern is surrounded by anxiety, stress and melancholy. At present, when man has to achieve adjustment with the fields of family, school, college, different profession, married life, old age etc, he becomes victim of frustration and conflict. Such person, who has become victim of frustration and conflict for a long time, loses the mental balance and feels that life is the bed of thorns. Thus, persons working in different fields create problems of mental health, life contentment and adjustment. The investigator has considered such problems as firing problems of modern age.\textsuperscript{43}

Along with all other fields, the field of sports and games is not free from burden of anxiety. All players have to face situation of anxiety to perform well, to get adequate facilities for practice, defeat and victory with rival players etc while participating in competitions.

The current cultural era rapidly rushes towards industrialization, mechanism and maximum research of natural resources. This is an innovative social process, in which competition, struggle, social indifferences, economical inflation, rising process of livelihood, shifting of people to cities and disintegration of joint families together make such an organized society in which we live. So, the modern age, in which we live, is called as ‘age of anxiety’. The existence of this anxiety is spread in wider area.\textsuperscript{44}

\textsuperscript{42}Shardaprasad Varma, \textit{Developmental Psychology}, (Bhopal: Madhya Pradesh Hindi Granth Academy, 1972), P. No. 162.
\textsuperscript{43}Keshavlal B. Vyas, \textit{Introduction to Modern Psychology}, (1\textsuperscript{st} Ed. Ahmedabad: Gujarat Granth Nirman Board, 2002), P.No. 8.
Today, the path of life is not too easy and smooth. So many individual as well as social hurdles are found on the way. Man, alone suffers as if he alone is unhappy and discontented. his happiness and peace are lost. He scrambles between intensive competitions, grip of opposite stressful factors, rapid social change and threats of war everywhere. In such situation, individual cannot fulfill all his wishes. So he becomes frustrated and his mental stress increases.

Hurdles rising in environment make the supplement of meeting needs very difficult, so he feels conflict. Frustration and conflict are social processes and they affect on body and mind of the person.\(^4^5\)

Education and experience have effect on emotions of anxiety. The intensity of anxiety decreases with achieving adjustment with situation and experiences. When a player participates in any competition first time, he experiences much anxiety about that competition but when he starts to participate in such many competitions, the anxiety produced in the first effort decreases gradually, because he adjusts with the situation and experience of taking part in such competitions becomes helpful to him. According to dictionary, anxiety is such painful status, in which the person becomes restless due to fear of heavy disasters. Perplexity of anxiety is different from perplexity of fear. Anxiety is an individual subject and its cause is mental status. Anxiety is mental reaction against hidden troubles in the heart.\(^4^6\)

The most important concept in Roger’s theory of personality is the self. The self consists of all the ideas, perceptions, and values that characterize “I” or “me”, it includes the awareness of “what I am” and “what I can do”. This perceived self in turn influences both the person’s perception of the world and his behavior. Because the child’s behaviour is continuously being evaluated by parents and by others the child learns to discriminate between those thoughts and actions that are considered worthy and those that are not.

Psychologists declare that a man’s personality is a collection of capacities, habits and attitudes, which distinguish him from other men. Indian

philosophy dictates that greater the knowledge of oneself closer is the perfection. It is through thoughts and feelings that the individual forms the concept of ‘who’ and ‘what he is’.\textsuperscript{47}

Self-confidence is the confidence that one has in one’s knowledge, and one’s abilities. It is the confidence of the type: “I can do this”. “I have the ability to do this”. Self-confidence is much more important than many other abilities and traits. Self-confidence is essentially an attitude which allows having a positive and realistic perception of abilities. It is an attribute of perceived self. Self-confidence refers to a person’s perceived ability, to take situations successfully without leaning on others and to have a positive self-evaluation (Breckenridge and Vincent, 1965). Self-confidence refers to an individual’s perceived ability to act effectively in a situation to overcome obstacles and to get things go all right.

Genuine self-confidence is the forerunner of achievements. Self-confidence integrates the powers of mind and body and directs them towards the goal. Only such a concentrated energy can reach the goal. Self-confidence is the first step to progress, development, achievement and success. Even if one has a lot of abilities and a lot of knowledge, if he does not have self-confidence he cannot be successful. But, on the contrary, even he has only average abilities and knowledge, but has unfailingly true self-confidence, chances of achievement is high. A self-confident person perceives himself to be socially competent, emotionally mature, intellectually adequate, successful, satisfied, decisive, optimistic, independent, self-reliant, self-assured, forward moving, fairly assertive and having leadership qualities.

Confidence is learned, it is not inherited. Confident people have deep faith in their future and can accurately assess their capabilities. They also have a general sense of control in their lives and believe that, within reason, they will be able to do what they desire, plan and expect, no matter what the foreseeable obstacle. This faith is guided by more realistic expectations.

\textsuperscript{47}Umadevi, M. R \textit{Education Psychology: Theories and Strategies of Learning and Instruction}, (Karnataka: Sathkruthi Publications, 2009). P. No. 343.
The way in which one is self-confident is important. Under confident persons will not take risks that need to be taken. Overconfident persons stop working hard enough and start losing. Confidence should be based on observed reality. It should be based on performance goal. Good self-confidence comes from a realistic expectation of success based on well-practiced physical skills, respect on one’s own competence and adequate preparation. The success attained should be measured in terms of achievement of personal performance goals, not achievement goals such as winning.\textsuperscript{48}

Although self-confidence is primarily situational, it may generalize across many situations. For example, suppose the person was good not only in mathematics, but in almost all academic subject- even though he had not at sports, people skills, and other areas, then he would probably develop a high level of self-confidence in general. Similarly, if a student performed poorly in study, social situation, sports, and most of areas of his life, then he would probably develop a low level of self-confidence in general.\textsuperscript{49}

The term ‘self-confidence’ is used to mean what Dr. Albert Bandura a leading research psychologist has called “self-efficacy expectations” the object of intense study in the field of psychology and led to many important findings. Generally, it is a good predictor of how well people will perform on all sorts of tasks. High self confidence also increases people’s motivation and persistence.

Today, in globalized world we notice that most of the persons don’t have confidence in themselves and this lack of confidence affects their performance adversely in their professional life in spite of having good enough values, qualities, abilities and potential. Self-confidence is essentially an attitude which allows us to have a positive and realistic perception of ourselves and our abilities. It is characterized by personal attributes such as assertiveness, optimism, enthusiasm, affection, pride, independence, trust, the ability to handle criticism and emotional maturity. Self-confident people have deep faith in their future and can accurately assess their capabilities. They also have a general

\textsuperscript{48}Bandura, A \textit{A Social Cognitive theory of Personality}, (New York: Guilford Publications, 1999), P. No. 230.
sense of control in their lives and believe that, within reason, they will be able to do what they desire, plan and expect, no matter what the foreseeable obstacle. But this faith is guided by more realistic expectations so that, even when some of their goals are not met, those with confidence continue to be positive, to believe in themselves and to accept their current limitations with renewed energy. Two main things contribute to self-confidence: self-efficacy and self-esteem.

A child gains a sense of self efficacy when that child sees themselves mastering skills and achieving goals that matter in those skill areas. This is the confidence that, if a child learns and work hard in a particular area, will succeed and it’s this type of confidence that leads people to accept difficult challenges and persist in the face of setbacks.50

Self-confidence and sports are linked. Sports person who have high self-confidence retain learning sports skills more easily and perform well. Family, teachers, sports environment, friends all play active roles in influencing self-confidence. It is vital that person is surrounded by encouraging and nurturing people and activities to build self-confidence from an early age.51

Self-confidence is characterized by a high expectancy of success. It can help individuals to arouse positive emotions, facilitate concentration, set goals, increase effort, focus their game strategies, and maintain momentum. In essence, confidence can influence affect, behavior, and cognitions. When person feels confident, he is more likely to remain calm and relaxed under pressure. This state of mind and body allows the person to be aggressive and assertive when the outcome of the competition lies it the balance. In addition, research has revealed that athletes with high confidence interpret their anxiety levels more positively than do those with less confidence. This provides a more productive belief system in which one can reframe emotions as facilitative performance.

When person feel confident, his mind is free to focus on the task at hand. When the person is lack confident, he tends to worry about how well he is doing or how well others think about him. In essence, confident individuals are more skillful and efficient in using cognitive processes and have more productive attentional skills, attributional patterns, and coping strategies.\(^{52}\)

Self-confidence affects goals. Confident people tend to set challenging goals and pursue them actively. Self-confidence allows person to reach for the stars and realize him potential. People who are not confident tend to set easy goals and never push themselves to the limits. Confidence increases effort. How much effort someone expends and how long the individual will persist in pursuit of a goal depend largely on confidence. When ability is equal, the winners of competitions are usually the athletes who believe in themselves and their abilities. People who are confident in themselves and their abilities never give up. They view situations in which things are going against them as challenges and react with increased determination. In addition self-confidence is the belief that one can successfully perform a desired behavior, one’s expectations play a critical role in the behavior change process.\(^{53}\)

In most societies, self-confidence is widely regarded as a valuable individual asset. It is believing in oneself. The word confidence originates from the Latin word “confidere”, meaning to trust. Trusting and believing in ourselves, having faith in our ability in whatever situation we need to perform. Self-confidence is viewed as an important component that shapes the personality of an individual. Self-confidence is associated with anxiety, motivation and general satisfaction with one’s life (Rosenberg, 1986). Confidence is generally described as a state of being certain either that a hypothesis or prediction is correct or that a chosen course of action is the best or most effective. Confidence can be a self-fulfilling prophecy that is foretelling of future events as those without it may fail or not try because they lack it may succeed because of an innate ability. The Merriam Webster’s dictionary definition of confidence states, “A feeling or consciousness of one’s powers or of reliance on one’s circumstances”.

\(^{52}\)Ibid, P. No. 325.
\(^{53}\)Ibid, P. No. 327.
Self-confidence is viewed as an important component that shapes the personality of an individual. Self-confidence is associated with anxiety, motivation and general satisfaction with one’s life. Confidence is a mental skill, and just like physical skills, they require practice. It will play a large part in determining happiness. Self-confident people trust their own abilities. Self-confident people have expectations that are realistic. Even when the expectations are not met, they continue to be positive and to accept themselves. People who are not self-confident depend excessively on the approval of others in order to feel good about them. People who are not self-confident depend avoid taking risks because they fear failure. They generally do not exceed to be successful.\(^{54}\)

Self-confidence connotes how individuals perceive their ability to succeed at a particular endeavor or how they judge their effectiveness once the task is finished. Self-confidence is a general and realistic belief in one’s own abilities. Self-confident people trust in their own ability to achieve goals that they plan and set out to achieve. This belief needs to be realistic.

Self-confidence does not mean that an individual can achieve anything and everything, even absurd goals. It simply means that the person will have a sense of control over his own destiny, a positive frame of mind and is likely to make the best use of his talents and skills in achieving positive outcomes. Achieving self-confidence is a fine balance. Lack of self-confidence or under-confidence will result in an individual doubting his abilities. Such people seek the approval of others for reassurance. They believe they have to conform to the expectations of others to fit in and be accepted. They will tend to avoid taking risks for fear of failure. They expect to fail, and this becomes a self-fulfilling prophecy. On the other hand, over confidence is not desirable either, as such individuals may tend to have unrealistically high expectations and beliefs in their abilities and therefore take unwarranted risk. Self-confidence is not necessarily all-pervasive. An individual who is completely comfortable and confident in one area of activity such as his work or profession may lack confidence in other areas such as social situations.

Fear of failure will prevent from taking skills effectively. Self-doubt, lack of concentration, and negative thinking is the symptoms of under confident. Normally under confident persons blame themselves for faults that lie elsewhere. These will damage and disrupt happiness and enjoyment. Effective goal setting are the major factors to improve self-confidence and self-image. Over confidence is dangerous. It can lead to situations with serious failures. Goal setting and self-confidence, role of imagery and suggestions play an essential role in building self-confidence. It is the first step to progress, development, achievement and success.

Imagery and suggestions play an essential role in building self-confidence. It is the first step to progress, development, achievement and success.\textsuperscript{55}

Organisms resist change and react to external challenges by mounting responses that maintain their equilibrium. There are equivalents at many levels: at the cellular level, maintaining homeostasis is the role of the immune system; at the organ level the endocrine and limbic systems are involved; at the psychological and behavioural levels various coping processes are involved, while at the social level norms and social sanctions maintain order.

Coping may be defined as thoughts or actions designed to resolve or mitigate a problematic situation. Coping refers to the management of our responses, not mastery over stimuli. It normally refers to managing unusual demands that tax, even exceed, a person's resources; we do not generally speak of coping with making our bed or brushing our teeth. Coping is not a fixed attribute but is the dynamic capacity to apply suitable methods to control, avoid or prevent distress. It is also a process that involves appraisal and reaction: we do not use identical responses in every situation.

Within the context of social epidemiology, our interest lies in assessing how far the use of coping strategies may protect the person, explaining the variation in responses to apparently equivalent stressful situations. A second

goal is to assess whether different coping responses vary in their effectiveness in reducing distress. A third would be to assess whether we can teach people more effective coping strategies.

Stress is a negative experience, accompanied by predictable emotional, biochemical, physiological, cognitive, and behavioral accommodations (Baum 1999). Coping is the process of attempting to manage the demands created by stressful events that are appraised as taxing or exceeding a person’s resources (Lazarus & Folkman 1984). These efforts can be both action-oriented and intrapsychic; they seek to manage, master, tolerate, reduce, or minimize the demands of a stressful environment (Lazarus & Launier 1978). Coping resources can aid in this process; these resources include relatively stable individual differences in optimism, a sense of mastery, and self-esteem, and in social support. Coping resources, in turn, affect coping processes, specifically ones marked by approach, such as taking direct action or confronting emotional responses to a stressor, and ones marked by avoidance, such as withdrawal or denial. Coping efforts may be adaptive or maladaptive, and the form that coping processes assume affects how successful resolution of a stressor will be. In this essay, we focus on the origins and effects of coping resources and processes, describing how they develop over the lifespan, how they affect mental and physical health, and whether they can be taught through interventions. Although we focus primarily on mental health, we address physical health outcomes in certain places. The rationale for so doing stems from the strong comorbidities between mental and physical health outcomes and the likelihood that mechanisms relating coping to mental (or physical) health outcomes will have implications for physical (or mental) health as well. In addition, the major stress systems of the body implicate both mental and physical health risks. Stress-related changes in autonomic and neuroendocrine functioning include (a) activation of the sympathetic nervous system, which leads to increases in anxiety, heart rate, and blood pressure, among other changes; and (b) activation of the hypothalamic-pituitary adrenal (HPA) axis, which leads to the production of corticosteroids, including cortisol, which are necessary for energy

mobilization, but are implicated in both mental (e.g., depression) and physical (e.g., infectious disorders) health risks. Stress inductions have also been associated with changes in proinflammatory cytokine activity (e.g., Dickerson et al. 2004), effects that may be driven, in part, by autonomic and HPA axis activity. Proinflammatory cytokine activity (including interleukin-6 [IL-6] and tumor necrosis factor alpha is stimulated by stressful conditions and has been tied to negative emotional states, including depression (Maier & Watkins 1998). Although these stress-related multisystem changes are protective in the short term, their chronic activation may negatively affect mental health over time, potentially elevating risk for depression and anxiety disorders and also enhancing risks for physical illnesses, including cardiovascular disease and Type II diabetes (see, e.g., Kiecolt-Glaser et al. 2002 for a review). Coping can intervene between stress and mental and physical health outcomes such as these, and thus merits consideration both as an intrinsically significant process in its own right and as a potential point of intervention for reducing adverse mental and physical health risks of stress. Note that we do not focus on stress-related processes and risk for specific psychological disorders, as these topics have been recently reviewed (e.g., Hammen 2005, Ozer et al. 2003), but rather on psychological outcomes more generally the empirical literature on coping is vast. A literature search of scientific journal articles from 2000 through 2005 using “coping” as a keyword generated 5151 documents. In a recent Annual Review of Psychology article, Folkman & Moskowitz (2004) reviewed the history of coping research, identified challenges for researchers (e.g., problems in measurement), and highlighted new developments. Commenting on the rapid expansion of research on coping over the past three decades, they noted, as we do, that the construct’s “allure is not only as an explanatory concept regarding variability in response to stress, but also as a portal for interventions”.

It has long been known that people with a diverse array of mental disorders, including depression, schizophrenia, anxiety disorders, and autism lack coping resources for managing the challenges of daily living. Likewise, chronic psychological distress, which is related to lack of coping resources is implicated in more than half of the DSM-IV axis I disorders and in almost all of the axis II psychiatric disorders. For example, depression is marked by
pessimism, low self-esteem, a low sense of control, and adverse effects on social relationships. The inability to establish and maintain normal social relations with others is central to autism. The onset of schizophrenia is associated with a disruption in an individual’s sense of agency and perceived abilities to act intentionally. The lack of coping resources associated with clinical disorders in some cases may represent symptoms, in other cases, developmental risk factors, and in other instances, risk factors for poor prognosis or recurrence. The lack of coping resources associated with clinical disorders in some cases may represent symptoms, in other cases, developmental risk factors, and in other instances, risk factors for poor prognosis or recurrence.

Researchers have identified stable individual differences in coping resources that both improve the ability to manage stressful events and are tied to lesser distress and better health outcomes. Among these are optimism, psychological control or mastery, self-esteem, and social support. In addition to their roles as antecedents of specific coping strategies, coping resources can also have direct effects on psychological and physical health. Optimism refers to outcome expectancies that good things rather than bad things will happen to the self. Dispositional optimism, typically measured by the Life Orientation Test, has been tied to a broad array of mental and physical health benefits, including greater psychological well-being, faster recovery from illness, and a slower course of physical disease. In addition, researchers have examined situation-specific optimistic expectations, which represent a potential target for intervention; they appear to have similar beneficial effects on stress-related mental and physical health outcomes.

Personal control or mastery refers to whether a person feels able to control or influence outcomes. Studies have shown a relationship between a sense of control and better psychological health, as well as better physical health outcomes, including lower incidence of coronary heart disease, better self-rated health, better functional status, and lower mortality. As is true for optimism, situation-specific control expectations, which are often conceptualized as self-efficacy beliefs, are potential intervention targets and appear to have similar beneficial effects on managing stressful events.
A positive sense of self or high self-esteem is also protective against adverse mental and physical health outcomes. For example, research consistently ties a positive sense of self to lower autonomic and cortisol stress responses. Higher self-esteem has also been consistently tied to better psychological well-being and interventions designed to enhance the self-have beneficial effects on both psychological and biological responses to stress.

The question has arisen as to whether these positive coping resources may be the mirror image of negative affectivity, such that people who are low in chronic negative affect have higher optimism, control related beliefs, or self-esteem essentially by default. An emerging consensus is that although positive coping resources share overlapping variance with negative affectivity, they also account for unique variance in the prediction of mental and physical health outcomes.

Social support, another significant coping resource, is defined as the perception or experience that one is loved and cared for by others, esteemed and valued, and part of a social network of mutual assistance and obligations. Research consistently demonstrates that social support reduces psychological distress, such as depression or anxiety, during times of stress and promotes psychological adjustment to a broad array of chronically stressful conditions. Social support also contributes to physical health and survival. For example, Berkman & Syme (1979) found that having a high number of social contacts predicted an average 2.5 increased years of life.

Recent research has tied coping resources to underlying mechanisms that may mediate their effects. For example, Taylor related a cluster of coping resources including optimism, mastery, self-esteem, and social support to clinical assessments of mental health and to lower baseline cortisol levels and autonomic responses to challenging tasks in the laboratory. Thus, at least some of the beneficial effects of coping resources may be mediated by the lesser physiological toll that stress exerts among those high in coping resources. Social isolation and loneliness have been related to high stress reactivity and inadequate and inefficient physiological repair and maintenance processes. In an experimental laboratory investigation, Dickerson found that a manipulation
designed to induce social threat led to an increase in activity, suggesting that social emotions (in this case, shame and guilt) may be associated with elevations in proinflammatory cytokine activity. These documented immunologic mechanisms may help to explain the relation of social support/isolation to both acute infectious disorders and to chronic emotional disorders implicating proinflammatory cytokine activity, such as depression.

Although the existing research suggests numerous qualifications to these generalizations as a function of type and duration of stressor, coping resources are generally regarded as helpful to managing stress and have both direct effects on mental health as well as indirect effects on mental health via their effects on coping processes and stress-reducing abilities. In particular, evidence suggests that these coping resources may foster more positive appraisals of potentially stressful situations and more approach-related coping.

Ways of coping under stressful conditions do not operate on adjustment in isolation, but rather mediate the relations of other psychosocial parameters with adaptive outcomes. Antecedent psychosocial parameters include characteristics of the stressor, the social context, dispositional attributes, and cognitive appraisals. With regard to stressor characteristics, the experience of both distal (e.g., a history of childhood abuse) and proximal (e.g., living in a homeless shelter) relatively uncontrollable stressors predicts greater use of avoidant coping in impoverished women, and avoidance partially mediates their relations with subsequent depressive symptoms. An unsupportive social context also can prompt engagement in avoidance-oriented coping under stress, which in turn predicts an increase in distress in women with breast cancer and poorer adherence and higher viral load in HIV-positive individuals. Holahan found that a positive social context at study entry predicted greater relative use of approach-oriented coping by cardiac patients four years later, which in turn predicted a reduction in depressive symptoms.

Intraindividual factors, including coping resources and cognitive appraisals, also affect coping processes. Some research suggests that people high in optimism or with high self-esteem use less avoidant and more approach coping, which are tied to better mental and physical health. Approach-oriented
strategies such as positive reappraisal and active acceptance have been found to mediate the relation of optimism to better adjustment in stressful circumstances.

In sum, mounting evidence suggests that coping processes play an important mediating role between contextual and individual variables and adaptive outcomes. A number of studies have suggested that coping strategies are not simply proxies for coping resources, but rather explain unique variance in adjustment. However, some evidence suggests that coping strategies operate in tandem with other variables to affect outcomes. For example, Lancastle & Boivin found that low optimism, high trait anxiety, and use of avoidant coping were significant indicators of a latent construct, which predicted women’s biological response to infertility treatment. Although coping strategies share variance with dispositional and contextual variables, they are likely to provide a more malleable target for intervention.

In addition to their role as mediators, coping processes also can interact with contextual and individual parameters in their contribution to adjustment. For example, cancer patients who experienced low social support in tandem with the greater use of avoidant coping subsequently evidenced more severe symptoms of posttraumatic stress. Emotionally expressive coping predicted decreased distress and fewer medical appointments for cancer-related morbidities in breast cancer patients high in hope.

The relation of coping resources and processes to stress-related mental and physical health outcomes suggests that understanding their antecedents and consequences is pivotal for intervening to promote successful adjustment. Accordingly, we next turn to origins of coping resources in the early environment, in genetic predispositions, and in their interaction.

Both animal and human investigations reveal that a harsh early environment affects mental and physical functioning across the lifespan, and research implicates coping in these relations. We focus here on the human literature but note the important parallels to both rodent and primate studies. Aspects of early life that have been consistently tied to poor coping include two
markers of a stressful or threatening environment, specifically low childhood socioeconomic status (SES) and a harsh early familial environment.

Substantial research links economic adversity (low SES) to mental and physical health disorders. Low childhood SES predicts exposure to a broad array of early stressful events, including neighborhood conflict, violence exposure, exposure to pathogens, and other chronic stressors. Socioeconomic status in childhood has been related to problems in the enlistment or use of coping resources, including social support, optimism, mastery, and self-esteem. For example, there is an SES gradient in pessimism, suggesting that harsh early life experiences contribute to the development of enduring pessimistic expectations. A sense of personal mastery appears to mitigate mental health risks conferred by low SES; among low-SES individuals with strong beliefs in personal mastery, mental and physical health outcomes are equivalent to those seen in high-SES groups. To a lesser extent, self-esteem shows an SES gradient, and perceived social support has a strong SES gradient, such that those of higher SES in childhood and/or adulthood report greater social support resources. Low childhood SES has, in turn, been related to development of psychological distress and to a broad array of risk factors for mental and physical health disorders, including depression, anxiety disorders, coronary heart disease, cardiovascular disease, and immune-related disorders although, to date, research has not examined the mediational role of coping in these processes.

Early family environments marked by harsh or conflict-ridden parenting are reliably associated with deficits in offspring coping resources and processes and with difficulty in managing challenging circumstances. Specifically, research suggests that offspring from harsh family environments may overreact to threatening circumstances, responding aggressively to situations that are only modestly stressful, but may also respond by tuning out or avoiding stressful circumstances, as through behavioral escape/avoidance or substance abuse. Poor coping related to early family environment may appear in latent form in early childhood and may contribute to chronic psychological distress and to a lack of coping resources, including optimism, mastery, self-esteem, and social support,
in adulthood. A harsh family upbringing has been related to higher levels of depression; to preclinical risk factors for mental and physical health disorders, including elevated autonomic and cortisol responses to threatening circumstances; to risk factors for mental and physical health disorders, including C-reactive protein; and to major mental and physical health disorders. Thus, the existing literature provides a strong basis for a pathway linking a stressful early childhood to the compromised development of coping resources and processes and to risk for adverse stress-related mental and physical health outcomes.

Exactly how coping exerts protective effects on mental and physical health outcomes has been largely unknown. A particular lacuna concerns the neural mechanisms that may underpin these relationships. Knowledge of the neural underpinnings by which coping may exert protective effects on mental and physical health outcomes may suggest not only strategies for coping interventions, but also criteria by which interventions may be evaluated.\textsuperscript{57}

Classification of Approaches: Lazarus model outlined above represents a specific type of coping theory. These theories may be classified according to two independent parameters first, trait oriented versus state oriented. Second, micro analytic versus macro analytic approaches. Trait oriented and state-oriented research strategies have different objectives, the trait oriented or dispositional strategy aims at early identification of individuals whose coping resources and tendencies are inadequate for the needs of a specific stressful encounter. An early identification of these persons will offer the opportunity for establishing a selection or placement procedure or a successful primary prevention program. Research that is state oriented, such as which centers around actual coping, has a more general objective. This research investigates the relationships between coping strategies employed by an individual and outcome variable such as self-reported or objectively registered coping efficiency, emotional reactions accompanying and following certain coping efforts, or variables of adaptation outcome as health status or test performance.

This research strategy intends to lay the foundation for a general modificatory program to improve coping efficacy.\textsuperscript{58}

Lazarus & Folkman 1984 Show another macro analytic state approach. In its actual research strategy, however, the Lazarus group broadened this microanalytic approach to a micro analytic strategy. In their Ways of Coping Questionnaire, Lazarus and co-workers distinguish eight groups of coping strategies, confrontative coping, and distancing, self-controlling, seeking social support, accepting responsibility, escape avoidance, painful problem solving, and positive reappraisal. The problem with this conception and, as a consequence, the measurement of coping is that these categories are only loosely related to the two basic coping functions. Unlike the microanalytic, trait oriented approach that generated a multitude of theoretical conceptions, the microanalytic, trait oriented strategy is mostly concerned with constructing multidimensional inventories.\textsuperscript{59}

Microanalytic, Trait Oriented Coping Theories: Research on the processes by which individuals cope with stressful situations has grown substantially over the past three decades. Many trait oriented approaches in this field have established two constructs central to an understanding of cognitive responses to stress, vigilance, that is, the orientation toward stressful aspects of an encounter, and cognitive avoidance, that is, averting attention from stress-related information. Approaches corresponding to these conceptions are repression sensitization, monitoring blunting, or attention rejection. With regard to the relationship between these two constructs, Byrne's approach specifies a one dimensional, bipolar structure, while Miller as well as Mullen and Suls leave this question open. Krohne, however, explicitly postulates an independent functioning of the dimensions vigilance and cognitive avoidance.

According to the annual Stress in America survey, most American people of all ages are stressed, and a significant proportion feels their coping abilities


are inadequate. Further, they report feeling that the stress is affecting their health, both physically and emotionally. The survey results tend to fluctuate a little each year, but the findings generally show the same pattern: people need to find effective ways to relieve stress in their lives, and they face a variety of stressors. And these findings can very likely apply to people of all countries as we all face stress in our lives.

With people feeling more and more stressed as they grapple with competing priorities, demanding schedules and worrying about money, stress is more the rule than the exception. With all of these things going on, it can be easy for your health to be impacted. It's important to manage your stress levels in a healthy way; below are a few strategies that may help you better control your situation.

First, it’s helpful to calm your physiology so you reverse your stress response. When your stress response is triggered, you process information differently and you can feel physically and emotionally taxed. If this state is prolonged, it can escalate to chronic stress.

One useful tip to calm yourself is to go to a quiet place and take deep, long breaths. Breathe in, hold for five seconds, then exhale slowly. Repeat several times. This exercise can help soothe your nerves and slow a racing heart.

For other ideas, try these strategies to calm down quickly, or these 5-minute stress relief strategies for some quick coping strategies. Calming strategies include the following:

There are two main types of coping strategies: emotion-focused coping strategies and solution-focused coping strategies. These include coping strategies like maintaining a sense of humor and cultivating optimism, where the situation doesn’t change, but your perception of it does. These strategies are great to use in many of the situations you’ve mentioned where you have little ability to control what happens, and you need to see your stressors as a challenge instead of a threat, or change the way you respond to your circumstances in order to diffuse some of the stress involved. See this article on
coping with stress for more on emotion-focused coping strategies. The following techniques are examples of emotion-focused coping:

Sometimes there’s nothing you can do to change a situation, but often you’ll find an opportunity to take action and actually change the circumstances you face. These types of solution-focused coping strategies can be very effective for stress relief; often a small change is all that’s required to make a huge shift in how you feel. For one thing, one change can lead to other changes, so that a chain reaction of positive change is created, opportunities are opened up, and life changes significantly. Also, once an action is taken, the sense of being trapped with no options—a recipe for stress—can dissipate quickly. It’s important to be thoughtful about which actions to take, as each situation may call for a unique solution, but a less-stressed mind can more easily choose the most beneficial course of action. These types of solution-focused techniques include the following:

• Using time-management strategies when you feel overwhelmed by a busy schedule
• Talking to HR if you feel overwhelming demands or harassment at work
• Using conflict-resolution strategies to mitigate the stress in a relationship

While these techniques can be time-consuming, reducing your stress is necessary to improve your well-being and mental and physical health. If you're feeling overwhelmed, work through these strategies in order to calm your nerves and allow yourself to relax. If your stress levels do not decrease, it may be a good idea to talk to therapist or your primary healthcare provider. They can help you identify ways to minimize your stress and develop nutrition and exercise plans to maintain your health as you handle your other obligations. Through coping strategies and good self-care with exercise, good food and plenty of sleep, you can manage your stress healthfully without long-term problems.\textsuperscript{60}

Statement of Problem

The purpose of this study was to examine the Effect of Nadishodhan Pranayama and Bhastrika Pranayama Training on Psychological Variables of Agriculture School Students

Delimitations of the Study

- For the purpose of this study, students studying from Polytechnic in Agriculture Bharuch and Waghai campus run by Navsari Agricultural University, Navsari 90 students were selected as the subjects.
- Age of the subjects was from 16 to 20 years.
- Only male students were selected as the subjects for this study.
- Subjects were given the treatment of Nadishodhan Pranayama and Bhastrika Pranayama Training only.
- Psychological variables such as Locus of Control, Anxiety, Self Confidence and Coping were selected as the dependent variables.

Limitations of the Study

- Questionnaire research has its limitations. As such, any bias that may get into the subject response on this account may be considered as a limitation of this study.
- For the subjects factors like personal diet and habit, social and economical background, physical factor and environment conditions which may affect the performance of the subjects during the training as well as test were not controlled by the researcher and were treated as the limitations of the study.
Objective of the Study

- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on locus of control of Agriculture school students.
- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on anxiety of Agriculture school students.
- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on self confidence of Agriculture school students.
- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on appraisal focused coping style of Agriculture school students.
- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on emotional focused coping style of Agriculture school students.
- The objective of the study was to examine the effect of Nadisodhan and Bhastrika Pranayama Training on problem focused coping style of Agriculture school students.

Hypothesis

- It was hypothesized that there would be significant effect of Nadisodhan and Bhastrika Pranayama Training on locus of control of Agriculture school students.
- It was hypothesized that there would be significant effect of Nadisodhan and Bhastrika Pranayama Training on anxiety of Agriculture school students.
- It was hypothesized that there would be significant effect of Nadisodhan and Bhastrika Pranayama Training on self confidence of Agriculture school students.
- It was hypothesized that there would be significant effect of Nadisodhan and Bhastrika Pranayama Training on appraisal focused coping style of Agriculture school students.
• It was hypothesized that there would be significant effect of Nadi sodhan and Bhastrika Pranayama Training on emotional focused coping style of Agriculture school students.
• It was hypothesized that there would be significant effect of Nadi sodhan and Bhastrika Pranayama Training on problem focused coping style of Agriculture school students.

Definitions and Explanations of Terms

Nadi shodhana pranayama

Nadis are subtle energy channels in the human body that can get blocked due to various reasons. The Nadi Shodhan pranayama is a breathing technique that helps clear these blocked energy channels, thus calming the mind. This technique is also known as Anulom Vilom pranayama.\(^{61}\)

Bhastrika Pranayama

Bhastrika, otherwise known as bellows breath, is a form of pranayama and is considered one of the most important and beneficial yogic breathing techniques. The name is derived from the Sanskrit word for “bellows” because the abdomen pumps the breath like the bellows used by a blacksmith.\(^{62}\)

Locus of Control

"A locus of control orientation is a belief about whether the outcomes of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation)," explained psychologist.\(^{63}\)

Anxiety

Concern or solicitude respecting some event, future or uncertain, which disturbs the mind and keeps it in a state of painful uneasiness.\textsuperscript{64}

Self - Confidence

A person’s feeling of trust in one’s abilities, values, qualities and judgment. The feeling or belief that one can rely on his own qualities.\textsuperscript{65}

Confidence in one’s choice is the converse of uncertainty in one’s choice and the two terms can be seen as referring to the same construct.\textsuperscript{66}

In Art and Artist (1932), the psychologist Otto Rank wrote that the psychological trauma of birth was the pre-eminent human symbol of existential anxiety and encompasses the creative person's simultaneous fear of – and desire for – separation, individuation and differentiation.

The literature defines anxiety as an emotional state that is often considered analogous to fear.\textsuperscript{67}

Coping

Coping is the “the constantly changing cognitive and behavioral effort to manage specific external and/or internal demands that has been appraised as taxing or exceeding the resources of the person”.\textsuperscript{68}

Coping Style

Coping style is a broad term that dictates “how an individual typically responds to stressors”.


\textsuperscript{66}J.A. Sniezek, “Group under uncertainly: an examination of confidence in group decision making”, \textit{Journal Organizational Behavior and Human Decision processes}, (1992), P. No. 124


\textsuperscript{68}Lazarus, R. S., & Folkman, S., \textit{Stress, appraisal, and coping}. Springer publishing company, (1984). P. No. 120.
Significance of Study

• The present study may be helpful for physical education teachers, yoga expert, field instructors in understanding the effect of training programme.

• The present study may provide a better understanding for the Nadishodhan and Bhasrika Pranayama in the field of physical and yog.

• The study may provide a common frame for this sort of field research.

• The present study may be helpful to psychologist and area of clinical psychological.

• The present study may be helpful to establish importance of yoga and pranayama.

• The present study also helpful to make a yoga and pranayama training program.
Chapter-2
Research of Related Literature