CHAPTER-I

INTRODUCTION

Today man is not living in a happy state of mind. Most of the men run after money. Money is everything for the most of them, it is mother, it is father it is God. Some of them keep themselves busy in unhealthy competitions. They want to leave others for behind in the race of how to be ahead of others. So men remain so much busy that he can not spare a span of time to maintain health. Results of this are that he creates lot of diseases in this body due to lack of exercises.

Here, it may be pointed out that yoga is not only physical exercises but also a mental exercise through which one can maintain his health with span of time. Yoga exercises can be done even in one's residential room, there are people who have all material comforts and modern amenities at their command but even than their life are full of worries and disturbances. They can not go to bed without taking sleeping pill even the teacher are not exception. Thus, we find that every one is sick having mental tension in are or another form. Under the circumstances yoga can play a vital role to reduce, eliminate tensions and to maintain motor fitness.

I. MEANING AND CONCEPT OF YOGA:

The word 'yoga' has many etymologically, it means integration. The term Samatva of Bahgaradgita conveys the
same meaning certain other terms like hemostatic equilibrium, balance, harmonious development etc. more or less suggest the something. The word yoga has been derived from the root "Yuj". It means to join two thing is known as Yoga.

'Joining Prana and Apana.'

Prana is situated in the heart and Apana is situated in Anus. Joining these and talking then to Sahasra Chakra is known as yoga.

'Joining Shakti with Shiva'

'Joining Soul with God.'

'Joining moon with sun.'

The science which gives us knowledge about all these is called the science of yoga.¹

The Geeta defines² yoga as the eventless of temper "Sidhyasidhayoh Samo Bhuta Samatvan yoga uchyate" (Geeta II. 48).

(a) **Definition of Yoga:**

According to Patanjali³ "Yogashchitta vritinirodha" i.e. withdrawal of sense organ from the worldly objects and their control is yoga. Therefore, it can be said that control of sensory and motor organs and mind, is called yoga.

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2. Sri Bhagvad Gita, Verse -48, Chapter 2
3. Patanjali Yoga Sutra, Verse-3, Chapter1
According to Geeta⁴ "Yogakaramsukaushlam"

To get excellence and the perfectness in any Karama is yoga. Patanjali has attempted to define the term "yoga" therefore carries the sense of purposeful action, an action undertaken in order to achieve a specific end.

**Modern Definition⁵ :**

"Yoga is that type of education in which we can get all round development of human being through yogic activities like health development, mental development. Physical development, emotional balance, social development and to attain the moksha is called yoga."

According to Satyananda Sarswati (1963)⁶ "Yoga is not an ancient myth but most valuable in heritance of the present. It is essential need of today and culture of tomorrow."

J.P.N. Misra (1999)⁷ points out more clearly linequistic meaning as 'yoga is derived from the Sanskrit root' yuj' which means to joins or to bind, to attach. It also means 'to direct' and to concentrate on a particular point of thought', 'to work in full attention of mind and body.' It is a true union of 'Atma with Parmatma'. This union also includes physical mental, intellectual and spiritual faculties of a human being.

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4. Sri Bhagvad Gita, Verse -50, Chapter 7
Euther Mishra cited the words of Mahadev Desai as, 'it is the yoking of all the powers of body, mind and soul to God'. He says, "This means the disciplining of the intellect, the mind, the emotion the will, that yoga. Presupposes, it means a poise of the soul which enables one to look at life in all its aspects evenly."

Practically speaking yoga is a science which deals with the health of body and harmony of mind. It can be practiced by the people of any age, creed, relation and castes. The main purpose of yoga is to provide the sound body and tension free sound mind. Its ultimate objective is self-identification and self-realization. Some people erroneously think that yoga is a thing meant for a person who has renounced the world. It is right to say that yoga is a way of life, a means to enjoy complete healthy, happy and peace of life and the best source to enjoy the worldly pleasure.

Patanjali has attempted to define the term ‘yoga’, therefore, carries the sense of purposeful action, an action undertaken in order to achieve a specific end.

From this point of view of their ultimate significance all the Hindu scriptures, indeed the scriptures of all religious may be said to treatises of yoga. The aim of the religion is to bring man towards union with or reintegration into the Supreme Being.

Hatha yoga tells us about the theory of body postures and breathing as well as teaches us how to do the practice of
yogic exercises which are required to overcome the obstructions and hindrances to the peak stages in the eight fold yogic path. There are lots of forms of yoga which are not so popular or common but they teach us various aspects of control. They include ‘Laya Yoga’, ‘Tantra Yoga’, ‘Mantra Yoga’ ‘Bhakti Yoga’, ‘Japa Yoga’ etc. With no strenuous body movements or complicated foot work. In general way, Yoga does not seem very tough to be practiced but in fact it is. The yoga exercises should not be done without taking training from an expert and these should be done in the presence of an expert or in the guidance of an expert. To gain full benefits of yogic exercises you would have to undergo training at the hands of the expert before you decide to try out yoga at home on your own. Yogic exercises and their movements should be done in stages and advanced yogic asana should be attempted only after practicing elementary yogic exercises. It may be noted here that relaxation between two asana is essential which is often ignored by many people in the world. Due to its Indian root yoga is a bunch external and internal exercises which consists of various types of Asana, Pranayama’s, Dharna, Dhayan and Trataka etc, help to make our body fit and healthy along with development of our mental system (Nervous system). Yoga has been existing in India for many centuries as mentioned above and though we have moved away from this now-a-days the peoples of west, like Germany, USA, England, France etc. have
recognized many benefits of yoga and are corporating it into their exercises in routine life.

It may be clearly understood and always remembered that yoga have never been identified with any religion such as in India. It has remained and continues to remain an independent discipline which could be adopted by anyone irrespective of religion, creed, caste, sex and without any hindrance.

Yoga has limited simple rules for practice that should be followed to make the whole exercise regularly beneficial. All movement of body during the exercise must be attempted very slowly and smoothly. Fast movement does not mean faster results but, to contrary often mean no results at all. If we do in slow process and control each movement of the body during the exercises process is the most beneficial than the fast doing process.

The breathing forms in the proper way are an integral part of yoga. The training done under the presence and guidance of good instructor means that you would follows and learn how to breathe correctly with each exercise duration. Thus, doing like this will be more beneficial for you and you will certainly get complete benefit to these yogic exercises. Breathing has to be done in slow and controlled way while you breathe in deeply through your nostrils. As the exercise gets more advanced we need higher breathing technique.
Yoga has many benefits over the lot of exercises. It is that type of exercises which can be done by any age group and even by the most unfit people like deaf and blind. We always help the yogic exercises to remove the diseases, and such types of exercises are being done in the various treatment centers. Even the experts of allopath recommend the yogic exercises to remove the diseases and deformities. Therefore, we can say that yoga is also the most comprehensive exercises system which is beneficial for each body parts.

Yoga has already become very popular amongst the masses all over the world. However, for this, many quacks and Charlatans are exploiting masses for their selfish goal and due to them very queer notions regarding you has become prevalent among people. Some people consider yoga as a set of exercises for maintaining body and mind means of getting supernatural power, where as still others people thins that yoga is just to control the sensory organs and entering into extra sensory perception. Therefore, literature about yoga can be taken from various ancient and modern books which are available at present all over the world. The titles such books as ‘Yoga for youth’ ‘Yoga for sex’, ‘Yoga for beauty’ and yoga and fitness etc. In the modern scenario, there is urgent need of yoga because due to not good eating style, lack of exercises and life leaving style because the man is going to be sick because of mentally and physically
burdens. To release this pressure yoga is only way other than education system through which we can remove all above disorders and make healthy from the mental point of view and physical point of view as well as the social point of view. These all above aspects can be gained and learned from various Hindu cultures and yogic text books. There are many aspects concern to the human activities can be benefited through yogic activities and literature. We can be physically sound, professionally sound, healthy, expertness in artistic field and to attain stage Kaivalaya through the yogic education even when other educational system cannot give excellency in all the above field likes to attain moksha and artistic field.

Yoga is as a science as well as method that allow living a harmonious life while favoring his spiritual progress through the control of mind and body. Yoga is not as religion it is a philosophy of life based on certain physiological facts and its aim is to develop the perfect balance between the body and mind that permits union with divine. Yoga is a practice which not only help one perfect health, stay young and live longer, but is designed to develop the inner force that enables us to overcome our failing (weakness). Through constant practice of yoga can over come all difficulties and eradicates all weakness and pain can be transmitted into blesses. Similarly, sorrow can be converted into enjoy and sickness into the perfect and sound health.
A popular conception/notion is that yoga is not meant for common man but it is only for the selected persons. However, this is not true yoga but it is for all persons to be a good human.

In modern times, it has been practiced by the house holders, businessman and common person of the society to create fitness of health and to maintain the soundness of body and mind. It is being practicing from all parts of world. It indicates that many disorders concerned to the body and mind of human are being eradicated which helps to make strong and sound to the society.

Yoga is associated with the idea of motor fitness and supernatural acts. This is linked with the picture of ‘Yogi’ who is supposed to do thing that other cannot do such as remaining naked in cold water during in the winter, sitting in a place covered with fire on all sides during summer, making himself buried under ground for days together, investing and digesting pieces of glass, acids and persons, lying on a thorny bed, stopping of the heart beats etc. In fact, aim of yoga in recent age is to build sound citizens with the help of yoga activities like asana, pranayama’s, dharana and dhyana etc.

The role of yoga is achieving the best possible physical fitness is vital one. It has laid down various ways and means in the form of various physical procedures for attaining physical fitness and health. Yoga is a technique of holistic
development of human personality. The technique when properly utilized will enhance physical fitness components through yoga i.e. yogasanas are included in the schedule of conditioning as well as in warm up procedure because all cultural asana are directly related to create flexibility in human body.

If an individual wants to keep him fit and healthy, it is necessary for him to engage in some physical activities daily upto long period. Its needs to taken for granted that the salvation of mankind lies in being physically fit through various physical activities. They grow and develop both qualitatively and quantitatively, that is perhaps modern educationist’s emphasis to do yogic activities to live smooth and peaceful life. It helps us to make disciplined of the body and mind as well as to create health fitness of the persons without knowledge and proper process. We should have to avoid the yogic activities because it can be harmful in such situation which may be very risk and dangerous for common man. Therefore, these yogic activities should have to be done in the presence of expert.

In other way, if we feel physical exertion after doing heavy physical work load then we can do yogic relative exercises for some time then you will certainly feel fresh and relax the tensioned muscles of body and mind. Yoga is for all peoples and it is good for humanity. It is associated with the idea of supernatural. This is linked with the picture of yoga.
Yoga is equated to or mixed up with mystic vision or black magic. Yoga is now in days looked upon as a system of medicine. Diseases related to human body like hypertension, hypotension, diabetes, pile, deformities, spinal pain, orthopedic problem, asthma, psychological problems, and digestion problem can be treated through the yogic exercises. The practice of asana and pranayama’s indirectly or directly influences the respiration, posture of the body, cardiovascular capacity, muscular capacity, expiration and external relation. In spite of the above, we can say that yoga asana can be done without any material, Yogic exercises are most beneficial for house wives, farmers, poor’s, officers, shopkeeper, administrators, educationists, businessmen, sportsmen and women and laborer’s. And every person who has no more space to do any other exercise like running, walking etc. can do only yogic exercises which can be done by every type of category of people in the small room of the house also. Therefore, we can say that yogic system of exercises is becoming popular throughout the world in these days.

Yoga is a complete exercises system for the benefit of human body may be related to mind and body. It is not only works on each part of human body and the internal organs. It also incorporates exercise which helps men and women in other ways.
Laboratories in India have been investigating the therapeutic powers of asana, but much work remains to be done in this field. The postures should never be used as a substitute for medical treatment. It indicates the basic postures for which therapeutic claims have been made by eminent yogis. They are thought to aid healing and remove the disorders. There are many posses of asana like forward bending asana, backward bending asana, side binding asana and laying posses etc. which always effect positively in every types of disorders and deformities concern to human.

(b) History of Yoga:

Yoga is born with Indian culture. The ancient history support that our Rishi Moonies and Sadhus had a great practice of yoga and its activities. Their activities turned to inward study the mind and the soul and to explore their vast, almost infinite, potentialities. In this sphere the ancient yogis had, age ago, found out that control of ‘chit’ which includes mind intellect, ego and soul is only powerful means for yoga and they enthusiastically pressed its study to utmost. They then systematized their findings into a science of yoga.

The aim of yoga itself is integration of personality in all aspects. In order to help the development of such integration various techniques are employed. Those techniques or practices enjoined in yogic literature and handed down in different traditions also go under the name of Yoga.
At the heart of the traditional Indian Philosophy, in Yoga lies the concept of the union of the soil with God and the consequent attainment of liberation achieved through yogic practices and the ‘yogic way of living’. With the advent of materialism, commentators sought a compromise by calling it a way of improving mental capacity. Today with its increasing popularity all over the world, the term has become a misnomer: people mostly take to ‘yoga’ looking for help in physical ailments. For the common man, ‘yoga’ has become primarily a matter of physical exercises only.

Misra (1966)\(^8\) has shown that the word ‘Yoga’ is used in mathematics in the sense of addition whereas in astrology according to Munisvara (1932) and Kasavarka (1935), the word ‘yoga’ is used in the sense of coming together of planets, factors, etc.

Sankracharya (1960)\(^9\) has correctly observed that in Gita itself the term ‘yoga’ seems to have been employed in diverse senses. The chapters in it are entitled as ‘Arjuna Visada Yoga’, ‘Bhakti Yoga’, ‘Vibhuti Yoga’, etc. The term ‘niryoga-ksema’, for instance, occurs in the second chapter as a characteristic for which man should aspire.

**Yoga in Upanishad and Vedanta:**

India is acknowledged the country of the origin of yoga where for hundreds of years it has been a part of man’s activities directed towards higher spiritual achievements. To

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describe yoga, even in Indian terms, requires research into its past history and present situation, observed Singh (1999).10

It has been rightly pointed out by Werner (1998)11 that the country of origin of Yoga is undoubtedly India where for many hundreds of years it has been a part of man’s activities directed to higher spiritual achievements. It belongs to the distant past- when and how it begins, can’t be established. It is not really proper to speak about the historical origin of Yoga. What is possible is to try to trace historical sources of information about the occurrence of yogis and yoga practice in the past in India. Werner (1998)12 further advances that the very earliest indication though not a proof, of the existence of some form of yoga practice in India comes from the pre-Vedic Harappan culture which can be dated at least as far back as 2700 B.C. A number of excavated seals show pictures of a figure seated in a yoga posture that has been used by the Indian yogis of meditation till the present day. The posture of the figure pertaining to yogasana of meditation is important. Many seals were found in Mohanjodaro and Harappa picture scenes from religious life and mythological events, which obviously were of great significance to the people of that time. The seated deity and

other figures, undoubtedly absorbed in meditation, indicate that mental yoga exercises were known and played a substantial part in the religious or may be perhaps even said philosophical-outlook. Archaeological discoveries allow us, therefore, to speculate with some justification that a wide range of yoga activities were already known to the ancient people of pre-Aryan Civilization of India.

In Vedic India, the situation was less difficult, but it is by no means easy to draw a picture of the state of yoga practice and knowledge of that time. Even when we accept sympathetically the view that the Vedic literature which is the sole source of our knowledge originated with inspiration of enlightened seers. It has been preserved in the in form of the hymns, arranged into collections of our Vedas, namely, the Rig Veda, the Yajur Veda, the Sam Veda and the Atherva Veda.

Eliade (1958)\textsuperscript{13} rightly reported that the term Yoga: in its technical sense first occurs in the ‘Taittiriya Upanishad’ and the ‘Jatha Upanishad’. But Yogic practice is discernible in the earliest Upanishad. Thus a verse from the Chandogya Upanishad, ‘atman sarvendriyani sampratisha’, meaning that concentrating one’s all senses upon oneself allow us to infer the practice of pratyahara’; similarly, term ‘pranayama’, is frequently used in the ‘Brihadaranyaka Upanishad’.

\textsuperscript{13} Eliade, M (1958). Yoga Immortality and Freedom, New York: Patheon Books, Bolingen Series I-IV.
A physiological detail can be found in the ‘Chandogya Upanishad’, it is mentioned that there are a hundred and one arteries of the heart. Only one of these passes up to the crown of the head. Going up by it, one goes to immortality. This reference is of considerable importance; it reveals the existence of a system of mystical physiology concerning with psycho-spiritual phenomenon.

Dasgupta’s (1974)\textsuperscript{14} observations state that in ‘Prashna Upanishad’, it is said that the vital principle (prana) derives its existence from the self. He shows ‘Yoga’ as a system of thought or discipline apart from the general metaphysical position.

The Yogic Upanishads and the literature of Tantra will give increasingly important and valid details.

The ‘Kathopanishad’ describes Yoga thus: “When the senses are stilled, when the ‘mind is at rest, when the intellect wavers not, then, says the wise, the highest stage is reached.

This steady control of the senses and the mind has been defined as Yoga. He, who attains it, is free from delusion”.

Generally, lack of body movement (Nisca). That is not comfortable (anudvijaniyan) and provides pleasant feeling with the ideas of an asana. Statements are very clearly available in old literature such as yogicintamani that an

asana is so called only when it does not cause tremors or tension, and is comfortable.

Misra (1991)\textsuperscript{15} presenting his paper, He describes the eight steps of Astang Yoga as given below:

1. **YAMA** – Social code of conduct is called Yama.
2. **NIYAMA**–Personal code of conduct is called Niyama.
3. **ASANA**(postures)- ‘Satheersukhamasana’
4. **PRANAYAMA** (control of breathing) - Swaspraswasgatti Vichada is called Pranayama.
5. **PRATAHARA** Control of senses organs is called yoga.
6. **DHARANA** concentration of mind towards the target.
7. **DHYANA** (unbroken contemplation) concentration of mind toward the adopted/required object is called Dayan.
8. **SAMADHI** (complete absorption) Deep concentration and passion of mind towards the target is called Samadhi.

As we know yoga was originated and developed in Ancient Indian civilization in India known as Harappa. It was located in the Indus Valley of India. The Harappa civilization dates back five thousand years and has only recently been unearthed and archaeological evaluated.

This culture passed very high levels of technology for it’s time, such as ever systems, toilets and indoor pluming, they had sophisticated art, jewelry and beautiful pottery.

Modern yoga is said to have begun the Parliament of Religious. In Chicago, 1893 during this meeting the young Swami Vivekananda from India made a deep impression on the American and he introduced to yoga. Vivekananda became the most popular members of the Parliament and he subsequently toured the US and gave lectures on yoga. Many yoga masters would later cross the oceans and follow on his footsteps, spreading yoga to all corners of the continents. Yoga schools where founded and increasing numbers of people fell in love with yogic forms of exercises. Many masters also went to Europe where the reception for some reason wasn’t quite as warm.

Yoga, in the forms of ‘Hatha Yoga’, debuted in the consciousness of the American masses when Russian born Indra Devi is called “The first lady of Yoga” and she opened a yoga studio in Hollywood in 1947. She taught about yoga and made movies and started to show that in the public. Due to this Gloria Swanson, Jennifer Jones and Robert Ryan were come forward for educating hundred of yoga teachers.

During the 1950s one of the foremost yoga teachers of his time, Salvarajan Yesudian, wrote the book of “Sport and Yoga” and his book has been translated into more then fourteen languages and has sold more the half a million

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copies. Today, we can observe many an athletes and sports teams that has incorporated yoga in their injury reducing, strengthening and focus oriented training regiments.

1981 ‘Hatha yoga’ was presented in American television by Richard Hittleman, and his book called the ‘twenty eight days Yoga plan’ and sold in the millions peoples. In the middle of the 60s, yoga got a real promotional boost when the yogi Maharishi Mahesh taught yoga to famous pop star in the Beatles. Many other artists and musicians were also influenced to take up yoga as well. During the 60s and 70s Yoga became a way of life for many people living in the American west coast.

On the interesting side note, Dalai Lama is a great Tibet, representing Buddhism and Tibetan Yoga. He was awarded the Noble prize for peace and has inspired many westerners to learn more about Buddhism and yoga.

**Yoga Today:**

Yoga has gained tremendously in popularity during the last few years and today. Over 30 million people are practicing yoga on a regular basis. Yoga is the most rapidly growing health movement of today despite having existed for thousand of years already.

People attitudes towards health, spirituality and way of life in our society has hanged quite dramatically as people are looking for answers for their everyday problems. In these chaotic (confused) times, our environment is fighting for
survival and we humans suffer more and more from physical and psychological stress with new diseases developing while old ones, that we thought we could handle with an vengeance in the midst of our society. We can’t always control these developments, but we can learn to face them and to this end, yoga is a good invention.

In the previous descriptions/version regarding yoga of this chapter it has been cleared that yoga is most important exercising pattern in the modern society to make the healthy, physical fit, emotionally balance, mental fitness and socially soundness of the citizens. Besides this, it can not be ignored that peacefulness of the mind, spirituality and the meditation of the human being is also being developed, to releasing the mental disorder and to eradicate the evils of the society. It is pertinent to maintain here that, yoga play the vital and pivot role for the harmonious development of the human being and to make sound and strong citizens of the country. It also touches the other some aspects like to attain Moksha and to merging the soul in the nature which cannot be developed by other present modern educational systems of the world.

(e) Yoga and Health:

Yoga also insists on the primary need of day to day good health which is to be achieved through its own system of yogic activities and which promotes moral and mental discipline. The purity of human nature and of the mind has
to be achieved through good health of the body. There is no doubt the various activities included in the present programme of physical education and education such as development exercises or athletes games and sports, Gymnastics, recreative games, mass drill, military drill, swimming etc. We should have to also of the paramount value to athlete and sportsmen. Late Prime Minister of India, Mrs. Indira Gandhi while wishing success to Indian Olympians regretted that India had still a long way to attain high standard of health and motor know that yoga system is entirely beneficial for human body system such as mind and body. Health fitness is not only essential for total effectiveness of all individuals but it is fitness.

According to ‘patanjali’ slackening of efforts is an essential condition of asana. In fact with such efforts would not be yogic in any sense. Very often asana are taught and practiced disregard to this important injection. For achieving perfect relaxation special attention has to be given to this important aspect to be asana.

II. ASANAS AND METHODS OF THEIR PRACTICE

One must sit in a posture which is pleasant and firm. Keeping this in mind, Yoga teachers describe different postures (asana). According to Patanjali, an asana should be sthirasukham i.e. stable and agreeable. His Yoga sutras provide no further details. Hatha-yoga, pradipika, which also

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17. Ptanjali Yoga Sutra, Verse-3. Chapter-1
mentions details about various asana, states that asana provide mental as well physical steadiness, good health and a feeling of lightness.

Even the earliest literature, viz., the Vedas and some of the Upanishads also mention certain asana. There are many references about asana in the Mahabharata and the Puranas. The technical term ‘asana’ itself does not, however, occurs in the Vedas and is found for the first time in Svetswatara Upanishad.

About the Hatha-yoga texts, Gheranda Samhita describes thirty-two asana; Hatha-yoga-pradipika describes fifteen; Siva samhita mentions eighty-four but describes only four. However, a few important asana are described below:

1. **SURYA NAMASKAR**

There are twelve postures of this asana to which all body joints and muscles are involved. These twelve postures are described below:

   I. **Prayer Pose (Namaskar Asana):** Stand erect with feet together and palms placed together in front of your chest. Close your eyes with awareness of the whole body and exhale.

   II. **Raised Arms Pose (Hasta Uttan Asana):** Then you raise both arms above the head keeping the distance between them equal to the distance between the shoulders. Inhale and bend the head and arms
slightly back. Concentrate on Vishudhi Chakra (just bottom of the back of neck).

III. **Hand to Foot Pose (Padahast Asana):** Band forward while exhaling until the fingers or palms touch the ground on either side of your feet. Keep the legs straight and try to touch the knees with your forehead as far as practicable. Concentrate on Manipura Chakra (just behind the naval on back).

IV. **Equestrian Pose (Ashwasanchalan Asana):** Then bring your left leg back as far as possible so that the left knee touches the floor. Bend the right leg but keep the right foot and both hands in the same position. Support the weight of the body on hands, right foot, left knee and toes of left foot. Tilt the head back and inhale in this posture and concentrate on Swadhisthan Chakra (Tail of the back bone).

V. **Mountain Pose (Parvat Asana):** Now place the right foot adjacent to the left foot, raise the abdomen and the left knee, making a triangular arch of the body. Touch the chest with the chin and try to keep soles fully flat on the floor exhale in this posture and concentrate on Sahasrara Chakra (just on the top of the scalp).

VI. **Salute with Eight Limbs (Astanga Namaskar):** In this posture the breath is held outside. Lower the body in such a way that only five points of your body
touch the floor, namely the toes, knees, chest, chin and the hands. Keep the abdomen and hips raised above the floor making an arch. Have an awareness of the whole body.

**VII. Cobra Pose (Bhujang Asana):** Raise the body from the waist while inhaling as in Bhujangasana, stretching the arms with head titled back and looking up. Concentrate on Swadhishtana.

**VIII.** Resume posture 5 while exhaling:

**IX.** While inhaling, bring the right foot forward and lower the left knee as in posture 4.

**X.** While exhaling, place the left foot adjacent to the right foot, stretching the legs and resume posture 3.

**XI.** Return to posture 2 and raise the hands up while inhaling.

**XII.** Exhale and return to position 1.1 this constitutes one half cycle or half round. Repeat postures 1 to 12, placing the right foot back and the left foot forward to postures 4 to 9. This constitutes one complete cycle or round.

**PRANAYAMA**

Yoga has many aspects, and Pranayama is one of its most important aspects, which is concerned with breathing exercises. Air (breath) is the most vital source of energy, without which one cannot live. Pranayama provides the necessary scope for the oxidation and exchange of gases in
the lungs which helps in overcoming many health hazards. Systematic and frequent rhythmic breathing cures diseases like asthma.

Bhagavad-Gita indicates that Pranayama has acquired an independent position, not merely as psycho-physiological respiratory exercises for rendering to the mind, fit for concentration, but also as an independent sacrificial act, leading to the realization of super-natural beliefs and understanding.

Joshi mentions the meaning of Pranayama, as the Yogic breathing process by which “Prana”, is made silent.

Behnan has stated that Pranayama occupies the fourth stage in the Yoga curriculum, and is followed by mental exercise. The ‘Prana’ being breathe in meaning, and ‘Ayama’, being pause; Pranayama, literally means a break in the moment of breath.

Cartney has brought to light the importance of Pranayama, as an essential study of mental control and psychic aspect of Yoga through breath control.

Day has confirmed the opinion of other authors that Pranayama means “the control of Prana”, which is something more than breath or air that we inhale or exhale. It is the essence of life; the energy that vitalizes the system and possesses a mysterious element yet to be analyzed. The author has further stated that Yogic breathing differs from
breathing in the western system of physical culture, because Yoga is regard air as a form of energy.

(III) Yogic Training

This is the traditional system of doing exercises and this forms a part of Hath yoga, comprising asana, pranayama and kriyas. Asana are poses assumed by the body by slow stretching movements, the final pose being held for sometime steady and relaxed. The specific asana practiced by the subjects in this study.

(a) Assans

Bhujangasan, Sarvangasan, Dhanurasan, Paschimottasan, Uttanpadasan, Chakrasan, Surya Namaskar, Matsyasan, Shavasan, Gomukhasan, Mayurasan, Shalbhasan, Halasan, Supta-Vajrasan, Nokasana, Pawanmuktasana, Makarasana.

(b) Pranayamas

Surbhedan, Chanderbhedan, Bharamri, Bhastrika, Ujjai, Shittalee, Shitkari

(c) Shatkaramas

Nauli and Kapalbhati.

IV. STATEMENT OF THE PROBLEM:

“Effect of Specific Yogic Exercises on Psycho-Physiological Variables of Post Graduate Girls Students.”

(a) Objectives of the study

The objectives of the study are the following:-
1. To see effect of the yogic training on the psychological variables of the post graduate girls students.

2. To see effect of the yogic training on the physiological variables of the post graduate girls students

(b) Hypotheses:

On the basis of related literature and discussion with senior research experts and academician the researcher selected the yogic exercise keeping in the view the recent trend of yoga education. The following hypotheses are framed by the researcher:-

1. Effects of yoga training on psychological variables will be positive.

2. Effects of yoga training on physiological variables will be positive.

(c) Delimitation :-( Controlled)

1. The study is limited to 120 regular P.G. girls’ students of C.D.L.U., Sirsa.

2. The study was delimited to female students only.

3. The study is delimited to four psychological variables i.e. anxiety, aggression, self concept and adjustment.

4. The study is delimited to four physiological variables i.e. pulse rate, blood pressure, red blood cells and white blood cells.
5. Training was given to the experimental group upto six month in the morning.
6. The girl students are between 19-25 years of age.

(d) **Limitation: - (Uncontrolled)**
1. Caste bar was out of control during the research programme.
2. Socio-economical culture status of students could be not controlled because the students were various categories of society.
3. Past history of the students families were remained unknown.
4. Level of the intelligence of samples was also out of control.

V. **Definition of the terms used:-**

(a) **Anxiety**

A Greek philosopher Aristotle stated “The body is the temple of soul and to reach harmony of body, mind and spirit, the body must be physically fit.” Physical fitness is the capability of the heart, blood vessels, lungs efficiency. The possession of optimal strength, muscle tone, and endurance, not only for emergencies but for everyday leaving can be the key to dynamic health. The state of total fitness results in positive health that for exceeds the state of simply being free from disease.

There are many factors which facilitate learning and there are many other such factors which slow down the
process of learning. A coach or physical educator must be conversant enough to remove their evil effects. These factors are generally involved in the physiological or mental conditions of the individuals like anxiety, time of day, temperature, effects of drugs etc. If these factors are not properly controlled, these can affect the performance in a negative way, but if these are properly managed than they become helpful elements in learning, so it is necessary to understand their effect on the performance and learning process.

Anxiety considered as a block to an activity. A person who suffers from anxiety may not be able to devote his full energy in the performance of sports. It is, therefore, considered by many that anxiety interferes in sports performance. This nation is however, based on an enormous understanding of the role of anxiety. In fact anxiety might learning of performance or might also stimulate it.

According to Spielberger (1966), 18 “Anxiety has been divided into state and trait dimensions.”

According to Hardman and Johnson (1952), 19 “Anxiety is an emotional reactivity.”

In medical terminology, anxiety is defined as “apprehension of danger accompanied by restlessness and a

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family of oppression in the epigastrium.” Some physiological reactions such as-

(a) Sweating, (b) drying of the moth, (c) rapid shallow breathing and dizziness, (d) increased heart beat, (e) muscle tension are associated with anxiety.

The influence of anxiety in contemporary life is increasingly recognized and manifestations of current concern with anxiety phenomena are obviously related to literature, art, science and the religion as well, anxiety is found as a culture. Explanatory concept in all most of the contemporary theories of personality and it is regarded as principle causative agent for such diverse behavioral consequences as insomnia, immoral and sinful acts. While fear and convert anxiety have perhaps always been a part of man’s lot, apparently not until the 20th century did anxiety emerge as an explicit pervasive problem. The cold war with its persistent threat of total distraction in an atomic age, the pressure for social change attendant upon rapid scientific and technological advancement the social enhancement and alienation of individual is an urban competitive society are a few examples of some sort of stress that serve to induce a feeling of helplessness and importance in modern man to the extent that social and cultural factors undermine personality. Security and create problems for the individual in establishing his psychological identity there will be high tenevulner ability to and increased manifestations of anxiety.
No doubt that a certain amount of anxiety is needed for peak performance. But excessive anxiety may lower the performance. A number of researchers have reported that anticipation of involvement by athletes in competition leads to elevated state of anxiety levels. This manifests itself in both experience and in experienced competitions while some other researcher have shown that skilled athletes are less anxious immediately before and during competition than athletes of lower skill, other students have failed to find this difference. It is clear to most people involved in the various states’ of competitive sports that create varying level of anxiety within performers.

(b) Aggression

Aggression is as old as the human race beginning with Cain’s murder of Abel and extending throughout history. People have fought each other in tribal war, ethnic and religious wars and in worldwide conflicts.

Human being is capable of a wide range of behaviors on the one hand they may show through aggressive action.

The word aggression comes from the Latin root ‘aggredi’ and means to or toward and ‘grader’ means walks. Literally, then the word means to walk toward or approach to ‘more against’ or ‘to move with intender’ to hurt or to harm. The major problem when studying aggression in sport is in finding an acceptable universal definition most psychologists describes aggression in terms of behavior.
Aggression is a behavioural aspect and not an attitude, emotion or motive. Aggression is directed or intentional behavior. Accidental harm is not aggression but acts that are intended to injure others are aggression whether or not they are successful.

Aggression ism behavior and actions that usually seek to inflict psychological and physical harm, either on another person or on his possessions or dear ones. Aggression has directional component. Some aggression is directed inward and in its extreme form many culminate in self destructive behavior including suicide.

Previous studies on aggression often have failed to define aggression adequately or at all. In particular, there has been a general misuse of the construct of aggression as an all purpose descriptor for forceful play or as activity with penalized games events.

The most important aspects of aggression are the ‘intent’ and ‘severity’ or behaviours. Intent is the defining characteristics of aggressive behavior that distinguishes aggressive acts from assertive acts. Assertive behavior typically integral to sporting endeavor can result in injury.

Psychologists define aggression as “any form of behavior directed toward the goal of harming or injuring another living being who is motivated to avoid such treatment.” (Baron, 1969)20

Aggression is any act done with the intent to harm another living being either physically or psychologically. Other social psychologists have presented more elaborate definitions of aggression but at the heart of most definitions is the intent to harm another individual.

Biologists classify aggression in a much different way, according to the content in which it occurs (Wilson, 1975)21 categories of aggression among animals including human. Aggression behavior which may be characterized as aggressive hostile was like on destructive has received more attention from theorists than has dependency. Most of the early theorists included an instinct for this kind of behavior in their lists of instinct and the prevalence of aggression hostile action ranging from war to sibling rivalry has maintained the status in most motivational systems of same concept or entity which refers to aggression. The major theoretical motivational interpretations of aggression may be classified as follows:

- As being of instinctive origin.
- As being reactive to frustration.
- As an acquired drive we must also add a fourth interpretation which is not a motivational one. As has been suggested for dependency, aggressive

behavior in individuals who manifest it is learned because it is reinforced.

(c) **Self-Concept**:

Self-concept is the sum total of the views which an individual has of himself or herself. It is a unique set of perceptions, ideas and attitudes one has of himself or herself. Self-concept is the totality of attitudes, judgements and values of an individual relating to his behavior, abilities and qualities. Self-concept embraces awareness of these variables and their evaluation. For the purpose of this study, self-concept means those perceptions, beliefs, attitudes and feelings which the individual views as part of characteristics of himself.

Among the socio-psychological factors, self-concept is an important variable that has attracted considerable research attention. More recently, a body of research is beginning to merge that indicates a positive relationship between the concept of a person and his achievement in life. The self awareness that the child develops in the process of interaction with people and environment leads to comparing himself with his peers in competition and also the feeling of confidence and courage as a result of success or failure in his endeavors.

The innovation of the term ‘self’ can be traced as early as in our ancient Vedic literature and also as early as the discussion of human personality found place in the
literature. But it gained impetus in 1937 with Allport, since then there has been many approaches to explain the term ‘self’ with different perceptive and points of views.

Self-concept is the means by which we create our image and identity (Chauhan, 1978). Therefore, self-concept is the core of the personality pattern. It determines the kind of adjustment the person will make. A change in the self-concept will bring changes in the entire personality. Changing one’s self-concept requires tremendous insight. This means that a person must be able to see himself as he actually is, not as he would like to be or as others perceive him.

(d) Adjustment:

Psychologically, adjustment implies a constant interaction between the person and his environment. Although, most persons resemble the average of the group in many characteristics, there are those who divide widely from the average in certain traits. These deviations create certain problems of adjustment. “Some time adjustment is accomplished when the person yields, at other time it is achieved when environment yields to person’s constructive activities. In most cases, adjustment is a compromise between these two extremes and maladjustment is a failure

to achieve a satisfactory compromise” (Robert W. Whites, 1956).²³

Adjustment attempts to satisfy needs by overcoming both inner and outer obstacles and by adapting to circumstances. Learning about adjustment means analyzing two things: internal make-up and internal personal or social behavior. Adjustment is the dynamic process by which organisms meet their needs. Physical education and related activities satisfy many of these needs. The behavior of human beings is difficult to investigate because of the complexity of the subject matter. This complexity of human behavior is best illustrated by the fact that the adjustment process involves a number of basic and applied fields of knowledge, such as Psychology, Genetics, Sociology, Anthropometry, Medicine and even Religion.

A well adjusted person uses his knowledge and skill to act wisely on his environment. Excessive timidity, aggressiveness or other faults of personality prevent him from making this contribution. Adjustment is a means to the end of accomplishment.

The achievement of desirable life adjustment is dependent upon the recognition of the significance of inherited potential and environmental conditions as these affect one’s life. Adjustment may be referred to as the

continuous process of maintaining harmony among the attributes of individual and the environmental conditions which surround him. The individual’s potentials and characteristics are inborn but are also modified through experiences. The effective adjustment will involve both personal and social criteria and value judgements.

In the light of the above discussion a need to assess differences of personality adjustment of team players in relation to their performance was realized and included in this study.

(e) Blood:

Blood is a fluid tissue composed of two parts. The intercellular substance is fluid called plasma in which float formed elements – the blood cells. The total volume of blood forms about one twelfth of the body or about 5 liters. There are three types of blood cells red cells, white cells and platelets. "Blood is a bodily fluid in animals that delivers necessary substance such as nutrients and oxygen to the cells and transports metabolic waste products away from those same cells."24

(f) Red Blood Cells:

They are small circular in size by concave discs. There are about 50,000 cells in each cubic millimeter of blood.

The red blood cells need protein for their structure derived from the amino-acids, they also need iron, so that a

balanced diet containing some iron in necessary for their replacement.

The average life of a red blood cell is about 127 days. The cells then wear out. They are disintegrated in the reticuloendothelial system, principally in the spleen and liver. Red cells contain hemoglobin and it is the hemoglobin which permits them to transport oxygen."^25

(g) White Blood Cells:

It is transparent, not coloured, larger and thinner than the red? These are from 6,000 to 10,000 in each cubic millimeter of blood. The average life of white blood cells is about 21 days. W.B.Cs also called leukocytes, are an important part of the immune system. These cells help fight infection by attacking bacteria, Viruses and germs that invade the body. White Blood Cells originate in the bone marrow, but circulate through the blood stream.^26

(h) Pulse Rate

Pulse means expansion and elongation of the arterial walls passively produced by the pressure changes during systole and diastole of the ventricles.

The dissention of arterial walls at the beginning of the systolic ejection of blood is not confined to the aorta but travels down the arteries as a wave followed by a wave or recoil. In arteries that lie close to the surface of the body

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25. Midterms medical dictionary A to Z list (www.google.com).
such as the radial artery at the wrist, the arrival of the wave of distention and subsequent recoil may be felt as a distinct throb, the pulse, which affords a convenient method of counting the heart rate.\textsuperscript{27}

Measurement of Pulse rate when an organism is under complete physical and mental rest can be termed as resting pulse rate. It refers to the number of breast or impulses per minute, and corresponds to the heart rate.

(i) **Blood Pressure**

Blood Pressure has been defined as the lateral pressure exerted by the blood on the vessel walls while flowing through it.

Ropar has described blood pressure to be the pressure exerted by the blood on the vessel walls, measure in millimeters of mercury by the Sphygmomanometer. He has further mentioned that the systolic pressure (when the heart muscle is at the maximum contraction) is recorded first, followed by the diastolic pressure (when the left ventricle is in a state of relaxation), e.g. 120/80 mm of Hg.\textsuperscript{28}

VI. **Significance of the Study:**

1. The result of this research would add new objectives findings in the literature which may be helpful to further researcher, coaches and teachers in the field of yoga and physical education research.

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2. The study will help the coaches and teachers to solve the psychological problems of the yoga students.
3. This study will help to remove the physiological disorder.
4. The result of the study would provide the criteria for the selection of talented players.
5. This study will be helpful for the treatment of various diseases.
6. It will also helpful to make the training programme for various age groups of the society.
7. This study will make more and more scientific of the yogic field as well as the human physiological and psychological systems.
8. It may also be helpful to prepare the training schedule for various age group students in school, colleges and universities adversities.
9. It may be helpful to prepare the schedule of the students of school and college level.
10. The students will also be able to evaluate their psychological and physiological pursuits.
11. This research will be helpful for self evaluation.
12. This study will also helpful for the researcher to undertake other similar studies in different fields of yoga and physical education.