CHAPTER I

INTRODUCTION

“तपस्विनः भोज्यो योजिः ज्ञानन्यो धिनः मतोधिनः।
कर्मद्वृत्याधिको योगी तस्मादयोगी भवाजिनः।” (गीता 6/46)
(The yogi is superior to the ascetics; he is regarded as superior even to those versed in sacred lore. The Yogi is also superior to those who perform action with some interested motive. Therefore, Arjuna, do you become a Yogi.)

(Goyandaka, J. 2002)

The word “Yoga” is derived from the Sanskrit root “Yuj”. The literal meaning of this word is “Union”. It signifies the union of human being with the God, body with mind, the individual soul with the universal spirit, mortal with eternal, mind with the innermost center conscious mind with the unconscious mind, resulting into integration of different dimensions of the personality. It is generally related with metaphysics as well as physiology.

Man lost track in the inextricable jungle of sciences over the innumerable centuries, while investigating the phenomenon of life, which again and again revert to inert matter, largely ignoring their subject. Man, the investigator, who truly represent life in all its entirety at least on this planet. In learning the secrets of the constitution and, of the properties of matter, he has gained mastery of almost everything, except himself. Science, in the realms of life, has so far made scanty progress in unraveling the puzzle of intertwined issues of this indivisible whole of
extreme complexity called Man. According to Dr. Alexis Carrel, the
noble laureate, this whole “consists of tissues, organic fluids and
consciousness. It extends simultaneously in space and time. It fill three
dimensions of space and that of time with its heterogeneous mass.
However, it is not comprised fully within these four dimensions for
consciousness is located both within the cerebral matter and outside the
physical continuous.”

Tissues, organic fluids and other physical materials which go into
the formation of man, are made up by the coming together of elements of
matter inert or otherwise which at random, lends proportions to the
myriads of big and small constituents of this ever expanding universe
which, I believe is endowed with an absolute and infinite mind the
supreme soul or consciousness the Param Atman. In physical terms man
comes into being with the said elements arranging themselves (may be
accidentally or through a design of the supreme mind) into certain good
order and; with their relapsing into an inextricable disorder (again by
accident or design of the supreme mind who knows?) this physical
continuum as such comes to an end. But consciousness or soul lives on.
The barriers which either by design or accident created by mind /
supreme mind / supreme mind holds us to / confirms us to the system /
boundaries. It never let experience the whole, the consciousness.

In the present scenario scientist feels stagnated because subtle
further dissection of matter and the process itself changes the very
process they are trying to observe. Here even scientists turn to
spiritualism for to gain knowledge and overcome stagnation. Yoga is an
effort to unite human being with supreme being, to achieve awareness, or in pursuit of truth as scientists are in, or simply to coexist in time and space wherein, one only experiences bliss and happiness.

Yoga has its several branches like Karm-yoga, Kundilini yoga, Tantric yoga etc. But the paths of all these branches lead towards one end. For instance Karma yoga is the yoga of action inspired with ideals. The aim of this discipline is simply often said to be skill in action. In Bhagavad Gita it is define as "योग: कर्मसु कौशलम्" (गीता 2/50) (skill in action) Bhagti yoga is an approach to achieve divinity through adoration and worship, Jnana-yoga is the intellectual path to the God through study and learning. It is for this reason that those who devised the techniques of yoga realised that the start of this journey must not be made with fixed rules, but according to individual’s capacity and temperament. Consequently the paths are numerous by which the supreme being may be approached.

The tradition of yoga is in vogue since ancient times. Its origin is surrounded with mysteries. Numerous references in Hindu scriptures highlights it as old as Hindu civilization. Since 3000 B.C. people in India were performing the yogic exercises. The evidence found in the excavation works at the site of Harappa and Mohanjodaro civilization in Indus valley attest to this fact. The Vedic literature consists of abundant references of yoga. There is no authority, which indicates the origin of yoga exclusively. It is mentioned in Gita that Lord Krishna expounded
the knowledge of yoga to Vivaswat (surya) and Vivaswat imparted it to his son Manu. Further Manu gave it to his son Ikswaku.

इन्हें विवस्वते योगं प्रागः वाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाणमवाण氨

It also mentioned that Lord Krishna reveals the evanescent secret principles of yoga to Arjuna. (Goyandaka J. 2002)

“स एवां मया तेऽद्य योगं प्राकः पुरातनः।
भक्तोपिसि में सखा चेरिल रहस्यं छोटलतदुतमम्।” (गीता 4/3)

The same ancient Yoga has this day been imparted to you by Me, because you are My devotee and friend; and also because this is a supreme secret. (Goyandaka J. 2002)

A lot of information is available on yoga in Vedas, the oldest scripture of Indian Culture. Mahabharga too refers about Hirnyagarbha as a primary preceptor of Yoga. Mahabharga as well considers yoga an appropriate means for salvation and there is ample knowledge about practices and modes of Yoga available in same. Besides; Vedic Sanhitas, Upanishads and Puranas too elaborate the different ways of yoga. Some upanishads are purely related to yoga e.g. Svetasvatara Upanishad, Yogattava Upanishads, Trisikhibrahmana upanishads etc. Some puranas give detailed and brief description of eight disciplines of yoga to achieve salvation. In Markandeya and Vishnu Purana the behaviour of yogi has been elaborately mentioned. Bhagavad Gita and Patanjala Yoga Darshna give the systematic evidence and comprehensive knowledge of
yoga. According to Bhagvad Gita – Yoga is the union of individual soul with universal spirit. Karma yoga, Jnana yoga and Dhyana yoga are also explained here but priority is given to Karma yoga. Since Karma-yoga appears as the nucleus of Bhagavad Gita, some scholars like Lok Manya Tilk designated it as Karma-yoga Shastra (the science of right action). Patanjala Yoga Darshna defines yoga as "योगनिरौप्यति निरोप." It means to withdraw the sense from the outer world and get absorbed in introspection.

In this way all the holy books of Hindus like Brahmanas, Vedas Upanishads, Mahabharta, Patanjala yoga Darshna etc are filled with the references of yoga. But Patanjali is the first preacher who has worked to systematize this knowledge, to make it easy and approachable. Various texts and people have various thoughts about yoga. Some annotate; Yoga is the union of two external objects. It is the method to keep the body strong both physically and mentally. It is a mean to purify and maintain balance between both. Some people practice it for peace and for some others it is the source of rest and relaxation. Whereas, others take it as mere philosophical system. In few countries people think that yoga is somewhat magic or chanting mantras. From the aforesaid, it emerges that yoga means differently to different people over different cultures and beliefs therein.

To tread the path of yoga, it is necessary to abide by its rules to get excellent results. There is a sequence of eight steps (Ashtanga yoga). According to Patanjali these eight steps are mentioned below:-
1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dharna
7. Dhyana
8. Samadhi

YAMA (Control)

Yama means forbearance of universal commandments. The followers of Yama develop themselves as well as the society at large.
The five Yamas are — Ahimsa (non-violence), Satya (truthfulness) Asteya (non-stealing) Brahmacharya (celibacy) Aparigraha (non-greed).

NIYAMA (Regulation)

Niyama is the individual discipline while Yama is the universal as well as individual. Niyama helps in controlling the inner instincts. There are five Niyamas namely Shaucha (cleanliness of body and mind) Santosha (self satisfaction) Tapa (to sacrifice one’s need and desire) Swadhyaya (self study) Iswarpranidhan (devotion to God).

ASANA (Posture)

Particular postures practiced by Yogis to obtain particular aim, is called Asana. Patanjali has defined it as (स्थिरस्थियासनम्) to keep the body in comfortable position. Yogic texts refer about eighty-four (84) lac Asanas. This number is equal to 84 lac yonis (lives) on the earth. But after amendments only few numbers of Asanas are generally used on the very name of those animals who also use these Asanas to keep them safe & sound. Likewise the man practice SarpAsana, UshatrAsana, SinliAsana, MatsyAsana, AshavAsana etc.

PRANAYAMA (Rhythmic breathing)

It is the fourth significant part of Ashtang yoga. It is the union of two words i.e., Prana + Ayama. Prana means the vital force, Ayama means to control. In this way Pranayama is defined as a yogic exercise through which vital force is controlled. Pranayama is the donor of oxygen (the very vital force of life) to every cell of body. It regulates cardiac's
respiratory function and helps to maintain balance between Kaff (water), Vata (air), Pitta (bile) in our body. Paranayama has three processes namely –

1. Puraka (Inhalation)
2. Kumbhaka (Suspension of breath or restrain the breath in the lungs)
3. Rechaka (Exhalation)

According to Hatha Yoga Pradika and Gherand Sanhita there are following kinds of Pranayam do such as Surya Bhedan, Ujjai, Shitali, Sheetkari, Bhastrika, Bharmari, Murchha, Palavani, Kewali, Palavani and Kumbhaka.

PRATYAHARA (Internalise).

It is the withdrawal of sense organs from the outer world and guide them towards the inner world to achieve enlightenment. By adopting such process, the senses come under the control of mind and it enables them to work accordingly. Hatha Yoga Pradipika refers that concentration is not possible until the scattered energies of mind are not brought into a focus. According to Mehra, C.P. (1989) “The mind is like a lake and each thought is like a ripple or wave on it. The ripples and moss on the water do not give us a clear vision of the pebbles at the bottom of the lake. But the moment the water is cleared of the moss and surface becomes calm, one is able to see the pebbles at the base. Similarly, when the mind is purified by eradicating all desires (Vasanas) and past impressions (Sanskars) we are able to have a clear vision of real “self”, which is hidden. These five practices are a way to conscious control of mind.
DHARNA – (Focusing)

Dhama is the sixth step of Ashtang yoga. To keep the mind on one object is called Dhama. In this stage many ideas appear in the mind like traffic appears to be on a every busy cross roads. A practitioner tries to remove the sophisticated chain of these all and brings the mind to a point. Yogic texts refer to concentrate the mind on one object like Nabhichkra (the naval lotus), Anahat Chakra (the heart lotus), Agya Chakra (the middle of both eyebrows), on the tip of nose and tongue, on candle flame, sun, stars, moon, top of a tree, a flower, melodious music etc., whichever is liked. If Dhama is completed then one can hear the sound of inner functions like heart beat, blood circulation, pulse, breath etc. In this stage past and future and present merge in present the ‘here and now’.

DHYANA (Contemplation)

To meditate only on one object. In this stage thought disappears. In this way the mind treads the path of reality. Pure bliss is experienced and present is enjoyed eliminating past and future.

“Dhyana or Meditation is the process of understanding life, of harmonizing with it perfectly, of unraveling its subtle mysteries, of living it to the full and or entering into oneself.”

(Shrimali 1994)

“Dhyana or the state of meditation is obtained when the mind is trained to concentrate on an outer or inner object, long enough for all distractions to be eliminated, and when the stream of thought flows in a single direction without interruption towards a definite subject.”

(Ananda 1990)
SAMADHI (Super consciousness)

The last aspect of Astanga Yoga is the samadhi. This stage gives a type of spiritual consciousness regardless of other things around us. Smadhi results when the mind is deeply and purely concentrated and get transformed in the shape of thoughtlessness or Shunya (Zero). Pure delight is experienced. Subtleness of ideas makes him able to hear the melodious astral music and messages. In this stage the serpent power (Kundilini) raises from Muladhar to above through the spinal system and reaches into the (Sahasrar) mind. It activates the unconscious mind and enables the man to get connected with creator of the universe.

Positive and Negative Currents of the Subtle Body which Travel within the Spinal Column
The growing children are the builders of society. The children are very sensitive and adaptive in nature. What they see around them; they get influenced and start imitating the same. Class, school, home and society play an important role to educate the children. Education is the most important institution in the society for the change and exploration of new direction of thought and perfection. The system of modern education is in question whether it can educate the generation ethically, socially and
morally. Education is a mockery if it deviates from the path of character formation. According to Vedas there should be four targets of education, which should be achieved, Dharma (righteousness), Arth (purposefulness), Kama (concerning) and Moksha (salvation). These ideals and motives add more merit in the character formation. In today’s world, which is fast moving and materialistic society compels the people to have a fast and haphazard way of living, and in this regard children are not exceptional. Children find themselves living in a everlasting transitional phase of life. Where it is required to have a good deal of educational, ethical and behavioral input.

Yoga opens the gate of wonderful world and healthy nation. Yogic light is the remedy to cure the man from social, mental and physical sufferings. Yoga confers happier and healthier life. Through yoga we can make the creation more beautiful of this looking planet. It strengthens the ability and efficiency and eradicates the sense of greed and passion in order to make an egalitarian society in general and a responsible individual in particular. Yoga is not such a discipline, which instructs the individual to shun the liabilities of family, home and society and to become dysfunctional in order to live a life without any purpose and direction. Yoga teaches to live a life more productive and meaningful by remaining in the society. Therefore it enlightens the internal potential or strength to perform the best and to achieve ultimate prosperity and happiness in our life. Yoga establishes integration among soul, mind and vital force. It guides our life to truth, light, cooperation, unity and from the mortality to immortality.
Yoga a way to harmonious development of mankind that is physical, mental, intellectual, emotional and spiritual aspect of life. The development of a family, a society, a nation and the world depends upon the development of an individual. Individual is the foundation stone of the society. The concept of yoga is that each seed has an inherent capacity gifted by the nature to grow in shape of a big tree. The process of growing into a big tree, laden with flowers and fruits, needs proper soil, irrigation, sunlight, heat, and other support. Likewise human beings right from childhood to the old age, need proper diet, education and other facilities in order to become a healthy person and the process of yoga is meant for the total development of an individual. It is clear that the creator of this trinity has made every material and living organism with a definite purpose in order to make the creation well managed and balanced. The human body gets enormous energy and strength. With the help of yogic treatment it gets enlightened about its potential and can make best use of power lying within. Human life is a precious gift of nature, which is not meant for purposeless stress and frustration. Therefore, one should understand responsibilities towards body to make it healthy and worthy for ourselves and for the society at large. The growing children of our society are very vulnerable to this haphazard living style prevalent in our society, therefore, it is very important and essential to impart yogic education to our children.

Today yoga has become a fashion not only in India but also all over the world. This has attracted the scholars, scientists, coaches and doctors and patients etc. Regular practice of yogic Asanas activates our spine, which is the tree of our life. These relax the muscles; remove the
tiredness of nervous system. Many Asanas solve the problem of glands, stomach diseases and physical deformities. In fact Yogic practices have been included in holistic health care approach besides medicine and other ultra modern scientific methods.

“Pranayama (breath-control) does an incredible thing to the body; it provides to the practitioner the control over certain functions of the body which are not normally dominated by the will; it provides one with control over one’s rate of breathing and consequently attain the feats that are ‘rising of Kundilini’ through Pranayama.”

(Jaggi, O.P. 1973)

The practice of Dhyana improves concentration, focused mind work efficiently. A relaxed mind in a relaxed body can work efficiently without tiring itself out. A state of continuous flow.

STatement of the Problem:
The purpose of this study was to investigate the “Effect of selected yogic practices on motor fitness, physiological and psychological parameters”.

Objectives of the Study:
1. To assess the effects of selected yogic practices on motor fitness parameters.
2. To examine the effects of selected yogic practices on physiological parameters.
3. To analyze the effects of selected yogic practices on psychological parameters.

**HYPOTHESES:**

The following hypotheses were tested in the investigation.

1. It was hypothesized that there will be a significant effect of yogic practices on motor fitness variables of Senior Secondary School boys.

2. It was hypothesized that there will be a significant effect of yogic practices on physiological parameters.

3. It was hypothesized that there will be a significant effect of yogic practices on psychological parameters.

**DELIMITATIONS OF THE STUDY:**

1. The study was delimited to the male students of Government Model Senior Secondary School, Sector 23, Chandigarh. The study was confined to the students of class XIth and XIIth between the age group of 16 to 19 years.

2. Only three elements of yogic practices (Astang yoga) Asana, Pranayama and Dhyana were included and practised in this study.

3. The study was further delimited to selected motor fitness, physiological and psychological parameters.

**LIMITATIONS:**

The subjects of this study belonged to different nature, habits, personal exercise regimens, diet, family background and other natural
factors which are not under the control of the investigator and were considered as limitation of the study.

DEFINITION OF TERMS:

TERMS RELATED WITH MOTOR FITNESS VARIABLES:

STRENGTH:

a) Strength is generally defined as the muscular force exerted against movable and immovable objects. (Johnson & Nelson 1982)

b) Muscular Strength may be defined as the force exerted by an individual during a single maximum effort. (Eckert, Helen M 1974)

ENDURANCE:

a) Endurance is considered to be the capacity of an individual to sustain movement or effort over a period of time. (Eckert, Helen M 1974)

b) The muscular endurance may be defined as “the ability of a muscle to maintain a certain level of tension or to repeat identical movements or pressures over the maximal period of time with one’s maximal effort. (Kansal, Devinder. K 1996)
SPEED
a) Speed may be defined as rapidity with a movement or successive movements of the same kind may be performed by an individual. (Kansal, Devinder. K 1996)

b) The maximal rate at which an individual is able to move his entire body or parts of his body over a specified distance is considered to be his speed of movement. (Eckert, Helen M 1974)

AGILITY:
One’s controlled ability to change body position and direction rapidly and accurately (Kansal, Devinder. K 1996)

POWER:
a) Power may be defined as one’s ability to release muscular force per second. (Kansal, Devinder. K 1996)

b) Power may be identified as the ability to release maximum force in the fastest possible time, as is exemplified in the vertical jump, the broad jump, the shot put and other movements against a resistance in a minimum time. (Johnson & Nelson 1982)
TERMS RELATED WITH THE PHYSIOLOGICAL VARIABLES:

\[ \Leftrightarrow \] VITAL CAPACITY:

a) Vital Capacity is defined as maximal volume of air that can be force-fully exhaled from the lungs following maximal inspiration. (Shaver, 1982)

b) Vital capacity is the maximum volume of air that can be exhaled after forceful inhalation, without any discomfort and changes in the alveolar lining of the alveoli normal (predicted) value. (Chauhan, Meera, 1989)

\[ \Leftrightarrow \] BLOOD PRESSURE:

Blood pressure is the pressure exerted on the walls of the arteries as the heart pumps the blood through the body. (Gaur, Narendra, 1996)

\[ \Leftrightarrow \] SYSTOLIC BLOOD PRESSURE:

a) The maximum level of arterial blood pressure is called systolic blood pressure. (Gaur, Narendra 1996).

b) When the left ventricle contracts and pushes the blood into aorta the pressure produced is known as the systolic blood pressure (Ross and Wilson 1987).

c) The maximal level of arterial blood pressure is called systolic pressure. When the ventricle contracts, the blood is injected into
the aorta due to the arterial resistance. The pressure in the arteries rises rapidly, distending the elastic arterial walls. (Chauhan, Meera 1989)

**DIASTOLIC BLOOD PRESSURE:**

a) When complete cardiac diastolic occurs and the heart is resting with no ejection of blood, the pressure within the vessels is formed as diastolic blood pressure. (Ross and Wilson, 1987)

b) The lowest level reached by the arterial pressure in this decline is referred to as the diastolic blood pressure. The diastolic blood pressure is recorded when ventricle is relaxed. (Chauhan, Meera 1989)

**PULSE RATE:**

a) The wave of distension and elongation is felt in an artery wall due to the contraction of the left ventricle forcing blood into the already full aorta. When the aorta is distended a wave passes along the walls of the arteries and can be felt at any point where an artery can be pressed gently against the bone. (Ross and Wilson, 1987)

b) The heartbeat per minute is known as the pulse rate. The heartbeat is governed by two sets of nerves – the sympathetic and the vagus. The heart rate is accelerated by the sympathetic set of nerves, while it is slowed down by the vagus set of nerves. (Chauhan, Meera 1989)
TERMS RELATED WITH PSYCHOLOGICAL VARIABLES:

STATE ANXIETY:

a) An anxiety state reaction occurs if the individual regards the situation as dangerous. The complex of responses that is known as anxiety – state reaction involves a set of physiological responses and a conscious preoccupation with these physiological changes and with the stressor. It also includes feeling of distress, helplessness and worry about inability to do well, and sometimes a feeling of self-depression and shame. (Seiber, J.E. O’Neil, Jr. Sigmund, 1977)

b) A transitory emotional state or condition of the human organism that is characterized by subjective consciously perceived feeling of tension and apprehension, and heightened autonomic nervous system activity. (Saini, Namita 1993)

TRAIT ANXIETY:

a) Trait Anxiety is a relatively stable individual difference in anxiety proneness. (Raj Bala 1994)

b) Trait anxiety is defined by Spielberger as the relatively stable individual differences in anxiety proneness, that is tendency to respond to situations perceived as threatening with elevations in a state intensity (Saini, Namita 1993).
SIGNIFICANCE OF THE STUDY:

It is now well known fact that people of modern age suffer greatly from much physical, physiological and psychological disorders. Yoga has become useful in these days and is proving the best method to achieve good physical and mental health besides spiritual.

Thus keeping in view the benefits of yogic practices, an attempt has been made to investigate scientifically the effects of yogic practices on motor fitness, physiological and psychological parameters. The other advantages of yogic practices are economy of time, small space, less number of equipments required and weather does not effect the training schedule of yoga.

* The finding of this study will be of great significance to the general public and will bring out an awareness of the relevance of yogic practices in the modern world.

* The study will be of benefit to coaches, doctors, psychologists, players and for common students (who do not participate in games).

* The study will highlight the benefits of selected Asana, Pranayama and Dhyana on the selected age group of 16 to 19 years.

* It will also prove significant to those people who wish to attain and maintain good healthful living.