



A National Level Conference

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Darshan Institute of Humanities

# YOGA SAMBHASHA 2023

Relevance of Yoga In Science & Society

**17<sup>th</sup> December, 2023**



**Editors**  
**Prof. M. V. Sanghani**  
**Dr. N. K. Jotangia**





**Proceedings of 1st National Conference**  
**YOGA SAMBHASHA 2023**

**Management Theme:**  
**Yoga Practices for well-being**

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# **YOGA SAMBHASHA 2023**

## **Proceedings of 1<sup>st</sup> National Conference (2023)**

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### **Content:**

Compilation of selected papers presented on the day of **Yoga Conference** as a part of National Conference (**Yoga Sambhasha'2023**) organized by Darshan University on **17<sup>th</sup> December 2023** at Darshan University Campus, Rajkot, Gujarat (India)

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## Foreword



The vision of Darshan University is to discover, share knowledge and innovations in multidisciplinary areas for the betterment of humankind and sustainable development. It gives me immense happiness to announce that Darshan University is making rapid progress toward realizing its mission, and as part of that, the very first National Conference (YOGA SAMBHASHA-2023) in the fields of applied science, engineering, and humanities has been scheduled for December 17, 2023.

Building a solid network is crucial for personal as well as professional development. Students, scholars, researchers, academicians, & many more get a great opportunity for networking and exchanging knowledge at Darshan University's national conference. It's thrilling to find the uniqueness of concepts among a variety of viewpoints and attitudes.

The topic of yoga in the twenty-first century is the integration of the head, heart, and hands as well as an understanding of our spiritual essence, which needs to be nurtured like a tree's roots. Achieving physical, mental, and spiritual equilibrium is the goal of yoga. Yoga is an internal journey that helps you grow more conscious of and comprehend whom you are, that leads to self-transformation. It is an art of mastering your mind, body, and breath and releasing your inner potential. Many people are so preoccupied with their personal affairs that they have even forgotten how to breathe properly. Yoga is a way of life that promotes health and well-being. Yoga is the only way for a person's body to be healthy without the need for a trainer, equipment, or medication. Therefore, the goal for this study is to analyze the function and significance of yoga in the twenty-first century as well as its impact on people in this day and age.

The conference has more than 160 registered delegates, and 19 writers have contributed to more than 20 abstracts, 19 research publications, and 18 delegated poster presentations. The fact that international authors have contributed to this conference is also heartening. I would like to express my gratitude to each and every author who has contributed significantly to this conference and knowledge sharing. I also want to congratulate the chairs of the various technical sessions, the members of the review committee, and the conference organizers in particular for their tireless work and never-ending pursuit of making the conference a success. I am confident that this proceeding will prove beneficial to the participants within a given domain.

**Prof. Manish V. Sanghani**  
**Vice Chancellor**  
**Darshan University**  
**Rajkot, Gujarat**

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## **THEME: Relevance of Yoga in Science & Technology**

### **Sub-Themes:**

- 1. Discussion about the application of the principles of practices.**
- 2. Research of various Yoga Practices.**
- 3. Yoga Practices for Well-being.**
- 4. Effect of Yoga Practices on various systems of a human beings.**
- 5. Yoga in Psychology.**
- 6. Knowledge Upliftment in Yoga.**

## Review Analysis on Yoga as an Intervention on Students Stress & Anxiety levels in School Settings

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- 

### Abstract

*Meditation, asana, pranayama, and mudra are some of the other yoga activities that help train both the mind and the body. Shatkarma is another one of the yoga practices. This literature review's purpose is to give conceptual justification or explanation for the labeling, and that will be the study's main takeaway. (b) the least amount of time necessary to hold a position in order to bring about a matching change in performance among the aforementioned cognitive processes, yoga's (a) special characteristics, which have been applied in yoga protocols of various studies but have not been fully investigated, and (c) the least amount of time required to hold a posture in order to bring about a matching change in performance among the aforementioned cognitive processes, (s) Despite the prevalence of dementia and other mental health problems among individuals, treatment for these conditions is often insufficient. Numerous studies have been conducted, with the goal of elucidating the effects that yoga has on the mental and cognitive health of humans. Despite this, there has not been a significant amount of research conducted on the positive effects that yoga-based therapy has on the cognitive and mental health of humans. The ancient practice of yoga has been proved to promote health and lower the overall incidence of sickness. Yoga has been practiced for millennia. There is growing research that suggests yoga might help alleviate disorders associated with aging and slow down the natural aging process. It has been postulated that the age-old practice of yoga may aid a person in feeling better in both their body and their mind. The physical postures, breathing exercises, and meditation that are practiced during a typical yoga session provide the practitioner with benefits on several levels. Even though the beneficial benefits of exercise are well information, researchers in the area of neuroscience have only recently started focusing on the active selective attention component that is included in practices such as breathing meditation. The primary purpose of the research is to investigate the impact that practicing yoga has on a person's cognitive abilities. Through the practice of asanas (postures), pranayama (breathing methods), and meditation, the goal of yoga is to bring the body and the mind into harmony with one another.*

**Keywords:** Yoga, Cognitive Abilities, stress, yoga therapy.

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## Introduction

Practicing yoga, which consists of a unique combination of movements for breathing and posture, might help you feel more at ease with yourself. The origins of the spiritual, moral, physical, and physiological aspects of yoga may be traced back to ancient India. There are two ways to look at yoga: either as a spiritual practice or as a cure-all for the problems that plague humanity. It is used in India as a medium for the expression of philosophical ideas, scientific research, and artistic ideas. To speak more broadly, one may say that it is a way of life. It aimed to bring individual and societal consciousness together, among its other more lofty goals. The practice of spiritual processes and practices, as outlined by Maharshi Patanjali in the Yoga Sutras and the Hatha Yoga traditions, is at the heart of the Yoga science. The rapid growth in popularity of yoga over the last several decades may be partially attributed to the many positive effects that practicing yoga can have on one's health in general.

The practice of yoga has several aspects, including asanas (postures), pranayama (breathing exercises), dharana (concentration), and dhyana (meditation), among others. At least one of the aforementioned practices is often included into yoga-based treatments. A person's spiritual vibration may be raised, their resistance to illness can be lowered, and their whole character can improve thanks to the practice of yoga. There are a range of cardiovascular conditions, including high blood pressure, cardiovascular sickness, heart rate variability, and diabetes, that have been proven to benefit from the practice of yoga. Getting rid of excess weight, lowering blood cholesterol levels, and lowering blood sugar levels are all beneficial for treating metabolic diseases. It is good for one's mental health, intellect, depression, anxiety, and general temperament to do so. It has been shown that practicing yoga may help address a range of chronic health conditions that are common in older adults, such as heart disease, asthma, osteoporosis, scleroderma, gait and balance difficulties, and general quality of life. Previous studies have shown that yoga is an excellent mind-body intervention that has very little risk and offers many benefits. Practices based on yoga address all aspects of the practitioner, including the head and the heart. This explains why they are more successful than alternative therapies that don't include the use of pharmaceuticals. Cognitive decline is a typical medical condition that exacerbates the detrimental impact that a debilitating disease has on day-to-day activities. A new study on health and aging in Mexico discovered that a staggering 34 percent of the country's elderly population suffers from dementia. The elderly are disproportionately affected by dementia and other types of cognitive impairment, which may have a debilitating impact on their day-to-day life if left untreated. According to a report that was published in the Journal Pre-proof, another study involving elderly Chinese people found that 23.3% of individuals living in rural areas did not have dementia but did have some kind of cognitive impairment. This finding was based on the findings of another study. According to the findings of one research, around 5 to 10 percent of persons who have a mental condition get dementia each year. The findings of this research provide significant new perspectives on the ubiquitous issue of declining brain function with age.

## Yoga

One's sense of identity may be refined via the practice of yoga, which encompasses a wide range of disciplines including the physical, the moral, and the spiritual. It may be traced back to Indian culture and custom. The disciplines of asanas (yogic postures), pranayama (yogic breathing methods), and dhyana (yogic meditation) are all components of the Hatha yoga tradition. Hatha yoga, often known as meditation, is the foundation upon which the majority of Western yoga is built. There are numerous different postures that help improve both flexibility and strength. Some examples of these postures are standing, bending, rolling, and balancing. One of the most effective ways to empty one's brain without stumbling over one's own thoughts is to meditate. Not only can breathing exercises help to relax the body, but they also make it easier for the mind to concentrate. Yoga may be performed on a humanist level and in therapeutic situations anywhere in the globe,

despite the fact that its roots are in Hinduism. There are several explanations based on Western physiology that have been presented to explain why it has been shown that yoga is successful in curing a large number of different ailments. Yoga primarily works to promote activity in the ventral tegmental area of the brain. Nidra may be summed up as the modulation of sympathetic nervous system tone, the consequent decrease of sympathetic stimulation, the onset of antagonism in nerve component structures, and the ensuing profound relaxation of the neurological and muscular systems. This summary is feasible since nidra has all of these components. The practice of Nidra is one that has been passed down through the generations for many decades.

Numerous scientific investigations have shown that yoga has a variety of positive effects on health, including the alleviation of stress and the enhancement of immune function. As a supplemental treatment for a broad variety of medical conditions, including but not limited to anxiety, depression, back pain, asthma, hypotension, musculoskeletal difficulties, chronic obstructive pulmonary disease (COPD), and cancer, it is gaining more and more popularity. The regular practice of yoga has been linked to a number of positive health effects, including reduced levels of stress and anxiety, enhanced quality of sleep, and relief from depression as well as chronic pain. It is commonly known that yoga has beneficial impacts on one's mental ability, overall well-being, and physical health as a whole. A recent meta-analysis came to the conclusion that practicing yoga had a considerable impact on numerous aspects of cognitive capacity in healthy individuals. These aspects include memory, executive function, and attention and information processing. Yoga was put to the test on a group of 87 elderly people living in an assisted living home who did not suffer from dementia as part of a randomized controlled trial. After six months of practicing yoga (posture, breathing, and meditation), participants showed substantial improvements in their visual and verbal learning, as well as their ability to concentrate and their processing speed. Dementia and other forms of memory loss: The elderly have a much higher incidence of cognitive deterioration and dementia than younger people. It has been shown that a therapy based on yoga may be useful in assisting older people who suffer from cognitive problems. It has been shown that after only one month of practice, the yoga-like practice of Trataka (visual cleansing method) may boost scores on a variety of cognitive activities. The findings of the Trail Making Test-B, Alpha Cancellation Test, and Digit Span Test are shown here. As a result of this, yoga has the potential to be an excellent method for seniors to enhance their mental acuity. According to the findings of another study, consistent practice of Hatha Yoga for a period of six months showed no detectable impact on either memory or attention. The following elements might be found in almost all yoga classes:

Sun Salutation, also known as Surya Namaskar, for four minutes (considered to be one of the most effective forms of exercise and more often known by its alternative name). These exercises provide advantages that are really extraordinary and unmatched by any other. Upon first awakening, the practitioner would customarily conduct Surya Namaskar with their face oriented toward the sun. Every one of the 12 phases calls for a different kind of body posture and style of breathing. In all of the schools throughout Shrimant Bhavanrao Pant Pratinidhi's domain, the practice of Suryanamaskar was included as a mandatory component of the physical education curriculum. He disseminated the idea that all that was necessary to enhance one's health and well-being was to do Suryanamaskar on a daily basis. According to the findings of Hagins et al., practicing SN yoga for more than ten minutes may help sedentary adults achieve an appropriate level of vigorous physical activity and increase their cardiorespiratory fitness.

Padmasana, also called the lotus posture, for a duration of four minutes. This asana is similar to the lotus pose in Western yoga. This asana is unparalleled when it comes to stimulating introspection. P. B. Joshi provides more information by stating that mounted warriors would be successful if the Padmasana was used by them as a seat, elephant, or chariot, and that the residents of a house would be blessed if the image of the Padmasana was drawn as a design adjacent to the house. During a conflict between angels and devils, he claims that Vishnu bestowed his blessing on Padmasana at the request of his wife Laxmi, vowing that in the future it would be more blessed and holy than his

own chariot.

The Dhanurasana pose has the potential to be beneficial for the abdominal muscles, organs, and appetite. Dhanurasanam is a yoga pose that may be utilized for therapeutic purposes to treat musculoskeletal and joint conditions as Keel noigal. The majority of clinical research on diabetes mellitus include Dhanurasanam as one of the yoga poses that participants do as part of an intervention. The Dhanurasanam yoga pose is known for its ability to both increase the blood pressure in the belly and promote circulation.

Sarvangasanas (for four minutes) (Sarvangasanas are a more advanced form of yoga that provide a variety of positive effects on one's health. The strategy of whole-body conditioning focuses on the mind. Because it contributes to the maintenance of your internal organs' health and vitality. This is also sometimes referred to as the shoulder stance. Patients suffering from hypertension saw a substantial drop in their blood pressure after practicing nine sets of nine asanas over the course of three weeks, one of which was the SVGN pose.

Even for a person who is in good condition, it is difficult to say whether or not the inverted posture that is required for SVGN should be adopted because of the hemodynamic and other disruptions that it causes. At the present time, there is It is not known if this particular yoga method has any effect on arterial blood pressure or any other cardiovascular factors.

Give the one-minute Superbrainyoga exercise a try. According to the explanation provided, Super Brain Yoga helps us feel intellectually refreshed by bringing harmony to our alpha brain waves. The practice is beneficial for reducing feelings of worry and building mental toughness. It helps to maintain the regular functioning of your brain.

Two minutes of Vajrasana (this asana gives a tingling sensation to sweep over the entire body) We need to retain a level mind and confidently participate in the movement. Take your time to breathe in and out. While concentrating on your breathing, pull your belly button toward your spine and try to expand your chest as much as you can.

Stay in the "Tree Pose" (Vrksasana) for one full minute. The standing asana known as vrksasana is said to increase one's attention, balance, and overall stability. The Sanskrit words for "tree" (vrksa) and "posture" (asana) are where the English word "tree pose" originates from. The practitioner will be standing on one leg while the other will be bent to the point where the foot will be resting on the inner thigh. Overhead, with the palms of the hands touching, and the hands being clasped together.

Hold Shavasana, or the corpse pose, for a full six minutes. Those who regularly practiced yoga had a lower chance of developing hypertension in comparison to their colleagues who were the same age and gender. Normal individuals have a rise in blood pressure after the nocturnal dip that is considered to be normal; however, some persons who have hypertension may not have this rise in blood pressure. According to Chandratreya., 2011, doing Shavasana and chanting Omkar may each bring about a 10–15 mm/Hg reduction in blood pressure. This effect can be seen even in novice individuals who do not practice yoga on a regular basis.

## **Benefits of Yoga**

Many people believe that practicing yoga at a higher intensity and with a more integrated approach results in better health benefits. These advantages are beginning to register in the minds of typical consumers as yoga becomes more prevalent in popular culture. In the recent past, the United States has seen a surge in the number of people participating in yoga classes. The most fundamental issue about yoga is why people do yoga and what inspires them to do (or not do) yoga. Why individuals

practice yoga and what motivates them to do (or not do) yoga. A number of yogis (male practitioners) and yoginis (female practitioners) have said that the well-known beauty benefits of yoga were one of the reasons that drew them to the practice. Some individuals practice yoga because they believe it will improve their physical health, while others do it with the intention of fostering a deeper spiritual connection or being more accepting of who they are. Yoga may help some individuals stay healthy by reducing their exposure to the many risk factors that contribute to disease. As will be demonstrated in the next section, yoga has the potential to be both a useful therapeutic tool and an outlet for healing for those who are coping with the rehabilitation of injuries or chronic diseases. However, the ability to better manage stress is the one that is most often cited as a motivation to practice yoga on one's own.

A lower stress level as a result of regular yoga practice may have a preventive impact on a variety of variables that increase the chance of developing a chronic disease. It is essential to find solutions to avoid, reduce, or even reverse risk factors for chronic illnesses including hypertension, diabetes, high cholesterol, and obesity. When yoga is practiced only for its therapeutic benefits, the practice has the potential to concurrently have an effect on all four of the aforementioned interconnected domains.

- Reduce feelings of anxiety and tension.
- Alleviate the soreness in your low back and improve your capacity to carry out daily activities.
- Increase the severity of the symptoms as well as the real consequences of asthma.
- Improve the health and well-being of those who are getting on in years.
- Facilitate the normal course of a pregnancy all the way through to a healthy birth.
- Make it simpler to cure eating problems.
- Improve the health of both mothers and their newborn children.

### **Yoga as cognition function**

Yoga may be beneficial to one's mental health in a variety of different ways, all of which may be explored. The authors of the research have a hypothesis that training one's attention and body awareness could have a ripple effect on one's entire mental processing and that this effect might be beneficial. It has been shown that depression may decrease cognitive function; thus, the fact that yoga can enhance mood may be a contributing element in this connection. When we speak about someone's memory, we are referring to their capacity to retain and recall knowledge that they have acquired in the past. A study that Amit and Neelam (2012) carried out on adolescents indicated that those who regularly practiced yoga had improved their ability to concentrate and recall information. Despite the expanding significance of yoga and meditation to our day-to-day activities, mental processes, and general well-being, the effect that persistent meditation and yoga practice has on cognitive functioning has not yet been demonstrated. This is the case despite the fact that the purpose of this research is to determine the influence that continuous meditation and yoga practice has on cognitive functions.

Improved heart rate variability (HRV), lower blood pressure, enhanced respiratory rate and receptor sensitivity, reduced sympathetic activity in the autonomic nervous system (ANS), and increased activity in the parasympathetic branch of the ANS are some of the physical advantages of practicing yoga. It has been shown that the practice of yoga has considerable impacts on the operation of the central nervous system, which results in increased levels of attention, focus, and other mental capacities. A consistent yoga practice has been shown to have beneficial impacts on both the physical and mental health of its practitioners. It has been shown that practicing yoga may improve mental health as well as cognitive ability by increasing the amount of grey matter in the temporal and frontal lobes. Yoga practice has the potential to enhance a person's ability to

concentrate and focus, as well as their capacity to comprehend visual information and strengthen their motor abilities. Another study found that frequent yoga practice increased cognitive processes such as eye-hand coordination, the capacity to reverse tasks, speed, and accuracy.

### **Cognitive functions tests**

- The Montreal Cognitive Assessment, often known as the MoCA
- The Minimal Essential Mental State Examination (MMSE)
- Miniature cog

### **Review of Literature**

**Mayasandra S Chaya (2022)** This study's objective was to determine whether or not practicing yoga enhanced the academic performance of middle school pupils (ages 7 to 9) who came from families with poor incomes. The plan is a baseline evaluation of the children's cognitive ability was performed on two hundred (200) children who were recruited from Bangalore, India. Following this, the children were randomly allocated to either a yoga or a physical-activity group. Cognitive abilities such as attention and concentration, visuo-spatial abilities, language ability, and abstract thinking were evaluated three times throughout the course of the research project using an Indian adaptation of the Wechsler Intelligence Scale for Children. These evaluations took place at the beginning of the study, after the intervention had lasted for three months, and once more after another three months had passed. Only 193 of the initial 200 individuals came back for the follow-up examination after three months had passed. After taking into account the participants' grade levels, there were no discernible differences in the post-intervention levels of cognitive function between the yoga and physical activity groups.

**D. Nangia (2019)** Yoga has been connected to the holistic development of body, mind, and spirit, which leads to a better and more pleasant quality of life as a consequence of the improvements. This study aimed to investigate how frequent practice of yoga impacts a person's memory as well as their state of mind. The findings of the Digit Symbol Test, the PGI Memory Scale, and the Mental Health Questionnaire were compared between 19 regular yoga practitioners and controls who were comparable to them in age, gender, and level of education. The comparison between the two groups was carried out making use of the same questionnaires. The use of the t-test, which is used to compare two dependent means, was required as a result of an after-the-fact design. Researchers found that those who regularly practiced yoga not only had better mental health but also scored higher on tests measuring attention, concentration, memory, mental balance, delayed recall, instantaneous recall, verbal retention of diverse pairings, and visual retention and identification. This was true regardless of whether or not the participants had previously performed yoga. The results were analyzed by placing them within the framework of the prior research. The limitations of the research were also brought up in the discussion.

**Manish Kumar Tripathi (2016)** Yoga has been proven in previous research to have the potential to reduce stress, and it stands to reason that this might have a beneficial influence on cognitive performance. The objective of this study was to determine whether or not frequent, brief yoga practice had a positive effect on the cognitive abilities of pupils. A short yoga video that featured breathing exercises was played for a group of undergraduate students before they were given a mental task to complete. There was no statistically significant difference between the groups who had yoga intervention and those that did not have yoga intervention when it came to the cognition test. Based on these data, one may draw the conclusion that a quick yoga practice has minimal impact on the mental ability of students. On the other hand, the lack of results might have been due to a multitude of methodological difficulties, which points to the need of doing more research.

**Devon Brunner (2017)** The Situation Recent study has shown that practicing yoga may have



positive effects on one's mental health. Although there is some evidence to suggest that practicing yoga might improve working memory (WM), there is currently a paucity of knowledge on the precise kinds of WM subconstructs, namely maintenance and manipulation. It would be beneficial to do empirical study on the connection between practicing yoga and higher levels of cognition and mindfulness. The goal of this study is to assess the extent to which a brief yoga practice is advantageous for the long-term preservation of working memory (WM), the manipulation of WM, and focused awareness. Various Ways The working memory (WM) of a group of yogis (N = 43) was evaluated using the Digit Span Forward, Backward, and Sequencing and Letter-Number Sequencing tests both before and after they participated in six sessions of yoga. The Mindfulness Attention Awareness Scale was also administered to further study the potential impacts that yoga may have on mindfulness as well as the connections that exist between WM and mindfulness.

**Ambareesha Kondam (2017)** The majority of medical students experience significant levels of stress even before they sit for their very first exam in their program's internal review. Yoga has a long history of being used as a treatment for anxiety in India. Goals and Objectives: To determine whether or whether students' capacity to think critically in the area of medicine is improved after participating in a yoga practice for a period of six months. The Following Are Classified As: The Physiology Department at MNR Medical College and Hospital in Sangareddy, which is located in the Medak District of Telangana, India, was the organization responsible for this comparative study. The participants consisted of eighty pre-med students who were all preparing to take their first set of medical tests. A random assignment of a pranayama and suryanamaskar practice lasting one hour was provided to each of the four groups of students. Pranayama is the only kind of practice that can be done in Study group II, Suryanamaskar is the only form of practice that can be done in Suryanamaskar group III, and both forms of practice may be done in Study group IV. During the course of the research, members of Group I, the control group, did not take part in any yoga practices but rather listened to a lecture on how to meditate and reduce their levels of stress.

**Neha Gothe (2018)** In spite of the fact that yoga's popularity is on the rise, very little is known about how the practice impacts brain function. The purpose of this study was to examine and contrast the short-term effects of yoga and aerobic exercise on several aspects of cognitive performance. Techniques : Thirty college-aged women participated in a repeated-measures research in which they had three randomized testing sessions (a yoga session, an aerobic exercise session, and a baseline assessment). The mean age of the participants was 20.07 years old, and the standard deviation was 1.95 years. The flanker and n-back tasks were used in our assessment of the participant's mental ability. Inhibition and working memory tasks were much simpler after the yoga exercise session compared to the aerobic condition and the baseline condition (i.e., reaction times were shorter and accuracy was greater).

**Ciccocioppi L.(2019)** Researchers have just lately started looking into the impact that yoga has on the brain, despite the fact that the practice has been around for thousands of years. Anantharaman and Kabir, for instance, observed an increase in memory and attention spans after yoga practice. The benefits of yoga on the development of various cognitive processes have been researched. The sample group consisted of twenty-four college students, all of whom had never participated in yoga previously. Following the pre-test, the members of the experimental group (n = 12) took part in a yoga class before going on to complete the post-test. The members of the control group (n = 12) were instructed to refrain from engaging in any extracurricular pursuits before and after the exam. The investigation's findings suggested that the experimental group fared much better on all attention measures, with the exception of the Stroop Test, on which they performed significantly worse on average reaction times.

**Sara Hoy (2021)** Despite the well-documented positive effects on health and cognition, the proportion of the elderly population that engages in physical activity is declining. This demographic has shown an increased interest in engaging in physical exercise that is inspired by

yoga as a method of enhancing their health and well-being by addressing concerns pertaining to stability, mobility, and strength. Recent studies have drawn a lot of attention to the potential mental benefits that may be gained by practicing yoga. Object of study Reviewing the results of previous randomized controlled trials (RCTs) allowed the researchers of this study to carry out their mission of conducting an exhaustive investigation into the impact that yoga-based treatments have on cognitive function in healthy adults aged 60 and older. An additional objective of the intervention was to be characterized. The method The approach of the review was directed by using the PRISMA guidelines as a reference. The databases PubMed (NLM), Embase (Elsevier), PsycINFO (EBSCOhost), and Cinahl (EbscoHost) were searched from the time they were created until June 2020. In randomized controlled trials of yoga-based treatments, the effects on cognitive function of participants aged 60 and older were investigated.

**Divya Kanchibhotla (2021)** Children as young as 6 or 7 might be exposed to stressful settings both inside and outside of the context of their families. Young minds are put under a great deal of pressure to do well academically, when instead they should be concentrating on their own learning and growth. This study investigates how practicing a kind of yoga that focuses on breathing might influence the growth of a child's mental capacity as well as their brain. During the course on yogic breathing (Utkarsha Yoga), participants were given a questionnaire to fill out. The six-letter cancellation test, also known as the SCLT, was used in order to gauge one's level of mental processing speed. Both the Child Perceived Stress Scale (CPSS) and the World Health Organization Well-Being Index (WHO-5) were used in order to ascertain the psychological well-being of the students. After taking part in the program, seventy-three percent of the population reported experiencing a significant improvement in their emotional well-being. 56% of the people who participated in the program reported feeling less stressed as a result of using a yogic breathing method, and after completing the program, the children's cognitive capacity had improved by 27%. The results of this pilot study point to the possibility that the Yogic Breathing Technique (YBT) might teach young people how to relax and take pleasure in life.

**Niranjan Parajuli (2022)** Students have a higher chance of succeeding academically if they train their brains and learn to master their anxieties. As a result, the reason for doing this research was to evaluate the effect that yoga has on the brains of adolescent girls who are having difficulty in school. Various Ways This study is what's known as a randomized controlled trial, or RCT for short. There were a total of 89 female students in the age range of 12 to 14 who were divided into two groups (yoga, with N = 45 participants, and exercise, with N = 44 participants). Both groups met at the same school. The State-Trait Anxiety Inventory for Children (STAIC), the Stroop Color and Word Test (SCWT), the Corsi Block Tapping Test (CBTT), the Six Letter Cancellation Test (SLCT), the Digit Letter Substitution Test (DLST), and the Raven's Standard Progressive Matrices (RSPM) were some of the tests that were administered. The Outcomes The findings of this study revealed that there were significant (p.05) differences in forward CBTT, SWCT, and SLCT scores across different groups and during different periods of time. Scores on the SLCT and CBTT reversal tests, as well as the STAIC-T, all rose considerably (p .05) in both groups. The yoga group had significant improvements in all outcomes (p .05), with the exception of the STAIC-S.

**Suhas Vinchurkar (2017)** The cumulative intellectual, social, and existential stress that medical students go through during the course of their study has a severe influence on their physical and mental health. The students in question have generally remarkable academic accomplishment, but it is hindered by the fact that they have decreased cognitive functioning. The purpose of this study was to evaluate the effects of a yogic meditation method known as mind sound resonance technique (MSRT) on the cognitive capacities of university medical students by using a randomized, two-way crossover research design. The inclusion and exclusion criteria resulted in the recruitment of 42 healthy volunteers from a medical college in South India, with a mean age of 19.44 1.31 years. There were 5 males and 37 females among the participants. After getting an introduction to the MSRT process over the course of ten days, each participant underwent the MSRT procedure as

well as supine rest (SR) sessions. Every participant in the research was given an equal chance of getting either MSRT or SR based on a random assignment. After a day of rest, the participants were randomized to receive the alternative therapy.

**Haiying Ji (2018)** Patients who have had a stroke may find that the therapy consisting of exercise is beneficial to their rehabilitation. Even while yoga exercise therapy is very prevalent, its exact effects and mode of operation continue to be little understood. In this case, there were 58 patients who had previously had a stroke, and they were distributed equally between the two groups. After that, controlled clinical trials were conducted to investigate the effects of yoga practice on the recovery of individuals who had suffered a stroke, specifically with regard to their cognitive and physical capabilities. It was discovered that yoga exercise therapy had a significant effect on improving the cognitive ability and motor function of stroke patients. This was determined through the monitoring and comparison of cerebral blood oxygen content, brain feedback-related negativity (FRN), and modified Barthel index (MBI) between the two groups of patients. In addition, from the perspective of the specific mechanism involved, yoga raises the patient's neuron excitability, which in turn enhances the patient's cognitive capacity as well as their motor performance. This has a positive impact on the patient. This, in turn, enhances the patient's capacity for self-reflection, as well as their ability to think and control their body. There are a range of neurological diseases that have been demonstrated to respond well to treatment with yoga.

**V Padmalatha (2018)** Utilizing an integrated approach (IAYT), this study will investigate the impact that therapy with yoga has on cognitive abilities in climacteric syndrome. a kind of medical research known as a randomized controlled trial that has both an experimental and a control group. The Yoga Research Foundation of Swami Vivekananda may be found at 14 different places around the city of Bangalore in India. Premenopausal women were identified as those between the ages of 40 and 55 who had a follicle-stimulating hormone level of 15 miu/ml or above. The total number of premenopausal women who participated in the study was 108. A total of 120 premenopausal women were randomly assigned to either the yoga or the control group, with each group receiving an equal number of participants. While the yoga group worked through a module that included breathing exercises, sun salutations, and cyclic meditation while being monitored by an instructor for one hour per day, five days per week for eight weeks, the control group worked through a series of simple physical activities. The cognitive capacities of the children were evaluated using the vasomotor symptom checklist, the ten-item Punit Govil Intelligence Memory Scale (PGIMS), and the six-letter cancellation test (SLCT).

**Michal Shenhar (2022)** The decline in mental acuity that comes with becoming older is a significant factor that contributes to both the loss of mobility and the reduction in autonomy that comes with it. Yoga is a special kind of physical exercise that may have a positive effect on cognition in older people. Yoga places a focus on strengthening physical skills, increasing the ability to concentrate, and neutralizing external mental stimuli. This makes yoga an excellent choice for those who are looking to improve their cognitive capacities. This literature review was conducted with the intention of comparing and contrasting the cognitive effects that different yoga treatments have on healthy persons over the age of 60. Searching the EBSCO and PubMed databases using the terms "yoga and cognition" and "yoga and cognitive function" helped us generate this research. The intervention must have been carried out over a period of time ranging from one week to six months, and there must have been a randomized controlled trial (RCT) carried out on a sample of healthy persons aged 60 or older. Three distinct reviewers looked at each piece of research and gave their opinions. The Wingate University campus may be found in Israel. Only five out of 503 articles met the inclusion criteria, and those five included a total of 461 people—128 males and 333 females, all of whom were aged 60 or older. The duration of the study treatments ranged from one month to six months. There were many different types of yoga that were practiced, including Hatha yoga, Trataka yoga, Iyengar yoga, and the yoga of the Himalayan Siddhas. analyzing and contrasting the approaches and tools used to evaluate outcomes across the studies.

**Kunal Katyayan (2016)** Esquirol differentiated MR as a developmental disorder rather than a disease with early onset beginning in infancy or adolescence. He found this to be the case by using a genetic test. Recent research has identified MR as a functional disorder that may be diagnosed by its symptoms, which include reduced cognitive capacities and related abnormalities in adaptive skills<sup>1</sup>. In the eighteenth century, there was widespread acceptance of the notion that the brain is composed of simple, undeveloped matter that ceases to evolve after childhood. However, the present state of knowledge shows that the structure and function of the brain are fluid and continually undergoing change. Because of this, there is reason to believe that individuals of any age who have MR may one day get the education and assistance they need to live as independently as possible within their social and family networks. Seguin, a French educator, is credited as being one of the first proponents of the concept that child with MR need "special training." It is widely established that participating in yogic exercises may have a positive effect on a person's mental, cardiovascular, and pulmonary health.

**Gagan Bajaj (2017)** Several studies that were carried out independently have demonstrated improvements in cognitive and communication skills as a result of training for working memory and the use of alternative treatment approaches. The purpose of this research was to determine, among a group of healthy middle-aged people, whether or not combining yoga with working memory training had any beneficial benefits. A total of 45 individuals were divided into three groups by a random selection process. Working memory training was the sole intervention given to group 2, whereas group 1 was given both yoga and working memory training, and group 3 acted as the control group. Six different activities offered training for the working memory. Pranayamas and mudras were components of the yoga instruction. In this study, not only were the effects of training evaluated, but also the participants' own self-evaluations of the value of training.

**Neha Gothe (2015)** It is vital to examine and integrate the existing literature on the subject in order to plan, calculate the statistical power of, and carry out future studies on the impact that yoga has on cognitive function. In the electronic databases that we examined, we looked for acute studies of yoga as well as RCTs that had established cognitive effects. To be eligible for consideration for inclusion, there needed to be both an objective measure of cognition and sufficient data given to evaluate the extent of the impact. Only then could the potential for inclusion be determined. The software known as Comprehensive Meta-Analysis was used in the conduct of the meta-analysis. In order to calculate hedge g, which is a representation of the total weighted effect sizes, a model with random effects was used. There have been a total of 15 randomized controlled trials (RCTs) and 7 acute exposure studies that have explored the effects of yoga on different areas of brain function. These research have been conducted over a span of a few years. After improvements in executive function ( $g = 0.27$ ,  $p = .001$ ) and memory ( $g = 0.18$ ,  $p = .051$ ), increases in attention and processing speed showed the greatest rise in improvement ( $g = 0.29$ ,  $p = .001$ ). It was determined via randomized controlled trials (RCTs) that yoga had a marginal effect on cognitive performance ( $g = 0.33$ , standard error = 0.08, 95% confidence range = 0.18-0.48,  $p = .001$ ).

**Kashinath Metri (2018)** In recent years, there has been a lot of focus placed on yoga programs that are offered in schools. However, it is not yet known whether or not this program will have any long-term effects on youngsters. The purpose of this study is to get a deeper comprehension of the ways in which the emotional and physical well-being of students is affected by participating in a yoga program at their respective schools. After taking part in a school-based yoga program on a regular basis for one year, a total of twenty-five primary school kids (12 girls, 13 boys; mean age  $SD=11.201.58$ ) were tested for cognitive function, anxiety, and perceived stress using traditional assessment techniques. The results showed significant improvements in all three areas. The non-yoga practitioners consisted of 13 females and 12 males with a mean age and standard deviation of 12.011.58 years. They served as a comparison group. Patients who were suffering from chronic illnesses, those who were using psychiatric medications, and those who had physical disabilities

were excluded from the study. Children who participated in a school-based yoga program exhibited a significantly increased performance on the Digit Letter Substitution test (DLST), as well as the Digit Forward span and Digit Backward span tests.

**Rajkumari Khatri (2021)** Mental retardation often presents itself in youngsters as a delay in their normally occurring neurodevelopment. The authors of this research performed a pilot study on the advantages and improvements in the well-being of a sample of children with mental retardation using the protocols from the Yoga Prana Vidya system. The purpose of this study was to investigate whether or not the children's well-being improved as a result of the use of these protocols. These are the questions that will be investigated in this study: (1) whether or not social behavior, cognitive skills, and IQ are improved; (2) whether or not morbidity is reduced; and (3) whether or not the frequency of epileptic episodes and the amount of time they last are decreased. The study is a two-year longitudinal mixed-methods design that employs YPV intervention on a carefully selected pilot-scale population.

**Leah Hope Kokinakis (2021)** The number of people in the United States who engage in yoga on a consistent basis almost doubled between the years of 1998 and 2008, representing a period of tremendous increase over the preceding three decades. The benefits of yoga on mental health conditions such as stress, anxiety, and depression, in addition to cognitive processes such as attention and working memory, are beginning to be explored. In spite of the fact that early research suggests a favorable link between yoga and a number of positive outcomes, it is difficult to assess these findings due to limitations in the methodological approach. Although there is an increasing tendency throughout the country to introduce yoga programs into secondary schools, very little is known about how yoga promotes academic results such as attention. This dissertation describes the results of one of the first randomized, controlled trials of yoga for teenagers, which was conducted to study the benefits of a school-based yoga program on ninth graders' working memory capacity, arithmetic performance, attention issues, affect, emotion management, and self-esteem.

**Joseph Thomas (2017)** The goal of the traditional Eastern practice known as "Super brain Yoga" is to enhance a person's health on every level. This study aimed to investigate the effects of superbrain yoga and regular squats on two cognitive processes — attentional control and working memory — by comparing their respective benefits and drawbacks. The Following Are Classified As: Think of this as an intervention that is being tested. Forty healthy students from Bengaluru's MS Ramaiah Medical College were chosen and divided into two groups, each of which was instructed to do either basic squats or super balance yoga. The audio-visual reaction time task and the n-back task were used to conduct the assessment of the participants' attentional control and working memory, respectively, over the course of a period of four weeks. The findings demonstrated that as the sessions progressed, there was an increase in both the reaction times and the n-back scores of both groups.

**Aleksandra Aleksic-Veljkovic (2021)** Understanding the influence that physical activity has on the motor skills and cognitive development of preschool-aged children has significant implications for public health. This is due to the fact that this age group is generally seen as a pivotal period for the development of both motor skills and cognitive abilities. The effects of a yoga intervention program lasting for twelve weeks on the motor and cognitive abilities of preschoolers are the focus of this study. 45 children between the ages of 5 and 6 who were already enrolled in preschool programs were divided into two groups: those who would engage in a yoga intervention lasting thirty minutes three times a week, and those who would not participate in the intervention. This division did not occur at random. The intervention group participated in a fitness regimen that included yoga as one of the modalities.

**Vinayak Koparde (2013)** Dementia and other forms of cognitive impairment are more prevalent among the elderly. There is preliminary evidence that yoga therapy may enhance cognitive function

in older people. In order to determine whether or not an intervention based on yoga was effective in improving memory and attention in older people, we compared it to a control group that just waited. In a randomized, controlled study with one blind participant, senior living institutions are randomized in blocks. In the research, there were 62 people who participated in the yoga group, whereas there were 58 people in the waiting group. During the course of the study's duration of six months, there were a total of 87 individuals who remained active (waiting = 43, yoga = 44). The yoga group met for practice each and every day for the first month, then once a week until the third month, and after that, they were urged to do yoga on their own until the sixth month. At the beginning and end of the sixth month, they participated in the Controlled Oral Word Association (COWA) exam, the Stroop Color Word Interference exam, the Trail Making Tests A and B, and the Rey Auditory Verbal Learning Test (RAVLT).

**Pattiyaporn Supoo (2019)** Recent years have seen a rise in the proportion of elderly citizens who are eager to acquire the skills necessary to utilize computers and the internet. The elderly are limited, however, by a lack of knowledge, digital information, familiarity with language, and competence with computer keyboards and mice. Because of the challenges and setbacks individuals have when learning how to use a computer, they suffer from anxiety related to computers. A computer learning support system equipped with a wrist-worn device is presented in this research for the purpose of assisting senior computer learners. During the course of computer education classes, the Wrist Eye system is able to recognize and assess the feelings, answers, and actions of the pupils in real time. The Wrist Eye system is able to differentiate between four unique stages of student activity by using a kinematic sensor that is attached to the student's wrist. These states are as follows: directed mouse movement, directed keyboard input, undirected mouse movement, and idle. Furthermore, a wearable unit transmits a signal to a remote backend server via a wireless sensor network.

**T V Sekher (2023)** The capacity of the medical model to treat cognitive impairments, such as dementias, has been hampered as a result of the high cost of treatment, the negative effects of the medications that are used, and the lack of effectiveness in some circumstances. In this chapter, we investigated the cognitive advantages of yoga, meditation, and moderate to vigorous exercise in older persons, as well as the gender differences in the distribution of these benefits. People who were 60 years old or older were eligible to take part in the Longitudinal Ageing Study in India's baseline wave (2017-2018), and those individuals were the ones who were selected to take part. We investigated the importance of bivariate correlations between our explanatory variables and our end variable (overall cognitive score) by using the technique of simple linear regression. Bar graphs and box plots are used to illustrate the estimates according to gender. A multivariate linear regression analysis was used in order to assess the study hypotheses. Due to their regular practice of yoga and meditation, the older participants in the research had better cognitive function than the younger individuals.

**Latha Satish (2016)** The individualized approach to treatment that yoga provides may be useful for addressing many of the challenges presented by the management of diabetes, such as the impact of the illness on both day-to-day functioning and long-term health. The goal of this research project is to investigate whether or not regular yoga practice may assist patients with type II diabetes in better managing their illness via self-care and enhancing both their physical and emotional health. Techniques: After being informed about the study, 91 people, of both sexes, gave their consent to take part in it. In this before-and-after yoga research, there was no control group that served as a comparison. The pre-testing phase consisted of analyzing the participants' fasting and postmeal glucose levels, as well as their glycosylated hemoglobin (HBA1c), cognitive tests, depressive symptoms, cognitive impairment, and overall quality of life (QOL). The participants engaged in a total of twelve one-on-one yoga therapy sessions that were guided by an instructor and held over the period of three months.

**Aliakbar R Vaezi (2020)** The natural process of aging is associated with an increased risk of developing cognitive impairments, such as memory loss. There is an increasing body of research suggesting that engaging in regular physical activity not only boosts mental and cognitive health but also protects against the progressive deterioration that is associated with aging. The elderly women who agreed to take part in this study were chosen because they expressed an interest in learning more about the possible advantages that yoga may have on their memory. Methods: In 2018, researchers carried out a clinical study that was randomized, controlled, and examined an experimental therapy. Two adult day care centers for the elderly in the city of Yazd, located in the center of Iran, were selected at random and divided into an intervention group and a control group. After that, research participants were selected according to the inclusion criteria and recruited from the centers where the study was conducted.

**A. Jyothipriya (2019)** The natural process of aging is associated with an increased risk of developing cognitive impairments, such as memory loss. There is an increasing body of research suggesting that engaging in regular physical activity not only boosts mental and cognitive health but also protects against the progressive deterioration that is associated with aging. The elderly women who agreed to take part in this study were chosen because they expressed an interest in learning more about the possible advantages that yoga may have on their memory. Methods: In 2018, researchers carried out a clinical study that was randomized, controlled, and examined an experimental therapy. Two adult day care centers for the elderly in the city of Yazd, located in the center of Iran, were selected at random and divided into an intervention group and a control group. After that, research participants were selected according to the inclusion criteria and recruited from the centers where the study was conducted. A total of 58 senior women over the age of 60 took part in the study, and they were distributed equally between the two groups (control and intervention).

**Brenes (2018)** I've been doing some research on the advantages of yoga for older persons with cognitive impairment and dementia, and I've found some interesting findings. They arrived to this result after reviewing six different research that investigated the effects of yoga on the mood and behavior of individuals who had cognitive impairment. They found that yoga has the potential to be an effective non-pharmacological therapy option for this group. As a result, I have refrained from posting this content and have instead provided a link to their website. Chair yoga, music therapy, or no treatment at all was the condition that was randomly assigned to 31 dementia patients in a research that was published in 2020 by Park et al. The chair yoga group saw an improvement in their quality of life across a number of different dimensions.

**Gothe, Kramer, and McAuley (2014)** It has been shown that practices such as yoga, pranayama, breathing exercises, and meditation may have beneficial benefits on a person's mental and emotional health. The research found that older persons who practiced Hatha yoga over a period of eight weeks had improvements in their cognitive capacities, including working memory and mental flexibility. Researchers Luu and Hall found that practicing hatha yoga and mindfulness meditation increased brain function in 2016. The practitioners of Hatha yoga and meditation on the breath, their emotions, and their thoughts reported significant improvements in their executive function quite shortly after beginning these practices. Meditation was proven to significantly enhance cognitive capacities in older people with neurodegenerative diseases, according to research published in 2014 by Marciniak et al., among other researchers. The following are the eight limbs of the yoga path:

**Kauts and Sharma's (2019)** The goal of this study was to investigate whether or not practicing yoga may assist students in managing the negative effects of stress and enhance their overall academic performance. Students who participated in regular yoga practiced better in all aspects of their life, including their academic performance, physical health, mental health, frequency of thinking, and drug abuse. Yoga's positive effects were shown across the board. Researchers have shown that those who practice yoga have distinct patterns of brain activity compared to those who



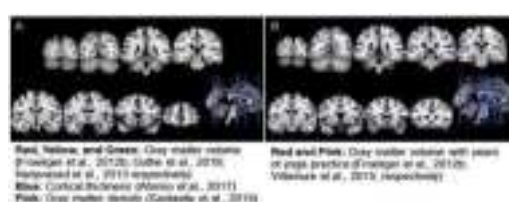
do not. Also, although a large number of research have shown that yoga has a favorable impact on mental health and other psychological aspects, very few of these studies have studied the influence that the practice has on the cognitive performance or social-emotional development of teenagers who are students in a conventional educational setting.

### Objectives:

1. To study yoga for cognitive abilities
2. To study yoga and attention

## Yoga on Brain Development

Researchers used magnetic resonance imaging (MRI) to look for any changes in the brain architecture of meditators in order to analyze the impact that yoga has on the brain's structure (see Fig. 1 for more information).



**Fig. 1: Meditators and non-meditators have different brain structures, and yogis' brain anatomy changes with practice. Yoga practitioners have larger cerebral cortical layers and more grey matter (GM). Yoga practitioners' GM density is higher than non-yogis' in several respects. Different yogis had a positive relationship between years of practice and GM volume. A five-sided sphere was centered on the study locations to create all but one area. Since a full building mask is provided**

The bulk of these studies compared the brain structures of advanced yoga practitioners to those of non-practitioners who served as yoga-naïve controls in an effort to identify cross-sectional differences between the two groups of people. Researchers Afonso et al. discovered that the cortical thickness of women over the age of 60 who had practiced Hatha yoga for a total of eight years was substantially different from that of a control group comprised of those who did not engage in the practice. Researchers found that those who regularly practiced yoga had a thicker layer of cortical tissue in the left prefrontal cortex, namely in the middle and superior frontal gyri. It is important to note that there was no significant difference in terms of total physical activity between the yoga group and the control group. This finding suggests that the practice of yoga by itself is not responsible for the observed changes in cortical thickness.

There have been several studies that have used a cross-sectional approach to comparing the brain structures of yogis and non-yogis. A significant amount of focus has been placed on the variations in grey matter (GM) density. We carried out our own study to see whether or not the size of the hippocampal formation, which is a subcortical memory region, altered in yoga practitioners who had at least three years of experience in the practice. Yoga practitioners had a left hippocampus that was much bigger than that of age- and gender-matched controls who also exercised frequently and were in excellent health. Yoga practitioners also had a left hippocampus that was significantly thicker. Because the thalamus and the anterior cingulate are both assumed to play a role in the regulation of activities, we also investigated the differences between them. There was no discernible difference between the groups, which leads one to believe that the beneficial effects of yoga on the brain are on the low end of the spectrum. These findings are in line with those found in prior studies that established a connection between cardiovascular activity and the rate at which the brain processes information. We found that the left hippocampus and para-hippocampal gyrus



of healthy adults who had practiced yoga and those who had not practiced yoga had unique volumes. This finding is in line with other research that has been done. Researchers discovered that those who regularly practiced yoga had larger brain volumes in the areas of the cerebellum (right middle brain and left anterior cingulate gyri), occipital (right lingual gyrus), and occipital (left parahippocampal gyrus, hippocampus, and insula). The researchers examined the frequency with which respondents admitted to making mental errors in proportion to the number of places that showed group differences. The researchers came to the conclusion that yoga practitioners would be less likely to make mental errors due to the fact that they made less physical errors than their peers who were not familiar with yoga. There is a correlation between decreased GM volume and more severe dysfunction in the cerebellum, hippocampus, amygdala, parietal lobe, and occipital lobe of the brain.

### **Yoga & mental health**

Depressed mood. The four papers that we came across included two reviews, both of which focused on the antidepressant benefits of yoga. The authors of the research looked at a variety of publications and found a wide range of diagnoses for the condition being studied, from "major depression or another sort of depressed mood" to "elevated depression symptoms." Even though there is evidence from a number of randomized controlled trials demonstrating that yoga practices may help reduce depressive symptoms, it does not seem that there is enough data from these research to identify whether or not meditation is a clinically acceptable treatment for depression. Even though active rules have less convincing benefits, yoga treatments are often more successful than passive controls. At this moment, owing to a lack of sufficient research data, it is uncertain as to whether or not studies that concentrated simply on yoga postures are more useful than those that focused primarily on meditation and pranayama. As a result, there is an immediate need for more conclusive research with a broader patient group. Uncertainty persists over whether or not those who struggle with depression have difficulty in generating motivation. In an attempt to get a better understanding of the processes that are responsible for the antidepressant effects of yoga, researchers have looked into the electrophysiological markers of attention and neurotransmitters that are known to change as a result of practicing yoga.

### **Yoga and critical fitness**

A recent in-depth research looked at the possibility that practicing yoga might assist senior citizens in maintaining or improving their overall level of physical fitness. There were a total of 544 persons who participated in the study, with a mean age of 69.9 6.3 years. There were five randomized controlled trials and five pre/post investigations with a single arm. Changes in gait, balance, body flexibility, strength, and weight reduction were only shown to have a weak link with improvements in fitness and function, according to the findings of the research. These encouraging findings need to be substantiated by other study studies using suitable control therapy, which should include both active and specific components. Keeping one's health in check and working to improve one's physical function may seem to assist elderly people in maintaining or regaining their ability for independence and performing day-to-day activities. There is a need for more research to determine whether or not these sessions improve students' feelings of self-worth and self-confidence, and whether or not attending classes on a more consistent basis results in increased social competence and involvement. It has been shown that a lack of compliance with the study method among senior people is the cause of poor research completion rates as well as poor long-term follow-up data. Research has to be done to determine not just when it is best to start a yoga practice but also which yoga postures and practices are the most helpful. This is an essential area of focus.

### **Effects & Contraindication**

The practices of yoga almost never have unexpected repercussions. There is no credible data to

either support or refute the concept that engaging in frequent meditation practice might be detrimental in some states, such as cognition. There have been several reports of unintended consequences associated with yoga practice. Evidence that is solely based on case reports of psychologically harmful events that were "triggered" by relaxation presents a serious problem because it does not rule out the possibility that these events occurred naturally, in accordance with the natural history of the disorder, and were triggered by the other ongoing normal true life circumstances. This is a problem because it does not rule out the possibility that these events occurred naturally, in accordance with the disorder's natural history. In addition, the majority of these sad instances involve solitary practitioners who either overuse a technique or employ it incorrectly. It should go without saying that you should seek medical attention for any physical or mental ailment that, if left untreated, might potentially have negative effects on your life.

### **Yoga's Effects on Brain Activity**

The cognitive capacities of the participants were evaluated based on their performance on a subset of executive skill tests. Patients who took part in the yoga program shown substantial improvement on the selective attention test ( $p = 0.005$ ), but patients who participated in the climbing program did not demonstrate such improvement on the test. On tests of executive function, neither group exhibited a statistically significant improvement, however. Cognitive capacities were evaluated based on factors such as working memory and the participant's capacity to concentrate on certain activities.

### **The effects of meditation on stress-related cognitive performance**

Every meditation session includes two different exercises that need concentrated attention. The first strategy involves focusing all of one's attention on a single topic. In the second approach, the practitioner is instructed to investigate their ideas without engaging in any kind of response to them. The expanding interest in mindfulness meditation by both scientists and clinicians has validated a wide variety of treatment alternatives for the management of symptoms. Patients suffering from a broad variety of illnesses may see improvement as a result of their efforts to fortify the immune system, regulate brain activity to improve emotional reactions, and avoid spells of depression and anxiety. The individuals exhibited substantial gains in a range of markers of cognitive decline after two months of training, including those linked to memory, attention, and alertness. A night of sleep deprivation was used as the experimental setting for the Raven's Accelerated Modern Matrix, Auditory Evoked Prospective components, Middle Delay - sensitive Reaction, Conditional Critical Variability, Potentially Event-Related P300-ERP, and Potentially Event-Related P300-ERP tests. A lack of sleep will produce bad results across the board on any mental function test. The "Om" meditation practice mitigated some of the negative effects that were brought on by the variable course of cognitive deterioration.

### **Yoga as an adjunct to conventional medicine**

The term "complementary medicine" is nothing more than an umbrella term that refers to a variety of treatments that have gained more and more legitimacy over the course of the last several decades. It has been shown that combination therapy is useful for a wide range of physical and mental problems, including post-traumatic stress disorder (PTSD) and other diseases associated to trauma. The use of treatments that focus on lowering stress via mindfulness has been demonstrated to be helpful in reducing the feelings of fatigue and other symptoms that cancer patients suffer. By adopting a lifestyle that incorporates physical activity, breathing exercises, and meditation, such as yoga, you may be able to enhance both your health and your level of happiness. Additionally, metabolic and hemotological processes in humans are influenced. In the most recent decades, there has been a rise in the number of people researching yoga as a possible therapy for contemporary epidemic diseases such as depression, obesity, diabetes, hypertension, heart disease, and chronic obstructive pulmonary disease (COPD). Yoga has been demonstrated to be successful in treating

a broad variety of medical illnesses, either on its own or in conjunction with traditional medical treatment, according to study conducted by a variety of different researchers. Yoga has been shown in a number of clinical investigations to be an efficient and risk-free method for the management of hypertension. When compared to other types of physical exercise, the risk of adverse effects is not raised during yoga practice. Practicing yoga is associated with an increase in parasympathetic activity, while a reduction in sympathetic activity takes place. This is most likely owing to an increase in GABA activity.

Yoga has been proved to have neuroprotective properties, which have been shown by researchers from all over the world. Not only does yoga prevent the usual loss in brain function that comes with becoming older, but it also educates the brain to work in a more peaceful and pleasant manner. This is another way in which yoga combats the negative effects of aging on the brain. An increase in total brain waves, including the activation of grey matter, the amygdala, and the frontal cortex, was discovered in previous research to be caused by a combination of breathing exercises, meditation, and yoga postures. In addition, there is evidence to suggest that those who routinely participate in meditation activities like yoga have a more solid functional interaction with the feedback loops than the general population does. Cognitive impairment, bowel and bladder dysfunction, visual and speech impairments, depression, sensory disturbance, and mobility impairment are all manifestations of cognitive impairment that may be addressed using these ways, and they are all safe and successful in doing so. Cognitive impairment may also be managed using these approaches.

- Yama, which translates to "self-discipline," "restraint," and "moderation"
- Niyama refers to the activities and rituals that emphasize self-control.
- Asana (seen in Figure 1) is a position that is used for meditation.
- "expansion of prana" is what the term "pranayama" (breath control) really means.
- Pratyahara, often known as "sensory withdrawal" and "inner concentration," is a practice in yoga.
- Dharana is Sanskrit for "concentration."
- Meditation or other forms of focused attention
- The state of samadhi represents the pinnacle of meditative achievement and a state of undivided attention.



**Fig. 1. Tadasana, Padasana, Vajrasana, Shavasana, Bhujangasana, Sarvangasana, Trikonasana, Paschimottasana, Pawanmuktasana, and Pawanmuktasana are just a few of the many common Asanas (postures) that are good for your physical and mental well-being.**

Because of the likelihood that people who practice yoga and those who do not practice yoga may have different correlations between aging and the overall GM frequency in the brain, Villemure and colleagues decided to study this possibility. We discovered no evidence of an inverse relationship between the aging process and the overall GM capacity of the brain when we compared

a group of yoga practitioners to a group of healthy individuals who had never heard of yoga. Nevertheless, from a statistical point of view, the fact that there was a difference in slope between the groups was irrelevant. In none of these studies was there any evidence to suggest that those who did not routinely practice yoga had parts of their brains that were larger or thicker than those who did practice yoga.

## Conclusion

The current study demonstrates that when yoga-based interventions are compared to active control, there is some suggestion that they increase concentration, executive functioning, and memory in the elderly. On the other hand, owing to methodological problems and a lack of research, it is difficult to establish the potential effects of meditation treatment on cognition and mental health in older people. This research offers considerable support for the conduct of numerous randomized control trials employing validated yoga intervention modules and long-term follow-up, as is common in the scientific community, in order to gain conclusive results. These studies would be performed in order to acquire more decisive conclusions. The number of individuals interested in yoga and meditation is growing because more and more people are becoming aware of the positive effects that these practices may have on one's health. Since ancient times, people have embraced yoga as a thorough means of unwinding and relaxing themselves. Yoga-related therapies have been shown to significantly improve verbal memory, learning, and memory, executive function, psychomotor speed, and attention, as well as visual memory, processing speed, attention, and mental capacity. It seems that yoga-related therapies have a good influence on emotional stability, hostility, and laziness, in addition to mood, psychological well-being, and academic achievement. It has been theorized that those who practice yoga regularly would have an easier time with stress and will reap other health benefits as a result.

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## **Sample**

The present study was carried out on Young Adults live in Kadi Taluka, district of Mehsana in Gujarat state. In this research Young Adults divided in two types of Family first is Joint Family and another is Nuclear Family and also divided in two groups of Educational Stream first is Arts Young Adults and another is Commerce Young Adults. Type of Family included 10 Nuclear Family Young Adults and 16 Joint Family Young Adults. Type of Educational Stream included 20 Arts Young Adult and 20 Commerce Young Adult in relation to Yoga Attitude. All this information was collected by creating an online Google form according to Yoga Attitude Scale.

## **Tools**

### **Personal Data Sheet**

A Personal data sheet developed by investigator was used to collect information about male, female, types of family, types of Educational Stream and etc.

### **Yoga Attitude Scale**

The Yoga Attitude Scale has been developed to provide a handy tool to identifying Peoples attitude of Yoga. Further, the scale is developed in a way as to provide a more meaningful can be scored by hand only. It has 15 positive and 15 negative items. For positive 2, 1, 0 scores are given to agreed, undecided and disagreed respectively. As for negative items scoring is reversed. The Yoga Attitude Scale developed by Dr. Mahes Kumar Muchhal (2008). In this scale total 30 Sentence under the three options, viz. agreed, undecided and disagreed. These options indicate the level of Yoga Attitude.

### **Reliability**

Coefficient of reliability was computed by Split half method and Spearman Brown method. It was found .71 by split half method and .83 by spearman brown method.

### **Validity**

The face validity of the Scale appeared to be fairly high.

### **Statistical Analysis:**

In this study Mann Whitney U test was used for statistical analysis.

### **Results and discussion**

As pointed out previously that the prime aim of the study is to investigate Yoga Attitude in relation to Types of Family and Types of Educational Stream. Here further I would like to mention that the score obtained on Yoga Attitude has been developed by Dr. Mahes Kumar Muchhal (2008). Test results of a study carried out on a sample of Type of Family included 10 Nuclear family Young Adult and 16 Joint families Young Adult. Type of Educational Stream equally 20 arts and 20 commerce young adults in kadi taluka, district of Mahesana were used to describe the interpretation of research results using the Mann-Whitney U test. Data presented in Tables Ranks, Test Statistics and Report was to interpret the results of the research.

**Ho 1:** There is no significant difference between Joint and Nuclear Family of Young Adults Towards Yoga Attitude.

**Table 1: Shows Mean Rank, Sum of Ranks, U value on Yoga Attitude between Joint and Nuclear Family.**

Type of Family	N	Mean Rank	Sum of Ranks	Calculated U	Table Value	Significant Level (.05)
Joint	10	12.91	206.5	70.5	42	N.S.
Nuclear	16	14.45	144.5			

Table 1 presents data on the calculated U-values and the approximately calculated statistical significance of differences between the crossed variables. Looking at the table where N1 is 10 and N2 is 16 the value of the table is 42. When calculated U is 70.5. This is more than the value of the table so the null hypothesis is accepted here the difference between two groups joint and nuclear is not significant at .05 levels. Regarding the difference not being significant, it can be said that there is no clear attitude of Joint and Nuclear Family Young Adults towards yoga.

**Ho 2:** There is no significant difference between Arts and Commerce Educational Stream of Young Adults Towards Yoga Attitude.

**Table 2: Shows Mean Rank, Sum of Ranks, U value on Yog Attitude between Arts and Commerce Educational Stream.**

Type of Educational Stream	N	Mean Rank	Sum of Ranks	Calculated U	Table Value	Significant Level (0.05)
Arts	20	16.75	335	125	127	Significant
Commerce	20	24.25	485			

Data on the estimated statistical significance of differences between the crossing variables and the derived U-values are shown in Table 2. When N1 and N2 is 20 and respectively, the value of the table is 127. When calculated U value is 125. In this case, the null hypothesis is rejected and the difference between the two groups Arts and Commerce Educational Stream is significant at 0.05. This Calculated U value is less than the value of the table.

## Conclusion

1. There is no discernible difference between Joint and Nuclear Family Young Adult attitudes toward yoga. In consideration of the reality that the differences are not statistically significant, it can be claimed that Joint and Nuclear Young Adults attitudes on yoga are unidentified.
2. In terms of yoga attitude, there are significant differences between young adults in Arts and Commerce Educational Stream. Another reason for the difference is that young adults are aware of the attitude towards yoga.

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# Impact of Bhramri Pranayama on Emotional Well-Being: A Study among Yoga Practitioners

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## Abstract

*This research delves into the effects of Bhramri Pranayama on emotional well-being among Yoga Practitioners, addressing concerns related to emotional disturbances impacting daily functioning. The holistic approach of Pranayama has been acknowledged as a means to tackle these issues, with Bhramri Pranayama, a specific yogic breathing technique, believed to positively influence emotional health. This study aims to evaluate the impact of Bhramri Pranayama on emotional well-being among Yoga Practitioners over a 15-day period.*

*Participants included twelve yoga practitioners in Group 1, guided by certified instructors to practice Bhramri Pranayama for 12 minutes daily, while Group 2 comprised twelve general Yoga Practitioners. Post-questionnaires, utilizing the EMOTIONAL IMPACT SCALE by The Scales Arabpsychology, were employed to analyse changes in emotional well-being. Bhramri Pranayama, derived from Swatamaram Suri's Hathapradapika, was specifically chosen for its purported stress-reducing properties.*

*The analysis of collected data reveals significantly superior emotional well-being among Yoga Practitioners who practiced Bhramri Pranayama compared to the Group 2 comprised general Yoga Practitioners. This study underscores the potential of Bhramri Pranayama in enhancing emotional health, positioning yoga as a valuable and effective tool for overall well-being.*

**Keywords:** Bhramri Pranayama, Emotional Well-Being, Mental Health, Yoga.

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## Introduction

In the fast-paced modern world, the prevalence of emotional disturbance has become a significant concern, affecting individuals' ability to navigate life's challenges effectively. Emotional disturbance encompasses a range of issues, from heightened stress and anxiety to persistent feelings of sadness or anger, impacting one's overall mental health. The importance of emotional wellbeing cannot be overstated, as it forms the foundation for a balanced and fulfilling life.

Emotional wellbeing involves the ability to understand, manage, and express emotions in a healthy manner. When emotional disturbance disrupts this balance, individuals may find it challenging to cope with daily stressors. Maintain positive relationships and experience a sense of fulfilment. Recognizing the crucial role of emotional wellbeing plays in overall mental health. Researchers are exploring innovative interventions and a particularly promising approach involves the incorporation of Pranayama techniques.

Pranayama, an ancient discipline originating from Indian traditions, goes beyond its physical aspects to address the interconnectedness of the mind, body, and Soul. Numerous studies suggest that incorporating Pranayama into one's routine can have profound effects on emotional wellbeing. The combination of Asana, Pranayama, and Meditation in yoga has been shown to alleviate symptoms of emotional disturbance, reduce stress, and promote a positive mental state.

### **Aim**

The aim of this study is to assess how Bhramri Pranayama influences emotional well-being in Yoga Practitioners.

### **Objectives**

1. To deepen our comprehension of the efficacy of Bhramri Pranayama as described in Hatha Yogic texts.
2. To augment our understanding of the effectiveness of Bhramri Pranayama, with a specific focus on its impact on Yoga Practitioners.
3. To examine the emotional well-being of Yoga Practitioners.

### **Method & Material**

#### **Selecting Participants**

The researcher took great care in choosing participants for the study, aiming for a diverse representation from the yoga community. The researcher designated Yoga Practitioners in Group 1 as his study group to test Bhramari Pranayama. Simultaneously, the researcher selected individuals from Yoga Practitioners in Group 2 as control group to ensure a variety of backgrounds and experiences. This approach enhances the reliability and applicability of the study to a broader audience.

#### **Intervention for Yoga Practitioners**

Qualified Yoga instructors, selected for their skills and training, had a crucial role in providing individualized guidance to the Yoga Practitioners Group 1. The selected method, the Bhramri Pranayama technique, was thoughtfully designed to be effortlessly incorporated and advantageous within a 12-minute daily routine, practiced at the conclusion of regular Yoga sessions over the course of 15 working days, instructors diligently observed and directed participants, making sure the Bhramri Pranayama technique was executed accurately.

#### **Bhramri Pranayama Technique**

The Bhramri Pranayama method chosen for this study originates from Swatamaram Suri's Hathapradapika, a classic yogic text. Special care was taken to adopt the technique to modern settings while maintaining its traditional authenticity. Participants not only learned the mechanics of the practice but also gained insight into its historical and cultural background, fostering a deeper connection to the rich tradition it comes from.

The Bhramri Pranayama method in Swatamaram Suri's Hathapradapika.

अथ भ्रामरी १९५६

वेगाद् घोषं पूरकं भृङ्गनादं । भृङ्गीनादं रेचकं मन्दमन्दम् ।

योगीन्द्राणामेवमभ्यासयोगात् । चित्ते जाता काचिदानन्दलीला ॥६८॥

*(atha bhrāmari)*  
*(vegad ghoṣam pūrakam bhr̥ṅganādam bhr̥ṅginādam recakam mandamandam /*  
*yogindrāṇāmevamabhyasayogāt citte jātā kācidānandalila // 68//)*

### **Bhramari**

*As a result of practising rapid inhalation, producing a sound resembling the hum of a male bee, (and after performing Kumbhaka) slow exhalation, producing the very low hum of a female bee, an indescribable blissful experience fills the minds of eminent Yogis. (68.2)*

In this version, both inhalation (Puraka) and exhalation (Rechaka) are done through the nose using both nostrils. Throughout this process, a gentle humming sound, resembling that of the 'Bhramara' (the bee), is created. This humming can be produced by slightly tightening the soft palate near the Uvula and narrowing the air passage between the nasopharynx and oropharynx, which is the junction between the throat behind the nasal cavity and the back of the mouth, respectively. Similar to the tension in a musical instrument string producing a vibrating sound when plucked, the humming sound is generated by the incoming and outgoing air currents plucking the free border of the soft palate. In this variation, one uses the quality of the sound as a guide to control the flow of breath. Focusing attention on this humming sound can bring a sense of tranquillity and peace to the mind.

### **Data Collection**

After the intervention, participants from both groups underwent a detailed assessment using post-questionnaires. These questionnaires were carefully designed, integrating the validated Emotional Impact Scale by The Scales Arab psychology, referred to as the "EMOTIONAL IMPACT SCALE." The scale was created to encompass a wide range of emotions, enabling a comprehensive evaluation of the participants' emotional states following the intervention.

### **Analytical Process**

The collected data underwent a meticulous and systematic analysis employing quantitative and qualitative methods. Quantitative methods, including statistical tests and measures, were applied to identify patterns, trends, and statistical significance. The age range of individuals in the groups spanned from 20 to 60 years.

### **Ethical Considerations**

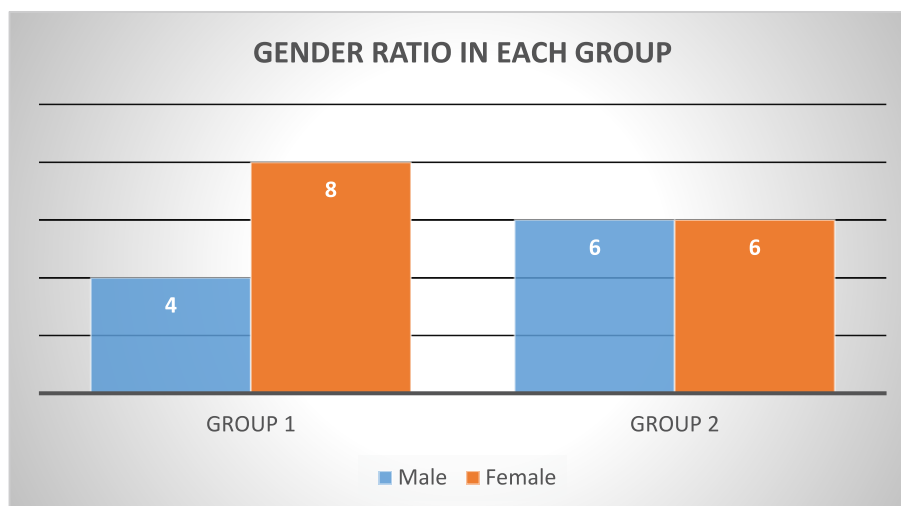
Throughout the research process, strict adherence to ethical guidelines and standards was maintained. Informed consent was obtained from all participants, ensuring their understanding of the study's purpose, procedures, and potential risks. Participants' privacy and confidentiality were safeguarded, and any potential conflicts of interest were transparently addressed, upholding the integrity of the research and the well-being of the participants.

### **Discussion**

For the study purpose, the researcher has collected the data from two control groups i.e., Group – 1 study group (Yoga Practitioners with Bhramri Pranayama) consisting 12 participants and Group – 2 (General Yoga Practitioners) consisting 12 participants.

**TABLE 1**

<b><u>Gender Ratio in Each Group Sr. No</u></b>	<b>Group 1</b>	<b>Group 2</b>
Male	4	6
Female	8	6

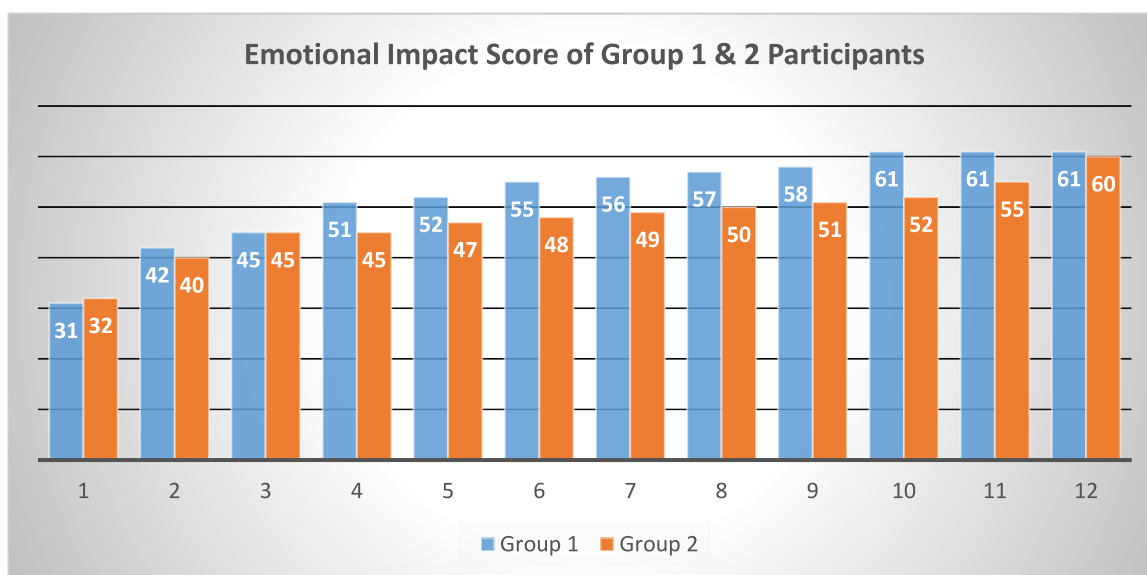


Above table and chart show the gender ratio of both the groups. Group 1 participants consists of 4 male and 8 female members whereas Group 2 participants consists of 6 male and 6 female members.

For the study purpose, further, an emotional impact score has been computed by assigning scores like 5, 4, 3, 2, and 1, for Always, Sometimes, Often, Rarely and Never respectively. So, the Emotional Impact Scores of all participants from both groups showed the following results:

**TABLE 2**  
**Emotional Impact Score of Group 1 & 2 Participants**

Sr. No	Group 1	Group 2
1	31	32
2	42	40
3	45	45
4	51	45
5	52	47
6	55	48
7	56	49
8	57	50
9	58	51
10	61	52
11	61	55
12	61	60
<b>Total</b>	<b>630</b>	<b>574</b>
<b>Mean</b>	<b>52.5</b>	<b>47.83</b>



### Analysis & Interpretation

In the analysis and interpretation, table and Chart 2 displays the emotional impact scores of all 12 participants in Group 1, who are practitioners of yoga incorporating Bhramri pranayama. Throughout the 15-day study period, participants engaged in a 12-minute daily practice of Bhramri pranayama. The observed emotional impact scores ranged from 31 to 61, with a mean of 52.5. In the same chart, the emotional impact scores of all 12 participants in Group 2, comprising general yoga practitioners are shown. Within the study duration, the emotional impact scores varied between 32 and 60, with a mean of 47.83. These findings provide valuable insights into the emotional responses of participants in both groups, highlighting potential distinctions in the effectiveness of Bhramri pranayama among dedicated practitioners and general yoga enthusiasts.

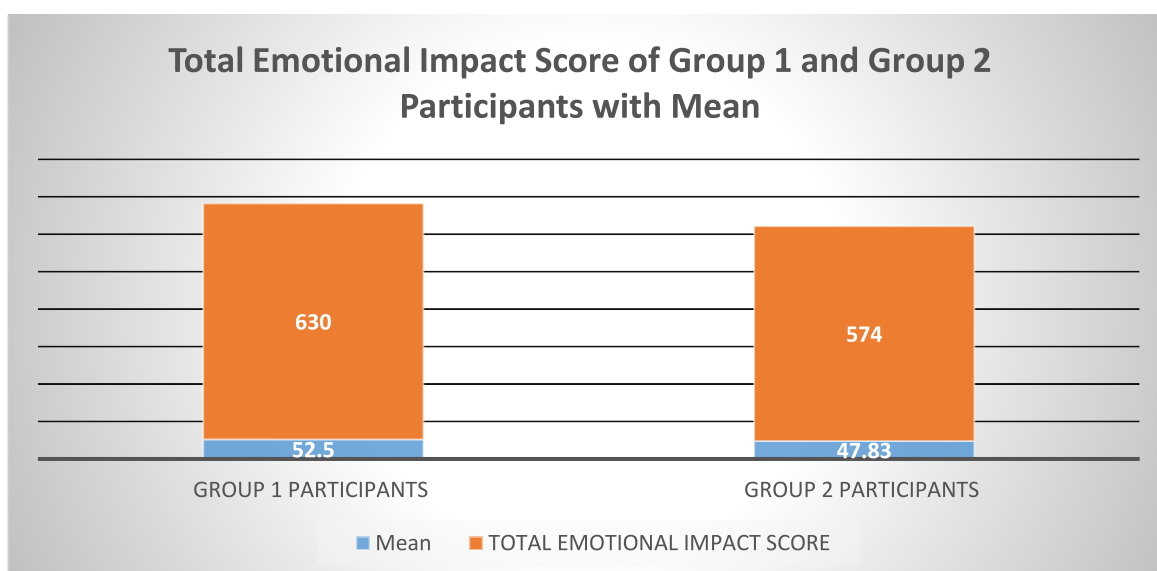
Even significant differences can be found in the overall or total emotional impact score of all the participants of each group. (i.e., from Group 1 and Group 2) which can be understood as under:

**TABLE 3**

**Total Emotional Impact Score of Group 1 and Group 2 Participants with Mean**

PARTICULARS	TOTAL EMOTIONAL IMPACT SCORE	MEAN
GROUP 1 PARTICIPANTS	630	52.5
GROUP 2 PARTICIPANTS	574	47.83





### Analysis & Interpretation

Above table and chart 3 shows the total emotional impact score of all 12 participants of each group i.e., from Group 1 and Group 2. Total emotional impact score of all participants from Group 1 who have performed yoga practices with Bhramri pranayama have the score of 630 and 574 is the score of Group 2 participants who were general yoga practitioners. Difference has been found in both the scores is 56 (630 – 574). So, around 8.88 % of difference has been recorded which is significant to prove that Group 1 participants performing general yoga practices with Bhramri pranayama showed the good and better emotional impact score as compared to Group 2 participants doing just general yoga practices.

### Conclusion

In conclusion, this research underscores the promising benefits of integrating Bhramri Pranayama into one's routine for enhancing emotional well-being. The outcomes distinctly demonstrate that the emotional well-being of Yoga Practitioners Group 1 surpasses that of the Yoga Practitioners Group 2, emphasizing the positive impact of this Bhramri Pranayama technique.

Nevertheless, it is important to recognize that the study acknowledges specific limitations, particularly the relatively small sample size, which might impact the generalizability of the results, and only post-analysis was conducted. Despite these constraints, the study provides valuable insights that can shape and direct future research endeavours. In recognition of the need for a more expansive exploration of the subject, recommendations for subsequent investigations have been outlined. These suggestions aim to broaden both the scope and depth of the research, potentially involving larger and more diverse participant groups. Additionally, the study encourages further examination of specific variables, such as the duration and frequency of Bhramri Pranayama practice, to deepen our understanding of its sustained effects on emotional well-being.

In essence, this study not only contributes to the existing body of knowledge regarding the emotional benefits of Bhramri Pranayama but also sets the stage for future inquiries, prompting a more comprehensive exploration of the potential advantages of this ancient yogic practice in promoting overall emotional health.

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**शीर्षक: उद्घोषकों, गायकों और वक्ताओं पर भ्रामरी प्राणायाम के प्रभाव  
का अध्ययन करना ।**

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**भ्रामरी प्राणायाम का उद्घोषकों, गायकों और वक्ताओं के तनावयुक्त  
आवाज पर प्रभाव का अध्ययन।**

**शोधकर्ता - अमी भट्ट**

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## सारांश

प्रस्तुत शोध पत्र का मुख्य उद्देश्य भ्रामरी प्राणायाम का उद्घोषकों, गायकों और वक्ताओं के तनावयुक्त आवाज पर पड़ने वाले प्रभाव का अध्ययन करना है। शोधकार्य सर्वेक्षण शोध प्रविधि पर आधारित है। इस अध्ययन में राजकोट शहरी विस्तार की सुरावली संगीत अकादमी (स्वामी दर्शना सभाया) में गायक, शिक्षक, उद्घोषक, वॉइस ओवर आर्टिस्ट, संगीतकार, कथाकार, मोटिवेशनल स्पीकर्स का क्रमबद्ध विधि द्वारा चयन किया गया। जिनमें 35 से 55 साल की आयु के 30 व्यक्तियों का चयन किया गया। इस समूह पर एक माह तक प्रतिदिन सुबह और शाम 15 मिनिट भ्रामरी प्राणायाम का अभ्यास कराया गया और प्रश्नावली के द्वारा तनावयुक्त आवाज का मापन किया गया। अध्ययन से प्राप्त सर्वेक्षण के परिणामों में यह पाया गया की भ्रामरी प्राणायाम के अभ्यास से गायक, शिक्षक, उद्घोषक, वॉइस ओवर आर्टिस्ट, संगीतकार, कथाकार, मोटिवेशनल स्पीकर्स के तनावयुक्त आवाज पर सकारात्मक प्रभाव पड़ता है। इस प्रस्तुत शोधपत्र के विषय पर हम आगे विस्तृत अध्ययन कर सकते हैं। जिसका उनको हम हकारात्मक लाभ पोंहचा सके।

कूट शब्द:- भ्रामरी प्राणायाम, उद्घोषकों, गायकों और वक्ताओं का तनाव युक्त आवाज।

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## प्रस्तावना

मशहूर शायर गुलजार ने लिखा है नाम गुम जाएगा चेहरा यह बदल जाएगा मेरी आवाज ही पहचान है गर याद रहे..... इस संसार में यदि कोई सबसे खूबसूरत वाद्ययंत्र है तो वह है हमारी आवाज और इस संसार में कई व्यवसाय ऐसे हैं जिसमें आवाज का बहुत महत्व होता है। जैसे की गायक, शिक्षक, उद्घोषक, वॉइस ओवर आर्टिस्ट, संगीतकार, कथाकारमोटिवेशनल स्पीकर्स etc ..... यह सब लोग अपनी आवाज के प्रति बहुत ही सजग रहते हैं।चूंकि मैं स्वयं एक उद्घोषक हूँ और मुझे कई बार आवाज से संबंधित समस्या का सामना करना पड़ा है, इसीलिए इसी व्यवसाय से जुड़े लोगों को आवाज का तनाव कम करने और आवाज से संबंधित विकारों की मात्रा को कम करने के लिए प्रस्तुत विषय पर शोध करने की आवश्यकता महसूस की।

आवाज मनुष्य को ईश्वर और प्रकृति का सर्वोत्तम उपहार है। हर व्यक्ति की आवाज़ अलग और अनोखी होती है। दुनिया में बहुत से लोग अपनी आवाज़ का इस्तेमाल

अपने व्यवसाय के लिए करते हैं, जैसे गायक, शिक्षक, वक्ता कथाकार etc ...। ऐसा करते समय शिक्षको को शोरवाली कक्षा में बात करनी होती है, वक्ताओको सभा में बात करनी होती है, कभी कभी सार्वजनिक स्थानों पर धूल मिट्टी जैसे प्रदूषणों का भी सामना करना पड़ता है। कई बार मौसम भी आवाज़ को प्रभावित करती है। जिसकी वजह से आवाज पर तनाव पड़ता है। और उनकी आवाज में कई तरह की समस्याएं उत्पन्न हो जाती हैं जैसे- आवाज बैठ जाना, आवाज खराब होना, सिरदर्द, गले में खराश आदि ....

जिस तरह हरेक मनुष्य के उंगलियों के निशान एक जैसे नहीं होते वैसे ही सभी लोगों की आवाज एक जैसी नहीं होती। कुछ आवाज मधुर होती है तो कुछ कर्कश । अर्थात आवाज में भी वैविध्य होता है.... जिसे दुनिया कोकिल कंठी के नाम से जानती है वह लता मंगेशकर की आवाज और स्वरों की मल्लिका आशा भोसले की आवाज में काफी अलगता पाई जाती है.... उसी तरह मुकेश की आवाज में दर्द ,किशोर कुमार की आवाज में आवारगी, तो मोहम्मद रफी की आवाज का एक अलग अंदाज होता है.... शास्त्रीय संगीतकारों की आवाज में अलग ही प्रकार के आरोह-

अवरोह पाए जाते हैं.... उसी तरह गजल गायकों की आवाज़ में एक नमी महसूस होती है। कथाकार की आवाज़ में एक निश्चित लहजा होता है जो अपने श्रोताओं को तीन-चार घंटे एक ही स्थान पर बिठाए हुए रख सकते हैं वैसा ही कुछ motivational speakers का भी होता है ।

रेडियो के उद्घोषकों का तो एक अलग ही चाहक वर्ग होता है जो उस उद्घोषक के लिए बहुत भावुक होते हैं.. और अगर उद्घोषक बीमार है तो भी वो उसकी आवाज़ से पता लगा लेते हैं .... एक शिक्षक को अपनी आवाज़ को कभी कभी तीक्ष्ण बनाने की भी आवश्यकता होती है..... तो अभिनेता, voiceover artist ,और anchors को भी अलग अलग मूड से अपनी आवाज़ को परिवर्तित करना होता है। हमारा भारत देश योग परंपरा से समृद्ध देश है, योग शास्त्र के आसन और प्राणायाम अब पूरी दुनिया में प्रचलित हैं। प्राणायाम का अभ्यास करने के लिए उपयुक्त श्वास और उस पर नियंत्रण शरीर के कई कार्यों को नियंत्रित करने में मदद करता है... ऐसे कई योग अभ्यास और सूक्ष्म व्यायाम हमारे शास्त्रों में वर्णित हैं, जो की कण्ठप्रदेश को प्रभावित करते हैं। जैसे की जलनेती और कपालभाति का अभ्यास (शुद्धिक्रिया), सिंहासन, उष्ट्रासन, सर्वांगासन, भुजंगासन, जालंधर बन्ध, महामुद्रा, काकीमुद्रा, ऊज्जायी प्राणायाम , आकाशी धारणा , नाडिशोधन, भ्रामरी प्राणायाम आदि । इसके अलावा भी कई ऐसे अभ्यास हैं जो विशुद्धि चक्र और हमारी आवाज़ को प्रभावित करते हैं। महर्षि घेरण्ड भ्रामरी प्राणायाम की महत्ता बताते हुए कहते हैं की ,

**जपादष्टगुणं ध्यानं ध्यानादष्टगुणं तपः ।**

**तपसोऽष्टगुणं नादः नादात्परतरं नहि ॥१**

**भावार्थ :-** जप से आठ गुणा ज्यादा प्रभावी ध्यान होता है । ध्यान से भी आठ गुणा अधिक प्रभावशाली तप होता है । उस तप से भी आठ गुणा ज्यादा प्रभावी नाद होता है । लेकिन उस नाद से उस संगीत से ज्यादा प्रभावी अन्य कुछ भी नहीं होता है ।

नाद योग समाधि की प्राप्ति भी भ्रामरी प्राणायाम से ही होती है ऐसा महर्षि घेरण्ड ने बताया है।

इन सभी बातों को ध्यान में रखते हुए मैंने इस विषय को पसंद किया । और सकारात्मक परिणाम मिला । बोलने के व्यवसाय से जुड़े हुए लोगों की समस्याओं का निराकरण करने का एक विधेयक प्रयास करने का मुझे संतोष है। इस विषय में और भी संशोधन करने की मेरी आकांक्षा है।

१. घेरण्ड संहिता (स्वामी निरंजनानन्द सरस्वती) पृष्ठ संख्या ३२६

### **Literature Review:**

(1) A Preliminary Study On The Effect Of Bhramari Pranayama On Voice Of Prospective Singers.2022 (भावी गायकों की आवाज़ पर भ्रामरी प्राणायाम के प्रभाव पर एक प्रारंभिक अध्ययन)

लेखक :- पैलथिरुनावुक्कारासु जयकुमार, अमृता कल्याणी, रंजीता कश्यप बन्नूरु नंजुंदास्वामी, संजीव एस टोनी

परिणाम:

एवीक्यूआई (acoustic voice quality index) और इसके घटक मापदंडों में, भ्रामरी प्राणायाम से पहले और बाद में महत्वपूर्ण अंतर दिखाया। एमडीवीपी (multidimensional voice program) ने भ्रामरी प्राणायाम के अभ्यास से पहले और बाद में कंपकंपी के उपायों में महत्वपूर्ण अंतर दिखाया

2) Bhramari Pranayama :- A Unique Voice Culturing Technique.2023

(भ्रामरी प्राणायाम - एक अनोखी आवाज संवर्धन तकनीक)

लेखक: अमृता कल्याणी, टोनी संजीव एस, जयकुमार थिरुनावुक्कारासु

परिणाम :- भ्रामरी प्राणायाम के निर्धारित अभ्यास से आवाज की गूंज में विशेषता और गुणवत्ता में सुधार पाया गया है।

(3) Effect of bhramari pranayama on the acoustic and aerodynamic parameters of voice in normophonic females.2018 (नॉर्मोफोनिक महिलाओं में आवाज के ध्वनिक और वायुगतिकीय मापदंडों पर भ्रामरी प्राणायाम का प्रभाव)

उषा मंजुनाथ, जयश्री एस भट्ट, कुमार बी मूली, गगन बजाज, पूविथा श्रुति, प्रियंका सुरेश नायक और सानिया मरियम रशीका

परिणाम: परिणामों से पता चला कि अभ्यास के बाद अधिकतम ध्वनि अवधि, ग्लोटल एयरफ्लो और दबाव में महत्वपूर्ण सुधार हुआ है, जिससे पता चलता है कि इसका ध्वनि मापदंडों पर प्रभाव पड़ता है।

(4) effect of short term practice of bhramari pranayam on sleep quality and perceived stress In school students.2021 (स्कूली छात्रों में नींद की गुणवत्ता और कथित तनाव पर भ्रामरी प्राणायाम के अल्पकालिक अभ्यास का प्रभाव)

लेखक:- अभिषेक कुमार, वैकटेश एस

परिणाम: भ्रामरी प्राणायाम अभ्यास के बाद, नींद की गुणवत्ता में महत्वपूर्ण सुधार हुआ और कथित तनाव में उल्लेखनीय कमी आई।

(5) Effect of Bhramari Pranayama intervention on stress, anxiety, depression and sleep quality among COVID 19 patients in home isolation.2022

(होम आइसोलेशन में रहने वाले कोविड-19 रोगियों में तनाव, चिंता, अवसाद और नींद की गुणवत्ता पर भ्रामरी प्राणायाम का प्रभाव)

लेखक :-थानालक्ष्मी जगदीसन ए, अर्चना आर ए, कन्नन आर बी, टिम्सी जैन सी, आद्यांत आर. अल्लू डी, तमिल सेल्वी जी ए, एम. मवेरन ई, महेश कुमार कुप्पुसामी एफ

परिणाम:

भ्रामरी प्राणायाम के अभ्यास से अवसाद, चिंता और तनाव में महत्वपूर्ण कमी दिखाई है। इसके अलावा, रोगियों की नींद की गुणवत्ता और जीवन की गुणवत्ता में महत्वपूर्ण सुधार देखा।

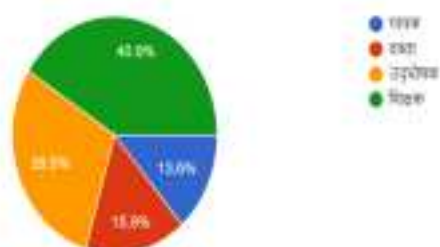
**शोध विधि और शोध अभिकल्प :-**

इस अभ्यास को करने के लिए 30 लोगों को चुने गए जिसमें से 15 लोगों को 21 दिन तक 30 मिनट तक अभ्यास करवाया गया, जबकि बाकी के 15 लोगों को कोई अभ्यास नहीं करवाया जो नमूने चुने गए उनमें से उधो उद्घोषक गायक, शिक्षक और वक्त शामिल थे। उन सभी को प्रार्थना, उच्चारण स्थल तथा विशुद्धि चक्र शुद्धि तथा ग्रीवा शक्ति विकासक की कुछ क्रियाएं, सिंहासन, भ्रामरी प्राणायाम बगैर मुद्रा के और षणमुखी मुद्रा के साथ ओंकार और शांति पाठ का अभ्यास करवाया गया।

### अभ्यास पूर्व प्रश्नावली

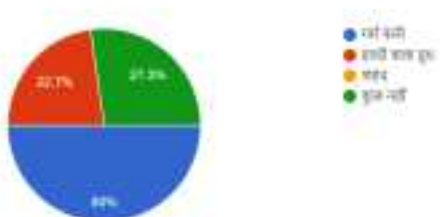
1. व्यवसाय

44 responses



2. आप अपनी अवस्था को स्वस्थ रहने के लिए क्या करते हैं?

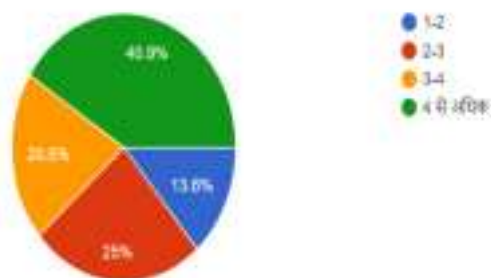
44 responses





3. दिन में कितने घंटे आप बोलते हैं

44 responses



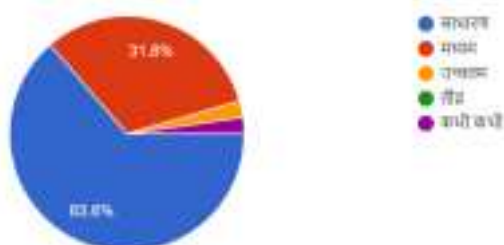
4. आप के कार्यकाल के दौरान अचानक गलत बैठ जाना खांसी सर्दी जैसी कोई दिक्कत आ जाती है तो आप क्या करते हैं?

44 responses



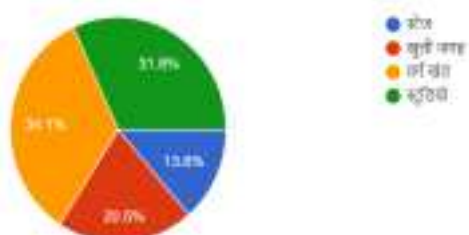
5. ठंडी या लती हुई चीजों के खाने के बाद आपकी आवाज में कोई दिक्कत आती है?

44 responses



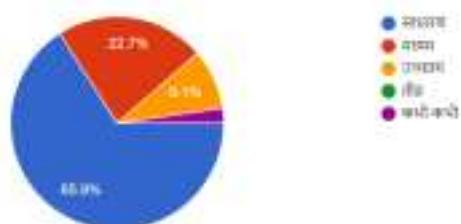
6. आपका कार्य क्षेत्र कौन सा है?

44 responses



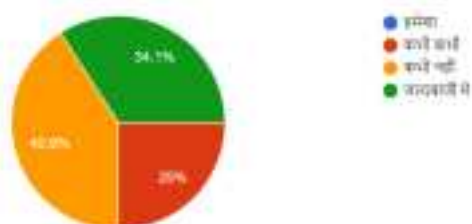
7. क्या कस्तु परिवर्तन का आपकी आवाज पर कोई असर पड़ता है?

60 responses



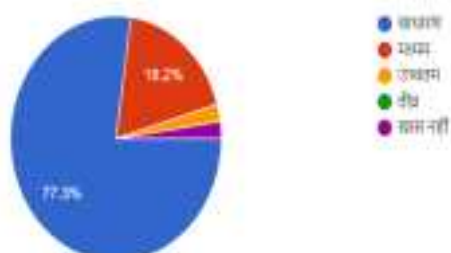
8. क्या आपको किसी निश्चित वाक्य बोलने में दिक्कत आती है?

44 responses



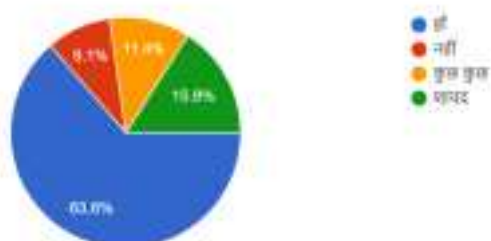
9. कन्दा से आपकी आवाज में कोई परिवर्तन होता है?

44 responses



10. क्या आप अपनी आवाज की गुणवत्ता में कोई सुधार करना चाहेंगे?

44 responses



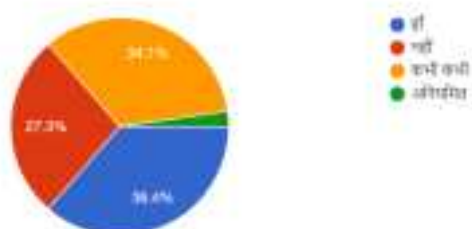
11. योग शास्त्र का कोई धर्म बन रहे?

44 responses



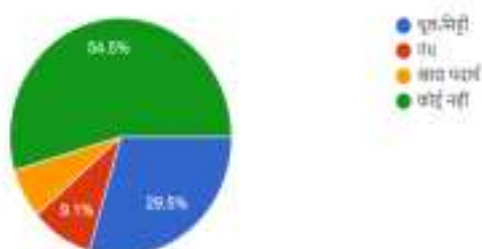
12. आप नियमित कोई व्यायाम/योग करते हैं?

44 responses



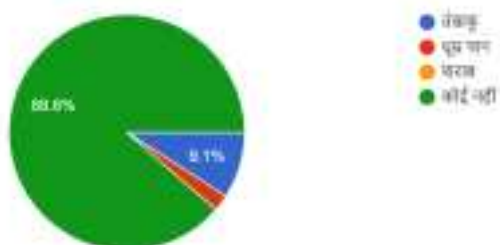
13. क्या आपको निम्न में से किसी प्रकार की एलर्जी है?

44 responses



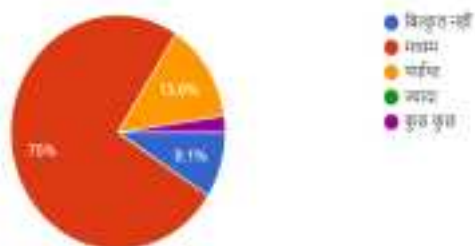
14. आपको निम्न में से कोई व्यसन है ?

44 responses



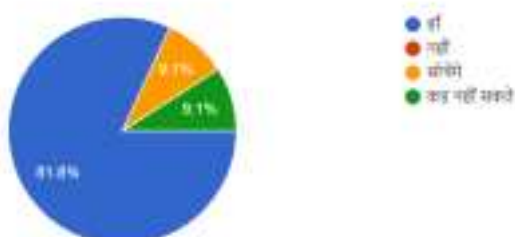
15. प्राणायाम के बारे में क्या जानते हैं?

44 responses



16. क्या आप धम्मरी प्राणायाम करना पसंद करोगे?

44 responses



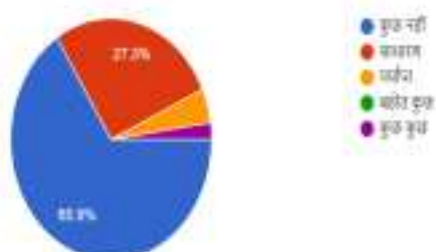
17. तंत्र कपेशिखी बढ़ाने के लिए क्या करना चाहिए?

44 responses



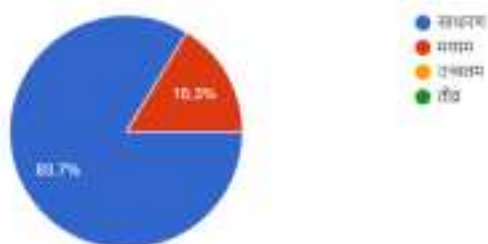
18. नदयोग साधना के बारे में क्या जानते हैं?

44 responses



19. आपके व्यासय के कार्यकाल के दौरान आपकी सांस फुलती है, या सांस लेने में दिक्कत होती है ?

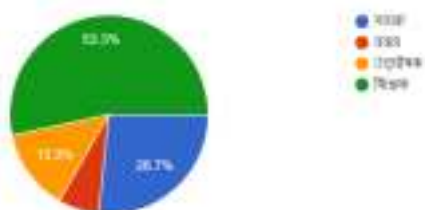
43 responses



## अभ्यास पश्चात प्रश्नावली

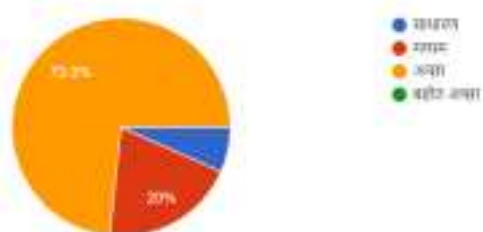
1. ज्वररोग

13 responses



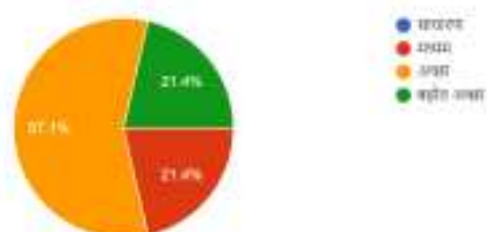
2. आपकी प्राणायाम अभ्यास के बाद आपकी तनाव युक्त अवस्था में क्या परिवर्तन आया?

13 responses



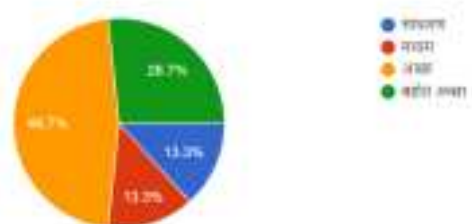
3. क्या अभ्यास के बाद शांति का अनुभव होता है?

14 responses



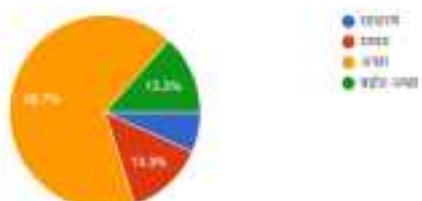
4. अभ्यास से आपकी सोचने की क्षमता में कैसा परिवर्तन आया ?

15 responses



5. आपकी आवाज की गुणवत्ता में कैसा सुधार आया?

15 responses



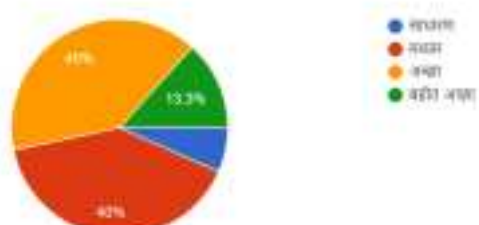
6. धम्मरी प्राणायाम के अभ्यास के बाद स्वाद और सुगंध के प्रति संवेदनशीलता पर कैसा प्रभाव पड़ा?

15 responses



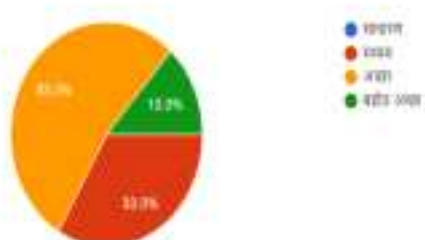
7. ज़ादुमरी प्राणायाम के अभ्यास के बाद आपकी एकाग्रता में क्या सुधार आया?

15 responses



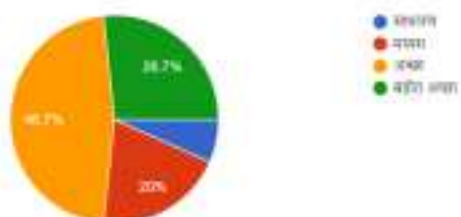
8. धम्मरी प्राणायाम के अभ्यास के बाद आपकी आवाज और स्वर यंत्र पर कैसा परिवर्तन पाया गया?

15 responses



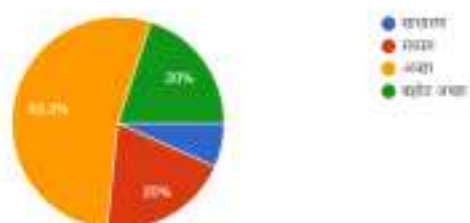
9. ध्यामरी प्राणायाम के अभ्यास के बाद आपकी मानसिक संतुलन में क्या सुधार आया?

15 responses



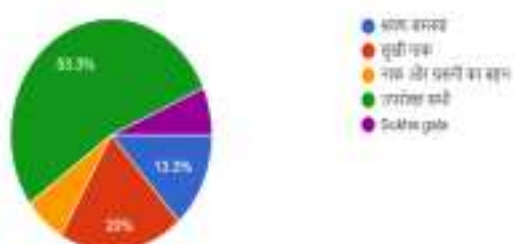
10. ध्यामरी प्राणायाम के अभ्यास किया आपके व्यवसाय पर क्या असर पड़ा?

15 responses



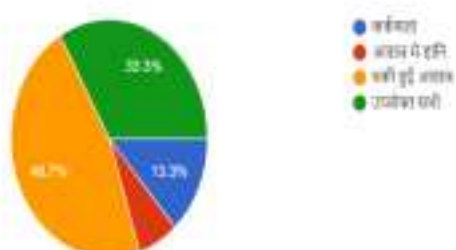
11. ध्यामरी प्राणायाम के स्तर से कल्प, नाक और गले की कौन सी समस्या कम हो गयी है?

15 responses



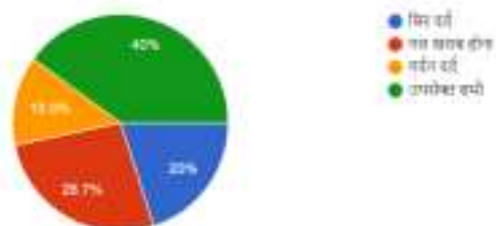
12. ध्यामरी प्राणायाम के अभ्यास के बाद आवाज से संबंधित निम्नलिखित में से कौन सा लक्षण कम हो गया?

15 responses



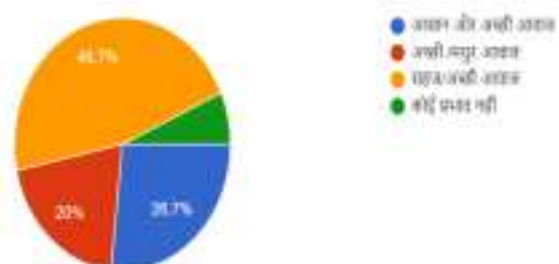
13. आपकी प्राणायाम का अभ्यास से कौन से शारीरिक लक्षण कम हो गये हैं?

15 responses



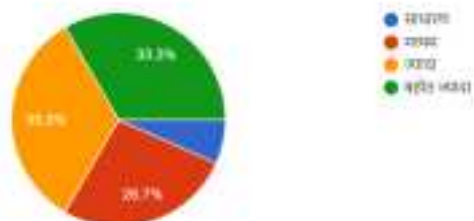
14. आपकी प्राणायाम का अभ्यास ,आपके कौनसे लक्षणोंको प्रभावित करता है?

15 responses



15. क्या आपको मिले हुए परिणाम से आप संतुष्ट हैं

15 responses



16. क्या भविष्य में आप आपकी प्राणायाम का अभ्यास जारी रखोगे?

15 responses





## सर्वेक्षण का परिणाम

अध्ययन से प्राप्त सर्वेक्षण के परिणामों में यह पाया गया की भ्रामरी प्राणायाम के अभ्यास से गायक, शिक्षक, उद्घोषक, वॉइस ओवर आर्टिस्ट, संगीतकार, कथाकार, मोटिवेशनल स्पीकर्स के तनावयुक्त आवाज पर सकारात्मक प्रभाव पड़ता है। इस प्रस्तुत शोधपत्र के विषय पर हम आगे विस्तृत अध्ययन कर सकते हैं। जिसका उनको हम हकारात्मक लाभ पोंहचा सके।

## निष्कर्ष:

वर्तमान अध्ययन के अध्ययन के परिणाम ने बोलने के व्यवसाय के साथ जुड़े हुए लोगों की तनाव युक्त आवाज पर भ्रामरी प्राणायाम का सकारात्मक प्रभाव देखा गया। नमूनों से हुई बातचीत के दौरान यह भी पाया गया की अगर इस अभ्यास की अवधि बढ़ाई जाए तो और भी आशास्पद परिणामों की प्राप्ति हो सकती है। इसके ऊपर और भी अध्ययन करने की आवश्यकता है, ताकि आवाज़ से जुड़े हुए लोगों में हकारात्मक आमूल परिवर्तन लाया जा सके। साथ ही साथ मैंने यह भी पाया की मारे नमूनों मे से शिक्षक के अलावा जो भी अन्य लोग थे उनको शिफ्ट में काम करना होता है। अर्थात कोई निश्चित समय नहीं होता तो इसके ऊपर भी आगे अलग से संशोधन कार्य हो सकता है।

## संदर्भ सूचि:

- जैन त्रिलोक राजीव . (२०२१). *सम्पूर्ण योगविद्या* (१३ वी आवृत्ति). मंजुल पब्लिकेशन हाउस .
- निराजानंद सरस्वतीस्वामी. (n.d.). *घेरण्ड संहिता: (महर्षि घेरण्ड की योग शिक्षा पर भाष्य)* . योग पब्लिकेशन ट्रस्ट मुंगेर, बिहार .
- ब्रह्मचारीधीरेन्द्र. (n.d.). *योगिक सूक्ष्म व्यायाम* (द्वितीय संस्करण). धीरेन्द्र योग प्रकाशन .
- सरस्वती स्वामी सत्यानंद . (२००६). *आसन प्राणायाम मुद्रा बन्ध* (द्वितीय संस्करण). योग पब्लिकेशन ट्रस्ट मुंगेर बिहार .

# **Impact of Mindfulness of Cognitive Skills of Chess Players**

## **A Dissertation Submitted to Darshan Institute of Humanities**

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### **Abstract**

*The purpose of this study is to investigate the potential impact of mindfulness practices on cognitive skills among chess players. Chess is considered to be the sport with the highest intellectual content, where mental preparation can have a significant impact on performance. As the game of chess requires a high level of concentration, strategic thinking, and decision making, the findings may have implications not only for the chess players but also in the field, which requires critical thinking, planning, and endurance.*

*The present investigation focuses on the correlation between chess and mindfulness within an unexplored domain of research. Chess is shown to be a virgin field of research to explore for mindfulness-based interventions. The main aim is to get an insight into the elevated performance of ELO rated chess players by using mindfulness and meditation techniques. ELO ratings system is a method for calculating the relative skill levels of players in chess. It is named after its creator, Arpad Elo, a Hungarian-American physics professor and the inventor of the ELO rating system.*

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### **Survey Method**

In this dissertation, the primary research method involves a structured questionnaire distributed via Google Docs. The questionnaire is verified by Sport psychologist (Saurashtra University) and Couch, Gujarat chess association. This survey specifically targets chess players from Gujarat India, who have represented the state at least once in their competitive careers. Notably, the participants in this study are distinguished not by age groups but rather by their ELO ratings, a widely recognized system for assessing chess skill levels. This classification approach aligns with the study's focus on skill measurement, as ELO ratings provide a reliable indicator of a player's chess proficiency. The survey encompasses a broad spectrum of skill levels, with participant ratings ranging from 1000 to 2100, ensuring a comprehensive analysis of chess competencies across varying degrees of competencies.

## Introduction

Mindfulness is a mental state characterized by focused, heightened awareness in the present moment. The practices of mindfulness have roots in ancient Indian tradition and Buddhist tradition. Yoga Sutras of Maharishi Patanjali explain the process and practical methods of raising levels of awareness, gaining deeper wisdom, exploring the potential of mind. As described in Bhagavad Gita – By practice of mental purity one acquires fitness for the cheerfulness, one-pointedness, sense control and vision of the self. By meditation resistance is increased and hindrances can be overcome. Mental and physical equilibrium is possible to maintain.

The concept of mindfulness is gaining popularity in western countries, with scientific research in this field being pioneered by Jon Kabat-Zinn. As per his study (Effects of mindfulness psychological health: A review of empirical studies) Mindfulness helps in increasing subjective wellbeing, reducing emotional reactivity, and improved behavioral regulation.

Buddhist and Jain literature says the game of chess is mentioned in canonical texts of Jainism. Chess was found at the Nalanda camp. (Ancient Recreation activity Pattern in Asian countries by E.A.N. Koushalya)

In the realm of Chess in Rajkot, Gujarat, the author stands as the first inaugural woman to attain the prestigious fide chess rating and First Silver medalist in State in woman category. Motivated by this significant achievement, she embarked on a scholarly journey, delving into profound research.

## Literature Review

Mindfulness and Chess: A New Research Area

In this dissertation, we look at how mindfulness might affect the way people think when they play chess. This topic hasn't been studied much before. When searching for books and articles on this topic, I found very few of them. This shows that not many researchers have looked into how mindfulness and chess skills are connected.

Mindfulness is known to help with attention, memory, and decision-making, which are all important for playing chess well. But there's not much research that directly links mindfulness with getting better at chess. This makes our study special because it explores something new.

We want to find out if practicing mindfulness can help chess players think better and make smarter decisions during games. This could be important for people who practice mindfulness and those who play chess.

## Methodology

Participants: The study included a diverse group of 30 ELO rated chess players, encompassing both male and female participants, selected from different regions within Gujarat.

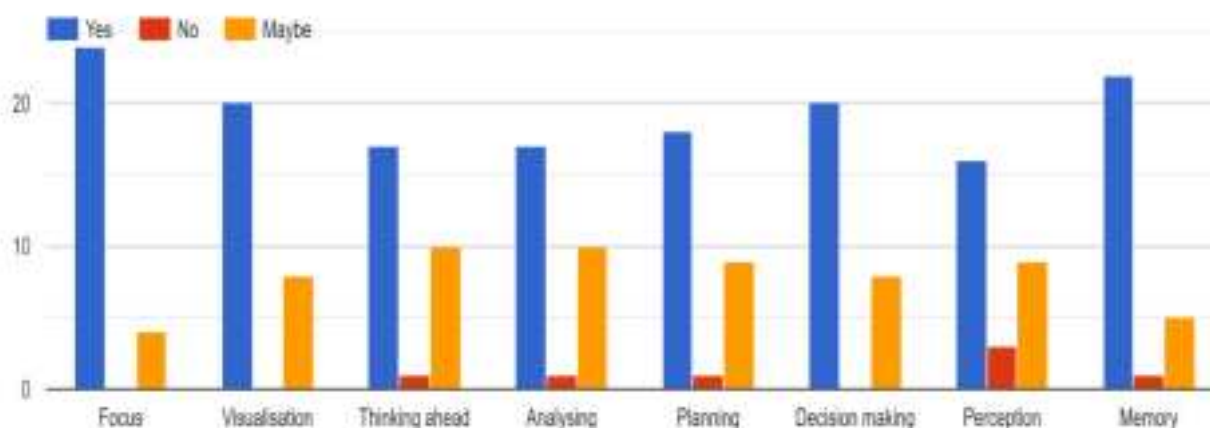
Questionnaire: A structured questionnaire was designed, featuring 19 questions focusing on the perceived impact of mindfulness and meditation on various aspects of chess performance. Additionally, three informational questions were included to gather background data on the participants.

## Results

The responses obtained from the questionnaire offer a comprehensive view of the participants' perspectives on the relationship between mindfulness, meditation, and chess outcomes. Statistical analysis will be employed to derive meaningful patterns and trends from the data.

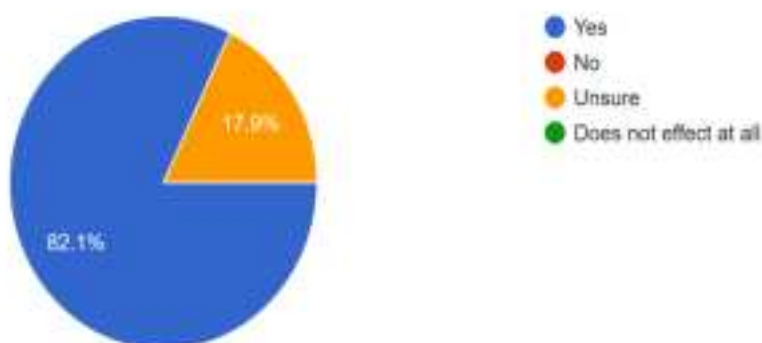
**Statistical Analysis:** The findings from this survey provide a nuanced understanding of the ways in which mindfulness and meditation may influence chess performance among ELO rated players in Gujarat. For instance, these two particular questions were answered “yes” by the majority of participants for the following criteria of the survey.

12. Do you feel meditation techniques improves the following skills?



16. Can Yoga and Meditation techniques be employed to manage stress and anxiety in chess tournaments ?

28 responses



## Conclusion

The diverse perspectives gathered from 30 ELO rated male and female chess players in Gujarat contribute valuable insights to the existing literature on the psychological aspects of chess. This study sets the stage for future investigations into the practical applications of mindfulness and meditation in the realm of strategic gaming, and opens new doors for research in the domain of Chess and Mindfulness.

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The progress may be gradual, and it's essential to approach it with dedication and regularity. The ultimate goal of *Dhyan* is not just to experience deep meditation during formal sessions but to integrate the state of mindfulness and presence into daily life. This integration leads to a harmonious and balanced existence. Practicing *Dhyan* Yoga can lead to a heightened sense of awareness, inner peace, and a deep connection with the self. It is a transformative practice that goes beyond the physical aspects of yoga, delving into the realm of the mind and consciousness.

There are many practices going on in *Dhyan* Yoga, like *Rajyoga Meditation in Brahmakumari*, which is a self-healing process. By practicing it, we start exploring the inner world, we find the root of our problems and also the key to their solutions. We start to respond to situations, rather than just reacting to them and begin to live in harmony. It is done with these steps: relaxation, concentration, contemplation, realization, meditation. *Anapana* meditation focuses attention on the breath. This practice helps to develop *samadhi* (concentration) and gain control over the unruly mind. *Vipassana*, which means to see things as they really are, is one of India's most ancient techniques of meditation. It was rediscovered by Gautam Buddha more than 2500 years ago and taught by him as a universal remedy for universal ills, i.e., an art of living. This non-sectarian technique aims for the total eradication of mental impurities and the resultant highest happiness of full liberation. It is done in three steps.

### **Benefits of *Dhyan* Yoga**

Reduce distractibility, increase sustained attention, reduce mind wandering, Minimise internal talk and quiet the mind, improve concentration and focus, develop mental stability, improve memory, learning to let go, reducing judgment, Increase awareness of bodily states, Increase awareness of and regulate emotional states, calm awareness of present moments, create distance from thoughts (feelings and behaviours), help in anxiety and stress, opening the heart, improve mood, change perspective, increase generosity, gratitude, empathy and appreciation, help in grief and depression.

### **Integrating *Dhyan* Yoga with Industrialization Challenges**

Over the last half century meditation has gradually become a more familiar practice in the West. Just as many people practice *Hatha yoga* (which is Hindu in origin) for their health benefits. Meditation is for everyone. It doesn't require any setup, equipment or money. For five years in a row, Finland has ranked No. 1 as the happiest country in the world, according to the World Happiness Report. In 2022's report, There were 156 countries. They follow Buddhist meditation. There is no need to convert your religion to perform any meditation.

Effectiveness of *Vipassana* in Improving Mental Health: A Review Paper (Ayushi Bhargava, 2019) This study made an attempt to study the effectiveness of *Vipassana* as a technique to improve the general mental health of individuals. The researcher has reviewed 23 research papers to get an overall understanding of the subject matter. *Vipassana* meditation: A naturalistic, preliminary observation in Muscat (Ala'Aldin Al-Hussaini, et.al, 2001); 14 participants in a *Vipassana* meditation course taught in a ten-day residential retreat. Self-assessments of health-related parameters and physical and psychological symptomatology were collected from them before and immediately after the course. It has been seen that ten days' practice has significantly improved their physical and psychological well-being. Conclusion: The present preliminary findings suggest that the practice of *Vipassana* meditation may help mitigate psychological and psychosomatic distress. A Study of *Vipassana* Meditation on Adolescent Behaviour Patterns (Raja Radhi, 2002). The content analysis, based on personal feedback, reveal that meditation has helped the adolescents cope better in their lives. They found that it made them calmer, more focused on their studies, and less violent and angry. (Betsy L. Wisner, 2013) studied the effects of meditation for students, which show improved stress management, enhanced self-awareness,

enhanced emotional coping, enhanced ability to pay attention, improved state of mind, more time spent being calm and improved school climate, and enhanced student engagement.

The Industrial Era needs stress management. *Dhyan yoga* practices can enhance focus, creativity, and productivity. It can create a balance between technological advancements and human well-being. *Dhyan Yoga* practices can contribute to effective and empathetic leadership. *Dhyan* will increase mindfulness which leads to great leaders in the organizations. *Dhyan Yoga* helps in building strong communities, fostering empathy, compassion, and social responsibility and mitigating the negative social consequences of industrialization through community-based *Dhyan Yoga* initiatives.

### **Challenges and Critiques:**

There may be a few challenges we face in implementing *Dhyan Yoga* practice in industrial settings. Like removing misconceptions, addressing critiques, and proposing strategies to overcome barriers adopting *Dhyan Yoga*.

### **Future Directions and Research Opportunities**

Exploring potential avenues for further research on *Dhyan Yoga* and industrialization. If *Dhyan Yoga* become the part of the daily routine of everyone then all can live happily. *Dhyan Yoga* can be practiced at the workplace in frequent intervals, which will reduce the stress of work. Identifying gaps in current understanding and potential areas for expansion. Encouraging interdisciplinary collaboration for a comprehensive approach.

### **Conclusion**

Summarising the key points discussed in the conceptual paper emphasising the potential of *Dhyan Yoga* as a holistic framework for mitigating the effects of industrialization. *Dhyan Yoga* is helpful in school and Universities to reduce stress and increase concentration in study. Hence, it should be practice regularly. Well, training and practice of *Dhyan Yoga* should be given to the teacher trainee so that they can implement it properly in the school and collages. Hence, integrating *Dhyan Yoga* in to industrialization will definitely help to mitigate its adverse effects.

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**Title: Positive effects of Om chanting in releasing routine life stress  
on middle age woman**

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**Abstract:** *In this completed clinical study, we explored the potential positive effects of mantra meditation, specifically Om chanting, on women aged 30-50, aiming to alleviate routine life stress. We have done OM chanting from 6:15 AM to 7:00 AM for the period of 21 days. The participants underwent a comprehensive assessment using psychometrically sound and standardized questionnaires, covering aspects related to routine stress, underlying health conditions, and memory issues. After the initial assessment, personalized Om chanting meditation plans were introduced to the participants, who followed these plans for a duration of 21 days. Subsequently, the participants retook the questionnaires, providing valuable insights into the therapeutic benefits of Om chanting meditation in addressing stress among women in this age group. For this study, participants were stratified into distinct age groups, including those aged 30, groups aged 35, groups aged 40-42, and groups aged 48-49. The preliminary analysis of the initial questionnaires revealed varying stressors among different age groups, such as a fast-paced lifestyle for younger women, challenges related to menopause and memory fog for the middle-aged group, and chronic health conditions like hypertension, thyroid disorders, and diabetes for the older participants. Before receiving their personalized meditation plans, participants underwent a preliminary mindfulness session, where they were introduced to the correct procedures of Om chanting, emphasizing the attainment of a deeply relaxed mental state. The customized meditation plans were then tailored based on factors like the duration of chanting, specific meditation poses, and accompanying listening practices. After the 21-day intervention period, a significant majority of participants reported experiencing beneficial effects from chanting, suggesting the potential efficacy of Om chanting in alleviating stress across diverse age-related concerns. This study provides valuable insights into the positive impact of Om chanting as a stress-relief intervention for middle-aged women.*

**Keywords:** *Om chanting, mindfulness, stress management, mental well-being, cognitive wellness, holistic lifestyle, calming practices.*

**Hypothesis:** The regular practice of personalized Om chanting meditation plans will lead to a statistically significant reduction in self-reported routine life stress among middle-aged women (aged 30-50).

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## Introduction

The influence of the mind on our well-being and overall life experience is profound. Throughout history and across different cultures, scholars and thinkers, such as Koenig (2012), have been intrigued by the immense power of the mind. In contemporary times, modern science and psychology have highlighted the significance of understanding and harnessing this power.

Researchers like Fredrickson (2000), Lyubomirsky (2001), and Brown and Ryan (2003) have conducted studies to explore how the mind can be utilized for the betterment of human beings. This exploration has given rise to various methods, including guided imagery, hypnotherapy, progressive relaxation, autosuggestion (self-hypnosis), and positive psychology interventions (Shorey et al., 2007). These approaches, rooted in the power of the mind, have proven beneficial in addressing conditions such as stress, depression, anxiety, and sleep disorders (Snyder et al., 2002; Schlitz, 2005). The recognition of the mind's role in both physical and mental well-being has prompted a contemporary integration of ancient spiritual practices like yoga, meditation, Reiki, and tai-chi into modern medical and psychological treatments for combined benefits (Raingruber and Robinson, 2007; Morone and Greco, 2007; Kundu et al., 2013). Additionally, the ancient Indian practice of using specific sounds known as "mantra" is gaining renewed attention for its potential applications in enhancing psychological and physical well-being.



Exploring the world of yoga and meditation takes us on a journey that goes beyond just physical exercise – it's a timeless way of life aimed at bringing balance. People are increasingly turning to meditation, a non-drug approach, to boost their mental well-being. When we talk about meditation, we're referring to various mental practices like focusing on one thing, staying open to thoughts, or cultivating kindness. These practices do more than just calm the mind; they improve how we handle emotions, manage stress, understand others, and sharpen our attention and memory. Researchers have grouped meditation into three types: paying attention to one thing, staying open to thoughts, and practicing kindness and compassion. This classification helps us grasp the different flavors of meditation, each offering unique benefits for our minds and overall well-being. By blending ancient wisdom from yoga with modern insights from meditation studies, we uncover a comprehensive approach to feeling better – physically and mentally – through practices that have stood the test of time.

In today's fast-paced and ever-changing modern life, stress has become a persistent challenge, especially in a woman's lifestyle where she has to manage her personal and professional life. Extensive research, such as that conducted by Moss and Hammond in 1991, confirms that stress significantly impedes memory, concentration, as well as judgment, and decision-making abilities.

The term "mantra" finds its roots in the Sanskrit words "man," representing the mind, and "tra," denoting an instrument. Essentially, a mantra serves as a powerful tool for managing one's inner life, harnessing the mind's potential through sound or vibration. In the Vedic tradition, the primal sound "Om" (or aum) holds significance as it symbolizes infinite universal consciousness, recognized by ancient sages. For millennia, individuals have utilized this sacred mantra to expand their awareness of the divine, experiencing the subtle and profound effects of purification and tranquility on the mind. Mantra, considered a unique form of poetry, serves as the phonetic manifestation of the Supreme Being or the Divine, with specific phonemes and words arranged to induce vibrations impacting various levels of mind and body. Often associated with meter, rhythm, pitch, connotation, metaphor, and symbolism, mantra holds a distinctive position among incantatory spiritual verses.

In the practice of mantra meditation, individuals engage in the continuous repetition of a chosen word, phrase, or set of syllables, either silently or aloud, while intentionally ignoring internal or external distractions. This meditative technique is designed to override mental speech, redirecting negative or intrusive thoughts that contribute to psychological distress. Several subtypes of mantra meditation, such as Transcendental Meditation® (TM), OM chanting, Benson's Relaxation Response (RR), and Japa yoga, share the common principle of repeating words or phrases to elicit a relaxation response. Each of these approaches reflects a diverse application of mantra meditation, encompassing a range of practices united by the shared objective of promoting mental and physical well-being through the rhythmic cadence of intentional sounds.

Chanting is a widespread and age-old practice observed across various religious traditions worldwide. In Hinduism, the "OM" sound, as mentioned in the "Mandukya Purana," holds a divine status with documented benefits, particularly in alleviating stress and psychological disorders. In the contemporary world, where prevalent ailments include stress and depression, conventional medications often offer temporary relief with associated side effects. In contrast, the practice of chanting "OM" (AUM) emerges as a traditional remedy, exhibiting not only stress-relieving properties but also a broader spectrum of benefits for both mental and physical well-being. Remarkably, this practice is accessible without adverse side effects and, once learned properly, requires no external guidance. Regular chanting of "OM" has demonstrated effectiveness in addressing conditions such as Depression, Anxiety, Psychiatric Disorders, Psychosomatic Disorders, and Hypothyroidism. Additionally, it contributes to enhancing cognition, promoting social cohesion, memory improvement, and optimizing lung functioning. Integrating the sacred sound of "OM" into daily life is advocated for even greater overall well-being.

## History of Om

The sacred syllable "OM" holds a revered place in Hindu philosophy, signifying the very name of the Absolute and embodying the essence of sound. In the ancient scriptures of India, OM is recognized as the most potent of all mantras, with others considered as aspects of it, collectively forming the matrix of all mantras. While OM lacks a precise translation, Hindus consider it a cosmic sound, a primordial vibration encompassing the totality of all sounds. Widely employed in prayers and invocations, OM is also pronounced as AUM, transcending specific cultural boundaries and holding religious significance in various traditions. This mystical syllable is more than a mere invention; it represents deep existential realities, symbolizing the levels of gross (A), subtle (U), and causal (M), as well as the states of waking (A), dreaming (U), and deep sleep (M). Chanting the OM mantra serves as a powerful brain stabilizer and an energy medicine, particularly beneficial for individuals facing stress. The repetition of the OM mantra, whether approached for its calming effects or with a profound understanding of its deeper meanings, can yield significant insights in yoga meditation.

According to Upanishads, OM is not just a symbol but the name of God, a combination of A, U, and M representing the past, present, and future.

In the Bhagavad Gita, OM signifies Brahman or consciousness, with a promise of attaining the supreme goal through its constant remembrance. Patanjali's Yoga Sutras describe OM as Pranava, the essence of Iswara, emphasizing its role as the force behind all thoughts and a catalyst for inducing a quiet mental state. These teachings underscore the transformative potential of OM, urging practitioners to gradually integrate its profound insights into their daily lives.

In the pursuit of happiness and blessings, the sacred Hindu mythological concept of "OM," also pronounced as "AUM," holds profound significance, as elucidated in the "Mandukya Upanishad." This ancient text posits that "OM" encompasses four states of human consciousness. The first state, "JAGRAT," symbolized by the "A" in AUM, signifies a consciousness turned outward to the external world. It involves experiencing material objects through the senses, representing the conscious level of mental and emotional processing. The second state, "SWAPNA," denoted by the "U" in AUM, directs consciousness toward the inner world. Here, the mind processes unfulfilled desires, wishes, aversions, and attractions not expressed in the external realm. The third state, "PRAJNA," marked by the "M" in AUM, represents an unconscious state devoid of desires or dream sequences. It houses latent impressions of the mind, akin to seeds that may grow into actions or manifest in dreams. The final state, "TURYA," embodies pure consciousness, neither outward nor inward, observing the other three states. From this vantage point, one comprehends the entire panorama of consciousness levels.

According to Amit Ray, "OM" is equated with Brahman, the indestructible life force and the totality of the universe, past, present, and future. It encapsulates the nameless, divine essence that simultaneously represents the eternal unfolding of the present moment. The Mandukya Upanishad reinforces this perspective, stating that "OM" (AUM) serves as both the name and symbol of God, combining the three letters A, U, and M. The "A" signifies the beginning, "U" represents growth, and "M" embodies dissolution or distribution, encapsulating the cycles of creation, preservation, and dissolution. This profound understanding underscores the timeless wisdom and spiritual depth embedded in the ancient concept of "OM."

## The science behind Om Mantra

The sound "Om" is believed to resonate consistently. When we chant this sound, it triggers the parasympathetic nervous system, responsible for the body's rest and digest response. This activation is thought to contribute to achieving balance among the body, mind, and spirit.

A significant advantage of chanting Om lies in its capacity to induce relaxation and alleviate stress. Stress prompts the release of cortisol, a hormone with adverse effects on mental and physical well-

being. Om chanting has demonstrated the ability to lower cortisol levels, effectively reducing stress and fostering a sense of relaxation.

The AUM sound, serving as the core of a sophisticated sound system, has been harnessed for mental health wellness. If we consider the technical aspects of sound, such as amplitude, resonance, wave form, pitch, and tone, chanting a mantra like AUM in a controlled, low-noise environment with specific pitch, tone, frequency, and resonance can generate an energy waveform. This waveform has the potential to alter brain chemistry and establish new neural pathways, thereby contributing to improved mental health, peace, wisdom, and equanimity.

Measuring mental health involves assessing components like memory enhancement, emotional intelligence, intelligence quotients, decision-making abilities, and agile functioning. Validated psychometric tests can be employed to quantify these aspects and demonstrate the positive impact of practices like AUM chanting on mental well-being.

## **Literature Review**

The chanting of mantras, particularly in Ayurvedic treatment, is acknowledged to elevate the Satva Guna in the body, contributing to healing. OM, considered a universal wave, embodies powerful vibrations within us. In Santana Dharma, the practice of beginning every mantra with Om is emphasized, creating a significant impact on the body. This study aims to explore the effects of OM mantra chanting on health and delve into the concept of Mantra Chikitsa.

Awareness of the OM mantra is advocated for use during meditation and daily life. The OM mantra is seen as a constant companion, instilling a centering and balancing quality to daily activities. Contrary to fostering dullness or escapism, the practice enhances clarity of mind, enabling individuals to navigate the challenges of life with focus and openness. Various methods are suggested for practicing the OM mantra, emphasizing its potential to bring about positive thoughts and a connection to spiritual realities that persist amidst life's complexities.

The practice of chanting the Om mantra is centered around generating vibrations that move upward through the body, according to research (Kalyani et al., 2011). These vibrations arise from the sequential utterance of the basic sounds A-U-M, eliminating the need for tongue involvement. The Om mantra can be vocalized aloud or repeated internally, with both methods offering unique benefits.

When chanted aloud, the sound of the mantra becomes the focal point of attention, aiding in acclimating to pronunciation and calming the mind. While chanting out loud serves as an initial step, it is acknowledged that chanting mentally is the most potent form of the practice (Taimini, 1986). However, mental repetition demands a high level of focus to sustain attention on the mantra (Goel, 2018), suggesting that starting with loud mantra meditation is beneficial.

Studies on Om mantra meditation, particularly focusing on mental repetition, have been conducted since 1994, revealing its positive effects on physiological awareness and increased sensitivity (Kumar et al., 2010). Electroencephalogram (EEG) signals, widely used in research, provide insights into mental states and the impact of meditation (Harne, 2014). However, the exploration of neurophysiological changes resulting from loud Om mantra meditation remains an avenue for further investigation.

The syllable 'Om' encompasses three phonemes - A, U, and M - each representing different planes of existence. "A" signifies the physical plane, "U" denotes the mental and astral plane, encompassing the world of intelligent spirits and all heavens, while "M" symbolizes the deep sleep state. The vibrations of Om move from the belly to the brain, creating a harmonizing impact on the body (Dwivedi & Singh, 2016). This understanding provides a holistic perspective on the transformative effects of Om chanting, blending ancient wisdom with contemporary research findings.



## Method

This study adopts a survey-based experimental research design. Initially, a survey was administered to a sample of 30 participants to gather insights into their individual needs and challenges. Subsequently, personalized meditation plans were formulated based on the survey responses and this experimental phase aimed to assess the impact of the personalized meditation plans. After the 21 days, a follow-up survey was administered to evaluate the perceived benefits and overall satisfaction of the participants with the meditation program. This approach combines survey data collection with an experimental intervention, providing a comprehensive understanding of the participant's experiences and the potential efficacy of the personalized meditation plans.

## Methodology

The om-chanting experiment commenced by distributing psychometric and standardized questionnaires to all participants. Subsequently, the collected data underwent a thorough review, enabling the formulation of personalized meditation plans based on the analysis. The subsequent phase involved the participants practicing their individualized plans for a duration of 21 days, during which daily check-ins were conducted to address any challenges faced and monitor progress. After the 21 days, participants once again completed the same set of questionnaires, facilitating data analysis. This structured approach aimed to assess the impact of om chanting on participants systematically and comprehensively.

Drawing from our understanding of the challenges faced by middle-aged women, particularly those in their early fifties grappling with stressful and health-intensive lifestyles, we recognized the necessity to tailor our meditation approach to address their specific needs. Rather than adopting a one-size-fits-all meditation plan, we curated personalized plans that considered factors such as time flexibility, body position adaptability, and prioritization of mental or physical well-being.

To address physical wellness, we introduced "akar om chanting," where the elongated sounds of 'a' or 'au' were emphasized. For mental well-being, we incorporated "makar om chanting," with an emphasis on elongating the 'M' sound. Recognizing the diverse challenges faced by participants, we accommodated variations in time, position, and physical capabilities, allowing for practices in savasana, sukhasana, and modified positions for those with physical constraints.

Upon assessing participant feedback, we identified that individuals with limited time for meditation were experiencing heightened stress. In response, we modified their plan to include 15 minutes of guided "makar meditation" with an additional 15 minutes of listening to om chanting sounds at a convenient time. Participants with physical limitations were provided alternatives, such as horizontal leg positions and back support during chanting. A significant challenge arose from the majority of participants being meditation novices. To address this, we conducted two additional sessions on mindfulness and meditation fundamentals before the 21-day period commenced. These sessions covered essential topics, including correct breathing techniques, deep breathing exercises, and proper execution of akar, makar, and ukar om chanting.

## Data Analysis

Following the commencement of the experiment, several logistical challenges emerged, notably concerning participants' time constraints and physical discomfort in maintaining specific positions for extended periods. To address these issues and enhance the effectiveness of the intervention, tailored suggestions were implemented, yielding positive outcomes.

For individuals struggling to allocate time for listening practices, a recommendation was provided to incorporate om chanting into their bedtime routine. This adjustment aimed to accommodate their schedules and facilitate consistent engagement with the practice. Additionally, participants encountering difficulties in sustaining the required seated position due to physical constraints were

advised to divide their allotted meditation time into manageable segments. Furthermore, those experiencing discomfort in the back and knees were encouraged to use supportive devices, such as appropriate cushions or bends, to provide necessary arch support during the practice.

Another challenge involved participants who encountered difficulties in correctly chanting the mantra. To address this, guidance was offered during the sessions, with participants encouraged to listen attentively after the session concluded for a designated period. Moreover, supplementary practice at home was recommended to reinforce proper chanting techniques and foster improved proficiency. These adjustments were implemented to cater to the individualized needs and challenges faced by participants, promoting a more accommodating and beneficial meditation experience.

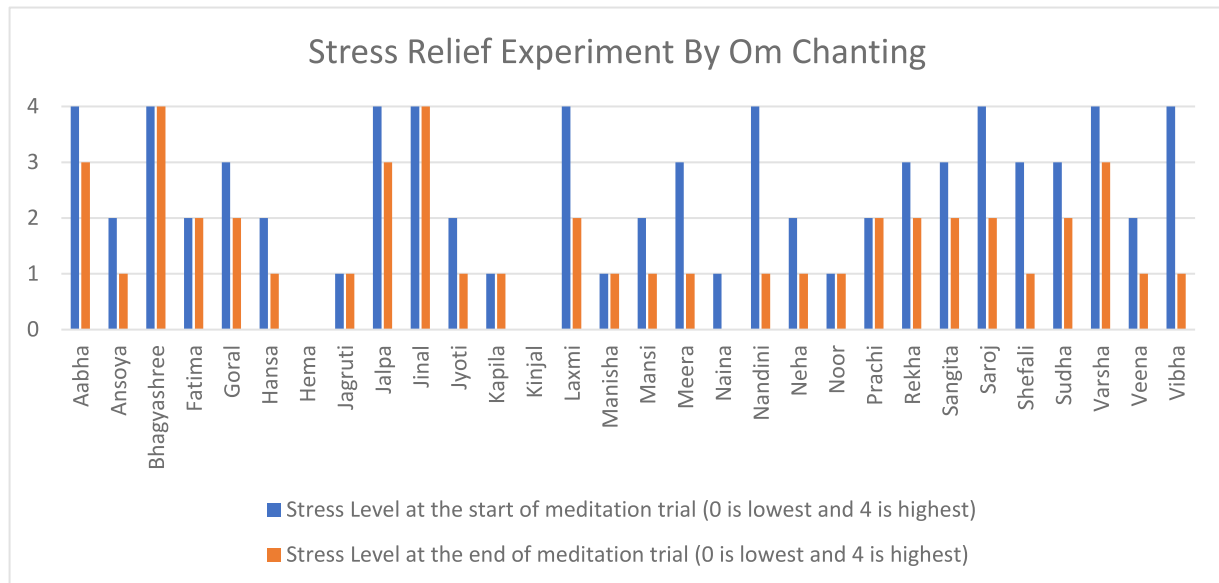
## Result

Age Group	Type of om chanting	Time allotted	Position	Problems faced	Outcome
30-35	Makar	15 min	Padmasan	Not enough time due to stressed and hectic lifestyle, insomnia, stress and anxiety	Was able to improve the quality of sleep because of listening om chanting but day to day mantra chanting helped every woman in this age group at different intensity
35-45	Akar and makar	15 to 30 min	Flexible to their needs	memory fog, stress	Well being in routine life die to om chanting but again degree of well being changed as per the individual
45-50	akar	30 to 45 min but in breaks	no preferable position , as per their comfort	Diseases such as Blood pressure, diabetes, joint pain, knee pain, back pain	Many individuals was able to keep their blood pressure and sugar levels in check because of om meditation and overall physical health was better after this experiment

## Conclusion

In conclusion, the findings of this study reveal a diverse range of outcomes among participants engaging in the personalized meditation program. Notably, a significant number of individuals reported improvements in their day-to-day lifestyle, reflecting the potential positive impact of the tailored meditation plans. However, it is essential to acknowledge that not all participants experienced uniform progress. Furthermore, the study underscores the importance of recognizing diverse responses to meditation interventions, necessitating ongoing refinement and customization of meditation plans to suit individual needs. The identification of factors contributing to both successful and less satisfactory outcomes opens avenues for future research and intervention refinement, aiming to optimize the effectiveness of personalized meditation programs for holistic well-being.

## Chart



## Questionnaire:

### Perceived Stress Scale

A more precise measure of personal stress can be determined by using a variety of instruments that have been designed to help measure individual stress levels. The first of these is called the **Perceived Stress Scale**.

The Perceived Stress Scale (PSS) is a classic stress assessment instrument. The tool, while originally developed in 1983, remains a popular choice for helping us understand how different situations affect our feelings and our perceived stress. The questions in this scale ask about your feelings and thoughts during the last month. In each case, you will be asked to indicate how often you felt or thought a certain way. Although some of the questions are similar, there are differences between them and you should treat each one as a separate question. The best approach is to answer fairly quickly. That is, don't try to count up the number of times you felt a particular way; rather indicate the alternative that seems like a reasonable estimate.

**For each question choose from the following alternatives:**

**0 – never 1 - almost never 2 – sometimes 3 - fairly often 4 - very often**

1. In the last month, how often have you been upset because of something that happened unexpectedly? \_\_\_\_\_
2. In the the last month, how often have you been upset because of something that happened unexpectedly? \_\_\_\_\_
3. In the last month, how often have you felt nervous and stressed? \_\_\_\_\_
4. In the last month, how often have you felt confident about your ability to handle your personal problems? \_\_\_\_\_
5. In the last month, how often have you felt that things were going your way? \_\_\_\_\_

6. In the last month, how often have you found that you could not cope with all the things that you had to do? \_\_\_\_\_
7. In the last month, how often have you been able to control irritations in your life? \_\_\_\_\_
8. In the last month, how often have you felt that you were on top of things? \_\_\_\_\_
9. In the last month, how often have you been angered because of things that happened that were outside of your control? \_\_\_\_\_
10. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them? \_\_\_\_\_

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## **आनापान ध्यान प्रक्रिया की विद्यार्थिनीयो की स्मृतिशक्ति पर असर का अध्ययन**

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### **सारांश**

‘आनापान ध्यान’ एक ऐसी ध्यान विधि है जो सामान्य श्वास और प्रश्वास पर ध्यान केन्द्रित करके की जाती है। विपश्यना ध्यान का पहला चरण है आनापान प्रक्रिया। ये शोध पेपर श्री कांता स्त्री विकास स्कूल की १६ - १८ साल की ६० विद्यार्थिनीयो पर आनापान ध्यान प्रक्रिया २१ दिन तक कराने से उसकी स्मृति शक्ति पर हुई असर का अध्ययन दर्शाती है। विद्यार्थिनीयो को रोजाना १०-१५ मिनट तक आनापान ध्यान करवाया गया। यादच्छित न्यादर्श पद्धति से ६० विद्यार्थिनीयो का चयन किया गया। १५ प्रश्नों की एक प्रश्नावली तैयार की गई। आनापान ध्यान रोजाना करवाने के बाद विद्यार्थिनीयो के पास ये प्रश्नावली के उत्तर भरवाए गए। हकारात्मक परिणाम प्राप्त हुए। आनापान ध्यान से विद्यार्थि अपने आपको जानकर मन को संयमित करके अभ्यास कर सकते हैं। आनापान ध्यान से विद्यार्थि की स्मृति शक्ति में नोंधपात्र बढ़ोतरी होती है।

**कटू शब्दो :** आनापान ध्यान, स्मृति शक्ति, एकाग्रता

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## प्रस्तावना

### आनापान ध्यान प्रक्रिया

आनापान ध्यान – आनापान सती जो पाली भाषा का शब्द है जिसका अर्थ है सांस लेने की सचेतता 'आन + अपान → आन यानी सांस लेना अपान का मतलब है सांस छोड़ना और सती का मतलब है सचेतता। यह बौद्ध ध्यान का सर्वोत्कृष्ट रूप है। जिसका श्रेय गौतम बुद्ध को जाता है। इसे हम mindfulness of breathing कहते हैं।

इसका वर्णन कई सुतो, विशेष रूप से आनापान सती सुत में दिया गया है। आनापान सती सुत में वर्णन मुजब साधक को शांत वातावरण जैसे जंगल में जाकर बैठना है और अपनी सांस को सिर्फ देखना है की सांस लम्बी है या छोटी है फिर धीरे – धीरे वो खुद को प्रशिक्षित करता है की मैं शांत होकर सांस लूंगा।

- सांस छोड़ने को बारबार दस के चक्र में गीनना।
- सांस लेने को दस के चक्र में गीनना।
- बिना गिनती किए सांसों पर ध्यान केन्द्रित करना।
- केवल उस स्थान पर ध्यान केन्द्रित करना जहा सांस नासिका में प्रवेश करती है।

### आनापान क्या है ?

“इदम पूरे चित्तमचारि चारिकम, येनिचकम यथाकामम यत्थासुखम....”

- यह मन जो जहा चाहता है, जहा चाहता है, जहा भी सुख देखना है, भटकता है, सबसे पहले मैं इसे स्थिर करूंगा।

मैं इसे पूरी तरह से प्रशिक्षित करूंगा जैसे एक महावत एक अंकुश के साथ एक जंगली हाथी को प्रशिक्षित करता है।

### मनोनिग्रह (मन की एकाग्रता) और स्मृति शक्ति

व्यक्तित्व के पूर्ण विकास में मन का असंयम बाधक बनता है हमारे मन पर संयम नहीं है तो स्थिति अनुकूल होने पर भी विधाथी अपनी आंतरिक शक्ति को पहचानेगा नहीं।



मन को संयमित करने से आसानी से एकाग्र होता है मन की एकाग्रता से ज्ञान की प्राप्ति होती है ।

## **स्मृति शक्ति (व्याख्या)**

भटकते मन को हम आनापान प्रक्रिया द्वारा स्थिर करते हैं ।

**“जो हमारे अंदर अस्त - व्यस्त स्थिति में पड़ा हो उसे एकत्र करने की प्रक्रिया यानी स्मृति” ।**

चित्त की स्मृति के लिए हम हर क्षण मन कहा स्वर – विहार करता है । कोन – से विचार आते हैं उसके प्रति जागरूकता लाके मन का अर्धजाग्रत मन के साथ एकत्व साधते हैं – और इसी प्रक्रिया के कारण हमारी स्मृति शक्ति और आंतरिक शक्ति हम बढ़ा सकते हैं ।

## **आनापान के फायदे**

आनापान नियमित करने से शारीरिक और मानसिक बहुत सारे फायदे हमें मिलते हैं किस तरह से आनापान करके हम अपने आपको सजगता के द्वारा अनुशासित करके हमारी स्मृति शक्ति सुधार सकते हैं ये कुछ मुद्दे नीचे दिए गए हैं :

- हम आनापान से अपने ब्लड प्रेशर में समतुला लाके उसे रेग्युलर कर सकते हैं । स्ट्रेस लेवल कम होने से ब्लड प्रेशर कंट्रोल में रहता है ।
- हृदय रोग का खतरा कम करता है । तनाव आनापान मेडिटेशन से कम होता है जिसकी वजह से हम हृदयरोग से भी बच सकते हैं ।
- हमारे फेफड़ों में हवा का प्रवाह बढ़ता है ।
- हमारी रॉग प्रतिकारक शक्ति (immune system) भी बढ़ता है ।
- हमारा आत्म विश्वास (self-confidence) आनापान नियमित करने से बढ़ता है
- मन की एकाग्रता बढ़ती है।

## **आनापान और स्मृति शक्ति :**

इस तरह आनापान ध्यान से शारीरिक और मानसिक रूप से हम पूर्णतया स्वस्थ रहेकर आनंद में रहता है । अनुशासित रहता है जिसकी वजह से धीरे – धीरे



आत्मविश्वास में बढ़ोतरी होती है । जिससे मन की एकाग्रता बढ़ती है और हम एकाग्रता से पढाई करते हैं। जिससे हमारी स्मृति शक्ति में भी आनापान प्रक्रिया द्वारा नोंधपात्र बढ़ोतरी होती है ।

### साहित्य समीक्षा

विपश्यना ध्यान पर बहुत सारे अभ्यास हुए हैं, जहा संशोधनकर्ता ने आनापान ध्यान प्रक्रिया को विपश्यना का प्रवेशद्वार माना है । उनमें से कई शोध पत्र भी आनापान ध्यान का विभिन्न असर ओर लाभालाभ पर हुआ है ।

पी. वेंकटगीरी कुमार (योग एवं फिजीकल सायंस विभाग एस. व्यासा) २०१८ १०२- १०५) इस शोध पत्र में “आनापान सती की डिप्रेशन पर असर” में उन्होंने प्रतिपादित किया है की नियमित रूप से आनापान करने से नोंधपात्र मात्रा में तनाव कम होता है ।

मुक्तिप्रसाद पांडे - लुंबिनी बुद्धिष्ट यूनिवर्सिटी नेपाल, रिसर्च मार्च (२०२२ - ७१ - ८२) में “इफेक्ट ऑफ आनापान मेडिटेशन इन स्कूल चिल्ड्रन” में बहुत अच्छी तरह से शोध करके पाया है की बच्चों का आनापान ध्यान करवाने से उनमें मानसिक शांति, सामाजिक संबंधों, एकाग्रता, स्मृतिशक्ति में काफी सुधार देखा गया है ।

ज्योतिप्रसाद वाघमारे (२०१९ - ४१ - ४५) शोध पत्र में बहुत बड़े स्तर पर स्कूल के विद्यार्थियों को आनापान करवाया गया है । ऐसा करने से विद्यार्थी में नैतिक मूल्यों, सामाजिक व्यवहार सुधरता है और कीसी को नुकसान करने की भावना नहीं रहती । इस शोध पत्र के बाद महाराष्ट्र सरकार ने आनापान ध्यान के लिए शिक्षकों को अनुरोध किया की स्कूल के बच्चों को आनापान ध्यान करवाया जाए । जिससे विद्यार्थी की स्मृतिशक्ति में काफी सुधार हुआ हो ऐसा पाया गया है ।

शिंदे और डांगर (२०१२ - १ - ४) के शोध पत्र में प्रतिपादित किया गया है की आनापान ध्यान से कॉलेज छात्रों के समग्र व्यक्तित्व में बहुत फर्क आया है ।

डा. राजेश शीरसाथ (मार्च - २०१९) में “आनापान प्रक्रिया की विद्यार्थी के सीखने और मानसिक तनाव पर असर” जिसमें उसने किशोरावस्था में आनापान करवाने से बहुत सारे हकारात्मक असर पाये गये हैं, ऐसा निष्कर्ष दिया है ।

### समस्या कथन :

“आनापान ध्यान प्रक्रिया की विद्यार्थीनीयो की स्मृतिशक्ति पर असर”

### **अध्ययन के उद्देश्य :**

शोध के लिए निर्धारित लक्ष्यों का ध्यान में रखते हुए निम्नलिखित उद्देश्य निर्धारित किए गए हैं ।

- विद्यार्थिनीयों की मानसिक शांति पर आनापान ध्यान की असर को देखना
- विद्यार्थिनीयों की एकाग्रता पर आनापान ध्यान की असर को देखना
- विद्यार्थिनीयों की स्मृतिशक्ति पर आनापान ध्यान की असर को देखना
- विद्यार्थिनीयों के परीक्षा के परिणाम पर आनापान ध्यान की असर को देखना

### **परिकल्पना**

1. आनापान ध्यान करने से विद्यार्थिनीयों की मानसिक स्थिति में सुधार होता है ।
2. आनापान ध्यान करने से विद्यार्थिनीयों की मानसिक एकाग्रता में बढ़ोतरी होती है ।
3. आनापान ध्यान करने से विद्यार्थिनीयों के परीक्षा के परिणाम में सुधार होता है ।
4. आनापान ध्यान करने से विद्यार्थिनीयों की स्मृति शक्ति में काफी सुधार होता है ।

### **अध्ययन में प्रयुक्त न्यादर्श**

शोधकर्त्री द्वारा यादच्छित न्यादर्श विधि द्वारा राजकोट की श्री कांता स्त्री विकास गृह की कक्षा - ११ की विद्यार्थिनीयों का चयन किया गया है ।

### **अध्ययन में प्रयुक्त उपकरण**

प्रस्तुत शोध पत्र में स्व - निर्मित प्रश्नावली को शोध उपकरण की रूप में प्रयोग किया गया है । विभाग - २ में अलग अलग १५ प्रश्न बनाकर परिक्षण प्रश्नावली बनाया गया

### **शोध पद्धति**

प्रश्नावली सर्वेक्षण पद्धति का उपयोग इस शोध पत्र के लिए किया गया । श्री कांता स्त्री विकास गृह की ६० विद्यार्थिनीयो का चयन किया गया जिसकी आयु ही १६ - १८ साल की है ।

कक्षा अ की विद्यार्थिनी

मांक नं	विद्यार्थी का नाम	माक्स
१	गोस्वामी वृंदा	४२
२	डोबरीया हैत्वी	४१
३	दोढीया सोनु	४१
४	हरियाणी पलक	४१
५	गजेरा हीना	४१
६	गोधावीया अक्सा	४१
७	भालाडा फोरम	४१
८	धोरेचा स्नेहा	४१
९	निमावत वैदेही	४१
१०	बोडिया तमन्ना	४१
११	मकवाणा बंसी	४१
१२	गुजरीया झील	३८
१३	सिंघ रश्मि	३५
१४	साकरीया खुशी	३६
१५	मुंडिया सुहानी	३६
१६	अनिताबा जाडेजा	३६
१७	ओडकीया तेजस्वीनी	३५
१८	टोडिया मोती	३५
१९	लालकीया दिपाली	३५
२०	सालारा दिया	३५
२१	झाला जागृतिबा	३५

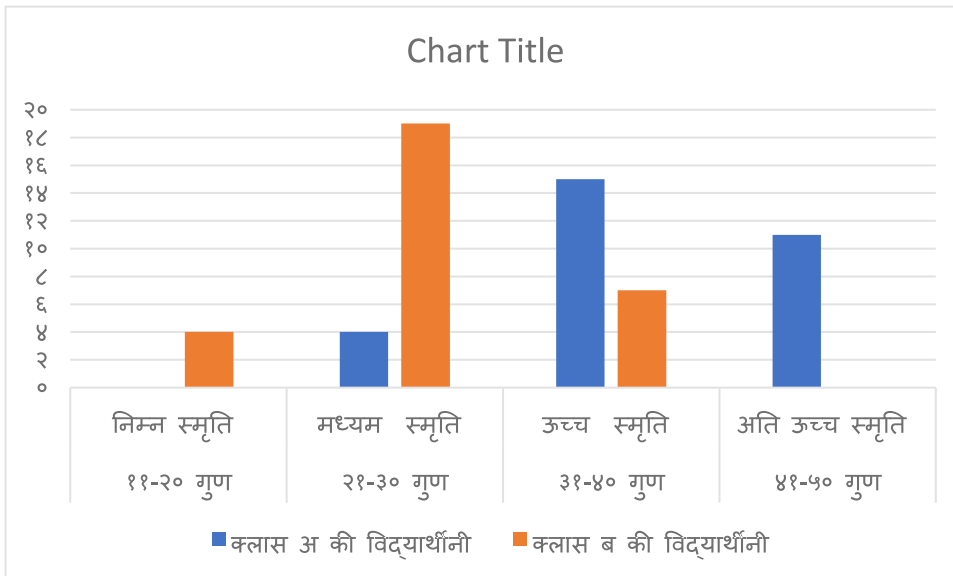
२२	वाघेला तुलसी	३४
२३	वाढेर जेनिशा	३३
२४	चोटलिया दिव्या	३३
२५	यादव खुशु	३३
२६	खटाणा हेमांगी	३३
२७	सुमरा अफसाना	२७
२८	खूंट भूमि	२६
२९	वाघेला स्नेहा	२६
३०	विश्वकर्मा पूजा	२६

### कक्षा ब की विद्यार्थियो

क्रमांक नं	विद्यार्थी का नाम	माक्स
१	निझाम्बीया खुशु	३७
२	डोबरीया नेहांगी	३४
३	चोवटिया नेन्सी	३४
४	गोहेल आयुषी	३४
५	जारिया दिपाली	३३
६	बडगुजर कल्याणी	३३
७	हांडा प्रियंकाबा	३२
८	हरियाणी परिता	३०
९	सोलंकी ऐन्जल	३०
१०	जोषी भक्ति	२९
११	आल हितीक्षा	२७

१२	सरवैया समीरा	२६
१३	बारैया उर्मिला	२६
१४	चौहाण जान्वी	२६
१५	विश्वकर्मा द्रष्टि	२५
१६	जारिया हर्षिता	२५
१७	जादव चंद्रिका	२५
१८	जारिया लेखिता	२५
१९	भगत काजल	२४
२०	मंडिर हेमाली	२४
२१	पाला प्रेरणा	२३
२२	सरवैया शिवानी	२३
२३	बालासरा नेन्सी	२३
२४	धांधल देवांगी	२२
२५	सिद्धपुरा नेहा	२१
२६	वडगामा बंसी	२१
२७	जाडेजा भाविकाबा	२०
२८	सरवैया प्रिया	२०
२९	चावडा धर्मिष्ठा	१७
३०	परमार ध्रुविका	१६

गुण		११-२० गुण	२१-३० गुण	३१-४० गुण	४१-५० गुण
विद्यार्थी		निम्न स्मृति	मध्यम स्मृति	उच्च स्मृति	अति उच्च स्मृति
कक्षा अ की विद्यार्थीनी		०	४	१५	११
कक्षा ब की विद्यार्थीनी		४	१९	७	०



तात्पर्य :

कक्षा अ और कक्षा ब दो कक्षा की ३० - ३० विद्यार्थीनीओ की स्मृति टेस्ट ली गयी जिससे निम्नलिखित परिणाम मिले ।

- [१] कक्षा ब की विद्यार्थीयो जहाँ आनापान प्रक्रिया नहीं करवाई गई है वो निम्न स्मृति मे दो विद्यार्थीनी है ।
- [२] मध्यम स्मृति [२१ - ३० गुण] मे कक्षा ब की विद्यार्थीनी ज्यादा है और कक्षा अ की विद्यार्थीनी कम है क्योंकि अ कक्षा की विद्यार्थीनी के गुण उच्च स्मृति और अति उच्च स्मृति में ज्यादा है ।
- [३] उच्च स्मृति [३१ - ४० गुण] मे कक्षा अ जहाँ आनापान ध्यान नियमित करवाया गया था उसकी १५ विद्यार्थीनी है । जब की जहाँ आनापान ध्यान नहीं करवाया गया था उसकी ७ विद्यार्थीनी है । यह दर्शाता है कि उच्च स्मृति वाली विद्यार्थीनी कक्षा अ मे है जहाँ आनापान ध्यान नियमित हुआ है ।

[४] अति उच्च स्मृति में कक्षा अ की विद्यार्थीनी ११ है । जब की कक्षा ब की एक भी विद्यार्थीनी नहीं है ये दर्शाता है कि जहाँ आनापान ध्यान नियमित करवाया गया था वहा की विद्यार्थीनी में उच्च स्मृति देखी गई है । जहाँ आनापान ध्यान नहीं करवाया गया था वहा की एक भी विद्यार्थीनी नहीं पाई गई है ।

इससे ये तात्पर्य मिलता है कि आनापान ध्यान करने से विद्यार्थीनीयो की स्मृति शक्ति विकसित होती है और उच्च स्मृति शक्ति मिलती हैं।

### निष्कर्ष :

भारत जब वर्तमान समय में IT और Artificial Intelligence में अपना युवाधन बहोत आगे निकल रहा है तब विद्यार्थी अपनी स्मृति शक्ति में सुधार करके नये युग के साथ अपना कदम मिलाये ये जरूरी है । आनापान ध्यान प्रक्रिया ऐसी ध्यान प्रक्रिया है जिससे विद्यार्थी की एकाग्रता बढ़ती है जिससे विद्यार्थीयो की स्मृति शक्ति का विकास होता है। यह संशोधन पत्र इस बात को उजागर करने का एक प्रयास है कि जिसके द्वारा शिक्षण क्षेत्र के अंदर स्कूल के विद्यार्थीयो की स्मृति शक्ति में सुधार कर सके यह इसके परिणाम के द्वारा सिद्ध होता है ।

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## **"प्रज्ञा योग" का महिलाओं के स्वास्थ्य और मेदशिविता पर प्रभाव का एक अध्ययन**

**नाम: अमृता जे. शुकला (एनरोलमेंट नंबर:-22071601013)**

**अनुसंधान विद्वान, एम. ए. सत्र -3**

**दर्शन यूनिवर्सिटी, राजकोट.**

**शीर्षक: "प्रज्ञा योग" का महिलाओं के स्वास्थ्य और मेदशिविता पर प्रभाव का एक  
अध्ययन**

**सह-लेखक:- स्तवन जे. पंड्या**

**सहा. अध्यापक, दर्शन यूनिवर्सिटी, राजकोट**

**मार्गदर्शक:- डॉ. अशोक कुमार जे. परमार**

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### **सारांश:-**

प्रस्तुत शोधपत्र में उत्तराखंड स्थित देव संस्कृति विश्वविद्यालय शांतिकुंज, हरिद्वार से पंडित श्री राम शर्मा आचार्यजी ने गायत्री मंत्र के साथ प्रज्ञा योग की रचना की है। मेरे प्रस्तुत शोधपत्र में राजकोट शहरी विस्तार के व्यक्तियों पर एक अच्छा स्वास्थ्य एवं मेदशिविता में कमी को देखने के लिये गायत्री मंत्र के साथ प्रज्ञा योग 30 व्यक्तियों को करवाया गया। प्रज्ञा योग में गायत्री मंत्र के साथ 16 आसन का समूह होता है, जिसे प्रज्ञा योग कहते हैं। इसका अभ्यास व्यक्तियों पर 30 दिनों तक सुबह और शाम को पांच - पांच बार प्रज्ञा योग करवाया गया। इसके अभ्यास के बाद सर्वक्षण विधि के द्वारा परिणाम को देखा गया कि व्यक्तियों के शरीर से मेदशिविता कम होती है। जो प्रज्ञा योग का सकारात्मक परिणाम दिखाता है।

**कूट शब्द:- मेदशिविता, प्रज्ञायोग, गायत्री मंत्र**



## प्रस्तावना

श्रीराम शर्मा आचार्य (अखिल विश्व गायत्री परिवार के संस्थापक और तीन हजार से अधिक पुस्तकों के लेखक) ने प्रज्ञा योग की प्रणाली विकसित की है। प्रज्ञा योग के अभ्यासकर्ता आचार्यश्री की शिक्षाओं के अनुसार दिए गए निर्देशों के अनुसार विभिन्न साधनाओं से गुजरते हैं। साधक साधना के लिए आते हैं, जीवनशैली की एक अनूठी अनुसूची का पालन करते हैं और योग के इस समग्र दृष्टिकोण के सभी लाभ प्राप्त करते हैं। प्रज्ञा योग में योग की लगभग सभी प्रणालियाँ शामिल हैं जैसे: भक्ति, ज्ञान, कर्म, राज, हठ, तंत्र और मंत्र योग। प्रज्ञा योग 16 आसन का अभ्यास करवाया जाता है। प्रज्ञा योग का दैनिक अभ्यास से व्यक्तियों पर उसका सकारात्मक प्रभाव पड़ता है। और प्रज्ञा योग में सभी प्रकार के आसनों का समावेश होता है। इसके अभ्यास से प्रज्ञा की जागृति करना तथा ऊर्जा को बढ़ाने के लिए मदद रूप बनती है।

**पहली स्थिति (ताड़ासन)** - मंत्र 'ओम भूः' पैरों को एक साथ जोड़कर खड़े हो जाएं। सांस भरें और दोनों हाथों को सिर के ऊपर उठाएं साथ ही एड़ियां उठाएं और आसमान की ओर देखें। धीरे-धीरे ताड़ासन की स्थिति में आ जाएं। इसके अभ्यास से हृदय की कमजोरी, रक्त की अशुद्धियाँ और कब्ज दूर हो जाती है।

**दूसरी स्थिति (पाद हस्तासन)** - मंत्र 'ओम भुवः' सांस छोड़ें और अपने आप को कूल्हों के साथ आगे की ओर झुकाएं। अपने दोनों हाथों को पैरों के पास फर्श पर ले आएं। सिर को घुटनों से छूने का प्रयास करें। (घुटनों को सीधा रखें)। अभ्यास से वायु दूर होती है, इड़ा, पिंगला और सुषुम्ना मजबूत होती है तथा कमर की अतिरिक्त चर्बी कम होती है। यह कब्ज को भी दूर करता है और रीढ़ की हड्डी को लचीला बनाता है।

**तीसरी स्थिति (वज्रासन)** - मंत्र 'ओम स्वः' वज्रासन में बैठें- घुटनों को मोड़ें और पैरों को मोड़कर आसन बना लें। यह आरामदायक आसन है। यह अभ्यास पाचन में सहायक है। गैस, कब्ज और पेट का भारीपन दूर होता है।

**चौथी स्थिति (उष्ट्रासन)** - मंत्र 'तत्' नितंबों को उठाएं और दोनों हाथों को आत्मा पर लाने का प्रयास करें। सांस लेते हुए उष्ट्रासन की स्थिति में आ जाएं। छाती खोलो और आकाश की ओर देखो। इस अभ्यास से हृदय मजबूत होता है; रीढ़ की

हड्डी वाली इड़ा, पिंगला और सुषुम्ना को ऊर्जा मिलती है। हर्निया, पीठ दर्द और अस्थमा से राहत पाने के लिए अभ्यास सहायक है।

**पांचवी स्थिति (योग मुद्रासन)-** मंत्र 'सवितुः'। वज्रासन में बैठकर सांस छोड़ें और फिर हाथों को योगमुद्रा की तरह पीठ के पीछे उठाते हुए आगे की ओर झुकें। माथे को ज़मीन पर छूने की कोशिश करें। यह अभ्यास मणिपुर चक्र को सक्रिय करता है।

**छठी स्थिति (अर्धताडासन) -** मंत्र 'वरेण्यम' श्वास लें और वज्रासन में वापस बैठते हुए शरीर के ऊपरी हिस्से को ऊपर उठाएं। दोनों हाथों को ताडासन की तरह सिर के ऊपर उठाएं। इस स्थिति को अर्धताडासन कहा जाता है

**सातवीं स्थिति (शशांकासन) -** मंत्र 'भर्गो' सांस छोड़ें और कूल्हों के साथ फिर से झुकें। माथे और कोहनियों को फर्श पर छूते हुए शशांकासन में जाएं। पाचन संबंधी विकारों से छुटकारा पाने के लिए अभ्यास सहायक है।

**आठवीं स्थिति (भुजंगासन) -** मंत्र 'देवस्य' हाथों और घुटनों को एक ही स्थिति में रखते हुए, सांस लें और भुजंगासन में छाती खोलकर शरीर के ऊपरी हिस्से को आगे लाएं, आकाश की ओर देखें और इसी स्थिति में रहें। इसके अभ्यास से हृदय और रीढ़ की हड्डी को शक्ति मिलती है।

**नौवीं स्थिति (तिर्यक भुजंगासन बाएं) -** मंत्र 'धीमहि' भुजंगासन के लिए शरीर की स्थिति में रहें, सांस छोड़ें और बस बाईं ओर झुकें और पार्श्व झुकाव के साथ एड़ी को देखने का प्रयास करें। **दसवीं स्थिति (तिर्यक भुजंगासन दाएं) -** मंत्र 'धियो' अब दाईं ओर झुकें और दाईं ओर पार्श्व झुकते हुए एड़ियों को देखने का प्रयास करें।

**ग्यारहवीं स्थिति (शशांकासन) -** मंत्र 'योनः' हाथों और घुटनों को एक ही स्थिति में रखें। शरीर को दोबारा वापस लाएं और सांस छोड़ते हुए शशांकासन में आ जाएं।

**बारहवीं स्थिति (अर्धताडासन) -** मंत्र 'प्रचोदयात्' वज्रासन में रहते हुए दोनों हाथों को शरीर के ऊपरी हिस्से से उठाएं और सांस लेते हुए अर्धताडासन में आ जाएं।

**तेरहवीं स्थिति (उत्कटासन) -** मंत्र 'भूः' हाथों को प्रार्थना की स्थिति में छाती के सामने लाएं। एड़ियों को स्कॉटिंग पोजीशन में उठाएं और उत्कटासन की स्थिति में आ जाएं।

**चौदहवीं स्थिति (पादहस्तासन) -** मंत्र 'भुवः' पूरे तलवे को फर्श पर लाएं। नितंबों को उठाएं और हाथों को पैरों के बगल में रखते हुए पादहस्तासन की स्थिति में आ जाएं।

**पंद्रहवीं स्थिति (ताड़ासन) -** मंत्र 'स्वाहा' श्वास लें और सिर, हाथ, छाती और धड़ को ताड़ासन की तरह उठाएं-आसमान की ओर देखें।

**सोलहवीं स्थिति (ओम का जाप) -** ओम के जाप के साथ सांस छोड़ें और हाथों को मुट्ठी में लाते हुए शक्ति और ऊर्जा का एहसास कराएं।

उपरोक्त विधि का प्रयोग अलग अलग शोधकर्ताओं ने अपने शोधपत्र में बताये हैं जो निम्न रूप से दर्शाये गये हैं। जो सार्थक करते हैं की प्रज्ञायोग का प्रभाव सकारात्मक रूप से देखने को मिलता है।

- डॉ। अरुण कुमार साओ के द्वारा प्रस्तुत शोधपत्र (2020) "छात्र की भावनात्मक स्थिरता पर प्रज्ञा योग का प्रभाव" अध्ययन में छात्र की भावनात्मक स्थिरता पर प्रज्ञा योग के प्रभाव का पता लगाने का प्रयास किया गया था। डॉ. ए. सेन गुप्ता और डॉ. द्वारा ईएसटी भावनात्मक स्थिरता माप। ए.के. सिंह को 11-17 आयु वर्ग के 50 नमूनों, एचएसएस, रायगढ़ (सी.जी.) पर प्री टेस्ट-पोस्ट टेस्ट डिज़ाइन द्वारा प्रशासित किया गया था। प्रज्ञा योग (सोलहवें आसन का एक समूह) दो महीने तक 30 मिनट तक दिया गया। परिणाम से पता चला है कि छात्र की भावनात्मक स्थिरता पर प्रज्ञा योग का अभ्यास करने का महत्वपूर्ण प्रभाव पड़ता है।
- रिद्धि साहूजी ने जनवरी 2017 में देव संस्कृति विश्वविद्यालय की जनरल में दिनांक 09-11-2017 को प्रज्ञा योग का ज्यादा वजन वाली महिलाओं पर क्या प्रभाव पड़ता है। वह प्रकाशित किया था उसका संशोधन किया गया 18 जगह से शोध की माहिती प्राप्त की और चार जगह से फिगर बनाएं जिसकी परी और पोस्ट वैल्यू में अच्छा और सफल निष्कर्ष मिलता है उनकी टी वैल्यू 6.39 मिलती है, और साइनिफिकेंस 0.01% मिलता है।

### **उद्देश्य (Objective)**

- "प्रज्ञायोग" का व्यक्ति के स्वास्थ्य और मेदशिविता पर प्रभाव का एक अध्ययन

- “प्रज्ञायोग” में आसनों एवं श्वास - प्रश्वास का यह संयुक्त प्रयोग से शरीर एवं मस्तिष्क बहुत लाभकारी प्रभाव देखा जाता है।
- “प्रज्ञायोग” के द्वारा मन की एकाग्रता एवं भावनात्मक प्रवित्रता में सुधार देखने को मिलता है।

## शोध विधि

### प्रतिदर्श एवं प्रतिचयन

प्रस्तुत शोध अध्ययन में क्रमबद्ध प्रतिचयन विधि द्वारा राजकोट शहरी विस्तार में महिलाओं का चयन किया गया।

### शोध अभिकल्प

प्रस्तुत शोध अध्ययन में क्रमबद्ध चयन के द्वारा ३० महिलाओं को अभ्यास करवाया गया ।

### उपकरण

प्रस्तुत शोध अध्ययन में "प्रज्ञा योग" का व्यक्ति के स्वास्थ्य और मेदशिविता पर प्रभाव को मापने के लिये प्रश्नावली के द्वारा सर्वेक्षण विधि का प्रयोग किया गया।

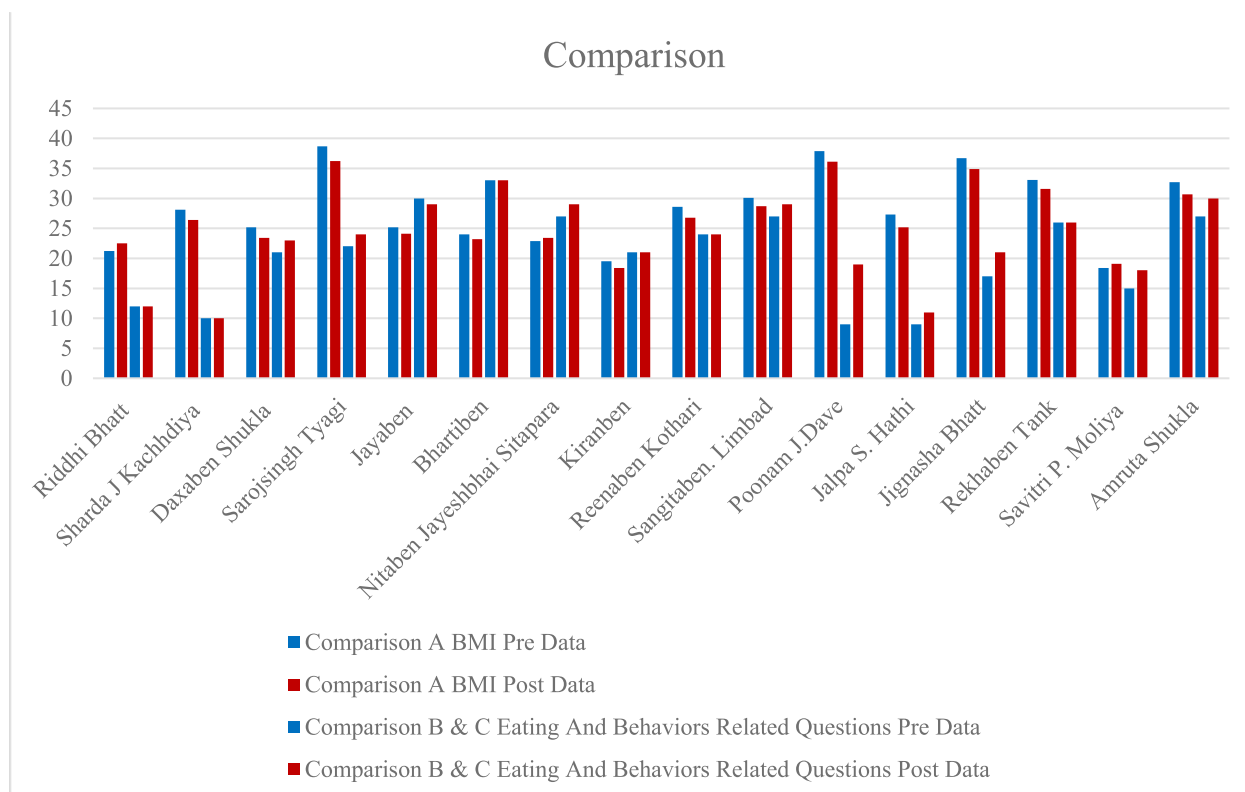
### विधि

प्रस्तुत शोध अध्ययन में "प्रज्ञा योग" का व्यक्ति के स्वास्थ्य और मेदशिविता पर प्रभाव को देखने के लिये क्रमबद्ध प्रतिचयन विधि द्वारा राजकोट शहरी विस्तार में से महिलाओं का चयन किया गया। महिलाओं के अच्छे स्वास्थ्य और मेदशिविता को कम करने के लिये प्रज्ञायोग का प्रयोग किया गया। जिसमें अध्ययन के आरंभ करने से पहले समूह की प्रश्नावली के द्वारा मानसिक जांच और व्यक्तियों के वजन का मापन किया गया। इसके पश्चात ३० दिनों तक १ घंटे सुबह और १ घंटे शाम को १० मिनिट तक पाँच-पाँच बार प्रज्ञायोग करवाया गया। एक माह बाद पुनः प्रश्नावली के द्वारा सर्वेक्षण किया गया।

## परिणाम

१ माह के अभ्यास के बाद “प्री प्रश्नावली” और “पोस्ट प्रश्नावली” के द्वारा एक सर्वेक्षण किया गाय की प्रज्ञायोग के अभ्यास के द्वारा अच्छी स्वास्थ्य पर एवं मेदशिविता पर सार्थक प्रभाव पड़ता है।

Comparison of A BMI and B & C Eating and Behaviours Related Questions.



## निष्कर्ष :

वर्तमान योग में व्यक्ति ने बाह्य प्रगति पर अपना पूर्ण ध्यान केन्द्रित किया है जिसके परिणाम स्वरूप सुख-सुविधा के साधन तो बढ़े हैं। किन्तु जाने-अनजाने आंतरिक आवश्यकताओं की अपेक्षा बढ़ी हुई है जिसके परिणाम स्वरूप व्यक्ति नयी-नयी शारीरिक व मानसिक समस्याओं से घिरता जा रहा है। जिसका सार्थक समाधान गायत्री परिवार के संस्थापक एवं युगद्रष्टा श्रीराम शर्मा आचार्यजी के द्वारा स्थापित प्रज्ञायोग में निहित है। प्रस्तुत शोध अध्ययन उसी दिशा में एक छोटा प्रयास है। इस तरह शोध अध्ययन के परिणामों से स्पष्ट होता है कि "प्रज्ञा योग" के नियमित अभ्यास से व्यक्ति के अच्छे स्वास्थ्य में और मेदशिविता पर कमी देखने को मिलती है।

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## "Yoga Practice on the Health of Prisoners in Jail"

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### Abstract

*This comprehensive review synthesizes findings from three distinct studies examining the impact of yoga interventions on the well-being of incarcerated individuals. The first study employed a 3-month Yoga Prana Vidya (YPV) intervention, revealing positive changes in psychological well-being and a reduction in criminal attitudes among under-trial prisoners. The second study, conducted over 6 months with Tihar Jail inmates, demonstrated significant improvements in mental health, particularly in stress reduction and aggression, following regular yoga practice. The third study, involving a 10-week yoga program in British prisons, revealed enhanced self-reported positive affect, reduced stress, psychological distress, and improved cognitive-behavioural performance. The collective findings underscore the potential of yoga as an effective and economical intervention for enhancing the mental health and well-being of incarcerated populations.*

**Keywords:** *Yoga Prana Vidya, Mental Health, Incarceration, Well-being, Yoga Intervention, Criminal Attitudes.*

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## Introduction

The prevalence of criminal attitudes and activities among offenders poses significant challenges to societal safety, prompting the need for effective reformation strategies within the criminal justice system. Despite historical beliefs in the efficacy of rigorous isolation and custodial measures, the existing literature questions the transformative impact of imprisonment alone, emphasizing the importance of addressing emotional and psychological well-being. Recognizing the vulnerability of incarcerated individuals to mental health issues, the intersection of yoga interventions and prison reform has garnered attention.

Various studies highlight the detrimental effects of imprisonment on mental health, underscoring the need for interventions that extend beyond punitive measures. Yoga, known for its positive impact on mental health parameters, has emerged as a potential solution. Studies, both globally and in India, have explored the benefits of yoga in reducing psychological distress, aggression, anxiety, and depression among inmates. The Yoga Prana Vidya (YPV) system, integrating physical exercises, breathing techniques, and meditation, has demonstrated success in improving holistic well-being and reducing recidivism.

The mental health of jail inmates is a complex concern influenced by factors such as separation from family, enforced solitude, and loss of freedom. Yoga interventions have shown promise in improving mood, emotional well-being, and cognitive functioning, suggesting their potential application within prison populations. Despite a growing body of evidence supporting the positive effects of yoga on mental health, further research is needed, particularly in long-term studies focusing on incarcerated individuals.

This review synthesizes insights from multiple studies, including those examining the impact of a 3-month YPV intervention, a 6-month yoga training program for Tihar Jail inmates, and a 10-week yoga course within British prisons. By combining these perspectives, this review aims to contribute to a deeper understanding of the potential of yoga as an effective, holistic approach to enhancing the emotional, psychological, and overall well-being of incarcerated individuals, ultimately aiding in the reduction of crime rates and fostering successful rehabilitation.

## Literature Review

People around the world are trying new ways to help those in jail, moving away from just punishing them. The government says it's the job of state governments to manage prisons, but there's a push for more comprehensive strategies (Paper-1).

In places like the United States, they're looking at what causes individuals to commit crimes and trying to tailor interventions based on these "criminogenic factors." Programs that educate inmates have shown good results, suggesting that addressing the root causes is essential (Paper-1).

The mental health of people in jail is a big worry. They often face higher rates of mental health issues. The experience of being in jail puts a lot of stress on them. Here, practices like yoga are showing promise in helping reduce stress, control aggression, and improve mental well-being (Paper-

2) Using meditation and yoga in jails has been recognized for bringing positive changes, like better social functioning, lower chances of going back to jail, and less substance use. Even though there isn't a lot of research specifically on yoga in jails, existing studies show that it can improve mood, emotional well-being, and thinking skills in different groups (Paper-3).

Even though there's a lack of detailed studies on yoga's impact on people in jail, the broader research on its positive effects in different situations suggests that it could be beneficial in correctional settings. This overall picture stresses the need for well-rounded approaches in prison reforms, including practices that take care of the emotional, mental, and physical well-being of people in jail.



**Method:** Review Method

## Conclusion

	Name of Researcher	Topic	Conclusion
<b>PAPER-1</b>	1) Amy C. Bilderbeck, 2) Miguel Farias, 3) Inti A. Brazil, 4) Sharon Jakobowitz, 5) Catherine Wikholm.	Participation in a 10-week course of yoga improves behavioural control and decreases psychological distress in a prison population	Yoga may be effective in improving subjective wellbeing, mental health, and executive functioning within prison populations. This is an important consideration given the consistently high rates of psychological morbidity in this group and the need for effective and economical intervention programmes.
<b>PAPER-2</b>	1) Venkata Satyanarayana Nanduri, 2) Revathi Ram	Effects of Yoga Prana Vidya intervention on psychological wellbeing and criminal attitude of under-trial prisoners	Our analysis shows that YPV (Yoga Prana Vidya) is a positive and life-changing practice, easily incorporated into daily life. Participants reported significant improvements in psychological well-being and a decrease in criminal attitude after YPV intervention. The exercise and breathing elements enhance physical health, while meditation techniques contribute to emotional well-being. YPV is a holistic system that brings overall improvements. Implementing a controlled salt-free YPV diet in prison could further reduce criminal attitudes. We recommend that Government agencies and Social Workers consider these findings for effective prison reform, aiming to decrease crime rates and recidivism.
<b>PAPER-3</b>	1) Sadhana Arya, Rameswar Pal, 2) Khushbu Jain, Sachendra Badoni, 3) Jitender Kaushik, Pooja Kumari Gond, 4) Ishwar V. Basavaraddi	Effect of 6 month-yoga training on mental health of Indian jail inmates	Yoga-training programme was found quite effective in improving the mental health of male inmates. It significantly reduced anxiety, depression, stress, and aggression; and improved their physical health, psychological health, and general well-being. Further research is required to confirm the findings of the present study.

Yoga has shown promise in enhancing the overall well-being, mental health, and cognitive abilities of incarcerated individuals, which is crucial given the persistently high levels of psychological distress in this population and the necessity for cost-effective interventions. Our examination indicates that Yoga Prana Vidya (YPV) presents a beneficial and transformative approach that can be easily integrated into daily routines. Participants reported notable enhancements in their mental health and a reduction in criminal tendencies following YPV sessions. The combination of physical exercises and breathing techniques contributes to better physical health, while meditation practices support emotional well-being. YPV offers a comprehensive system for overall improvement. Introducing a controlled, salt-free YPV diet in correctional facilities could further diminish criminal behaviours. We suggest that government bodies and social workers take these findings into account when devising effective prison reform strategies, aiming to reduce crime rates and instances of reoffending. Additionally, yoga training programs have shown effectiveness in improving the mental health of male inmates by significantly reducing anxiety, depression, stress, and aggression, while also enhancing their physical and psychological well-being. Further research is necessary to validate these findings.

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## श्रीमद् भगवद् गीता के अनुसार राजसिक आहार का व्यक्तियों पर पड़ने वाले प्रभाव का एक अध्ययन।

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### सारांश (Abstract)

हमारी भारतीय परंपराओं , प्राचीन शास्त्रों और साहित्य में पारंपरिक आहार विज्ञान का विशेष ज्ञान प्रदान किया है। ऐसा कोई शास्त्र या साहित्य नहीं है जिसमें आहार पर चर्चा न की गई हो। श्रीमद् भगवद् गीता जिसे उपनिषद् का सार माना है, उसमें भी आहार का वर्णन है। श्रीमद् भगवद्गीता के अध्याय नंबर 17 श्लोक नंबर 7 से 10 में तीन प्रकार के आहार की चर्चा की गई है। त्रिविध आहार के बारे में बताया गया है। जिसमें सात्विक, राजसिक और तामसिक आहार की बात है। यह शोध पत्र व्यक्तियों पर राजसिक भोजन के प्रभाव की खोज करता है। राजसिक आहार के बारे में बताया गया है कि राजसिक आहार से दुख, शोक, और आमय उत्पन्न होते हैं। जिसमें दुःख से मानसिक अस्वस्थता, शोक से तनाव और रोग से विविध रोग के बारे में प्रश्न पुछे गए थे। यह सर्वेक्षण आहार की आदतों, स्वास्थ्य समस्याओं और जीवनशैली के विकारों की खोज करता है। इसका उद्देश्य पारंपरिक खाद्य ज्ञान और व्यक्तियों पर इसके प्रभाव की अंतर्दृष्टि प्रदान करना है।

संकेत शब्द: श्रीमद् भगवद्गीता  
राजसिक आहार  
दुख, शोक, आमय ।

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## प्रस्तावना (Introduction)

मानव जीवन के तीन आधार स्तंभ हैं: आहार, निद्रा और ब्रह्मचर्य। जिसका एक महत्व का पहलू है आहार मानव जीवन पर मानव स्वस्थता पर आहार का बहुत गहरा प्रभाव पड़ता है जो हमारे शारीरिक मानसिक और आध्यात्मिक पहलुओं पर भी गहरा प्रभाव डालता है। स्वस्थ और संतुलित जीवन जीने के लिए हमें पूरी सजगता से आहार विकल्पों को चुनने की आवश्यकता रहती है। हमारे शास्त्रों में त्रिविध आहार के बारे में समझाया गया है और अलग-अलग आहार की शरीर और मन पर होने वाले प्रभाव के बारे में विस्तृत चर्चा मिलती है। श्री मद भगवद् गीता, एक प्रतिष्ठित, प्राचीन ग्रंथ है जो मन और शरीर पर आहार संबंधी आदतों के प्रभाव और जीवन के विभिन्न पहलुओं में गहन अंतर्दृष्टि प्रदान करता है। श्रीमद् भगवद् गीता भगवान श्रीकृष्ण के श्रीमुख से दिया गया उपदेश है। श्रीकृष्ण का एक नाम योगेश्वर कृष्ण भी है। श्रीमद् भगवद् गीता का योग के साथ गहरा संबंध है। गीताजी के सभी अध्याय को योग की संज्ञा दी गई है जिसमें ज्ञान योग, कर्मयोग, भक्तियोग है और अध्याय ६ आत्मसंयमयोग में योगी के लक्षण बताए गए हैं। श्रीमद् भगवद् गीता में त्रिविध आहार के बारे में विस्तृत जानकारी दी गई है १७ वे अध्याय में श्लोक (9) में राजसिक आहार और मानव जीवन पर पड़ने वाले आहार के प्रभाव के बारे में समझाया गया है। राजसिक भोजन में उत्तेजक और भावुक गुण होते हैं जो भगवद् गीता में वर्णित तीनों गुणों में से एक है। इस सर्वेक्षण का उद्देश्य मानव के शारीरिक मानसिक और भावनात्मक स्तर पर आहार के प्रभाव के बारे में जानकारी देना है। श्रीमद् भगवद् गीता और प्राचीन भारतीय ग्रंथों में दिए गए ज्ञान से प्रेरणा लेकर, हम आहार के व्यक्तियों के ऊपर पड़ने वाले प्रभाव पर प्रकाश डालने का प्रयास करते हैं।

## Literature Review

इस सर्वेक्षण में श्रीमद् भगवद् गीता में दिए गए आहार विषयक ज्ञान के बारे में समझाया गया है अध्याय नंबर (१७) में बताया गया है।

॥ कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।

आहाराराजसस्येष्टादुःखशोकामयप्रदाः॥१७.९॥

अर्थात:- तीखा, खट्टा, खारा बहोत गर्म तीक्ष्ण और रुक्ष और दाह जन्य जो दुख चिंता और रोग को जन्म देनेवाले आहार राजसी लोगो को पसंद है। और इसी श्लोक में

बताया गया है जो इस राजसिक आहार का सेवन करते हैं उनको दुख, शोक, अमायप्रदा यानी के मानसिक अस्वस्थता और साथ-साथ शारीरिक रोग भी उत्पन्न होते हैं। राजसिक आहार में उत्तेजक गुण पाया जाता है इसकी असर से शरीर और मन को अत्यधिक उत्तेजित करने वाला माना जाता है मन की अति सक्रियता के कारण दुख और बेचैनी यानी रेस्टलेसनेस और जिसके चलते शोक याने स्ट्रेस होता है। जो आमय यानिके शारिरिक रोग में परिवर्तित हो जाता हैं।

कटु - तीखा

अम्ल - खट्टा

अति उष्ण - बहोत गर्म

अति तीक्ष्ण - उत्तेजक

रुक्ष - सुखा

विदाही - दाह उत्पन्न करने वाला

दुख - मानसिक अस्वस्थता

शोक - स्ट्रेस

आमय - रोग

- Method :-
- Questionnaire:  
No. of questions: - 15  
Age group: - 35 to 65

दैनिक दिन जीवन में श्रीमद भगवत गीता में दिए गए राजसिक आहार के प्रभाव की असर का अध्ययन करने के लिए हमने एक गुगल फॉर्म में प्रश्नावली के द्वारा अध्ययन किया। अलग अलग माध्यमों पर देखने से यह पता चलता है कि राजसिक आहार के प्रभाव पर अध्ययन पहली बार हो रहा है जिसकी स्टैंडर्ड प्रश्नावली उपलब्ध नहीं है। राजसिक आहार के गुणों को दैनिक दिन जीवन के आहार में हम देख पाए, ऐसी प्रश्नावली बनाई गई थी। जिसमें दुख, शोक और आमय को जानने के लिए भी प्रश्न पूछे गए थे।

- Observation :-

Total number of people - 53

Male -16/ female -37

जिसमें से राजसिक आहार लेने वाले व्यक्ति 75.43% थे

जिसमें	स्त्रिया	पुरुष
कुल :- 40	30.75%	10.25%
रोग-25-	19- 76%.	6- 24% -62.5%

रोग:	संख्या	पासेंट
● Acidity -	11-	44%
● Diabetes -	6-	24%
● High BP-	3-	12.5%
● High cholesterol	2-	8%
● Hyper thyroid.	1-	4%
● Gout.	1-	4%
● Heart problem.	1-	4%
● Vertigo.	1-	4%
● Fissure.	1-	4%
● Anxiety.	1-	4%
● PCOD	1-	4%
● Insomnia.	1-	4%
●		

★Stress:/ शोक:-

Total -27	रोज स्ट्रेसवाले	-	3 -	11.11%
	कभी कभी स्ट्रेसवाले-		24-	88.88%

★शोक:27-	स्त्री।	पुरुष
-67.5%	19- 70.37%	8-29.63%

★दुख: 30-	स्त्री।	पुरुष
	22- 73.33%.	8-26.67%

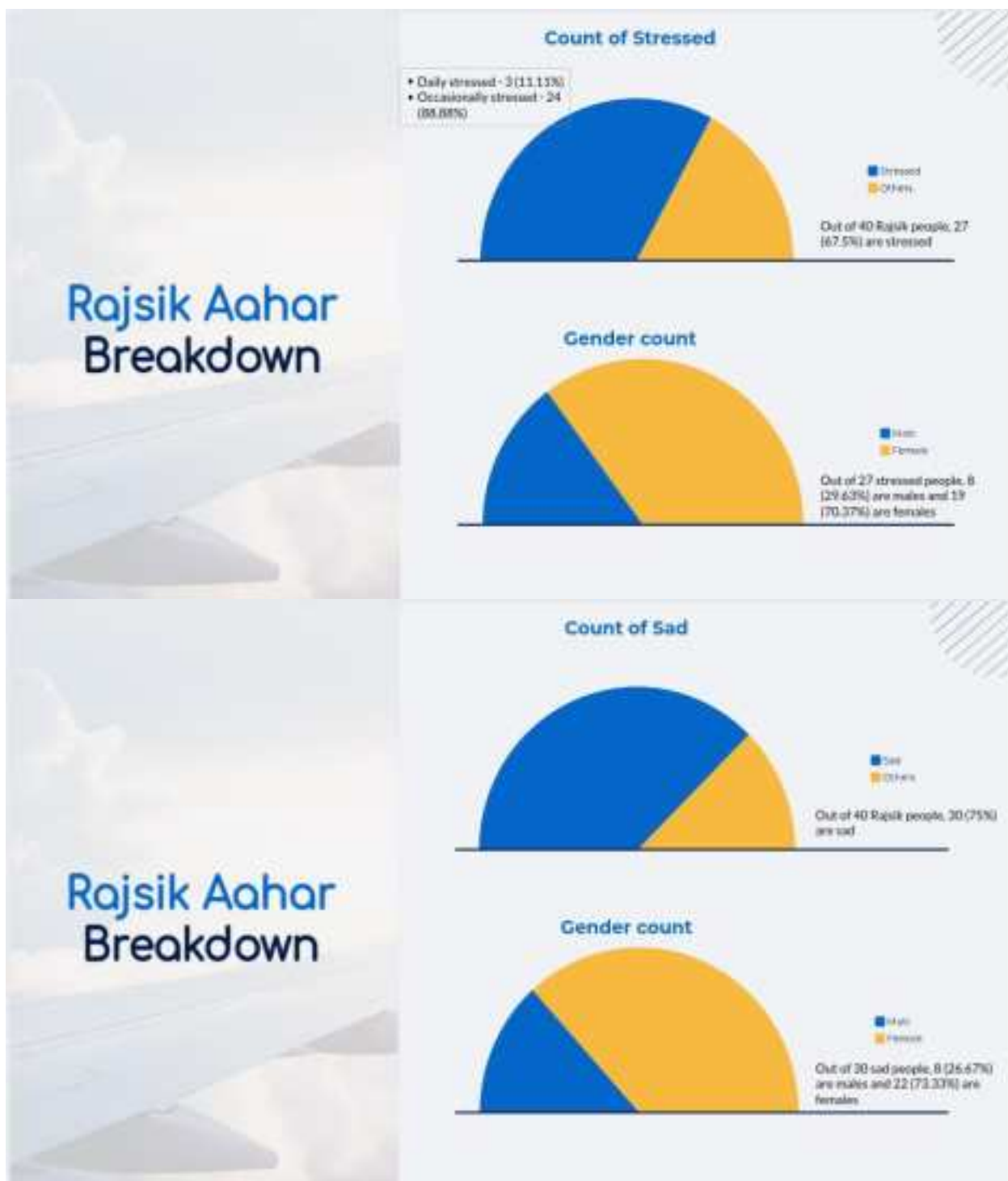
★दुख /मानसिक अस्वस्थता:	संख्या	पसेंट (%)
Mood swing -	14-	46.67%
Anger_ गुस्सा	13-	43.33%
चिड़चिड़ापन -	04-	13.33%
रेस्टलेस नेस -	09-	30%
स्लिपलेसनेस-	09-	30%

★53 व्यक्तियों पर सर्वे किया गया है।



जिसमे से 40 व्यक्ति राजसिक आहार लेते थे। जो 75.43% थे। जीन में से स्त्रियाँ 30 यानी की 75% और पुरुष 10 यानी की 25% थे। उन पर होने वाले प्रभाव को अगर देखा जाए तो इनमे से 25 लोग रोगी थे जो 62.5% थे। जिनमे से पुरुष 6 यानी 24% और स्त्रियाँ 19 यानी 76% मिले, यानीकि आमय वाले व्यक्ति 25 मिले, और शोक वाले व्यक्ति 27 यानी 67.5 थे, जिम पुरुष 8 यानी 29.63% और स्त्रियाँ 19 यानी 70.37% थे। दुख यानी मानसिक अस्वस्थता वाले व्यक्ति 30 यानी 75% मिले जिनमे से पुरुष 8 यानी 26.67% स्त्रियाँ 22 यानी 73.33% थे।







### Conclusion:

श्रीमद् भगवत गीता में बताए गए। राजसिक भोजन के प्रभाव का अध्ययन का , हम यह निष्कर्ष निकाल सकते हैं कि यह भोजन व्यक्ति की मानसिक और शारीरिक स्वास्थ्य पर सीधा प्रभाव डालता है। इसका अधिक सेवन करने से मनुष्य को मानसिक अस्वस्थता ओर इसके साथ साथ ही इससे शारीरिक समस्याएं भी उत्पन्न हो सकती हैं। यानेके इससे ये साबित होता है के हजारों वर्ष पहले भगवान श्री कृष्ण ने गीता में आहार विषयक जो ज्ञान दिया है वह आज भी उतनाही असरकारक तरीके से लागू होता है। आज भी राजसिक आहार लेने वाले व्यक्ति को दुख, शोक और आमय याने मानसिक अस्वस्थता के साथ साथ शारीरिक रोगों का सामना करना पड़ता हैं। इसलिए, समझदारी से भोजन के विकल्प को चुनना आवश्यक है। हर व्यक्ती की प्रकृति अलग है आहार के अलग अलग रसो का अलग अलग व्यक्तियों पर अलग अलग असर को भी देखा जा सकता है।

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# Impact of Yogāsana and Prāṇāyāma on Development of Physical (strength, stamina, endurance and balance) in Amateur Trekkers – A Randomized Controlled Trial

Author  
Karan Ganatra

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## Abstract

*This experimental research study aimed to investigate the effects of yogāsana and prāṇāyāma on physical development on amateur trekkers. The study employed a pre-post design with a control group. Participants were randomly assigned to either group, experimental group, to whom yogic intervention of 3 weeks was provided, and control group, which followed a regular daily routine. Data of various fitness parameters were recorded before and after a 3-week yogic intervention. The findings revealed a significant improvement in the levels of strength, stamina, endurance and balance of intervention group. The results suggest that yoga and prāṇāyāma is effective for improving the physical fitness in order to get the best experience of trekking.*

**Keywords:** Strength, Stamina, Endurance, Balance, Yoga, Pranayama, Trekking.

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## Introduction

Yoga is the ancient science of sages and seers to unravel and explore the higher potentials of human consciousness and life. As such it was of supernatural origin but today its physiological and psychological effects are also well under study. Being a trekker myself, I found it interesting the way yoga helped me in the increasing the endurance and efficiency of trekking at various altitudes. The present study evaluates the effect of yoga practices and its utility in the less explored area of trekking world. *Sao A. K. et al. 2012*

Yoga is a multi-faceted activity that involves stretching, strength building, and balance poses that are all connected mindfully to the breath. Practicing yoga for trekking can be best in improving patience and skill. It is not just about practicing yoga off the trail, but also during the trek. By incorporating yoga poses and techniques, we can optimize our physical performance and mental focus. The mindful breathing and stretching exercises help us maintain balance, improve flexibility, and prevent injuries. Though it is quite predictable that prior yoga practice can improve one's fitness for trekking, this study delved into each aspect individually to obtain solid proofs. So, whether we are performing an āsana or practicing deep breathing during a steep ascent, yoga complements our trekking experience, making us more resilient and attuned to the wonders of the trail.

The present study aimed at examining the impact of a 3-week yoga intervention on development of physical fitness of amateur trekkers belonging to the age group of 20-50 years.

## Method

### Participants

A total of participants (N=24) enrolled for the workshop, out of which 2 participants were excluded based on exclusion criteria. At the end of the three-week session, there were 10 participants in the

experimental group (yoga group  $n = 10$ ), 8 participants in the control group (control group  $n=8$ ) and 4 participants had dropped out from the experiment (dropped  $n = 4$ ).

Participants in the experimental group practiced yoga for an hour 5 days a week, for the duration of 3 weeks. Practices like Suryanamaskāra, āsanās, prāṇāyāma, resounding prāṇāyama were incorporated in sessions whereas control group participants carried on with their daily routine. A majority of participants completed the pre and post measurements which assessed their fitness levels which was recorded through various clinical tests.

## Measures

Strength of lower body was measure by conducting the Harvard Step Test which was first developed by **Brouha et al. (1943)**. This test is used to measure an individual's aerobic fitness, being a predictive test of  $VO_2\text{max}$ . It tests the cardiovascular system and reflects the general capacity of body to cope with increased physical work load and ability to recover from it.

The, Single Leg Stance Test which monitors neurological and musculoskeletal conditions, is used to assess static postural and balance control. This test is performed twice, first time with hands on the hips and eyes open, second time same stance but with eyes closed. It is interesting to know how much we are dependent on our eyes to maintain physical balance.

The Sit-up Test first developed by **Dr. Kenneth Cooper in 1950s** was conducted to evaluate the strength of abdominal muscles. Having strong abdominal core muscles will help one's posture while hiking, especially if there's a backpack. Abdominal muscles also help to keep balance which is important when going uphill or downhill and keeps lower back safe.

A self-made questionnaire was prepared inquiring about the said parameters. The questions were framed in a way that will provide required information that will support the statistics of the clinical tests performed before and after the intervention period.

## Data Analysis

Test scores along with feedback of actual trekking were recorded and calculated to summarize the change in fitness levels of each individual before and after the yoga intervention. Independent samples t-tests were conducted to compare the pretest scores between the experimental and control groups. Finally, an independent samples t-test was conducted to compare the posttest scores between the experimental and control groups.

## Result

The result of the study is that it was effective in outcomes in the intervention group with significant changes in the Single Leg Stance Test (right leg:  $p=0.794>0.05$ ) (left leg,  $p=0.873>0.05$ ); Harvard Step Test ( $p=0.300>0.05$ ) and Sit-up Test ( $p=0.136>0.05$ ). Feedback regarding their experience of trekking was also taken from the participants which showed a significant change.

Furthermore, the results of independent samples t-test indicated that the post test scores of all the tests were significantly higher in the intervention group as compared to the control group.

## Discussion

The motive of this study was to expand and explore the horizon of how yoga practice can be used to enhance fitness levels specifically for trekkers. Though this is not the first time that yoga has been linked to trekking, there have been very few studies regarding the same. Upon conducting the study, it was found that practicing yoga regularly has a positive effect on the strength, stamina, endurance and balance of an individual - the aspects that help in getting the most out of trekking experience.

The overall result suggests the effectiveness of yoga practice in reducing the fatigue caused in various muscles and group of muscles that are generally most actively used while ascending inclined surfaces.

The main reason why yoga practice is effective is that there is an increased awareness about our body movements and breath pattern. When that awareness is maintained, any activity that we do during the day automatically becomes efficient in its own way.

The main reason why yoga practice is effective is that there is an increased awareness about our body movements and breath pattern. When that awareness is maintained, any activity that we do during the day automatically becomes efficient in its own way.

The current and the previous studies are a proof that regular and focused yoga practice on a regular basis prevents frequent exhaustion, unnecessary injuries and enhances the overall experience of trekking.

The study demonstrated a noteworthy difference in fitness levels of the participants upon completing 3 weeks of yoga intervention who were neither regular yoga practitioners nor trained trekkers. It is quite evident, on the basis of ancient scriptures, scientific studies and the personal experiences of yoga practice how much impactful it is on our daily life as well as emotional and psychological well-being of each and every individual.

Trekking is an activity which is intense in terms of physical and mental capacity, which if not worked upon may not provide as good an experience as it would provide if done after training through various methods.

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## Importance of Vipassana Meditation

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### Abstract

*Mindfulness meditation has beneficial effects on brain and body, yet the impact of Vipassana, a type of mindfulness meditation, on heart rate variability (HRV) – a psychophysiological marker of mental and physical health – is unknown. We hypothesized increases in measures of well-being and HRV, and decreases in ill-being after training in Vipassana compared to before (time effects), during the meditation task compared to resting baseline (task effects), and a time by task interaction with more pronounced differences between tasks after Vipassana training. HRV (5-minute resting baseline vs. 5-minute meditation) was collected from 36 participants before and after they completed a 10-day intensive Vipassana retreat. Changes in three frequency-domain measures of HRV were analyzed using 2 (Time; pre- vs. post-Vipassana)  $\times$  2 (Task; resting baseline vs. meditation) within subjects ANOVA. These measures were: normalized high-frequency power (HF n.u.), a widely used biomarker of parasympathetic activity; log-transformed high frequency power (ln HF), a measure of RSA and required to interpret normalized HF; and Traube–Hering–Mayer waves (THM), a component of the low frequency spectrum linked to baroreflex outflow. As expected, participants showed significantly increased well-being, and decreased ill-being. ln HF increased overall during meditation compared to resting baseline, while there was a time  $\times$  task interaction for THM. Further testing revealed that pre-Vipassana only ln HF increased during meditation (vs. resting baseline), consistent with a change in respiration. Post-Vipassana, the meditation task increased HF n.u. and decreased THM compared to resting baseline, suggesting post-Vipassana task-related changes are characterized by a decrease in absolute LF power, not parasympathetic-mediated increases in HF power. Such baroreflex changes are classically associated with attentional load, and our results are interpreted in light of the concept of ‘flow’ — a state of positive and full immersion in an activity. These results are also consistent with changes in normalized HRV reported in other meditation studies.*

### Keywords:

*Meditation, Mindfulness, Vipassana, Heart rate variability, Well-being, Respiratory sinus arrhythmia, Traube–Hering–Mayer wave, psychological well-being; stress interventions; positive psychology; mindfulness; meditation.*

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### Introduction:

Vipassana Meditation is considered to be the quintessence of the teachings from 2600 years back. It is non-sectarian and scientific technique of self-observation and truth-realization which leads to progressive better insight and positive mental health attributes, as also, inculcation of universal human values like love and goodwill, tolerance and compassion, peace and harmony, and spirituality. It's practical applications are discussed in this article. The main goal of this research was to study the effects of Vipassana on psychological well-being of people. In present research,



two 200-person groups (experimental and control) were recruited. The experimental group included the participants of the 10-Day Vipassana courses. Before training, both groups were pretested then the experimental group was influenced by independent variable (Vipassana course). After the course finished both groups were tested again. Also, 3 months after training and applying this technique in daily life and interpersonal communication in experimental group, in order to pursue any expected changes, both groups have been tested for the third time. For statistical analysis of the results, the method of Mancova was used. The results showed that the experimental group after getting trained and practicing the technique regularly through their lives had obvious significant changes in 6 dimensions of autonomy, purposefulness in life, personal growth, environmental mastery, positive relationships with others and self-acceptance. So training and the regular applying of Vipassana technique had significant effect on increasing the level of psychological well-Being of our sample.

In the last two decades, psychological interventions derived from mindfulness meditation practices have been increasingly used to treat a variety of stress, pain and anxiety-related conditions (Hofmann et al., 2010). Mindfulness refers to the state of being attentive to and aware of what is taking place in the present (Brown and Ryan, 2003; Shapiro, 2009); mindfulness meditation comprises a variety of techniques that help focus attention in a non-analytical way and avoid discursive, persistent, or obsessive thoughts (Shapiro, 1980). These techniques – such as quieting the mind, and exercising self-control – can have a profound influence on mind and body, and show promise as an alternative tool to regulate emotions, mood, and stress. However, the acute and longerterm concomitants of mindfulness meditation training, and potential mechanisms of action are still not well understood. In particular, there is a need to further understand the effects of meditation on the autonomic nervous system, a major component of emotional experience. While limited research has examined the effects of Zen meditation, different styles may have distinctive effects. For instance, Zen meditators show distinctive respiration changes (Lehrer et al., 1999) that are not evident in other styles such as yoga (Sarang and Telles, 2006) or traditional Chinese practices (Tang et al., 2009). Here we examine the impact of a particularly intensive form of mindfulness meditation – Vipassana – on heart rate variability, an important psychophysiological marker of mental health and wellbeing.

## **Methods**

### **Vipassana course**

Vipassana courses are standardized, 10-day residential retreats. Participants meditate 10 h daily, refrain from reading and religious practices, eat vegetarian foods twice daily and remain silent during the course except during question periods. These processes eliminate distractions that could prevent being present to moment-to-moment experiences, thereby helping to settle the mind and fostering openness to the meditative practices. During the first 3 days, students observe the natural flow of incoming and outgoing breath to develop focused attention and present-moment awareness. From day 4, students practise Vipassana. On day 10, loving kindness mediation is taught.

### **Procedure**

University ethics and Vipassana Centre approvals were obtained. Participants enrolling online for a Vipassana course received a Vipassana Centre email inviting them to participate in an independent university project evaluating Vipassana and course outcomes. After informed consent, participants received a code number and online survey web link or, if preferred, a questionnaire with post-paid envelope to complete prior to course commencement. Participants could enter a prize draw. Participants who enrolled at least six weeks prior to course commencement were allocated to an early enroller EE condition. These participants completed questionnaires at least 6 weeks before pre-courseT1 and again approximately 2 weeks pre-courseT2. Later enrollers were allocated to the Vipassana condition. Vipassana participants completed questionnaires 2 weeks pre-courseT1 at least 2 weeks post-courseT2 and 6 months post-course T3. Time questionnaires

were similar to T1, with social desirability added. The follow-up T3 questionnaire replicated T1 measures.

## Results

Training of Vipassana technique causes the increasing of psychological well-Being of individuals. To examine this hypothesis, multiple analysis covariance Mancova was used. Training and practicing Vipassana, has increased the level of psychological well-Being. This effect was significant and it was permanent during three months follow up. Also this data is consistent with the results of these researchers; Smith 1975, Greenberg 1990, Carlson and et al. 1988, Alexander and et- al. One strong points of this research is running a three month follow up after meditation course. This is important as it shows positive effects are not transient.

	Name of Researcher	Topic Conclusion	Conclusion
<b>PAPER-1</b>	Roberta A. Szekeres & Eleanor H. Wertheim	Evaluation of Vipassana Meditation Course Effects on Subjective Stress, Well-being, Self-kindness and Mindfulness in a Community Sample: Post-course and 6-month Outcomes	In summary, our findings suggest positive, medium to large size effects of a 10-day Vipassana course on stress, well-being, self-kindness and mindfulness when assessed at least 2 weeks after course completion. Furthermore, despite some increases in subjective stress between post-course and follow-up, improvements between pre-course and follow-up on stress, well-being, self-kindness and mindfulness were still found, with medium-sized effects. Increases in mindfulness were associated with improvements in outcome variables, supporting theories of mindfulness as a mechanism for coping with stress and enhancing well-being. The present research is the first to evaluate outcomes of a 10-day residential Vipassana course compared to an equivalent control group, with an extended follow-up period of 6 months. The findings add further to a growing body of research suggesting the potential of Vipassana meditation and other mindfulness approaches.
<b>PAPER-2</b>	Mina Qazinezam, Saeed Momtazi and Nasrin Yaghubi	Study the Effects of Vipassana Meditation on Increasing the Level of Psychological well-Being of People	S.N. Goenka Vipassana teacher who introduced this technique to the world says: "Vipassana helps people to move from narcissism into mental maturity and altruism. This technique develops concentration facilitates purification of mind and eradicates the defilements and impurities of mind from the deepest level". According to previous researches in this area, significant changes which are observable by applying this

			technique in different dimension of life can contrive significant positive changes in social level. Limitations Absence of investigating other effective variables on people's changes after finishing the research.
<b>PAPER-3</b>	Jonathan R. Krygier, James A.J. Heathers, Sara Shahrestani, Maree Abbott , James J. Gross, Andrew H. Kemp	Mindfulness meditation, well-being, and heart rate variability: A preliminary investigation into the impact of intensive Vipassana meditation	Overall, the effects of meditation on well-being and ill-being were consistent with expectations; the results of the self-report measures suggest that Vipassana meditation had a pronounced positive psychological effect on the participants. Cardiovascular results, however, were more complex. After meditation training, the meditation task increased normalised HF HRV, as is common for mindfulness meditation tasks without paced breathing. While the pattern of results for other HRV measures did not accord neatly with our expectations, results provide a useful insight into the nature of ANS function during and following Vipassana meditation.

In summary, the findings suggest that Vipassana meditation has a notable positive psychological effect on participants, as evidenced by self-report measures. However, the impact on cardiovascular outcomes presents a more nuanced picture. While meditation training led to an increase in normalized HF HRV during the task, consistent with patterns seen in mindfulness meditation, other HRV measures did not align neatly with expectations. Nevertheless, these results offer valuable insights into autonomic nervous system function during and after Vipassana meditation practice.

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## Perceived benefits of yoga among urban college students.

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### Abstract

*Yoga practice is an ancient science and way of life which includes physical movements, posture, meditation and Pranayama. One of the most important benefits of yoga is it that it balances and coordinates our physical and mental health conditions. The objective of this paper is to study the perception of students towards Yoga education. College students require a lot of time to grow psychologically. As they are transitioning into the new adults of society, they focus on learning and how to work independently and along with a group. The purpose of this test is to find out how students feel towards Yoga education. A sample of 145 students from different undergraduate colleges in Bangalore will be chosen on purpose and survey method will be used. Self-development perception scale will be used as tool for data collection. The study will identify student's positive perception towards Yoga education as it helps in better life management and developing concentration for study.*

**Keywords:** *Pranayama, Self-Development perception scale, concentration.*

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### Introduction

The history of Yoga is thousands of years old. The word 'Yoga' comes from the Sanskrit word 'Yug' which means 'Union' that is to yoke and to direct and concentrate one's attention. There are many roads that lead to Yoga like the path of Karma yoga (teaching on Action), the path of Bhakti yoga (teaching on devotion), the path of Jnana yoga (teaching on knowledge), the path of Raj yoga (teaching on mental awareness) and Hath yoga (teaching on mind and body awareness) etc. Nowadays, the practice of Ashtanga Yog is more famous in society. Yoga is beneficial for everyone on all aspects of their lives. Our youth is the backbone of our society. These days anxiety, mental tensions, and stress have become almost an inevitable companion of college students. The negative impact of this leads to lack of attention, concentration, and memory. To have good concentration, one has to be relaxed first, this can be achieved by yoga. The relaxation response of yoga can improve concentration. There are many factors that may disrupt the concentrating ability in college students; some being - Lack of sleep, emotional and psychological problems, stress, lack of physical activity, etc. Yoga has an important role in improvement of a cognitive task of attention and concentration. Various sources and studies have proved that yoga plays an important role in reducing distractibility and improving ability to concentrate. Yoga has potential as a self-empowering, non-pharmacological tool for promoting stress reduction and well-being in college students. This has been reflected in improving patience and endurance among them.

The following survey given below aims to know the extent of awareness of perceived benefits among urban college students and also its benefits towards ensuring physical, mental and psychological wellbeing.

## Literature Review

From a very young age, the development and growth of our mental and physical aspects begin. The prospect of implementing yoga into their lives from this young age brings on about a very positive outcome in their growth.

The article ‘Impact of Yoga on Stress on boys’ and girls’ (Written by Dr. C Kalapriya, Lecturer in Home science, D.K. Govt degree college), published in ‘The International Journal’ in 2016; inspired me to work and research on the effects of yoga on students.

The article ‘Role of yoga in attention, concentration, and memory of medical students’ (Written by Sheela Joice P P, Khaleel Ahmed Manik, Sudhir P K from Department of physiology MES Medical College) published in the ‘National Journal of Physiology, Pharmacy and Pharmacology’ in 2018; inspired me to work towards the problem of students.

The time of college in a person’s life is the phase of transitioning into complete working adults of the society; henceforth it is very necessary to pay attention towards the effects of yoga on these growing students. After reading the article ‘Attitude towards Yoga education among undergraduate students’ (Written by Saidun Khatun, Karim Ansary, Anasuya Adhikari) from Nirmala Chitta Teachers Training Institute, West Bengal’ written in the ‘EPRA International Journal of Multidisciplinary Research (IJMR) in 2022; I decided to firstly take a survey to know what is the perception of students on the benefits of yoga.

## Methodology of the Study

To examine the physical and mental benefits the students experienced, purposeful sampling techniques were used. The structured questionnaire (Based on a research paper written by Harshika Ravi, Dr. Vishnu Priya) method was used to collect data from college-going students via Google Form. Total 200 links were share and only 145 valid responses were collected.

All students enrolled in colleges were selected for participation in the survey, and only those students were selected that satisfied the selection criteria. Selection criteria for subjects Inclusion criteria:

- I. The population consisted of Undergraduate (UG) College students from all gender group.
- II. Age between 18 and 24 years. Exclusion criteria: Those who have no severe health issues.

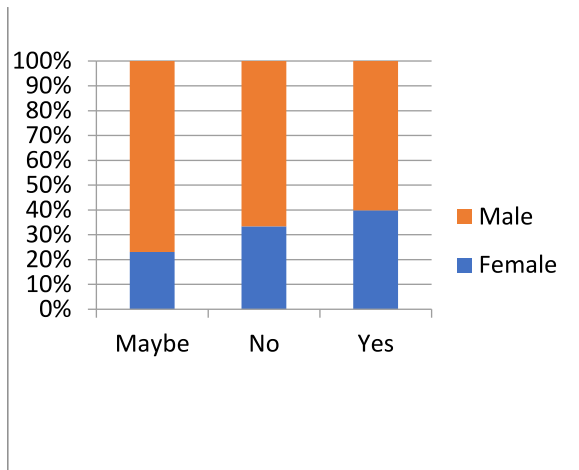
Quantitative data were analyzed with help of statistical tools.

## Data Analysis

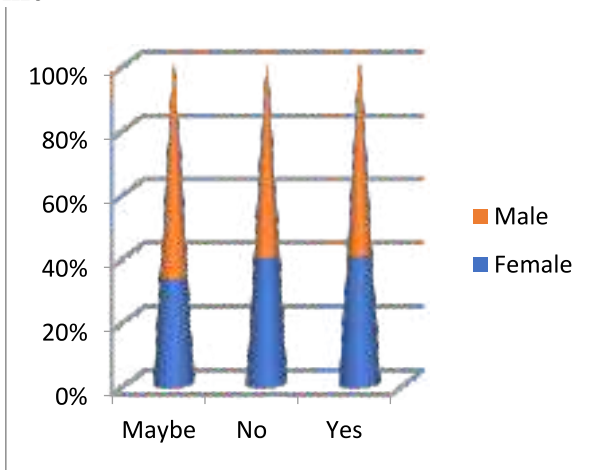
A questionnaire was prepared to know about the awareness of benefits of yoga in college students by the help of a research paper. The questionnaire was prepared using google forms and sent to college students and 145 valid responses were received. From the data it was inferred that 62.8% of them were male and the rest 37.2% were female and mean age is 19.5 years. Majority of students consider yoga is good for their health and practices yoga.



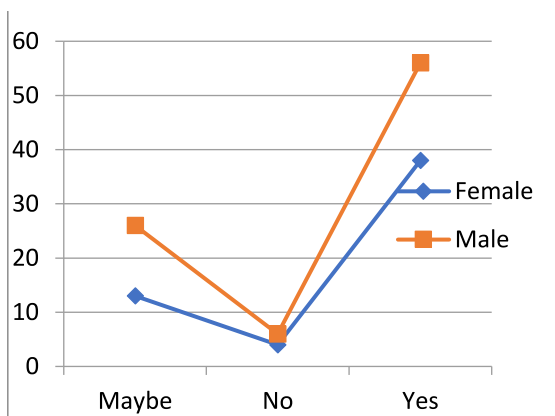
**Figure-1 Motivation for practicing yoga**



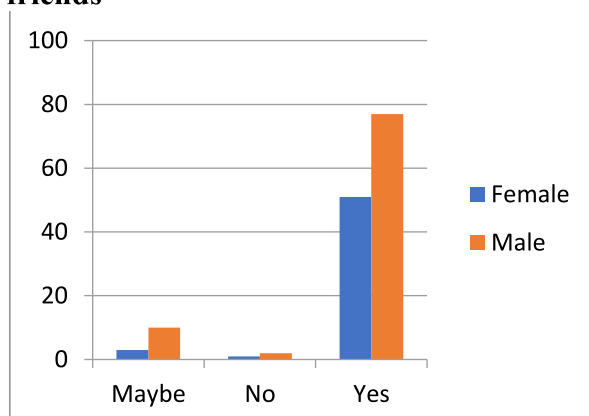
**Figure-2 yoga as a positive outlook towards life**



**Figure-3 Concentration in studies**



**Figure-4 Recommending yoga practice to friends**



The data recorded is given below in the form of percentage values and their respective pie charts.

**95.2%** of the students agree that yoga is good for health.

**6.3%** of the students frequently do yoga and 19.1% do yoga usually.

**59.4%** of the students had noticeable changes from yoga practice.

**88.8%** of the students said they would suggest other friends to do yoga.

**89%** of the students aware that yoga is helpful in tension and stress management.

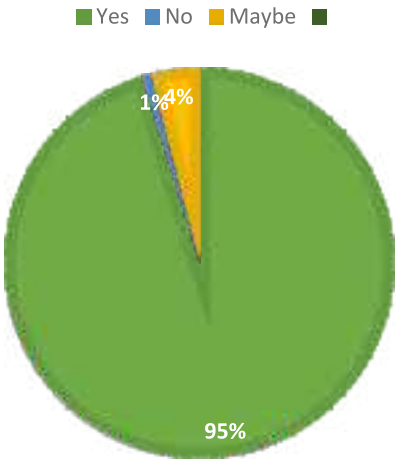
**72%** of the students are aware that yoga is helpful in psychiatric treatment.

**75%** of the students agree that yoga is helpful in anger management.

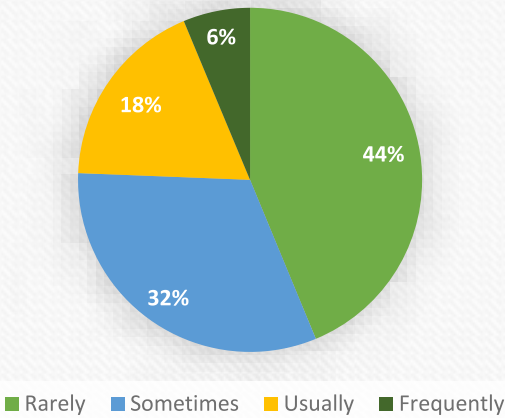
**65%** of the students think that yoga is helpful in increasing their concentration.

**44%** of the students think that yoga is helpful in positive thinking.

DO YOU THINK PRACTICING  
YOGA IS GOOD FOR YOUR  
HEALTH?

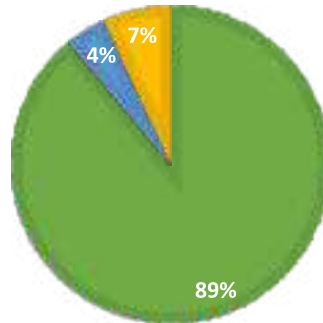


If yes, how often do you  
practice yoga?



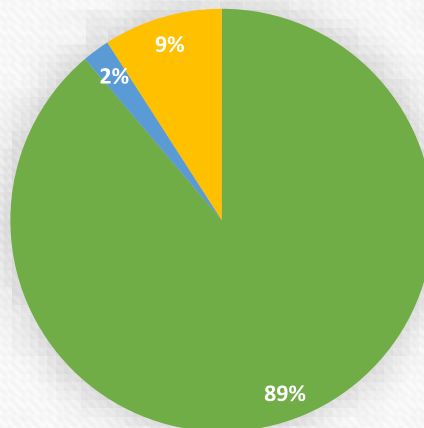
### ARE YOU AWARE THAT YOGA PRACTICE HELPS YOUR BODY WITHSTAND STRAIN, TENSION AND FIGHT AGAINST STRESS RELATED PAINS?

■ Yes ■ No ■ Maybe ■



### Would you recommend yoga to your friends?

■ Yes ■ No ■ Maybe ■



In this study it was found out that majority of students consider yoga as a healing factor and give them a positive outlook towards life. When it comes as a tool to enhance, majority of students (both male and female) agree on that. Majority of students are aware about the benefits of yoga and willing to recommend to their friends for a positive change in their life.

#### Results and Discussion

The aim of this research was to explore Perceived benefits of yoga among urban college students. Major findings were that most of the students perceived benefits towards yoga practice is above average. It was found that both male and female students do not differ significantly to the attitude towards yoga practice. This might be due to the fact that the students are conscious of their physical fitness irrespective of their gender. This concludes to the fact that both male and female in the modern times are well aware and educated. In this study it was also revealed that students from urban areas possess a more favourable perception towards benefits of yoga practice.



## Conclusion

Yoga is rooted intensely in our tradition which displays a positive outlook and interest in practicing various meditation, asana and pranayama. Hence it can be considered as a right time to think studiously on the inclusion of Yoga and Yogic values in the education system. Present study has indicated that the yoga perceived benefits of selected samples, are average. There is a need to motivate the college authority regarding the importance of yoga and regular practice. Higher educational institutes should place greater emphasis on regular conduct yoga classes and its importance and its ability to control the mental noise and relish the moment reduces and relaxes anxiety and stress, which shows extensive beneficial ties in every domain of life. Students normally tend to be stressed individuals, very eager to outperform themselves to prove their stature for every chance they receive. Yoga aids them with inner strength, harmony and calmness to deal with this stress and come back to a peaceful mind. Students who practice yoga regularly, not only achieve lower levels of anxiety and stress, but also achieve subsequently an improved academic performance.

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## **Title: The Effect of Yoga Practices in Type 2 Diabetes.**

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### **Abstract**

*There is a strong connection between yoga and physical health. Many simple yoga practices such as pranayama (breathing exercises) and asana (physical postures), can improve digestion, respiration and blood circulation. This Research has shown that these practices can have a positive effect on diabetes, as evidenced by a study involving 20 diabetes patients.*

*The study utilized a Questionnaire method, asking the participants 12 Questions about their experiences with yoga and its impact on their diabetes. The results were positive, indicating that yoga had beneficial effects on the participant's condition.*

**Key words:** Yoga, Diabetes, Health.

---

### **Introduction**

Type 2 diabetes has become a leading public issue globally, posing one of the greatest challenges facing healthcare today. In India, the burden of this disease has more than doubled in the past three decades, mirroring the rising tide of obesity and the increasing adoption of western lifestyle. With an estimated 31 million diabetics in 2000 and projected to reach 79 million by 2030, India has the highest number of type 2 diabetes cases in the world. Sedentary habits and unhealthy dietary patterns are the primary risk factors for the development of various lifestyle disorders, including diabetes.

Dietary control and regular yoga practice cornerstones of managing type 2 diabetes. The ancient Indian practice of yoga offers a holistic approach to health, encompassing the physical, mental and spiritual aspects. Regular yoga practice can improve flexibility, strength, and balance, while also promoting relaxation and stress reduction. Yoga practice can be particularly beneficial for managing blood sugar levels.

### **Aim and objective**

The Aim of this study is to find the effect of yoga practice how can help to manage of blood sugar of type 2 diabetes.

## Hypothesis

The effectiveness of yoga practices for managing blood sugar depended on various factors, such as the type and severity of diabetes, individual practice and overall lifestyle.

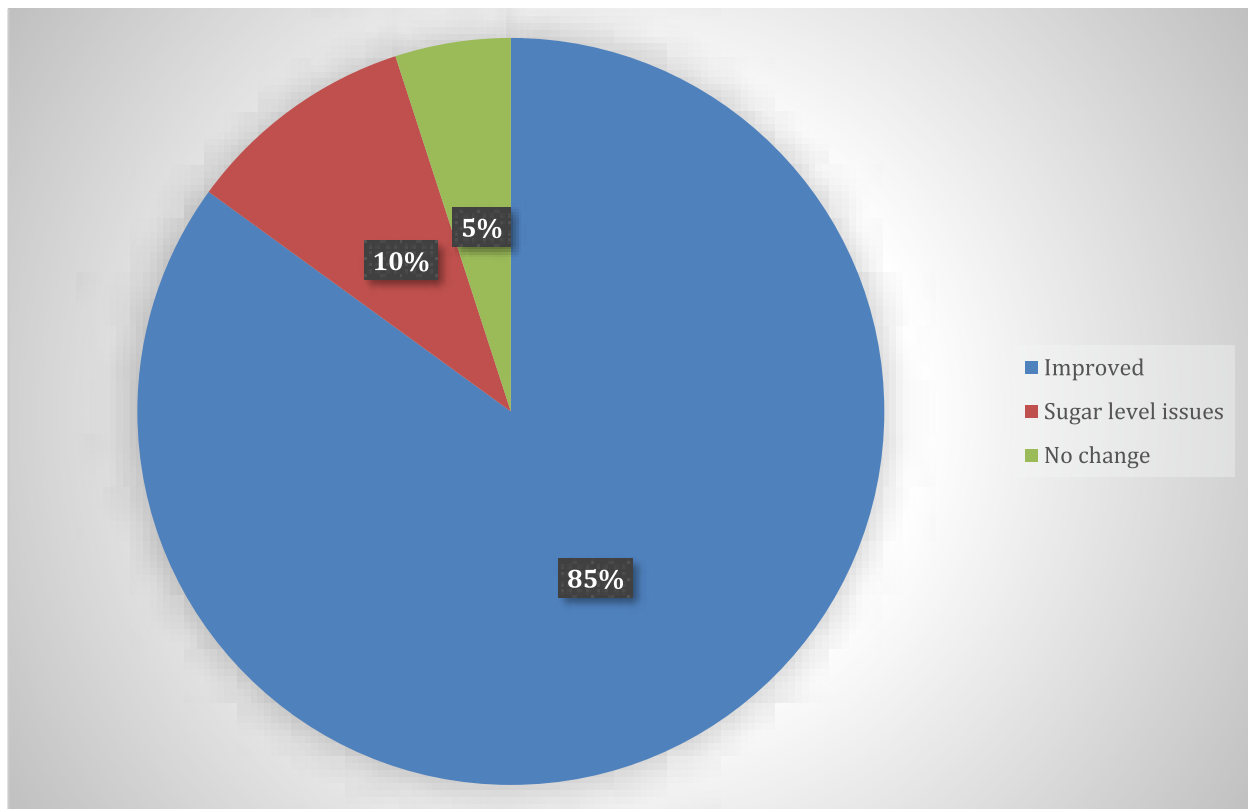
## Material and Method:

A structured survey was designed to collect quantitative and qualitative data. The survey will include questions related to participant's demographics, diabetes management, frequency and duration of yoga practice, perceived stress levels, and changes in physical health.

A questionnaire with 12 questions, based on the survey method, was administered to 20 diabetes patients. The questionnaire assessed changes in sugar levels before and after practicing of yoga and their feedback was recorded.

## Results

NO OF PARTICIPANT	SCORE OF PRE PRACTICE OF YOGA	SCORE OF POST PRACTICE OF YOGA
1	9	12
2	10	10
3	8	11
4	9	12
5	9	12
6	12	12
7	9	12
8	8	12
9	11	12
10	9	12
11	8	10
12	9	11
13	9	11
14	9	11
15	9	12
16	6	8
17	8	11
18	9	8
19	8	10
20	9	12
TOTAL	178	221



Twenty participants practiced yoga for over two years, while some had a shorter duration of six months. They answered 12 questions (worth 2 points each) about their pre- and post-yoga practices. Seventeen (85%) participants showed notable improvements in their sugar levels, stress levels, and blood pressure. One participant experienced no change, with their pre- and post-practice scores being equal. Two others did not see significant reductions in their sugar levels.

This suggests that yoga practices could be a valuable addition to existing Type 2 diabetes management plans.

## Conclusion

In conclusion this research paper investigates the potential of yoga for managing type 2 diabetes. The findings suggest that regular yoga practice of asana and pranayama may reduce stress and fatigue, promote mental clarity and overall well-being and contribute to improved blood sugar control in some individuals. These benefits could offer valuable support in managing the condition.

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## "Yoga Intrusion for Justifying Mobile Addiction: A Inclusive Research Study"

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**Abstract:** *This research paper aims to investigate the effectiveness of incorporating yoga practices as an intervention strategy for individuals struggling with mobile addiction. With the increasing prevalence of mobile devices in contemporary society, concerns regarding addiction and its associated mental health implications have risen. This study explores the potential of yoga, a holistic mind-body approach, to help individuals overcome mobile addiction and cultivate healthier technology usage habits. The research includes a thorough literature review on mobile addiction, its psychological impact, and the existing interventions. The paper then outlines a structured yoga intervention program designed specifically for addressing mobile addiction. The study incorporates quantitative and qualitative research methods, including surveys, interviews, and physiological measures, to assess the impact of yoga on addiction symptoms, overall well-being, and mindfulness.*

**Keywords:** *mobile addiction, mental health, learning psychology, mindfulness and standard use of mobile, digital detoxification.*

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### 1. Introduction:

In today's world, everyone is connected globally, and we can't escape using technology. Technology has made our daily activities much easier and more convenient. But using technology too much isn't good because it can lead to addictive behavior. Researchers are paying more attention to smartphone addiction because smartphones are becoming more common worldwide and are easier to use than other technical gadgets.

Another reason we're worried about smartphone addiction is because it can have bad effects on our physical and mental health. There's more and more evidence showing that being addicted to smartphones can harm the structure and function of our brain.

Researchers found that smartphone addiction can negatively affect the structure of the brain. Some specific features of brain structure might make someone more likely to get addicted. Studies have shown that being addicted to smartphones is linked to impulsivity, and this tendency is connected to a decrease in the volume of gray matter in the prefrontal cortex. Smartphone addiction is connected to having less grey matter volume in certain parts of the brain, like the orbito-frontal cortex (OFC), caudate nucleus (CN), and cingulate gyrus. When someone is addicted to something, they find it hard to stop using it even if they want to because it gives them pleasure, and it's connected to the brain's reward center.

Normally, our brains are wired so that we can control ourselves and decide whether an action is appropriate or not, even if it's pleasurable. But in addiction, this control takes a backseat, and the

person keeps indulging in the activity. This means there's a problem with the brain's ability to control impulses. Studies have found that smartphone addicts have lower activity in the right anterior cingulate cortex (ACC), and their brain has less grey matter in the insula, temporal cortex regions, and left orbito-frontal cortex.

The insula is closely tied to other types of addictions that involve paying too much attention to certain things and craving them. In the same study, there were changes in the activity of the pre-central gyrus, similar to what's seen in internet gaming disorder. The insula and ACC are connected to the Default Mode Network and how our brain notices important things. Just like with other addictions, smartphone addiction also showed strange responses to important things in a study.

Smartphone addiction can have negative effects on how our brains work. Some studies suggest that when people use smartphones a lot, they tend to rely on them for thinking, and this might affect analytical thinking. This could be because people are naturally inclined to be lazy thinkers, and smartphones become like an extension of our minds.

Using smartphones too much can also impact cognitive functions like attention and social cognition, which involves how we present ourselves socially, especially on platforms like Facebook and Twitter. People who are addicted to smartphones might struggle with paying attention and how they present themselves socially.

Physically, smartphone addiction can cause pain in the neck, back, and wrists. Long-term use may lead to posture problems that can be challenging to fix. Smartphone addiction is also linked to poor sleep quality, insomnia, dry eyes, and difficulty relaxing after waking up. It can contribute to reduced physical activity, which may lead to cardiovascular problems and obesity in adolescents.

Mentally, smartphone addiction is associated with higher levels of anxiety, depression, shyness, loneliness, lower self-esteem, confidence, well-being, and quality of life. People who use smartphones excessively may also be at a higher risk of developing personality traits like high neuroticism, low conscientiousness, and low agreeableness. Smartphone addiction can negatively impact social anxiety, impulsivity, learning, and academic performance in students.

In summary, being addicted to smartphones can affect both our physical and mental health in various ways, and it's important to be mindful of our smartphone usage.

## **1. Methodology:**

We looked at the online database PubMed to find information for this review. We checked all the research papers published until 2022 that were related to our review.

We focused on specific details in the papers we selected:

- I. We wanted to know which areas of the brain are influenced by smartphone addiction.
- II. We looked at how smartphone addiction affects the functions of the brain.
- III. We studied the interventions or methods used in the research.
- IV. We paid attention to how the studies were designed.



- V. We noted the type of study each paper represented.
- VI. We looked at the number of participants involved in each study.
- VII. We also explored the impact of yoga on the structure and function of the brain based on the information in the selected papers.

## 2. Observation:

We checked the PubMed database by searching for articles using keywords like "Yoga, addiction, brain structure, cingulate cortex, prefrontal cortex, insula, the mesolimbic system." We found a total of 177 articles. Our focus was on understanding how different areas of the brain change during Yoga interventions. We excluded 41 entries related to conference abstracts, proceedings, and symposia that were not relevant to our focus. Additionally, 78 papers were excluded because they discussed the brain's workings in other diseases, not related to addiction. Forty-five entries were reviews, and one paper written in Chinese was excluded as our review focused on English-language papers. Since our interest was in the structural changes in the brain due to smartphone overuse or addiction, we included papers that showed effects on grey matter volume, fMRI studies, SPECT studies, and EEG studies. After screening, we included 12 studies in our review, specifically experimental studies related to Yoga, addiction, and the brain. There were limited studies on Yoga for smartphone addiction explaining its effects on brain structure.

We also searched the PubMed database using the words "Yoga, brain function, cognition, executive function," and found 159 articles. We excluded papers written in languages other than English and two additional papers. Eighty-seven papers addressed different issues and were unrelated to our review. Fifty papers were reviews and were excluded. Since cognition is an essential brain function, we included papers that discussed Yoga and its effects on cognition. We found 20 relevant papers, which are included in this review.

Digital detoxification is an essential practice in the modern age to counterbalance the overwhelming presence of digital devices. Incorporating yogasanas (yoga postures) into your routine can be a valuable tool for promoting digital detox and restoring balance. Here are some yogasanas that can help in this regard:

### 3.1 Child's Pose (Balasana):



Kneel on the mat with toes touching and knees spread apart.

Sit back on your heels and extend your arms forward, lowering your chest to the ground.

This pose helps release tension in the back, neck, and shoulders, promoting relaxation



### 3.2 Corpse Pose (Savasana):



Lie down on your back with arms by your sides and palms facing up.  
Close your eyes and focus on your breath.  
Savasana helps in total relaxation, calming the mind and reducing stress.

### 3.3 Seated Forward Bend (Paschimottanasana):

Sit with legs extended in front.  
Hinge at your hips and reach towards your toes.  
This stretch helps release tension in the spine and hamstrings.



### 3.4 Legs Up the Wall Pose (Viparita Karani):

Sit close to a wall and lie on your back, extending your legs up against the wall.  
Relax your arms by your sides with palms facing up.  
This pose aids in improving circulation and reducing fatigue.



### 3.5 Shoulder Stand (Sarvangasana):



Lie on your back and lift your legs and lower body up, supporting your back with your hands.  
This inversion helps stimulate the thyroid gland and counteracts the effects of prolonged sitting and screen time.

### 3.6 Twisted Chair Pose (Parivrtta Utkatasana):



Begin in a chair pose with your feet together. Twist your torso to one side, placing one elbow on the opposite knee. This pose helps in detoxifying the organs and improving digestion.

### 3.7 Cobra Pose (Bhujangasana):

Lie on your stomach with palms under your shoulders. Inhale, lifting your chest off the mat while keeping your lower body grounded. Cobra pose strengthens the spine and opens the chest, counteracting the effects of hunching over devices.



### 3.8 Balancing Table Pose (Dandayamana Bharmanasana):

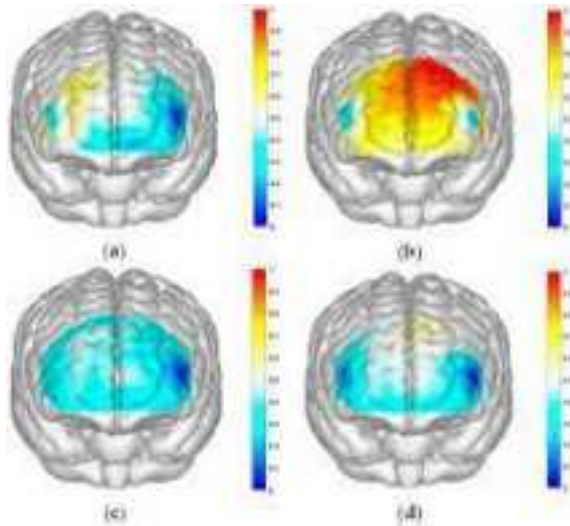
Start on your hands and knees. Lift one arm and the opposite leg parallel to the ground. This pose enhances balance and focus, providing a break from screen-induced sedentary postures.



## 4. Discussion

### 4.1. Mind-body medicine (Yoga) and areas of the brain affected due to smartphone addiction :

This opinion article talks about studies on meditation and its impact on the brain structure, as well as studies on addiction and how it affects the brain's physical structure. In various studies, it has been discovered that addiction, including smartphone addiction, can change the structure of the brain and how the brain's pathways work. Some areas of the brain, like the orbito-frontal cortex, caudate nucleus, cingulate gyrus, and prefrontal cortex, may have lower volumes of grey matter in cases of addiction.



The article discusses different types of meditation that have been studied, such as Vipassana, Mindfulness-based stress reduction, ecstatic meditation, insight meditation, Zen meditation, and Sahaja Yoga meditation. One study by Lazar and team explored the effects of Insight meditation on cortical thickness. They had 35 participants, and using MRI, found that while the cortex didn't uniformly thicken in meditators, specific areas like the right anterior insula and frontal cortex did show thickening.

### **Brain Areas Affected due to Mobile Addiction**

This suggests that areas crucial for emotion and cognition could be involved in the brain's ability to change. Another study by Luders and colleagues used MRI images and voxel-based morphometry of 44 subjects. They found that grey matter volume increased in certain brain areas, such as the right orbito-frontal cortex, right thalamus, right inferior temporal gyrus, and right hippocampus. These regions are linked to emotion regulation and response control. The researchers suggested that these changes are not dependent on the meditation style but are connected to long-term meditation.

Additionally, Deepeshwar and team used functional near-infrared spectroscopy (fNIRS) to study changes in blood flow in the prefrontal cortex (PFC) during a cognitive task. With 22 male subjects, they compared meditation to random thinking for 20 minutes. The study showed an increase in oxy-hemoglobin and total hemoglobin in the right PFC of meditators compared to those engaging in random thinking. This suggests that meditation has a positive impact on blood flow in the brain.

### **4.2. Mind-body medicine (Yoga) and brain functions affected due to smartphone addiction :**

In a study by Chen and team, they looked at 32 people and used the Smartphone Addiction Inventory to figure out how addicted these individuals were to their smartphones. While the participants did a task called the modified Go/No-Go, researchers recorded their brain activity using EEG. The results showed that a part of the brain related to controlling impulses, called N2, was more negative in those who were heavy smartphone users.

Hartanto and colleagues chose 87 students for their study. They used different tools like the Color-Word Switching task, Smartphone Addiction Scale, State-Trait Anxiety Inventory, Kaufman Brief Intelligence Test, and the International Positive and Negative Affect Schedule.



### Brain Functions Affected due to

The results revealed that being separated from smartphones affected a specific aspect of brain function called cognitive flexibility. In the second part of the study, where 70 participants took the Stroop task and rotation span task, the researchers found that separation anxiety led to poor performance in tasks assessing working memory and the ability to control impulses. Enez and team included 367 participants in their study. They used the Smartphone Addiction Scale, UCLA-Loneliness Scale, and Brief Social Phobia Scale. The results showed a positive connection between different aspects of smartphone addiction and loneliness, social phobia, and overall mental well-being.

## 5 Conclusion:

After carefully looking at the information in this review, we can conclude that different meditation techniques activate specific areas in the brain. These areas are important for the brain's reward system, controlling responses, managing impulsivity, recognizing importance, and handling cognitive functions. Moreover, certain regions of the brain have a larger volume of grey matter due to meditation.

In studies on addiction, particularly smartphone addiction, researchers found that the brain areas involved include the prefrontal cortex, cingulate cortex, nucleus accumbens, and orbitofrontal cortex. These areas are linked to the functions mentioned earlier, such as reward processing, control over responses, and managing impulsivity. This suggests that practices like mind-body medicine, which includes meditation, could be a useful approach for managing smartphone addiction.

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## Effect of yoga on improvement in quality of life of senior citizens.

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### Abstract:

*Background: The population of senior citizens is growing rapidly as well as their interest in leading active and fit lifestyles. Yoga can be seen as an important tool that can be used with the aim to solve the health Concerns of the ageing population. Quality of life(QOL) is the perceived quality of an individual's daily life, that is, an assessment of their well-being or lack thereof. This includes all emotional, social, and physical, economical aspects of the individual's life.*

*Aim: The main purpose of this study is to find the effect of yoga in improving quality of life of senior citizens.*

*Setting and Design: 15 old age people were taken as the subjects for the study. The age of the subjects ranged from 60-80 years. The design used for the study was pre-post design. Random sampling technique was used for the subject's selection.*

*Methods: Questionnaires base survey method.*



*The current study was performed to find out effects of Yoga on Quality of Life of Old Age People from the data received in pre and post design under questionnaire based survey method by assessing score.*

*Yoga session: All the participants taken in survey are doing one hour of Asana, Pranayama and Meditation practice.*

*Results: Statistical analysis was done for this study. Out of total 15 participants, 13 participants i.e. 86.67% found significant change in their quality of life. They observed major positive changes in terms of their physical, mental and spiritual health and well-being*

*Conclusions: The current research concludes that continuous and regular practice of yoga shows a significant change in the level of Quality of Life of Senior Citizens.*

**Keywords:** Quality of Life, Yoga, Ageing, Lifestyle, Senior citizens.

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## **Introduction:**

Yoga is the art of living. It is a journey from getting to know yourself and reaches to liberation. Yoga can be seen as an important tool that can be used with the aim to solve the health concerns of the ageing population. Integrating the many aspects of ourselves and putting us in control of our minds; the effects are holistic, bringing about health awareness and a change of attitude towards ourselves and the world around us. The beauty of Yoga is that it is accessible to everyone, as the session can be adapted to each person's level of fitness or state of health.

The population of senior Citizens is growing rapidly as well as their interest in leading active and fit lifestyles. Senior citizens generally faces physic challenges like weakness, pain in joints, tiredness, etc. Apart from Physical, Emotional and Mental and Economical challenges are also increasing day by day. With these changes it becomes necessary to maintain healthy lifestyle for them. Preserving an active lifestyle is widely recognized as a beneficial factor and it promotes a better quality of life and a feeling of well-being in different age groups and in multiple aspects. The physical and psychological benefits of an active lifestyle are well recognized. The quality of life as related to Yoga, seem to be important reasons. Quality of life (QOL) can be defined in many ways : physical, emotional ,social, economical and spiritual, making its measurement and incorporation into scientific study is difficult. Yoga can be used safely to improve the quality of life. We believe that such studies will contribute much to QOL especially in senior citizens.

## **Literature review:**

Yoga is a mind–body physical activity that includes a combination of stretching and holding movements and postures in addition to meditation and focused breathing [8]. Yoga is growing in popularity among older people and is associated with significant health benefits such as improved Strength, flexibility, balance and mobility. The physical and mental benefits associated with yoga suggest that it has the potential to produce improvements in the overall quality of life.[10]

Yoga being a science of spirituality through meditation, can make one free from worldly sorrows, submerge him in the God and get eternal bliss. Also, regular practice of yoga can take one towards the higher echelons of health and fitness. Every individual can practice yoga as they neither need any special infrastructure nor any equipment's. Yoga can be practiced wherever one gets a space to sit freely. It can be performed indoor as-well-as outdoor. [1]

Ageing is associated with decreased muscular strength and muscle mass which results in decreased exercise capacity. Functional abilities are reduced and hence it restricts in performing daily

activities and losses of self-sufficiency. Yoga Asana practice improves joint flexibility, prevents declining of physical function and improves the QOL of elderly people.[3]

Physical activity plays an important role in reducing these risks and promoting independence in older age as it impacts on both physical and mental health. Long-term practice of Yoga by elderly people is associated with less sleep disturbances and good sleep quality such results are in accordance with many studies involving Yoga intervention for 6 month duration only. [2]

Health-related quality of life (HRQOL) is a multi-dimensional concept that incorporates the different domains of health; Physical, mental, emotional and social and economical functioning, and how these impact on overall health status.[8]

Quality of life is a concept which aims to capture the well-being, whether of a population or individual, regarding both positive and negative elements within the entirety of their existence at a specific point in time. For example, common facets of QOL include personal health (physical, mental, and spiritual), relationships, education status, work environment, social status, wealth, a sense of security and safety, freedom, autonomy in decision-making, social-belonging and their physical surroundings. [13]

Yoga is the ultimate technique which produces a marvelous change in the life style. The sentiment of dissatisfaction egotism, anger, greediness, attachment etc. are the root cause of crime, when a person being aware and conscious by yoga practice recognizes its basic nature and suffering gained by the ill statement then a change appears in his mind and he live a decent social life, Which is full of softness, piousness, friendliness and happiness, and that helps in healthy ageing process.[1]

#### **Aim and Objective of study:**

The main purpose of this study is to find the effect of yoga on improvement in quality of life of senior citizens. The results will be find out from comparison of pre and post score.

#### **Hypothesis:**

There may be a significance change in the level of Quality of Life of an old age people.

#### **Methods:**

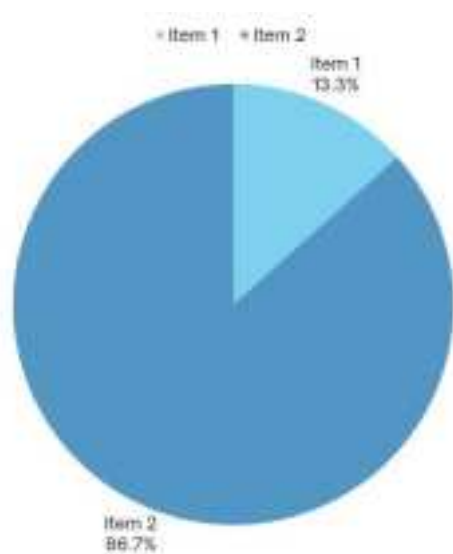
For this study we used Questionnaires base survey method. This questionnaires was administered to 15 senior citizens, aged 60 or above. Data collection was done by visiting each participant at His/her place. Quality of Life of Old Age People; pre and post data for the study were assessed on the scoring. Most of the questions were taken from WHOQOL (world health organization, quality of life)– Bref questionnaire. For better Understanding of these questionnaires by participants, we translated each questionnaire into Gujarati (regional language) and as per request of the Participant.

#### **Results:**

15 participants (senior citizens) aged 60 to 80 including male and female were taken for this study. Statistical analysis was done for this study and we found this scoring and following table is it's result. Comparison of pre and post score can be seen in following table. Table 1;



No. of Participants	Score of Pre Practice of Yoga	Score of Post Practice of Yoga
1	21	75
2	33	74
3	38	51
4	43	50
5	48	59
6	61	71
7	65	66
8	65	72
9	67	67
10	68	74
11	68	70
12	69	74
13	72	72
14	72	74
15	73	75
Total	863	1024



Participants were practicing Yoga in their life for more than one year. Among them some are practicing yoga for more than 22 years. Total 15 questions were asked about their quality of life, pre and post practice of yoga most of the questions were taken from WHOQOL (world health organization, quality of life)100 Appendix – 4 which were suitable for this study. Each question carried weight of 5 point, points allotted above are from 75. Out of total 15 participants, 13 participants i.e. 86.67% found significant change in their quality of life. Only 2 participants i.e 13.33% were not able to see significant changes in their life's after implementation of Yoga. Many of them were graduated and duly understands the importance of health in ageing process. Some of the participants are still active in their professional work life. It was observed among participants that no one was taking sleeping pills, their quality of sleep has improved after practicing yoga. Yoga has helped them in their day to day work. Most of them are free from diseases. And those who were facing pain in their joints, whose blood pressure was high were now feeling relieved in pain.

### Study limitations:

We collected this data by administering a questionnaire only. Also a sample size was too small. And only age parameter was considered in this study. Result could have been more significant if large sample size was taken. This study was just a survey with small sample size, so findings in this study reflect only preliminary data regarding the impact of practice of yoga on QOL.

### Conclusions:

This study shows that keeping a healthy active lifestyle can help in healthy ageing. Positive effect of yoga, is seen on improvement in quality of life (QOL) of senior citizens. They can perform daily activity without any pain and stress. To live a stress free happy life, they firmly believe that spirituality in life is very must. Participants which are taken into consideration for this study, were practice yoga asana, along with pranayama and meditation practice. Over all quality of life can not be improved with just Asana practice. In their 60s and 70s they feel younger of their actual age.

Thus, the current research concludes that the continuous Practice of Yoga for a long term duration have significant change in the level of Quality of Life of Senior Citizens.

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## **"महिला शिक्षिकाओं के दैनिक तनावयुक्त जीवन में योगनिद्रा के सकारात्मक प्रभाव का अध्ययन"**

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### **सारांश:-**

वर्तमान आधुनिक समय में महिला शिक्षिका अपने कार्यक्षेत्र के स्थल पर तनाव का अनुभव करते हैं और उनके तनाव का प्रभाव छात्रों और उनके अभ्यास पर भी देखने को मिलता है। इस अध्ययन का उद्देश्य महिला शिक्षिकाओं को योग निद्रा का अभ्यास करवा कर उनके कार्यस्थल का और दैनिक जीवन का तनाव कम करने में सहायता करना है। इस शोध के लिए राजकोट शहर की एक नामांकित विद्यालय (S.N.K.School,Rajkot) के १५ महिला शिक्षिकाओं के समूह पर प्रयोग किया गया। जिन की आयु २५ से ५० साल तक है। तनाव स्तर को समझने हेतु क्लासिकल स्ट्रेस असेसमेंट इंस्ट्रूमेंट से "The Perceived Stress Scale" प्रश्नावली का उपयोग किया गया। योग निद्रा अभ्यास के पहले उनसे प्रश्नावली भरवा के उनके तनाव स्तर का मापन किया। बाद में उनकी समस्या समझकर उनको २१ दिनों के लिए नियत समय पर हर रोज २० मिनट की योग निद्रा का अभ्यास करवाया गया। इस अभ्यास के बाद में फिर से तनाव मापन के लिए प्रश्नावली भरवाई गई।

यह शोधपत्र वैचारिक तथा गुणात्मक प्रकृति का है। जिसमें योगनिद्रा का उपयोग तनाव प्रबंधक के रूप में किया गया है। इस अध्ययन में पहले से किये गए समान

शोधो की सामग्री विश्लेषण तथा योगनिद्रा का अभ्यास करने वाले महिला शिक्षिकाओं के साक्षात्कार पर आधारित है। कार्यस्थल पर महिला शिक्षिकाओं के तनाव प्रबंधन में योगनिद्रा की भूमिका के बारे में स्पष्ट निष्कर्ष है कि महिला शिक्षिकाओं के दैनिक जीवन में तनाव की स्थिति अधिक थी। योग निद्रा के अभ्यास के बाद तनाव स्तर में कमी देखने को मिली। योगनिद्रा में तनाव के स्तर को कम करने की काफी क्षमता है।

यह अभ्यास तनाव प्रबंधक होने के साथ साथ व्यक्ति में आत्म परिवर्तन, शारीरिक परिवर्तन, मानसिक और भावनात्मक परिवर्तन लाने की क्षमता रखता है। नियत समय पर योगनिद्रा का अभ्यास करने से उनका सकारात्मक प्रभाव देखने को मिलता है।

**कूट शब्द:-**तनाव, योगनिद्रा, प्रश्नावली, महिला शिक्षिका के अपने कार्यक्षेत्र

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#### **प्रस्तावना:-**

आज के समय में दुनिया में कोई भी व्यक्ति ऐसा नहीं है जिसे तनाव न हो। १०० से अधिक वर्षों के दौरान संपूर्ण विश्व में मनुष्य की जीवन शैली में अत्यधिक परिवर्तन हुआ है। हम भौतिक जीवन के सुखों में इतने तल्लीन हैं कि हमारे साथ क्या हो रहा है हम इसके प्रति सजग ही नहीं हैं। आज विश्व की समस्या भूख, गरीबी नशा आदि से ज्यादा तनाव जैसी समस्या है। यदि आप तनाव से मुक्ति पा सके तो आप अपने जीवन की समस्याओं को सुलझाने में समर्थ हो सकते हैं।

**हेल्थ- सेफ्टी** की एक रिपोर्ट में कहा गया है कि शिक्षण क्षेत्र में काम करने वाली ३५ से ४५ साल की ६१% महिलाओं में तनाव का स्तर बहुत अधिक होता है। ज्यादातर कार्य संबंधी तनाव ज्यादा देखा जाता है।

#### **तनाव :-**

सेली और लेवी नमक दो वैज्ञानिकों ने तनाव को परिभाषित किया है,

तनाव के मुख्य दो प्रकार

१. युस्ट्रेस - हितकारी
२. डिस्ट्रेस - कष्टकारी

**युस्ट्रेस** - जो हमारे व्यक्तित्व के लिए जरूरी है, जो सकारात्मक है जैसे सकारात्मक आवेग, आनंद का अनुभव, पलक झपकना।

**डिस्ट्रेस** - यह नकारात्मक है। क्रोध, आसक्ति, हताशा, निराशा आदि उसके उदाहरण हैं। जब मन में संघर्ष की स्थिति उत्पन्न हो तथा शरीर या मनकी गतिविधि उसके पहले जैसी स्थिति में वापस ना आ सके तो यह नकारात्मक तनाव अवसाद जैसे रोग में परिवर्तित हो सकता है।

### **तनाव के कारण :-**

तनाव की उत्पत्ति और उसका व्यक्तिगत आकलन व्यक्ति के व्यक्तिगत गुण, अभिवृत्तियां तथा व्यक्तिगत सामाजिक, सांस्कृतिक मूल्य पर निर्भर करता है।

### **महिला शिक्षिकाओं के तनाव के कारण :**

- कार्यस्थल पर स्पर्धात्मक वातावरण, ज्यादा तनाव और दबाव युक्त कार्यपद्धति,
- विद्यार्थियों में एकाग्रता का अभाव होने के कारण उनके शिक्षक में होने वाली निराशा की स्थिति
- महिला शिक्षकों का अपने स्वास्थ्य लक्ष्य लापरवाही
- महिला शिक्षिका का अपने कार्य क्षेत्र और अपने पारिवारिक जीवन में संतुलन न बन पाना
- कार्यस्थल पर अपेक्षाओं का ना पूर्ण होना
- काम के बदले कम वेतन मिलना
- अपने पुरुष सहकर्मियों से भय का वातावरण रहना
- अपने आराम के लिए जरूरी समय ना दे पाना

### **तनाव से शरीर और मन पर होने वाले प्रभाव:-**

#### **शारीरिक प्रभाव :**

सांस फूलना, पसीना छूटना, हृदय की धड़कन तेज होना, रक्तचाप का बढ़ना, मांसपेशियों में कड़ापन होना

पाचन तंत्र में गड़बड़ी होना, संबंधित रोग होना, भूख की कमी होना या अत्यधिक होना

शरीर में कंपन पैदा होना

शरीर के सभी अवयव पर तनाव का नकारात्मक प्रभाव देखने को मिलता है शरीर फीका पड़ जाना।

### **मानसिक प्रभाव:**

एकाग्रता में कमी, निर्णय लेने में असमंजस की स्थिति, आत्मविश्वास की कमी, गुस्सा, चिड़चिड़ापन, बेवजह चिंता होना, सर दर्द होना, बदन दर्द होना, बेवजह का भय सताना और असहज महसूस करना, गहरी भावनात्मक तथा आवेगात्मक बदलाव आना (मूड स्विंग)।

तनाव का शरीर के तंत्रिका तंत्र पर सबसे गहरा प्रभाव होता है जिसके कारण स्वयं शासित नाड़ी संस्थान की परानुकंपीगतिविधि तथा अनुकंपी गतिविधि के मध्य होनेवाले असंतुलन के कारण मानसिक रोग उत्पन्न होते हैं।

श्रीमद् भागवत गीता में भी भगवान श्री कृष्ण ने तनाव और योग के माध्यम से तनाव मुक्ति की बात समझाई है। इसी तरह से पातंजल योग सूत्र के अनुसार मनोसामाजिक परिवेश प्रतिकूल होने की दशा में विच्छिन्न-उदार स्तरीय क्लेशोसे निःसृत चित् वृत्तियों के साथ सारूप्यभाव उत्पन्न होने पर मनो शारीरिक, मनोआध्यात्मिक तथा मनोसामाजिक स्तर पर अनुभव होने वाली असंतुलन की अवस्था तनाव कहलाती है। और अभ्यास वैराग्य की पूर्णता की दशा में तनाव मुक्ति संभव हो सकती है। आज से हजारों वर्ष पूर्व महर्षि पतंजलि ने चित, चित की वृत्तियां, वृत्तियों के कारण, चित् का प्रसादन राजयोगके माध्यम से समझाया है। उन्होंने कहा है की,

**“योगः चित्तवृत्ति निरोधः”**

पा. योग दर्शन ( १.२)

अर्थात योग में चित् वृत्तियों को रूपांतरित करने की क्षमता है। योग निद्रा एक ऐसी क्रिया है जिनके द्वारा व्यक्ति के मन को बदला जा सकता है योग निद्रा को एक तांत्रिक अभ्यास माना जाता है क्योंकि योग निद्रा में मन को धीरे-धीरे संयत करके साधा जाता है।

### **योग निद्रा :**

योग निद्रा पूर्ण शारीरिक, मानसिक और भावनात्मक विश्रान्ति लाने का एक व्यवस्थित तरीका है।

## योगनिद्रा उद्गम :

तंत्र शास्त्र में वर्णित न्यास पद्धति में शोधकर स्वामी सत्यानंद सरस्वती ने योग निद्रा की सरल किंतु अत्यंत प्रभावशाली तकनीक का उद्भव किया। स्वयं उन्होंने यह अभ्यास करने के बाद में लोगों के ऊपर इनका प्रयोग किया और आश्चर्यजनक परिणाम प्राप्त किया। योग निद्रा शब्द संस्कृत के दो शब्दों की व्युत्पत्ति है। योग का अर्थ होता है मिलन या सजगता और निद्रा का अर्थ है नींद। यह निद्रा नींद नहीं है विश्रांति है और विश्रांति का अर्थ है आनंद, प्रसन्नता। यह आत्मा की विश्रांति है। यह एक शीथिलीकरण की प्रक्रिया है जिसके द्वारा हम अवचेतन मन की गहराई तक पहुंच कर मानसिक तनाव को मुक्त व शिथिल करके अपने जीवन में सामंजस्य बना सकते हैं। योग निद्रा द्वारा जब मन की ग्रहण शक्ति जागृत हो जाती है तब व्यक्ति अपने मस्तिष्क में विद्यमान नकारात्मक वृत्तियों को सकारात्मक बनाने में सफल हो पाता है। मस्तिष्क चेतना का शारीरिक संवाहक है। यह मन शरीर एवं भावनाओं को लयबद्ध कर उनमें सामंजस्य लाने का कार्य करता है।

## योगनिद्रा अभ्यास के रूपरेखा :

सामान्यतः शुरू में २० मिनट का योग निद्रा का अभ्यास सुविधाजनक होता है। आगे जाकर अभ्यास बढ़ाकर ४५ मिनट या उससे ज्यादा कर सकते हैं। योग निद्रा की अलग-अलग तकनीक प्रचलन में है।

## अभ्यास की तैयारी

योग निद्रा का अभ्यास शवासन में लेटकर किया जाता है। इसके लिए एक शांत कमरे का चयन करना चाहिए। अभ्यास का स्थल ना तो गर्म हो या ठंडा नाहो और हमारे वस्त्र ढीले हो। जो निर्देश प्राप्त हो उन्हें सिर्फ सुनकर उन निर्देशों का मानसिक रूप से पालन करना है। आंखें सहज बंद रखनी है। सबसे ज्यादा महत्वपूर्ण है सजग रहना, सोना नहीं है। मन को बाह्य ध्वनि एवं शारीरिक संवेदना के प्रति सजग किया जाता है। साक्षी भाव से सिर्फ अनुभव करना है। कुछ समय के बाद चेतना योगनिद्रा के लिए तैयार हो जाती है

योग निद्रा के अलग-अलग चरण है



## **संकल्प :**

अभ्यासी को खुद मन ही मन संकल्प तीन बार दोहराने है। संकल्प को बदलना नहीं है और संकल्प का चयन सावधानी पूर्वक करना है। जैसे कि.. में स्वस्थ हूँ।

## **चेतना को घुमाना (बॉडी अवेयरनेस) :**

योग निद्रा के अभ्यास में चेतना एक निश्चित क्रम में घुमाई जाती है। शरीर के एक-एक अवयव के ऊपर चेतना घुमाई जाती है। जिसके कारण शरीर शिथिलीकरण पूर्णतया हो जाता है। पर यह एकाग्रता का अभ्यास नहीं है।

## **श्वास की सजगता (ब्रीदींग अवेयरनेस)**

इस अभ्यास में अभ्यासी को केवल श्वास-प्रश्वास की क्रिया को साक्षी भाव से देखना है। महसूस करना है। इस समय अभ्यासी अपने श्वास प्रश्वास का नासिका छिद्र गला, नाभी और छाती के बीच के मार्ग में ख्याल कर सकते हैं। सामान्यतः श्वास को मानसिक रूप से गिनती करने से अधिक गहन शिथिलीकरण प्राप्त होता है। और इसमें उच्च ऊर्जा का जागरण होता है तथा वह शरीर की प्रत्येक कोशिका में पहुंचती है।

## **मानस दर्शन (विजुलाइजेशन)**

इस अवस्था में मानसिक शिथिलीकरण प्राप्त होता है। इसमें निर्देशक द्वारा वर्णित प्रतिबिंब का मानस दर्शन किया जाता है। मानस दर्शन में चिन्ह प्रति का उपयोग किया जाता है। उनका विश्व व्यापी अर्थ है तथा मनके साथ उनका शक्तिशाली संबंध है। यह प्रतीक अवचेतन मन की छिपी हुई अंतर्वस्तु को चेतन में लाते हैं। योग निद्रा में मानसिक दर्शन वहीं यात्रा और अंतःयात्रा में कर सकते हैं। वहीं यात्रा में प्राकृतिक दृश्य मंदिर पहाड़ बगीचा आदि हो सकते हैं। अतःयात्रा में शरीर के आंतरिक अंगों को ध्यान में रखा जाता है। इस अभ्यास से आत्म सजगता का विकास होता है तथा व्यवधान या कष्टदायक चीजों का निष्कासन होने से मन शुद्ध होकर शिथिलीकरण की तरफ जाता है। जिससे मनकी शांति की गहन अनुभूति होती है। इसके द्वारा और चेतन मन सकारात्मक विचार एवं सुझाव के प्रति बहुत ग्रहणशील हो जाता है।

## अभ्यास की समाप्ति

योग निद्रा का अभ्यास एक संकल्प कर समाप्त होता है। यह सिद्ध निर्देश चेतन के माध्यम से बीज रूप में और चेतन मन को दिया जाता है। जिसमें व्यक्ति अपने दृष्टिकोण व्यवहार तथा लक्ष्य में मूल परिवर्तन लाने योग्य बन पाता है। यह अभ्यास भावनाओं के स्तर पर इच्छा शक्ति का विकास भी करता है। योग निद्रा के अभ्यास की समाप्ति में मन को क्रमशः अतीन्द्रिय निद्रा से वापस धीरे-धीरे जागृत अवस्था में लेजाया जाता है। शरीर को थोड़ा हलनचलन देकर मूल अवस्था में लाया जाता है।

### शोध विधि :-

#### प्रतिदर्श एवं प्रतिचयन

प्रस्तुत शोध अध्ययन में क्रमबद्ध प्रतिचयन विधि द्वारा राजकोट शहरी विस्तार में रहते महिला शिक्षिकाओं जिसकी आयु २५ से ५० वर्ष की है ऐसी १५ महिलाओंका चयन किया गया।

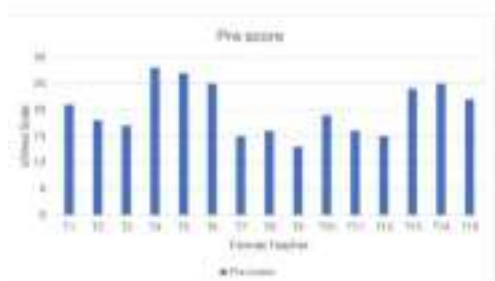
#### उपकरण

प्रस्तुत शोध अध्ययन में महिला शिक्षिकाओं के दैनिक तनावयुक्त जीवन में योगनिद्रा के सकारात्मक प्रभाव को मापने के लिए प्रश्नावली ("The Perceived Stress Scale") के द्वारा सर्वेक्षण विधि का प्रयोग किया गया।

### विधि :

इस शोध के लिए राजकोट शहर की एक नामांकित विद्यालय (S.N.K.School,Rajkot) के १५ महिला शिक्षिकाओं के समूह पर प्रयोग किया गया। जीन की आयु २५ से ५० साल तक है। योग निद्रा अभ्यास के पहले उनसे प्रश्नावली भरवा के उनके तनाव स्तर का मापन किया। बाद में उनकी समस्या समझकर उनको २१ दिनों के लिए नियत समय पर हर रोज २० मिनट की योग निद्रा का अभ्यास करवाया गया। इस अभ्यास के बाद में फिर से तनाव मापन के लिए प्रश्नावली भरवाई गई। उनके अभ्यास के पहले और अभ्यास के बाद के प्रतिभाव के आधार पर हम योग निद्रा का परिणाम और निष्कर्ष समझ सकते हैं। तनाव स्तर को समझने हेतु क्लासिकल स्ट्रेस असेसमेंट इंस्ट्रूमेंट से "The Perceived Stress Scale" प्रश्नावली का उपयोग किया गया। प्रश्नावली के आधार पर तनाव की स्थिति तीन प्रकार से देखी गई। जो नीचे दर्शायी गयी है ।

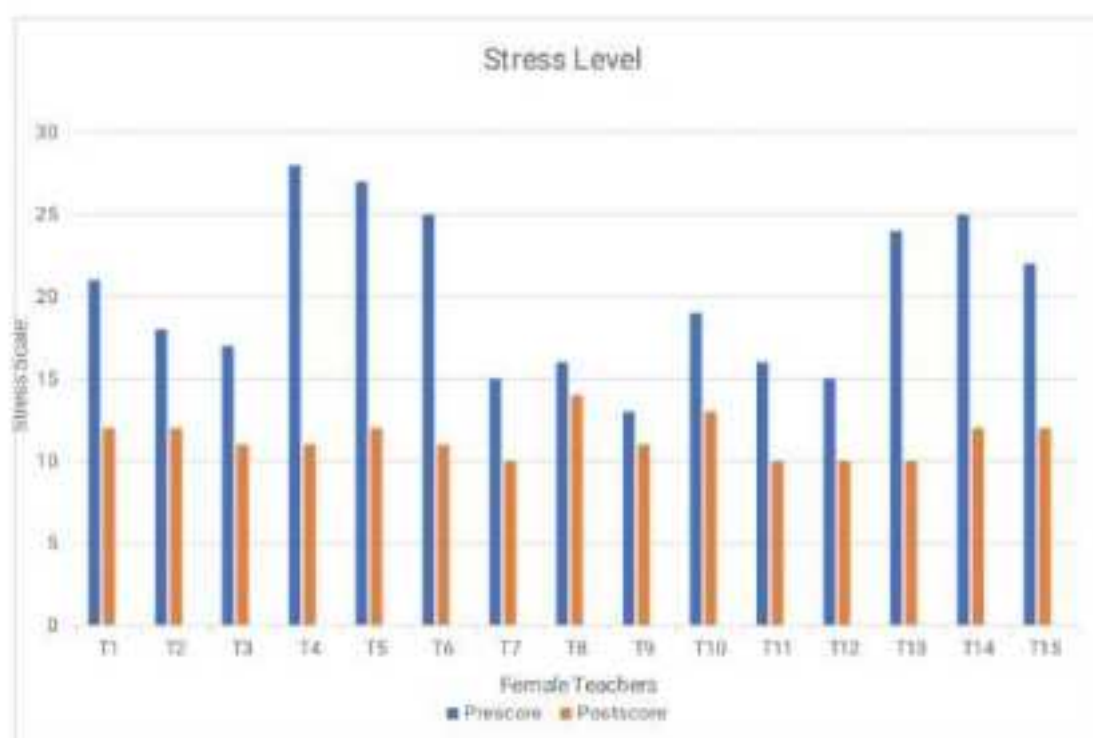
SCORE RANGE	STRESS
0 – 13	LOW STRESS
14 – 26	MODERATE STRESS
27 – 40	HIGH PERCEIVED STRESS



(Figure-1)



(Figure-2)



(Figure-3)

Fig. 1 में योग निद्रा के अभ्यास के पहले तनाव की स्थिति बताई हैं।

Fig. 2 में योग निद्रा के अभ्यास के बाद तनाव की स्थिति बताई है।

Fig. 3 में उपरोक्त दोनों स्थिति ओ का आकलन करके परीणाम बताया गया है।

### **परीणाम:-**

उपरोक्त चित्रों से यह स्पष्ट होता है कि, महिला शिक्षिकाओं के दैनिक तनावयुक्त जीवन में तनाव का स्तर अधिक था। योग निद्रा के अभ्यास के बाद तनाव स्तर में कमी देखी गयी।

### **विवेचना:-**

- **स्वामी सत्यानंद सरस्वती** ने योग निद्रा का आविष्कार किया, उन्होंने यह अभ्यास उनके शिष्यों को, जेल के कैदियों को, महिलाओं को करवाया। इस प्रकार से अलग-अलग पद्धति से उन्होंने योग निद्रा का प्रयोगात्मक अभ्यास सभी को करवाया और उनके आश्चर्य जनक परिणाम प्राप्त हुए। उन्होंने यह निष्कर्ष दिया कि प्रत्येक व्यक्ति को योग निद्रा के द्वारा ज्यादा से ज्यादा मानसिक, शारीरिक लाभ पहुंचाया जा सकता है। २७ अक्टूबर २०२३ में world yoga convocation 2013 में "योग निद्रा "का पंचम संस्करण हुआ है।
- **योग एवं मानसिक स्वास्थ्य** इसके अनुसंधान कर्ता आचार्य रणजीत सिंह भोगलने अपने इस अनुसंधान में तनाव और योग के बीच का संबंध दर्शाया है। निष्कर्ष यह बताया है कि किसी भी प्रकार का तनाव दूर करने में योग निद्रा और ध्यान जैसी क्रियाएं जीवन में सकारात्मक बदलाव लाने का सामर्थ्य रखते हैं।
- **प्रणव कुमार हर्षवर्धन पांडे जी ने** "effect of yoga nidra practice on the sleep quality of university student" यह अनुसंधान प्रस्तुत किया।
- **श्री श्री यूनिवर्सिटी कटक, उड़ीसा में** दो ग्रुप में यह अध्ययन हुआ जिसमें 18 to 26 वर्ष की उम्र ग्रुप में 20 पुरुष और 6 स्त्रियों पर सर्वे किया। बाद में उनके ऊपर योग निद्रा का प्रयोगात्मक अभ्यास करवाया ।10 दिनों के लिए उन सभी को 20 मिनट तक योग निद्रा का अभ्यास करवाया निष्कर्ष यह प्राप्त हुआ की योग निद्रा मन को शांत कर नींद की समस्या दूर करता है।
- "Therapeutic effects of yoga nidra" by **MGWR kumari** इस शोध अध्ययन में उन्होंनेअलग-अलग तीन रिसर्चर डाटा को रिव्यू किया और यह निष्कर्ष निकाला की योग निद्रा का अभ्यास मानसिक रोग, चिंता तनाव और अन्य

शारीरिक समस्याओं में भी लाभदायक है और इस अभ्यास से मेंटल हेल्थ और फिजिकल हेल्थ में पूरी तरह से सकारात्मक सुधार प्राप्त हुआ है।

- **Ferreira voikasic** द्वारा प्रस्तुत अनुसंधान "Yoganidra and meditation for college professors" में शोधकर्ता ने 60 कॉलेज के स्त्री पुरुष प्रोफेसर जीन की आयु 30 से 55 के बीच थी उनको 3 महीने तक योग निद्रा का अभ्यास करवाया, जीनका निष्कर्ष डाटा एनालिसिस के आधार पर प्राप्त किया परिणाम स्वरूप उन सभी में तनाव चिंता डिप्रेशन जैसी स्थिति में सकारात्मक सुधार देखने को मिला।

इस प्रकार से उपरोक्त शोधपत्र से यह स्पष्टता देखने को मिलती है कि योग निद्रा के अभ्यास के द्वारा तनाव में कमी आती है और सकारात्मक परिणाम प्राप्त होता है।

### निष्कर्ष:-

वर्तमान समय में महिला शिक्षिकाओं का दैनिक जीवन में जाने अनजाने में कार्यस्थल पर तनाव बढ़ रहा है और उनके जीवन में समस्याएं बढ़ रही हैं। उसका सार्थक समाधान योगनिद्रा (योगीक शिथिलीकरण) है। जो की एक सरल अभ्यास है और प्रस्तुत शोध अध्ययन के अभ्यास के द्वारा धीरे-धीरे व्यक्ति की तनाव जन्य स्थिति दूर होकर उनको मानसिक स्थिरता, शांति एवं मानसिक स्वास्थ्य की प्राप्ति होती है और व्यक्ति में सकारात्मक परिवर्तन होता है।

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कं, मद्रास,.



Life today is undoubtedly a stressful one, no matter what job you do. Everyone is in a race to achieve the next big thing in their career, which has caused a lot of stress and anxiety.

Yoga postures and breathing exercises can help to reduce stress and anxiety, while Ayurvedic principles of diet and lifestyle can help to balance the doshas, which can further improve mental well-being.

Combining Ayurveda and Yoga can provide a powerful and holistic approach to improving physical health that people should start exploring more.

### **Discussion:**

Ayurveda and Yoga are two ancient practices that have been used for centuries to promote physical, mental and spiritual well-being. Both Ayurveda and Yoga originated in India, and while they may be different branches of science, both of them share the same Vedic roots. They also share many similarities in their approach to health and wellness.

Yoga and Ayurveda are deeply intertwined practices that share a common origin in the Vedic wellness system. Since both rooted the practices in the same ancient scriptures, they share fundamental principles and beliefs that lead to holistic well-being. Yoga focuses on harmonizing the mind, body, and soul, while Ayurveda promotes physical and mental well-being through dietary and lifestyle changes. Together, they provide a comprehensive approach to health and balance.

Yoga and Ayurveda prioritize the cultivation of Sattva to enhance meditation, sharpen mental clarity and address emotional and psychological conditions. In addition, Ayurvedic Yoga employs the understanding of Prakriti, Vikriti, and Gunas as an effective framework to identify your specific needs and challenges, allowing for personalized assistance to lead a healthy life. This knowledge is especially important when dealing with chronic health issues, as it enables you to manage various health-related imbalances.

### **Conclusion:**

Globally 400 Million affluent people do yoga and they are introduction of Ayurveda to the world.

Yoga and Ayurveda are two interrelated branches of the same great tree of Vedic knowledge that encompasses all human life and the entire universe.

Combining these ancient practices can provide a powerful and holistic approach to improving physical health.

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## About Conference

The National Level Conference on Yoga organized by Darshan Institute of Humanities is an esteemed gathering of renowned yoga experts, scholars, and practitioners from across the country. The conference aims to promote and propagate the ancient Indian practice of yoga as a means of holistic well-being for individuals and society as a whole. The conference will feature insightful keynote speeches, paper presentations and interactive sessions on various aspects of yoga, including its history, philosophy, benefits, and contemporary applications. The conference also provides a platform for networking, collaboration, and knowledge sharing among the participants. We warmly welcome authors, submit your papers to Yoga Sambhasha -2023 and share the valuable knowledge with experts & scholars. Selected papers will be published in conference proceedings with ISBN numbers without additional fees.

## About Darshan University

Darshan University is a prominent institute offering a broad slate of academic programs and professional courses for undergraduate, graduate and postgraduate programs in Engineering, Management & Humanities. Darshan University is Located in peaceful surroundings with distinctive collegiate structure, about 15km from Rajkot, Gujarat, India.

The University is approved by the UGC, New Delhi. The Institute was established in the year 2009, by Shree G. N. Patel Education & Charitable Trust.

Darshan University is managed by the technical experienced & well-qualified management team, under the leadership of Dr. R. G. Dhamsaniya. From its inception, the college has grown steadily and is imparting quality technical education. The Institute has well experienced, highly qualified and dedicated faculty for committed education.

The team of Darshan University perceive that for education to be consistently significant, it needs to be managed efficiently. The management at Darshan drafts strategies and guidelines oversees its implementation and takes charge of the regulated administration together with long-term plans.



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