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## Scope of Yoga for Refinement of Educational Process in Modern Globalizing World

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### **ABSTRACT**

*Since time honored the lore of the Yoga was developed and refined by the Indian sages in search of the real-most state of human nature. In course of time that traditionally evolved system of Yoga has been a science of consciousness development and finally in modern time Yoga was seen as the science of possibilities, latent within oneself and helpful in dealing with crucial problems of human life. After the popularization of health promotion potentials of Yoga practices among masses, certain other applied aspects of the Yoga system, concerned with human resource development, have been remained to be substantiated scientifically. That's why modern educationists are taking interest in improving the quality of education with the help of Yoga system. Education system, not only in India but the modern globalizing world also really is in great need of taking help of Yoga system. It is seriously being felt that besides the development of national strength and scientific mentality among the students, the aim of education should be the liberation of mind and soul as well.*

### **KEY WORDS:-**

1. Self- Education (education of self-realization)
2. Pursuit of the Transcendental State of Psyche
3. Development of General Awareness (Attention vs. Awareness)
4. Promotion of Uniqueness
5. Enfoldment of Creative Consciousness
6. Promotion of Will Power and Perseverance

### **CHANGING CONCEPT OF YOGA-DOWN THE AGES**

It has been discussed in the earlier lines that the lore of the Yoga system was evolved by the extensive chain of seer and sages in search of the real-most state of human nature and all Yogic techniques were developed to support the emergence of transcendental meditative state (Patanjali, 4<sup>th</sup> century AD), however, the harmonious way of living with oneself along with the environment has also been the subject of Yoga. The remarkable part of Vaidic literature, Kathopanisad elucidates that Yoga is a system of holistic life where all the facets of human life as well of personality get due consideration as inevitable elements of a whole system". In Bhagavad-Gita, composed by the sage Veda-Vyasa, the practical implication of Yoga in active life situations has been wonderfully elaborated. There yoga is assumed as the state of equanimity at psychic level, which makes life free of stress so that one can perform his best in an effective manner. After having been derived from the Sanskrit root 'Yuj', in the ancient time, meaning 'to unite' or 'to combine', Yoga has been understood afterwards (during 6<sup>th</sup> to 12<sup>th</sup> century AD) as a state of union of opposite pairs, forms the human Pranic and/or psychic system.



In the modern period, after having been redefined by Swami Vivekananda (1893) as a traditional Indian system compatible with modern sciences, Yoga is presently being defined as a system of personality-development, transformation of consciousness and integration within the human system leading to the complete well being. It is quite obvious by the definition of Yoga given by Swami Ranganathananda of the Ramakrishna Mission that **“The science of Yoga is thus the science of man in depth, the science of conscious evolution or the science of human possibilities. It is a unique science in that it encompasses, matter, life and consciousness in one sweep and bridges the gap between science (as it is understood today) and Spirituality.”** The outstanding figure of contemporary Yoga, Sri Aurbindo defined yoga as a methodical effort towards self-perfection. It is a process by which the limitations and imperfections in man are washed away which result into an all round personality development at the physical mental, intellectual emotional and spiritual levels Swami Rama of Himalayan Institute, America asserted that **‘Purpose of yoga is not to introduce an omnipresent god, but to attain the self-awareness.** Yoga may also be seen as modification of the interaction between the self and the non-self; it suggests modification of individual’s attitude and approach towards the environment.

### **ROLE OF YOGA IN EDUCATION**

Commonly, the term Yoga education has been referred to as the training and teaching process of Yoga, though it should also be seen as the application of Yoga techniques to bestow better support to the education process. The target of both the disciplines is the same and that is enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of the Yoga system. Therefore it is a high time to think seriously on inclusion of Yoga and Yogic values in education system. Here Yogic values refer to the holistic and spiritual approach towards life and the world. Yoga in education should lead to the development of harmonious personality and behavior at all the levels. An atmosphere should be created where the students study yoga with their own enthusiasm. To the whole the higher level of education is the fittest for integration of Yoga. In the current Indian perspective, the role to be played by the education system is facing new challenges. Normally the main aims of education have been the physical, psychological, interpersonal, professional and spiritual refinement of a personality. In modern Indian perspective it is deemed that the system of education should also be helpful in the attainment of the objectives of socialism and democracy mentioned in Indian constitution too. Besides, to attain refinement at the level of thoughts (intellectual development) and feelings (affective aspect), contributing to the development of national character and scientific mentality among the people, at present it is seriously being felt that the aim of education should also include the liberation of mind and soul as well. Normally, in the education process, one is taught and asked to store in mind as much as possible, there is not any format for the appreciation in the education system regarding the values for optimal mental usage and getting rid of the burden of information, to become tranquil for a while. The system of Yoga may offer this kind of training and teaching.

Presently it is being seriously sensed that as the classical Indian tradition established four Noble Aims (Purusarth) in human life i.e. Ethics (Dharma), Earning (Artha), Enjoyment (Kama) and Emancipation (Moksha), which are equally essential and significant for sublime human existence in present time too, the education system should also impart the teaching and training of the moral (Dharma), socioeconomic (Artha), psychological (Kama) and spiritual (Moksha) values to the students. In different words Acharya Vinoba Bhave (1997), the spiritual heir of

Mahatma Gandhi suggested the same, that ‘**education in India is to be based on three principles: Yoga (spiritual training), Udyoga (vocational training) and Sahayoga (social training)**’. Expressing the views ‘On the integration of Yoga with modern education’ Swami Rama asserted (1981) that Yoga should become a part of education in India.

**ACCORDING TO SWAMI RAMA ‘EDUCATION PROCESS SHOULD INCLUDE 3 STEPS:**

**1<sup>st</sup> Step- Education at home.**

**2<sup>nd</sup> Step- Environmental education.**

**3<sup>rd</sup> Step- Self- education.**

On the whole certain thrust areas positively concerned with educational process have been identified, where the potential of Yogic practices are duly proved i.e. treatment of physical difficulties, improvement of mental health and developing resistance to stress, promotion of emotional balance and control on hyperactivity, however, many other prospective aspects of yoga-practices, may be helpful in giving good support to the education process, are still to be evaluated substantially. These positive aspects of yoga are: promotion of will power and development of perseverance in students, education and training about inner-Self, comprising introduction with corporeal Sheath (physical body) of the Self, development of awareness of vital sheath (psychosomatic system) of the Self, accessing to the psychic sheath (psychological system) of the Self, approaching the Gnostic sheath of the Self escorting finally to the realization of the beatific sheath. The said process of education and training about inner-Self, obviously also takes in the process of pursuit of the transcendental state of psyche leading to the development of wide-ranging awareness, unfoldment of creative consciousness and promotion of uniqueness or talent in the students.

**1. SELF- EDUCATION (EDUCATION OF SELF-REALIZATION)**

Yoga renders self-education. Yoga is nothing but the education of self-awareness. Yoga teaches how to live with wisdom, not with the worldly orientations. Present education system causes orientation towards external world to such an extent that one gradually starts losing the awareness of his being i. e. self-awareness. The present education system conveys no training to develop an acquaintance with the abstract internal world of our Self. There is essentially a need to learn to understand the subtle realities concerned with the inert aspects of self-existence. Yoga system can impart progressive training for the development of self-awareness and educate us about the realities of our being and becoming. How the process of Self-Education in Yoga takes place, has been obviously elucidated in the famous dialogue of Varuna (the teacher) and Bhrigu in Tattiriyopanisad (3/ 1-6). Following the instructions of Varuna, Bhrigu after going through the actualization process of five sheaths or levels of the self, successively i.e. Corporeal Sheath (Annamaya Kosha), Vital Sheath (Pranamaya Kosha), Mental Sheath (Manomaya Kosha), Gnostic Sheath (Vijnanamaya Kosha) and Beatific Sheath (Anandamaya Kosha), attained Self-realization. On the basis of this dialogue or instruction, the process of self education is quite clear and it comprises five progressive steps or levels as below:

**(1.1)- Introduction With Corporeal Sheath or Level (Physical Body) of the Self:**

To be introduced with the aspects of one's physical health through the practices of yogic postures in order to approach internal muscular states by different rhythmic external voluntary muscular activities. This is the most external level.

**(1.2)- Development of Awareness of Vital Sheath or Level (Psychosomatic System) of the Self:**

To develop an awareness about the functioning of internal vegetative and vital system and to establish an adequate communication with internal system leading to a good control over them by the practices of yogic breathing, postures and meditation.

The education and training concerned with the above two levels of self-education is covered in the system of Hatha-yoga and are the subject matter of Bahiranga yoga.

**(1.3)- Finding the Mental Sheath (Psychological Processes) of the Self:**

The practices applied to regulate the mental sheath of the self are Pranayama (Bioenergy-control), Pratyahara (abstraction) and Dharana (concentration). For the modification and management of this level, the practices of Pranayama (Bioenergy-control) especially breathing by abdomen, helps in calming down the mind by getting rid of emotions. In Pratyahara (abstraction) abstracting the senses and mind from the external world the aspirant makes attempts to discipline the mind by contemplation on introspection of mental reflections while keeping them in an orderly manner. By the practices of Dharana (concentration) the fluctuations of mind are controlled. A disciplined mind is only fit for further evolution.

**(1.4)- Approaching the Gnostic sheath of the Self:**

The method of attainment of Gnostic sheath or level starts with simple, natural, moral and peaceful living. It needs sincere practice of Eightlimbic system of Yoga starting with the practice of abstinence and observances (Yama and Niyama), further including the yogic exercises of postures and breathing practices and finally leading to meditation. After being absorbed in meditation, one may realize any reasonableness or cognizance of ultimate Self.

Occasionally in a peaceful solitude environment,

- (a) Whenever one's mind is free from violence, lust, temptation, fear and worries,
- (b) And is wholesome, contented and relaxed,
- (c) With the help of any sensefull verse, melodious tune, sylvan scene, blissful feeling
- (d) One's body, bioenergy and mind are in relaxation.

All at once it may make one oblivious of his self. At once at a stage several components of Yoga are spontaneously met together, which lead one's consciousness to the state of Samadhi. Samadhi (transcendental state) further leads to the attainment of wisdom. The trial of making this rare but spontaneous natural creative stage into an attainable one is the subject-matter of Yoga system.

At the level of Gnostic Sheath of the Self, one is able to understand about what is normally unseen. The Gnostic sheath of the Self, attained in somewhat advanced level of Samadhi, is the source of wisdom and creative intelligence. This level of self is helpful in creating true art of artists, in composing poetry for the poets, inventions to scientists, as well as pious divine bliss to devotees and saints and solution to seekers. We try to become scientists without knowing the rootstock and real meaning of the science. The real science comes out



from within through the process of internalization. In Yoga we learn how to internalize. In Yoga one learns to relax his body, senses, vital system and mind leading to the state of Samadhi. Through this only, the gap between science, spirituality and religion may be filled and then we can enter to the next step of evolution of consciousness as well as civilization.

The students should be suggested to find time whenever it is feasible to them, to sit quiet and calm for 5 or 6 minutes while keeping their spine straight, twice or thrice in a day. They should practice to calm down the rate of respiration and try to internalize their mind, as in meditation, After a couple of years, a sincere practitioner may be able to approach his Gnostic level of Self. It will be helpful in making him a good scientist or artist or writer.

Thus the popularly accepted system for education and training concerned with the above-said two sheaths or levels of self in Yoga is Raja-yoga and the widely prescribed approach is the Eightlimbic system, propounded by Patanjali.

### **(1.5)- Realization of Beatific Sheath:**

The realization of this final-most level of the self is not possible by any education and training process. It cannot be included in the usual education system. It is the subject matter of Laya-yoga and might be realized after a prolonged spiritual retreat, which is not being expected from a normal human being. However, since time honored it has been regarded as the culminating point of the education process in India. The path of knowledge (Jnana-yoga) or the path of devotion (Bhakti-yoga) is helpful in realization of the beatific level of the Self.

## **2. PURSUIT OF THE TRANSCENDENTAL STATE OF PSYCHE**

The paramount aim of Yoga system is the pursuit of the transcendental state of psyches i.e. Nidhidhyasana, assumed as an essential aspect of the ancient Indian system of study and education. Samadhi leads to the Nididhyasana state which further escorts the wisdom. Here one thing should be clear that the path for transcendental state of psyche is a continuum, as mentioned in the Yoga-Sutra (2/27), not an “all or none” phenomena, as it is commonly understood.

The experience of Samadhi is not a very difficult or rare stage. Like other components of Yoga it is also attainable. Nevertheless, experience of Samadhi needs application of holistic approach to other constituents of Yoga. Samadhi is nothing but a stage of realization of any reasonableness or cognizance of ultimate Self, in a state when the grosser level of self-awareness gradually starts disappearing. Samadhi is a state of consciousness, which begets energy, awareness and delight to the experiencing being for his/her creative thoughts and actions. A Samadhi devoid of creativity is worthless. Moreover, the real creativity is impossible to achieve without attaining Samadhi state. A creative Samadhi is again hard to achieve without adopting high moral values in daily life. Inclusion of moral values paves way to easy accesses of subtlety, depth and strength in other constituents of Yoga and finally facilitates an ascent to Samadhi.

Samadhi (transcendental state) further leads to wisdom. Yoga teaches how to attain wisdom. Knowledge through real vision or wisdom, accomplished by profound meditation, directed to the Samadhi, is the real attainment and learning through mind and senses is a shallow class of knowledge, which leads to complexity. In most of the institutions today, we find that majority of the student are growing with a complexity. Complex living patterns lead to tensions. Methods of peaceful living are not being included in present education system.

### 3. DEVELOPMENT OF GENERAL AWARENESS (ATTENTION VS AWARENESS)

The objectives of Yoga, besides causing physical, mental and spiritual unfoldment in an individual, are also the inculcation of social and ecological awareness within oneself. Education in the modern age emphasizes on power and manner of attention. Attention is used to be selective and it may be influenced by the internal affective states. In attention one may overlook many other relevant aspects of reality. Many a times the attention is directed by biases. Yoga system emphasizes on awareness of very subtle aspects, hardly attainable subject of single pointed focus. It leads to the awareness of the external environment in its full extent and awareness of internal environment in its full depth as well as awareness of those aspects, which are beyond internal and external attainability. Commonly 'Awareness' should never be choice full. More is the choice fullness, more is the attention and less will be the general awareness. Thus the attention and the general awareness are two different phenomena. As far as one is choice aware, one is able to grasp the things, which are hardly attainable, otherwise expected to be overlooked. Yoga proposes that the aspects, which are subtlest, hardly attainable and hidden behind the observable ones, are more important and in reality they are the determinants of observable phenomena. In Yoga we try to grasp such aspects. So the awareness in Yoga refers to the holistic vision. Such kind of choiceless awareness or holistic vision has least scope for stress and emotionality. Diminishing loads on vital vegetative system, it may lead to positive health.

Moreover the said general awareness only may cause a deep comprehension of the principles of Yogic abstinence and observance, prescribed in yogic texts as Yama and Niyama. Normally people are so absorbed in self-centered endeavors and materialistic sensual enjoyments around their world that they are unable to see the pros and cons or good and bad effects of their conducts. Normal materialistic oriented activities cause a kind of delusion with momentary Kef and elation. As long as one does not get rid of it, one is not able to appreciate classically prescribed and universally accepted ethical principles. With the awareness of Yogic values, slowly one experiences the joy present in his surrounding and after a time finds himself deeply connected with his external environment and starts appreciating the truths of ecology. Meanwhile one should also be trained to feel his inner visceral and vegetative activities and to dip into more and more profound psychic aspects. So the general awareness leading to the deeper appreciation and realizations should be the essence of yoga in education.

### 4. PROMOTION OF UNIQUENESS

While discussing the role of Yoga in education, the individual difference and uniqueness of a person should be given due place. When supreme consciousness is reflected through the individual uniqueness of sundry souls, it gives an exclusive pleasure and vividness in the creation. Otherwise the world will be monotonous. Yoga believed in the uniqueness of the individual soul, that's why in Yoga, many a paths and practices were prescribed for aspirants for their spiritual development. Yoga system is enriched with a wide variety of yoga practices. Though each Yoga-practice modifies some or the other specific component of human personality, seeing the individual difference, it may well be that initially every yoga practice may not suit to each and every individual, even if one may be fit for exercising many kinds of practices later on. However, these practices may be prescribed one by one, observing the changes in nature and temperament of the aspirant, only then at last we can expect promising results of yoga practices.



## 5. UNFOLDMENT OF CREATIVE CONSCIOUSNESS

Eventually the practice of Yoga may make one self-centered and introverted. This is not always a good direction. There is a difference between yoga and spirituality. In spirituality we are centered on internal aspect of our existence but really in yoga, to attain the internal bliss, peripheral aspects of life are not neglected. In yoga we start with discipline of the peripheral aspect and then with the help of peripheral aspects we proceed for getting internal development. Creativity is the fragrance of internal development. As one's inner-self effloresces, one starts emitting some goodness in his surrounding, in the things present around him. Giving a good order to the external things, which is also useful for the society, is the right manifestation of internal development. All the established Yogis were living in society, contributed something significant for the public and they never overlooked their external world in spite of having no deep attachment for anything, except the internal bliss.

Real spiritual development generates vital energy and if one is really energetic he should do something positive and significant, otherwise his energy will be deviated. While producing or making anything, a subtle communication is established between the internal psyche and external material existence. This silent communication with a tongue less environment, either with internal physiology or with external ecology, causes a new dimension for expansion of consciousness. Thus such a way of wordless communication further causes a tendency of creativity and finally leads to the vitality.

For the promotion of uniqueness and creativity, it may be suggested that there should be provision of recess periods in the school-schedule. Present author is able to recollect that during his school-days, there was provision of two recess periods, one of shorter duration and other-one of duration of about equal to one full period. Author feels that there may be three or four free or recess times. Besides the recess periods, the student should be allowed to join the school half an hour before as well as to stay 45 minute after the usual school-timing. The Principal or Vice-Principal and the class-teacher should be present during the said free-times to observe the potential and interests of the students. These recess-period or free-times may be occupied by a student in either of the items out of the following:

1. He/she may play with friends.
2. He/she may make fun or gossip with friends.
3. He/she may do curricular interaction with teachers.
4. He/she may offer his/her help or assistance to the teachers
5. He/she may attend library.
6. He/she may spend his/her time in observation, contemplation or meditation.
7. He/she may spend his/her time enjoying with nature in school-garden.
8. He/she may offer his/her manual labor, wherever it is needed.
9. He/she may complete his/her pending or incomplete work.
10. He/she may practice dance, drama, music and other fine-arts activities.

During free times, while interacting with external environment, producing or making anything, a subtle communication is established between the internal psyche and external material existence. This silent communication with the environment, either with internal physiology or with external ecology, causes a new dimension for expansion of consciousness. Thus such a way of wordless communication further causes a tendency of creativity and finally leads to the vitality.



## 6. PROMOTION OF WILL POWER AND PERSEVERANCE

The path of Yoga is a life-long pursuit in the development of psyche. It needs sincere practice of Eightlimbic system of Yoga starting with the practice of abstinence and observance (Yama and Niyama), including the yogic exercises of postures and breathing practices and finally leading to the meditation. Without inclusion of ethical values and virtue, the agile tendencies may create tension and cause hindrances in the perfection of Dharana that requires a determination for compliance of ethical and spiritual values.

Otherwise in course of Yoga-retreat, an aspirant may face some blockades or obstructions. If the aspirant ably qualifies these bars efficiently, by enhancing his/her will power he/she gets further progress in Yoga otherwise one may be perturbed or truant. In the stage of Dhyana, at times when conscious, subconscious, and unconscious thoughts, feelings and images concerned with the past and present life creep in and if they are unsatisfactory, awful and of a stimulating nature, the individual may deviate from Dhyana. Because the state of Dhyana and delighted state are closely related. The moment affliction sets in, individual loses the state of Dhyana. Without having a consistency and capacity for profound meditation or Dhyana, attainment of Samadhi is just not possible. Thus the path of Yoga is a test as well as the training of will power. Will power is a quality that plays its major role in every creative performance and success. Firstly, when an aspirant gets due development through the exercise of external yoga techniques, one should start directing himself to the internal yoga techniques. After having performed internal yoga techniques adequately, if one starts feeling monotony and no more pleasure, one should divert oneself to the direction of physical creativity and social service. Thereafter again a stage of confusion comes out, that can only be overcome by observing the path of devotion, as depicted in Bhagavad-Gita.

## 7. MANAGEMENT OF MENTAL HEALTH

The ancient form of Yoga system was not aimed at management of disorders, nevertheless the aspects of health were covered in the foundation texts of Yoga (Shvetashwata Upanisada/2/12; Bhagavatgita /6/17, 23; Yoga-Sutra/1/31,32&2/2). It seems that in the Eight-limbic system of Yoga, Patanjali recommended the observance of Yama and Niyama, for the management of conscious emotional conflicts, whereas, as far as the subconscious emotional conflicts are concerned he recommended Asana and Pranayama. Yama, Niyama are also prerequisites for Asana and Pranayama, because these physical exercises do not cause any emotional training or give rise to any intervening effect in the state of emotional agitation, as it is being expressed as underneath.

Conscious emotional conflicts-----can be managed by ---Yama & Niyama

Subconscious emotional conflicts----can be managed by----Pranayama & Pratyahara

Unconscious emotional conflicts----- can be managed by----Dhyana & Samadhi

Stability of body, brought about by the practice of Asana may lead to the emotional stability and psychological well being. Asanas release tensions which are subconscious in nature. It makes the body function harmonious and restores the natural reciprocity of visceral functions. Asanas contributing to the alignment of body and changing the postural reflexes, naturally, produces indirect psychological changes. The psycho-physiological modeling, caused by the practice of Asanas, moderating the functions of autonomic nervous system, induces a balance in the psycho-pranic system.

There is a relationship observed between respiration and emotions as well.

Psychological factors  $\Rightarrow \Rightarrow \Rightarrow \Rightarrow$  Agitation of Respiration  
 Rhythmic Respiration (Pranayama)  $\Rightarrow \Rightarrow \Rightarrow$  Poised State of mind

Due to the over-oxidation because of the agitated state of vegetative system causes unfavorable metabolic changes in the organism. On the other hand, slow breathing, causing mental relaxation induces good amount of alpha brain waves. It is also found that psychological factors have significant effect on breathing pattern. Its vice versa may also be possible. And it is being observed that voluntary positive control on breathing i.e. Pranayama may change the state of mind.

As far as the applications of yoga-practices for management of mental problems are concerned, the yogic techniques are mostly being used as adjunct to the other psychotherapeutic systems and as a part of psychosomatic rehabilitation and relaxation training. Many psychologists on the basis of their experimental results and clinical experiences found that Yoga is an effective instrument of modification of human behavior. Yoga more closely resembles the methods of psychotherapy rather than a religion or a philosophy. The research report of Johnson deduced significant difference with higher scores for self- esteem, identity, self- satisfaction, personal worth, behavior and the emotional adjustment seemed to be more positive, less feeling of general maladjustment, less personality disorder and less neurosis. By the regular and prolonged practice of meditation, a remarkable decrease in the use of alcohol, barbiturates, amphetamines, marijuana, LSD and Heroin was noted. Dr. Mears and Franz from Australia published their result that deep meditation has a positive role in emotional stability. Yoga maintains good positive health of the body and mind. Selected routine of yogic exercises can certainly lead to a happy and successful healthy life.

## 8. TREATMENT OF PHYSICAL DIFFICULTIES

From the period of later Upanishads and Yoga-Samhitas, it was duly emphasized that the practice of yogic postures and yogic breathing, in addition to mental and ethical disorders are also able to alleviate physical pains and problems. During 20th century, after the earlier fifties, a large number of medical research reports showing the efficacy of yogic practices in the management of a variety of psychophysiological and functional problems were published in different journals.

### **Efficacy of Yogic Therapy in Treatment of Various Physical Difficulties:**

**(8.1)- Effect on Muscular-skeletal System:** - All the Asanas bring about good muscular equilibrium. It permits the movement with an economy of energy. The stability of the body-parts leads to the emotional stability and psychological well being. Regular practice of Asanas improves movement in joints, cures different kinds of arthritis problems and corrects the postural defects. Backache muscle spasm, prolapsed intervertebral disc may get relief by yogic practices.

**(8.2)- Effect on Respiratory System:** - Yogic practices e.g. Kapalabhati and Bhastrika strengthen diaphragm muscles. These are very useful in delaying exhaustion in asthma attacks and respiratory insufficiency. By this process the sticky phlegm of Asthma draw out from bronchi.

**(8.3)- Effect on Cardiovascular System:-** The gravitation effect during inverted positions like Viparitarani, Sarvangasana (Shoulder stand) influence functioning of lungs, brain, heart, intestines and movement of body fluids (blood, lymph, cerebrospinal fluid) and so on. So it is a method of treatment for migraine, premenstrual tension. Pranayama extends the walls of blood vessels resulting in increased blood flow to the areas of heart and lungs. The mild retention of Co<sub>2</sub> and slow breathing during Pranayama help to dilate blood vessels of the brain,

skin and of the coronary system. It is a treatment for angina pectoris. It reduces the workload of heart. Reduction of hypertension through muscular relaxation can be possible by the practice of Shavasana and muscular relaxation.

**(8.4)- Effect on Neuro-Endocrine System:** - Yogic practices have power to change hormones and neurotransmitters. The increased dopamine-beta – hydroxylase in hypertension is reduced from blood by relaxation with lowering of the pressure.

## 9. MANAGEMENT OF STRESS DISORDERS

Stress can be controlled by recommended Yogic technique. The Yoga along-with recommended Yogic diet, reduces tension.

The practice of Pratyahara controlling the activities of senses, at both internal and external levels, manages the stresses of personal life and brings composure. The meditation on respiration, as in Vipasana of Bauddha system, was found to modify the state of mind. Moreover, transcendental meditation, which is a meditation on Mantra, was found to have the power of physical changes like reduction in muscle tone and blood lactate of stress, slowing down of respiration, decrease in metabolism and positive changes on electroencephalogram. One can attain a complete isolation from interior and exterior stimuli. Yoga, taking in above-said techniques, appears as a system of self-healing. Meditation stabilizing the functioning of autonomic nervous system causes remarkable reduction in anxiety and hypertension. The Yogic refinement in psychological attitude (Yama and Niyama of yoga) can reduce tension, improve health and resolve psychological conflicts. Both the internal and external environments can be balanced by such Yogic practice.

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