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**Impact of Yoga on Perceived Stress, Anxiety and Mental Health among
Female Adolescents**

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The Journal would publish peer-reviewed original research papers, case reports, systematic reviews and meta-analysis. Editorial, Guest Editorial, Viewpoint and letter to the editor are solicited by the editorial board. Large numbers of research papers were received from all over the globe for publication and we thank each one of the authors personally for soliciting the journal. We also extend our heartfelt thanks to the reviewers and members of the editorial board who so carefully perused the papers and carried out justified evaluation. Based on their evaluation, we could accept some research papers for this issue across the disciplines. We are certain that these papers will provide qualitative information and thoughtful ideas to our accomplished readers. We thank all the readers profusely who conveyed their appreciation on the quality and content of the journal and expressed their best wishes for future issues. We convey our deep gratitude to the Editorial Board, Advisory Board and all office bearers who have made possible the publication of this journal in the planned time frame.

We humbly invite all the authors and their professional colleagues to submit their research papers for consideration for publication in our upcoming issues as per the “Scope and Guidelines to Authors” given at the website. Any comments and observations for the improvement of the journal are most welcome.

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ABSTRACT

The present study entitled as “Impact of Yoga On Perceived Stress, Anxiety and Mental Health Among Female Adolescents” aim to assess the perceived stress, anxiety and mental health among the female adolescent school students after yoga intervention. The present study follows a Pre test- Post-test control group design. Simple random sampling technique was used to draw the samples from the population. A total of 60 female school students were selected for the present study, were 30 students assigned as experimental group and 30 as control group. The tools used to collect the data for the present study were Cohen Perceived Questionnaire (Cohen and Williamson, 1983), Hamilton Anxiety Scale (HAM-A) (Br J Med Psychology, 1959) and Mental Health Scale (Gireesan and Sananda Raj, 1988). Parametric statistical techniques such as t-test, paired sample t-test and Carl Pearson correlation were used to analyze data. Mean and standard deviation also used to describe the data.

The results suggest that 15 days of Yoga intervention could make a statistically significant improvement in all variables. The drastic reduction in the level of anxiety in experimental group and increase of anxiety in control group is a landmark to explain the effect of Yoga. The mental health and anxiety has negative correlation i.e., both the variables are inversely proportional to each other. There is a drastic improvement in mental health of experimental group.

Keywords- Yoga, Perceived Stress, Mental Health, Anxiety

CHAPTER 1

INTRODUCTION

1.1.Context Of The Study

Female adolescence are characterized by dramatic biological, cognitive and social changes (Susman & Rogel, 2004) including changes in physical stature and appearance, improvements in cognition and executive function, increases in emotional activity and self-reflection and changes in self-concept and identity (e.g., Buchanan, et al., 1992; Erikson, 1968;see Wigfield, et al., 2006; and Keating, 2004 for reviews). Many adolescence move through this developmental period with little to no display of “storm and stress” that has historically being associated with the adolescent years (Arnett, 1999;Eccles et al., 1993;Susman & Rogel, 2004). However, a significant percentage may not be prepared to face so many changes in so many different domains at once (Arnett, 1999;Eccles, et al.,2008).These youth may be more likely to suffer from poor mental health and physical health, to engage in risk behaviors, to display low academic engagement, and to struggle with school related experiences(Eccles et al.,2008;Roeser, et al.,2000).

During adolescence, girls are challenged to come to terms with the physical changes of puberty, including considerable weight gain. As adolescent girls attempt to reconcile the reality of their bodies with the unrealistic and unattainable cultural demands for female thinness, large numbers of girls experience intense body image dissatisfaction. For a small group of girls, negative feelings about their bodies and their efforts to achieve or maintain thinness contribute to the development of disordered eating. This may include binge eating, restrictive dieting, or induced vomiting and over eating, leading to more serious disorders such as anorexia or bulimia.

Research efforts have neglected the fact that disordered eating typically begins during early adolescence. A complex set of cultural, social, familial, personal, and biological factors contribute to the development of disordered eating. The negative impacts of experiences that threaten a girl's healthy psychological development, such as physical or sexual abuse, increase her risk of disordered eating.

Although factors that protect adolescent girls from disordered eating have not been adequately researched, environments that enhance girls' self-esteem in general and body esteem specifically and that protect girls from risk factors such as physical and sexual abuse appear to increase resiliency against unhealthy eating patterns. In addition, certain cultural contexts and expectations that promote acceptance of a broad range of appearances provide support for individuality and healthy development and play an instrumental role in protecting adolescent girls from the development of eating and weight-related concerns.

School transitions are times of heightened risk for many early and middle adolescents, and these transitions have been associated with declines in academic engagement, GPA, self-perception

and self-competence beliefs. Transition between school settings (e.g., elementary to junior high school) often involve moving to an environment that is less supportive of the individual than the previous schools environment. For example, the shift from elementary to middle school involves moving into a school environment that: emphasizes social comparison and competition at a time of heightened self-focus; offers fewer decision making opportunities to young people at the time when their desire for autonomy increases; and alters peer networks at the time young people are particularly concerned with social relationships. Similar incongruities arise when students move from middle to high school adolescents find themselves in an environment with less support from teachers and fewer opportunities for meaningful engagements.

Biological changes associated with adolescences have been linked to changes in arousal, motivation and emotion and risky behavior, and pubertal changes in tandem with other stressful life events (e.g., school transition and changes in peer relationships) may increase the risk of negative psychological outcomes. The influence of hormonal changes on mood and behavior is influenced by environmental factors, and the interaction between biological changes and a change in environment has been linked to a range of negative psychological and behavioral outcomes, including increase in negative affect and depressive symptoms. Additionally, particular among European American girls, changes that occur during puberty have been associated with increased dissatisfaction with physical appearance, which for some youth has been found to remain stable over time regardless of whether actual attractiveness changes. However, these effects are culturally depended, and are more pronounced in Western cultures where there is greater value placed on thinness. Introducing adolescents to yoga- a practice that emphasize self-awareness and self-acceptance-may offer protection against decline in body's satisfaction, as early findings indicate that yoga practice leads to reduction in self-objectification and increases in satisfaction with physical appearance.

A practice that generates a welcoming and supportive environment, which yoga intends to do, may be key to protecting adolescents from some of the negative outcomes that arise during school transition. Additionally, the emphasis on non-judgmental self-awareness may protect adolescents from experiencing decreases in self-esteem and increases in negative mood.

Research suggests that SEL interventions that include meditation and/or yoga improve coping with school stress, increase pro-social behavior, increase academic motivation and persistence and decrease aggression and school absence among children and adolescents. Additionally SEL programs that support student's abilities to identify and regulate their emotions, to develop social, emotional and cognitive competence, and to engage in pro-social behaviors, enhance academic performance and school related behaviors. Because yoga contain many of the same messages about self-awareness, self-acceptance, and pro-social behavior found in SEL program, it seems likely that yoga might have similar effects on children and adolescents, social and emotional functioning.

Yoga

Yoga is a mind-body practice that combines physical postures, breathing exercises, and meditative practices, with the goal of unifying the physical, mental and emotional selves. Yoga is an ancient, Indian art and science that seeks to promote individual health and well being through physical and mental exercise and deep relaxation. Although known to be at least 5,000 years old, Yoga is not a religion and fits well with any individual's religious or spiritual practice. Anyone of any age, religion, health or life condition can practice Yoga and derive its benefits.

Some researchers believe About 15 to 25 centuries B.C., Indian had a developed civilization and on the walls of two beautiful and strange Indian cities named "Mohengo" and "Darohaba", images of yogis have been found. However, other researchers believe that Yoga belongs to Arians, which moved to India in 15 century B.C. Their language was Sanskrit, and the word Yoga, which means "unification", has been used for the first time in Sanskrit. Later, Indians interpreted Yoga as the unification of the human soul and the truth.

Patenjali, an Indian, is the official founder of Yoga, 2 centuries B.C. He presented Yoga in a relatively complete manner, in a book named "Yogasotra", which is one the most credible documents on Yoga. Patenjali is also named "Father of Yoga", therefore, Yoga is known as an Indian philosophical-mystical school.

Power Yoga can provide both physical and spiritual benefits. Synchronous breathing with strong, flowing movement combines for a hot, high-energy workout. Different from other style, Power Yoga is based on a choreographed sequence of poses (called asanas). These asanas flow into one another, creating a moving dance. Joints unwind in the process, muscles are release, and energy is moved. Throughout the practice, a person builds strength, flexibility, and mental focus with the final result being a release of tension. Yoga helps us to develop our different potentials, to discover and to strengthen our internal forces, to reach the self-consciousness and a happy spirit, and to extend our life.

Yoga is a non-invasive, minimal side-effect form of low impact exercise that originated in India. While the country of origin is known, much is still undiscovered about the early beginnings of yoga. Yoga practice seeks to combine mind and body in peaceful unity in order to liberate one from worldly suffering and move beyond the cycle of birth and death. Using a series of poses, yoga combines breathing, movement, and muscle control. Deep breathing from the diaphragm increases oxygen flow to the brain while bending; twisting and stretching are thought to massage the internal organs. With practice, muscles are strengthened and toned while joints become more flexible.

Bond et al. (2013) investigated the effects of a mind-body intervention on medical students. The researchers found that medical students who participated in mind-body exercises not only

decreased their perceived stress but also, were more likely to recommend mind-body practices to their patients.

Yoga has been scientifically validated as an effective way to manage stress in the general population. Sharma et al. (2013) hypothesize better autonomic tone and improved cardiovascular fitness reduced stress in their yoga subjects while Jerath, Edry, Barnes, and Jerath (2006) found the rhythmic breathing that accompanies yoga interacts with the nervous system to affect metabolic and autonomic functions. A review by Pilkington, Kirkwood, Rampes, and Richardson (2005) emphasized that while yoga is a feasible treatment for anxiety, depression, and stress, the causal pathway is highly complex and not fully understood.

TYPES OF YOGA

Mantra yoga

Mantra Yoga has its origin in Vedic Sciences and also in Tantra, in fact all the verses in Vedas are called mantras, it is said that any person who can chant or sing Vedas can achieve the ultimate salvation or union with supreme consciousness only by chanting the mantras, which is the aim Mantra Yoga.

Bhakti Yoga

Bhakti is yoga of devotion or complete faith. This faith is generally in the God or supreme consciousness in any of the forms. It may be Lord Rama, Krishna, Christ, Mohammed, Buddha etc. It may be a Guru for his disciples.

Important thing is the person interested in following this path should have very strong emotional bond with the object of faith. The flow of emotional energy is directed to this object. Mostly people suppress their emotions and that often reflects in the form of physical and mental disorders. This Bhakti Yoga releases those suppressed emotions and brings the purification of inner self.

Continuous meditation of God or object of faith gradually decrease the ego of the practitioner, which further prevents new distractions, fickleness or even pain and induces strong bonds of love. Slowly the practitioner loses the self-identity and becomes one with the object of faith, this is a state of self-realization.

Karma Yoga

Karma Yoga is a path of devotion to the work. One loses his identity while working, only selfless work remains. This state is very difficult to achieve. Generally some rewards or incentives or outcome follows the work and one is attached to this reward or incentive. This is not the Karma Yoga. Non-attachment with the work and becoming the perfect instrument of the super consciousness in this manifested universe is the ultimate aim of Karma Yoga.

In the initial stages of Karma Yoga, individual possesses strong sense of ego and consciously or unconsciously he is attached to the fruits of his efforts or at least praise or recognition but by continuous involvement in the work and change in mental attitude, one can surely disassociate himself from the ego and his own personality. In this state the work becomes worship to the God, it becomes spiritual, also the individual becomes expert, skilled and Yogi. He achieves stability of mind in all conditions, he is not disturbed or excited or happy in any of the situations. He becomes divine & his actions represent God's will.

The essence of Karma Yoga as extracted from 'Bhagvad Gita' says: The world confined in its own activity except when actions are performed as worship of God. Therefore one must perform every action sacramentally and be free of your attachments to the results.

Swara Yoga

Swara is Sanskrit word, meaning sound or note. It is also a continuous flow of air through one nostril. Yoga means union, so Swara yoga is a science, which is realization of cosmic consciousness through control and manipulation of breath.

Swara Yoga is science, which is a complete study, observations, control and manipulation of breath or Swara. Pranayama is only related to control of breath in various ways. In swara yoga, you will find association of breath in relation to activities of sun, moon, various seasons, physical and mental conditions of individuals etc. So Swara Yoga is more comprehensive in theory and practices related to breath.

Jnana Yoga

Jnana Yoga is the process of converting intellectual knowledge into practical wisdom. It is a discovery of human dharma in relation to nature and the universe. Jnana Yoga is described by tradition as a means to obtain the highest meditative state and inner knowledge.

Jnana literally means 'knowledge', but in the context of yoga it means the process of meditative awareness, which leads to illuminative wisdom. It is not a method by which we try to find rational answers to eternal questions; rather it is a part of meditation leading to self-enquiry and self-realization.

Some of the components of Jnana Yoga are:

1. Not believing but realizing
2. Self-awareness leading to self-analysis
3. Experiencing knowledge
4. Realizing the personal nature
5. Developing intuitive wisdom
6. Experiencing inner unity

Kundalini Yoga

In Kundalini Yoga, higher-level chakras are awakened and also the activities associated with these higher psychic centers. The basic method of awakening involves deep concentration on these chakras and forcing their arousal. Asanas, pranayama, mudra and bandha and other forms of Yoga such as Mantra Yoga are also used to stimulate the awakening.

Kriya Yoga

The word kriya means 'activity' or 'movement' and refers to the activity or movement of consciousness. Kriya also refers to a type of practical or preliminary practice leading to total union, the final result of practice. Kriya Yoga does not curb mental fluctuations but purposely creates activity and awakening in consciousness. In this way all faculties are harmonized and flower into their fullest potential.

Kriya Yoga originated in antiquity and evolved over time through practice and experience. The full form of Kriya Yoga consists of over 70 kriyas out of which only 20 or so are commonly known.

The kriya practices are inscribed in numerous tantric texts written in Sanskrit. To date only a few of these have been translated into other languages. The most authoritative magna opus on the subject of Kriya.

Swami Satyananda Saraswati propagated the practices of Kriya Yoga from secret teachings described in the Yoga and Tantra Shastras. The kriyas, as taught by Satyananda Yoga are one of only two systems of Kriya Yoga recognized the world over, the other being that of Paramahansa Yogananda.

Raja Yoga

Raja Yoga usually refers to the system of yoga that is described in the Yoga Sutras of Sage Patanjali. In this ancient text Sage Patanjali describes eight stages of yoga, which are known collectively as Raja Yoga.

Raja Yoga is a comprehensive yoga system which deals with the refinement of human behavior and personality through the practice of the yamas (restraint) and niyamas (disciplines); attainment of physical health and vitality through asanas (postures) and pranayama's (pranic breathing techniques); management of mental and emotional conflicts and development of awareness and concentration through pratyahara (sensory withdrawal) and dharana (concentration); and developing the creative aspect of consciousness for transcendental awareness through dhyana (meditation) and samadhi (absorption in the universal identity).

Hatha Yoga

Hatha yoga is the most well known branch of yoga and very common in western culture. Hatha yoga focuses on the physical aspect of yoga as a way to strengthen the body and mind (Burley, 2000). Hatha yoga's popularity in the west has, according to critics, removed the mind aspect from yoga practice and focused solely on the physical movement and postures or *asanas* (Burley, 2000). Hatha yoga is more than just a series of *asanas*, however; traditional hatha yoga is a holistic yogic path, including disciplines, *asana*, purification procedures (*shatkriya*), gestures (*mudra*), breathing (*pranayama*), and meditation.

Yoga, Hatha and others, is typically practiced in comfortable nonrestrictive athletic clothing with bare feet on a mat or cushioned surface. Similar to a warm-up before engaging in any physical activity, practice starts off slowly with gentle stretches and deep breathing to awaken the body and mind without causing injury. Next, to engage the muscles and joints and increase heart rate, Sun Salutations are usually performed (Figure 1).

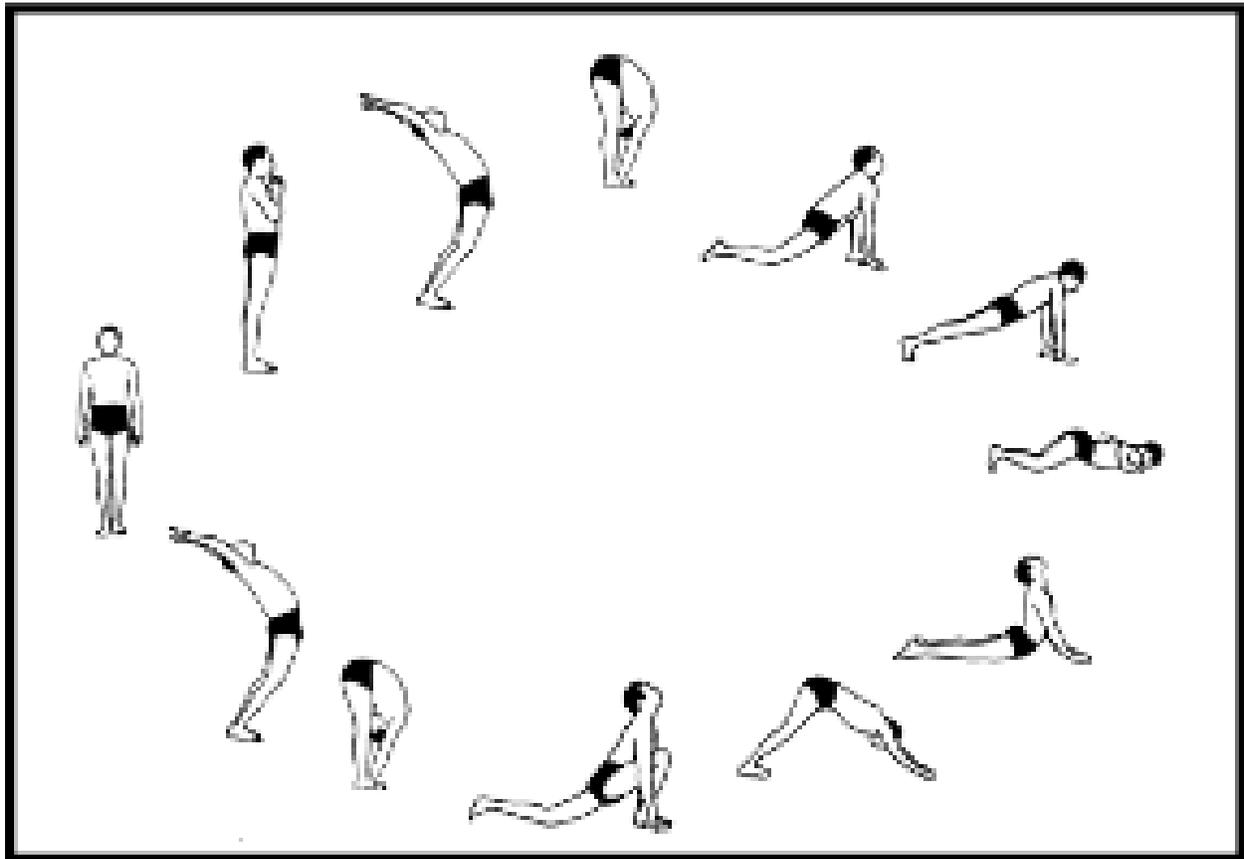


Figure 1. Sun Salutations

Starts in standing or Mountain pose on far left and moves through the circle. Source: The International Sivananda Yoga Vedanta Centers. (Producer). (2014).

The work phase follows the Sun Salutations. In Hatha yoga, instructors vary poses and the focus of the work phase from class to class. Figure 2 shows possible poses used in the work phase of Hatha yoga.

Figure 2. Examples of work phase poses

Source: Gandhi, S. (Designer). (2014). Asanas [Web Graphic].

Finally, to calm the mind and return the heart rate to normal, the class moves into deep stretches and final relaxation. In final relaxation, students are invited to close their eyes and let their minds become completely blank as they enjoy the feeling of stillness and oneness with the body.

BENEFITS OF YOGA

Yoga is a low impact form of physical activity as well as an activity for mental well-being through meditation and self-reflection. Practice of yoga has shown to improve perceptions of stress in the general public (Rao, Varambally, & Gangadhar, 2013). Sharma et al. (2013) found a decrease of five points on Cohen's Perceived Stress Scale in healthcare students aged 18-25 years practicing yoga compared to a one-point decrease in the control group. Practice of yoga has shown to change stress hormone levels for the better and can be used concurrently with or as the sole treatment in mental health interventions (Varambally & Gangadhar, 2012). Yadav, Magan, Mehta, Sharma, and Mahapatra (2012) found positive physiological changes due to yoga participation. The researchers reported a decrease of 20 ng/mL in cortisol and a 0.53 ng/mL increase in β -endorphins after a 10-day yoga-based lifestyle intervention in patients with chronic inflammatory or metabolic diseases.

Practice of yoga not only has been shown to improve stress and depression scores, it also has been reported to reduce somatization symptoms such as unexplained headaches, lower back pain, and chest pain (Yoshihara, Hiramoto, Oka, Kubo, & Sudo, 2014). As mentioned earlier, females tend to report greater stress than males (Abdulghani et al., 2011; Al-Dabal et al., 2010; Dahlin et al., 2005; Kanojia et al., 2013; Marshall et al., 2008; O'Dougherty et al., 2012; Singh et al., 2013; Tavolacci et al., 2013; Yoshihara et al., 2014). Yoga decreases premenstrual and postmenstrual stress, depression, and anxiety significantly in healthy females of childbearing age (Kanojia et al., 2013). Michelson et al. (2005) investigated the changes of mental stress in women during a three-month Iyengar yoga (a branch of Hatha yoga)

The Five Points Of Yoga

The yogi sees life as a triangle; the body undergoes birth, growth, change, decay and death. The growth period reaches a plateau at about 18-20 years. In the first years of life, the "youthful period", the rate of cell rejuvenation (anabolic) exceeds the rate of cell decay (catabolic). The body then maintains equilibrium from the age of 20 until around 35, when the decaying, or catabolic process, begins to gain precedence. The body starts its decline, resulting in "old age" with its accompanying ills and despairs.

However, the yogi says that we were not born merely to be subject to pain, suffering, disease and death. There is a far greater purpose to life. But, the spiritual investigation of life's purposes requires keen intellect and strong will, products of a healthy body and mind. For this reason, the ancient sages developed an integral system to retard the decaying process, and keep the physical and mental faculties strong. This system of yoga is simple, natural programme involving five main principle: Proper Exercise, Proper Breathing, Proper Relaxation, Proper Diet, and Positive Thinking and Meditation.

Proper Exercise: acts as a lubricating routine to the joints, muscles, ligaments, tendons, and other parts of the body by increasing circulation and flexibility.

Proper Breathing: aids the body in connecting to its battery, the solar plexus, where tremendous potential energy is stored. When tapped through specific yoga breathing techniques (Pranayama), this energy is released for physical and mental rejuvenation.

Proper Relaxation: cools down the system, as does the radiator of a car. When the body and mind are continually overworked, their efficiency diminishes. Relaxation is Nature's way of recharging the body.

Proper Diet: provides the correct fuel for the body. Optimum utilization of food, air, water, and sunlight is essential.

Positive Thinking and Meditation: puts you in control. The intellect is purified. The lower nature is brought under conscious control through steadiness and concentration of mind.

Proper Exercise

Asanas

Numerous modern physical culture systems are designed to develop the muscles through mechanical movements and exercise. As yoga regards the body as the vehicle of the soul in its journey towards perfection, Asanas (Yogic physical exercises) are designed to develop not only the body; they also broaden the mental faculties and the spiritual capacities.

The fundamental difference between Yogic exercises and other exercises is that physical culture usually emphasizes violent movement of the muscles. This tends to produce large quantities of lactic acid in muscle fibers, causing fatigue. Asanas are practiced is neutralized by the increased oxygen that is taken in during the accompanying deep breathing.

Muscle development does not necessarily mean a healthy body, as is commonly assumed. Health is more properly viewed as the state wherein all organs properly under intelligent control of the mind.

The Yogic physical exercises are called "Asanas", term which means steady pose. This is because the Yoga Asana (or posture) is meant to be held for some time. However, this is quite an advance practice. Initially, our concern is simply to increase body flexibility. Your body is as

young as it is flexible. Yoga exercise focuses first on the health of the spine, its strength and flexibility. The spinal column houses the spinal cord, the main nerve cable of the body. By maintaining the spine's flexibility and strength through exercise, circulation is increased and the nerves are ensured their supply of nutrients and oxygen.

Asanas work on the internal machinery of the body, the glands and organs, as well as the muscles. It affects the deeper and subtler parts of the body. The internal organs receive massage and stimulation through the various movements of Asanas, and are toned into more efficient functioning. The endocrine system (glands and hormones) is rejuvenated, helping to balance the emotions and improve the mental outlook on life. Hand in hand with practice of Asanas, we practice deep breathing and concentration of mind. One hour of practice will give one hour of exercise, one hour of deep relaxation and one hour of meditation-through developing the concentration powers within the pose.

The Yoga system of exercise can be compared to no other in its complete rehousing of the entire being. Performed slowly and consciously, the Asanas go far beyond mere physical benefits, becoming a mental exercise in concentration and meditation.

Proper Breathing

Pranayama

Most people use only fraction of their lung capacity. They breathe shallowly, barely expand the ribcage. Shoulders are hunched, they hold painful tension in the upper part of the back and neck, and they suffer from lack oxygen. Most people become tired easily and don't know why. Thoughtful management of breath can be a practical daily and, contributing to health and vitality.

Even in a day of escalators and elevators there are still stairs to climb. If you tire easily when climbing, try this; keeping the shoulder blades in positions, inhale as you climb the first two steps, and exhale on the next two. With a rhythm of two in and two out, you can glide up flights of stairs and arrive on the top without gasping for breath. By quickening the breath rhythmically while climbing, we expel more carbon dioxide and take in a great supply of oxygen, thus experience less fatigue.

Breath to Live

What most of us need these days is breathing programme that can help us at our desks, cars and computers. Tension and even depression may be over come by the following exercise. Place the shoulder blades as close together as you can without strain and exhale gently and fully. Pause, then inhale with a deep slow, gentle breath until the lungs are comfortably filled. Breathe out slowly through the nose with a long sigh and without altering the position of the shoulder blades. Do this a dozen times and depression will disappear. You will have stimulated the brain and eased nerve tension by providing a fuller supply of life-giving oxygen.

There are three basic types of breathing. “Clavicle” breathing is the most shallow and worst possible type. The shoulder and collarbone are raised while the abdomen is contracted during inhalation.

Maximum effort is made, but a minimum amount of air is obtained. “Intercostal” breathing is done with rib muscles expanding the rib cage, and is the second type of incomplete breathing. “Deep abdominal” breathing brings air to the lowest and largest part of the lungs. Breathing is slow and deep, and proper use is made of the diaphragm. Actually, none of these types is complete. A full Yogic Breath combines all three, beginning with the abdomen and continuing the inhalation through the intercostal and clavicle areas.

To get the feel of proper diaphragmatic breathing, wear loose clothing and lie on the back. Place the hand on the upper abdomen, where the diaphragm is located. Breath in and out slowly. The abdomen should expand outward as you inhale in and out slowly. The abdomen should expand outward as you inhale and contract as you exhale. Try to get the feeling of this motion. Breaths in slowly, expand the abdomen, then the ribcage, and finally the upper portion of the lungs. Then, breaths out in the same manner, letting the abdomen cave in as you exhale. This is the Complete Yogic Breath.

Pranayama

Control of the Prana (the subtle energy of the vital breath) leads to control of the mind. Yoga teaches breathing exercises called Pranayama, which means control of the Prana. The grossest manifestation of Prana in the human body is the motion of the lungs; this acts like a flywheel that sets the other forces of the body in motion. Pranayama begins by controlling this motion of the lungs. When the subtle Prana is controlled, all other gross manifestations of Prana in the body can be filled with Prana. When we are able to do this, the whole body will be under our control. All diseases of the body can be destroyed at the root by controlling and regulating the Prana; this is the secret knowledge of healing. In ordinary breathing we extract very little Prana. But when we concentrate and consciously regulate the breathing, we are able to store a greater amount. The person with abundant Pranic energy radiates vitality and strength, which can be felt by all coming into contact with him.

Proper Relaxation

Savasana

When the body and the mind are constantly overworked, their natural efficiency diminishes. Modern social life, food, work and even so-called entertainment, such as disco dancing, make it difficult for people to relax. Many have even forgotten that rest and relaxation are nature’s way of recharging. Even while trying to rest, the average person wastes a lot of the body’s physical and mental energy through tension. More of our energy is spent in keeping the muscles in

continual readiness than actual useful work. In order to regulate and balance the body and mind, it is best to learn to economize our energy. We can do this best by learning to relax.

In the course of a day, the body usually produces all the substances and energy it needs. But these may be consumed within a few minutes by bad moods, anger or intense irritation. The process of eruption and repression of violent emotions often grows into a regular habit. The result is disastrous for the body, and also for the mind. Yoga prescribes a period of a complete relaxation, when practically no energy or “Prana” is being consumed. Perfect relaxation must be practiced on three levels: physical, mental and spiritual.

Physical Relaxation

Every action is the result of thought. But, just as the mind may send a message to the muscles ordering them to contract, the mind may also send a message to bring relaxation to tired muscles. At the end of every Asana class, a complete physical relaxation is practiced. This autosuggestion begins with the toes and moves upward through the muscles. Then messages are sent to the kidneys, liver and all the other internal organs. This relation position is known as Savasana, or the “Corpse Pose”.

Mental Relaxation

When experiencing mental tension, it is advisable to breath slowly and rhythmically for a few minutes. Soon the mind will become calm. You may experience a kind of floating sensation.

Spiritual Relaxation

However one may try to relax the mind, all tensions and worries cannot be completely removed until one reaches spiritual relaxation. As long as a person identifies with the body and mind, there will be worries, sorrows, anxieties, fear and anger. These emotions bring tension. Yogis know that unless a person can withdraw from the body/mind idea and separate himself from the ego-consciousness, there is no way of obtaining complete relaxation.

The Yogi identifies himself with the all-pervading, all-powerful, all-peaceful, and joyful self, the pure consciousness within. He knows that the source of all power, knowledge, peace and strength is in the self, not in the body. We tune to this by asserting the real nature that is, “I am that pure consciousness or self”. This identification with the Self-complete process of relaxation.

Proper Diet

Vegetarian

The yogi diet is vegetarian one, consisting of pure, natural foods, which promote good health. Simple meals aid digestion and assimilation. Nutritional requirement fall into five categories: proteins, carbohydrates, minerals, fats and vitamins. All natural foods have, in varying quantities, different proportions of these essential nutrients. Eating foods first hand from nature, grown in

fertile soil will help ensure a better supply of these nutritional needs. Processing, refining and overcooling destroy much food value.

The cycle in nature is known as the “food cycle” or “food chain” begins with the sun, the prime source for energy for all life on our planet. The sun directly nourishes plants, which have the greatest life-promoting properties. Plants are eaten by animals (vegetarian), which get primary energy. Some of these animals are then eaten by other animals (carnivores). The food value of animal flesh is termed as “second-hand” source of nutrition, and is often more difficult to digest and of less value to the body’s metabolism.

Many people worry about whether they are getting enough protein, but neglect other factors. The quality of the protein is more important than the quantity alone. Dairy products, legumes, nuts and seeds provide the vegetarian with an adequate supply of protein. A healthy motto is, “Eat to live, and not live to eat”. It is best if we understand that the purpose of eating is to supply our being with the life force, or Prana, the vital life energy. So the greatest nutritional plan for the Yoga student is the simple diet of natural fresh food.

However, the true yogic diet is actually even more selective than this. The Yogi is concerned with the subtle effect that food has on the mind. He therefore avoids foods that are overly stimulating, preferring those that render the mind calm and the intellect sharp. One who seriously takes to the path of Yoga would avoid ingesting meats, fish, eggs, onions, garlic, coffee, tea (except herbal), alcohol and drugs.

Any change in diet works best when made gradually. Start by substituting larger portion of vegetable, grains, seed and nuts until finally all flesh products have been completely eliminated from the diet. The Yogic diet will help you to attain a high standard of health, keen intellect and serenity of mind.

Positive Thinking and Meditation

Vedanta and Dhyana

When the surface of a lake is still, the bottom can be clearly seen. This is impossible when the surface is agitated by waves. In the same way, when the mind is still, with no thoughts or desires, you can see the “Self”. This state of calm is called “Yoga”. Yoga recommends the control of mental agitation by two means, concentrating the mind either externally or internally. Internally, we focus on the “Self” or the consciousness of “I am”. Externally, we focus on anything other than the “Self” or “I am”. The mental ability to concentrate is inherent to all; it is not extraordinary or mysterious. For instance, we may take up some recreational activity such as golf. By concentrating on putting the ball into the hole, the other thoughts are slowed down or stilled. We feel we have played a good game when we have achieved perfect concentration. The happiness we experience comes, not because the ball has been put into the hole eighteen times,

but because we have achieved perfect concentration eighteen times. At that time, all the worries and problems of the world disappear. When the mind is fully concentrated, time passes unnoticed, as if it does not exist.

This peaceful state may be seen as preliminary to meditation. The main difference between this and true meditation (the internal concentration) is that happiness achieved through focusing the mind externally is temporary and fleeting; it is limited by nature. To achieve that state of lasting happiness and absolute peace, we must first know how to calm the mind, to concentrate and allow the mind to expand and to go beyond all of its limitation. By turning the mind's concentration inward, upon the self, we can deepen that experience of perfect concentration. This is the state of 'meditation'.

Meditation is best achieved by the constant observation and calming of the mind. It involves setting aside a regular time and place for the specific purpose of discovering that infinite of wisdom that lies within.

TYPES OF YOGA BREATHING EXERCISES

Kapalabhati (Cleansing Breathing Exercise)

In Sanskrit "kapala" means skull, "bhati" means shining. Kapalabhati is considered to be so cleansing to the entire system that, when practiced on a regular on a regular basis, the skull (and the face) shine with good health and inner radiance. Although a breathing exercise Kapalabhati is technically considered to be one of the "Shat Kriyas"

How to do Kapalabhati

Sitting in a cross-legged position with back straight:

1. Quickly contract the abdominal muscles pulling the abdomen in sharply, exhaling through the nose. The diaphragm is contracted and pulled up into the chest cavity, pushing the air out of the lungs.
2. Relax the abdominal muscles, allowing the diaphragm to descend to the abdominal cavity. The lungs will automatically expand and inflate with air. If Kapalabhati is done properly, exhalation takes one-fourth of the time of inhalation. Passive inhalation and sudden expulsion of breath follow each other continuously until a round is completed.

Beginners may undertake rounds of 20-30 pumping each. This may gradually be increased to 5 rounds of 50-100 pumping's. Make sure that the face is kept relax. Back and shoulders do not move.

Benefits of Kapalabhati

Physical Benefits

1. Kapalabhati cleanses the nasal passage, bronchial tubes, lungs and entire respiratory system.
 2. It strengthens and increases the capacity of the lungs and intercostal (ribcage) muscles.
 3. Kapalabhati help to drain the sinuses and eliminate accumulated excess mucus.
 4. Bronchial congestion is removed, as is spasm of the bronchial tubes. Consequently, asthma is relieved and cured over a period of time
 5. As the lungs are cleansed, excess carbon dioxide is eliminated. This permits the red-blood cells to suck in more oxygen, increasing richness of the blood.
 6. The blood is purified and toned; the body gets an increased supply of oxygen to all cells.
 7. The abdominal contractions of Kapalabhati massage the liver, spleen, pancreas, stomach, and heart, thus invigorating them.
 8. Abdominal muscles are strengthened; digestion is improved.
- The regular practitioner of Kapalabhati enjoys blooming vigor and improved health.

Mental/Psychic Benefits

1. Kapalabhati refreshes and invigorates the mind.
2. It brings an increase in alertness as a result of the increase of oxygen to the brain.
3. It creates a feeling of exhilaration.
4. Kapalabhati activates Pranic energy.
5. It increases the supply of stored-up Prana in the solar plexus region.

Anuloma Viloma (Alternate Nostril Breathing)

Preparing for Anuloma Viloma

1. Raise the right hand. Make the Vishnu Mudra by folding down the index and middle fingers.
2. Exhale through both nostrils.
3. Close the right nostril with the right thumb.

How to do Anuloma Viloma

1. Inhale completely through the left nostril, keeping the right nostril closed. This should be done to a count of “4”.
2. Close the left nostril with the two end fingers so that both nostrils are closed. Retain the breath to a count of “16”.
3. Release the right nostril and exhale completely to a count of “8”.
4. Inhale fully through the right nostril to a count of “4”.
5. Pinch nostrils closed and retain the breath to a count of “16”.
6. Release the left nostril and exhale completely to a count of “8”.

This is one round. At least 10 rounds should be practiced daily. As you become more advanced, the “count” of the exercise may be increased, but always in a ratio of 1-4-2. This means that for

every second that you inhale, you retain the breath 4 times as long, and exhale for twice as long. Never change this ratio. You may also increase the number of rounds of Anuloma Viloma, which is practiced.

Benefits of Anuloma Viloma

Physical Benefits

1. Anuloma Viloma cleanses and strengthens the lungs and entire respiratory system.
2. It harmonizes the entire system.
3. During retention, there is the highest rate of gaseous exchange in lungs. Because of the increase in the pressure, more oxygen goes from the lungs into the blood and more CO₂ (and other waste products) pass from the blood into the lungs for elimination during exhalation.
4. As exhalation is twice the time of inhalation, stale air and waste products are drained from the lungs.
5. The anabolic and catabolic processes of the body are brought into equilibrium.

Mental/Psychic Benefits

“When the breath wanders, i.e. is irregular, the mind is also unsteady. But when the breath is still, so is the mind”.

1. Anuloma Viloma helps calm the mind, making it lucid and steady.
2. Practice of Anuloma Viloma purifies the Nadis. It should be mastered and practiced on a regular basis before going on to more advanced Pranayama's.
3. Prana, the vital energy, is stored and controlled.
4. The Nadis (psychic meridians) are purified.
5. It makes the body light and the eyes shiny.
6. The psychic system is balanced.

SURYA NAMASKAR (The Sun Salutation)

The Sun Salutation is a warm-up exercise that should be practiced before starting the other Asanas. It is made up of 12 different spinal positions giving various vertebral movements to the spinal column. It brings great flexibility to the spine and limbs. For stiff people the Sun Salutation is a great boon in helping to regain lost flexibility. The Sun Salutation helps to regulate the breathing and focus the mind.

Starting position:

Stand erect with feet together and hands by the sides. Take a deep breath.

Position 1

Exhale; bring the hands together at the chest in the "prayer position", centering the body.

Position 2

Inhale; stretch the arms over the head. Arch back.

Position 3

Exhale and bend forward. Put the hands on the floor next to the feet. Make sure that the fingers are in line with the toes. Bring the head in to the knees.

Position 4

Inhale; stretch the right foot back as far as possible. Put the **right** knee on the floor. Stretch the head upwards.

Position 5

Retain the breath; bring both legs back so that the entire body is in a straight line from head to heels ("Push-Up" position).

Position 6

Exhale; drop the knees to the floor. Lower the chest straight down **so** that it is on the ground between the hands. Bring the forehead to the floor.

Position 7

Inhale; slide the body forward. Arch up and back. Legs and hips remain on the ground.

Position 8

Exhale; raise the hips. Drop the head between the arms; stretch the heels towards floor. ("Inverted-V" position).

Position 9

Inhale; bring the right foot forward between the hands (fingers and toes in line). Drop the left knee to the floor and stretch the head up (same as Position 4)

Position 10

Exhale; bring the left leg forward next to the right leg. Keep the hips up as high as possible and bring the forehead in towards the knees (same as position 3).

Position 11

Inhale; stretch up. Bring the arms straight up over the head and arch back (same as position 2).

Position 12

Exhale; drop the arms down next to sides and relax, (same as starting position).

TYPES OF YOGA POSTURES

SIRSASANA (The Headstand)

The Headstand is practiced as the first of the 12 Basic Asanas, after the Pranayama (breathing exercises) and Sun Salutation (warm up exercise). It is regarded as "King" of the estimated 84,000 different Asanas.

To begin:

Child's Pose

Sit on heels with forehead on floor. Hands, with palms upward, are next to feet. Relax in this position for a few moments, mentally preparing you for the Headstand.

DOLPHIN - Preparatory Exercise

Sit up on heels. Clasp hold of opposite elbow with each hand. Bring elbow to ground. Interlock fingers, forming triangle on ground with arms. Straighten the knees so that you are standing on

the toes, bringing the hips up. Keep head up off the ground. Rock forward and back, bringing the chin in front of the hands then pushing the body back as far as possible. Do 2-3 rounds of 8 or 12 rocks. Relax in Child's Pose between rounds. The purpose of the Dolphin is to strengthen the arms and shoulders, preparing them for the Headstand. Even after you are able to do the Headstand, it is good idea to continue practicing the Dolphin as it helps to increase the holding time.

HEADSTAND - The Eight Steps

1. From the Child's pose, sit up on the heels, knees together. Place each hand on the opposite elbow, measuring the distance. Bring the elbows to the ground under the shoulders.
2. Bring the hands together so that the arms form a tripod on the ground, interlocking the fingers.
3. Place the head on the ground with the back of the head against the hands. Raise the hips. (Make sure that the elbows are stationary).
4. Walk the feet forward towards the head. Keep the hips up and knees straight.
5. Bend the knees in towards the chest. Bring the heels up to the buttocks.
6. Straighten the back; making sure that the spine retains its natural curve. Be able to balance in this position for least 30 seconds before going further.
7. Keeping the knees bent and together, slowly straighten the hips until the bent knees are pointing towards the ceiling.
8. Straighten the knees.

Holding the position

Start with 15 seconds, gradually increasing the time. Optimum time is 5-10 minutes on a daily basis. While in the position make the breath smooth and rhythmic.

To come out of the position:

- Bend the knees, bringing them into the chest.
- Bend the hips bringing the feet to the floor.
- Relax in the Child's Pose before lifting head off the ground.

Do Not practice the Headstand if you

- Have high Blood pressure
- Suffer from Glaucoma
- Are 4 or more months pregnant
- Have been advised not to by your doctor

Savasana (Corpse Pose Relaxation Position)

This should be practiced before and after each of the other Asanas. Lie flat on the back with feet at least half a meter apart. Arms are out to an approximate angle of 45 degrees; hands are palms upwards. Eyes are closed. When you first lie down, shake out the shoulders to relieve the tension. Then roll the head slowly from side to side once or twice to relax the neck. Bring the

head back to the center. Focus the mind on the breath. Inhale; the abdomen expands, filling the lungs with air. Exhale; the air is pushed out of the lungs and the abdomen contracts. Relax for at least a minute between Asanas.

Benefits of the Headstand

Physical benefits

- Inverting the body and keeping it in a straight line counteract the pull of gravity. The heart needed to pump the blood with only enough force for it to reach the toes; gravity will help to return it to the heart.
- People who practice Sirsasana on a regular basis tend to have slow rates of respiration and heart beat. This indicates that the respiratory and circulatory systems are strong and flexible.
- Inverting the body enhances deep breathing, bringing an increased oxygen supply to the brain and sympathetic nervous system.
- As a result of this rich supply of nutrients, all body functions are toned and enhanced.
- Disorders of the nerves, eyes, ears, nose and throat are improved.
- Persons suffering from varicose veins will feel relief in the Headstand, as stagnant blood will drain from the lower extremities. Sirsasana is also a remedy for renal colic and stubborn constipation.
- Pressure is relieved on the lumbar and sacral areas of the lower back.
- The Headstand combats dropped stomach and nervous or hepatic asthma.
- The Headstand is one of the most powerful Asanas for body and mind, a virtual panacea for all human ills.

Mental Benefits

- Memory and intellectual capacity are increased.
- Improved concentration; the Headstand is particularly beneficial to people who need strong powers of concentration in their work: students, politicians, artists, scientists and writers.
- Improved sensory faculties (eyesight, hearing).
- The person who practices the Headstand on a regular basis will rarely suffer from nervous disorders.

Psychic Benefits

- Useful in keeping up *Brahmacharya* because seminal energy is transmuted into *Ojas-Shakti* and stored in the brain. This is sex-sublimation.

"He who practices the Headstand for three hours daily conquers time" - Yoga Tatwa Upanishad

SARVANGASANA (The Shoulder stand)

The Word "Sarva" means "all parts" in Sanskrit, hence "Sarvangasana" or Shoulder stand is said to benefit the entire body. According to Swami Sivananda there are three Asanas, which alone will keep the body in perfect health: Headstand, Shoulder stand and Forward-Bend.

Leg Raises

Preparatory exercises

In order to strengthen the abdominal and lumbar (lower back) muscles, the following exercises may be performed.

1. Single Leg Raises

Lying flat on the back, bring the feet together. Press the small of the back into the floor and keep the chin towards the chest, so that the neck stays on the ground. Inhale; raise the right leg, keeping the toes back towards the head. Exhale, lower the leg. Repeat the exercise with the left leg. Alternating legs, repeat three times on each side. The third time that each leg is raised, catch hold of it with both hands. Stretch the leg towards the head, and then bring the forehead towards the knee.

2. Double Leg Raises

Remain flat on the back with feet together, lower back is flat against the floor with chin towards the chest. Inhaling, bring both legs (at the same time) up to a right angle. Exhale, tower legs to ground, concentrating on keeping the back flat on the floor. Repeat 5 times, working up to 10 Double Leg Raises. People who are unable to keep the back flat on the ground should do only Single Leg Raises, until the back is strengthened sufficiently.

The Shoulderstand

Coming into the position

- Lie flat on back, bring feet together.
- Inhale; bring legs up to a right angle.
- Lift the hips off the ground.
- Support the back with the hands.
- Straighten the body, walking the hands down the back until you are resting on the shoulders.

Holding the position

Straighten the back by bringing the hands as close to the shoulders as you can. Fingers should be pointing in towards the spine with thumbs towards the chest. Keep the legs up. Relax the calf muscles; keep the knees straight and feet together. Relax into the position. Breathe deeply through the nose. Beginners hold the Shoulderstand for 30 seconds. Students may increase the time gradually to 3 minutes.

To come out of the position

Reverse the procedure of going up

- Lower the feet to a 45-degree angle over the head.
- Bring the hands (palms downward) flat on floor behind the back. Push the hands into the floor, using them as a brake. Concentrate on keeping the head on the ground.
- Slowly lower yourself out of the position, unrolling the body. Try to feel each vertebra as it is lowered to the ground separately.
- When you have come out of the position, rest and relax in the Corpse Pose.

Benefits of the Shoulder stand

Physical Benefits

- Because of the chin pressing on the throat, the throat, the thyroid gland is affected and regulated. The thyroid is perhaps the most important gland of the endocrine system, regulating all other glands. It is a butterfly shaped gland located in front of and next to the larynx.
- The Shoulder stand brings a rich blood supply to the thyroid. ® The thyroid is massaged and its activity regulated.
- The thyroid regulates the body's metabolism and heat production.
- The thyroid hormones regulate the growth and development of the body.
- The thyroid promotes protein synthesis and proper growth of the muscle and bone tissues.
- It controls the heart rate, heart contractibility and blood pressure.
- Weight problems (over and under) are often the result of thyroid problems. The Shoulder stand helps to bring the thyroid to its proper level of activity.
- The chin pressing onto the base of the throat also stimulates and regulates the parathyroid gland.
- The parathyroid helps to maintain proper calcium levels in the blood and tissues.
- Normal skeletal and cardiac muscle activity, as well as blood clotting, depend on proper calcium levels.
- Insufficiency of the parathyroid functioning can cause stiffness, cramps, spasms and even convulsions.
- Overactive parathyroid functioning can lead to kidney disease, bone disease and muscle weakness.
- The Shoulder stand centralizes the blood supply in the spinal column and feeds the spine abundantly. It keep the spine strong and elastic.
- Because of the inverted body position, blood is not permitted to stagnate in the veins of the lower limbs. This stagnation often occurs as a result of broken capillaries or lack of tone in the circulatory system (varicose veins). The Shoulder stand causes the blood to recirculate. Hence it is a very good tonic for people who stand on their feet all day and/or have a tendency towards varicose veins.

- The Shoulder stand encourages deep abdominal breathing as it limits the use of the top portion of the lungs.
- A gentle massage is given to the heart.
- The throat and thoracic regions are strengthened.
- The cervical region is stretched as well as the shoulder muscles.
- The Shoulder stand helps to keep a youthful figure and smooth skin.

Mental Benefits

- The Shoulder stand relieves mental sluggishness.
- It helps cure insomnia and depression

Psychic Benefits

- Helps to focus on *Vishuddha Chakra* (located at the neck)

HALASANA (The Plough)

The Plough follows on from the Shoulder stand, and gives similar but more intense benefits.

Preparatory Exercise

From the Shoulder stand, lower one foot to the ground behind the head, exhaling. Inhale, raising the leg. repeat with the other leg.

The Plough

Coming into the position

1. Beginning position is the Shoulder stand
2. Drop both feet to the ground behind the head.
3. If the toes are touching the floor, bring the hands flat on the floor behind the back, palms on the floor, hands parallel to each other. People who are not able to bring the toes to the floor should keep the hands on the back to avoid straining the back muscles.

Holding the position

Keeps the knees straight; point the toes in towards the head, stretch the heels towards the floor. Hold the Plough for 30 seconds, increasing gradually to 2 minutes.

To come out of the position

Beginners:

Bring the hands flat on the floor behind the back. Raise the feet up from the floor behind the head. Using the hands as a brake, slowly roll out of the position. Try to lower each vertebra to the ground separately keeping the head on the ground. When you have come down completely, relax for a moment and then come up into the Bridge.

Intermediate/Advanced students:

Bend both knees and come over into the Bridge (see instructions or next page)

Benefits of the Plough

The Plough is a forward-bending position, which stretches the spine, but the main focus is on the cervical region.

Physical Benefit

- All regions of the spine are stretched, bringing increased flexibility to neck and spine. Spinal nerves are nourished.
- Tension is released from the cervical region.
- Muscles of back, shoulders and arms are strengthened.
- Internal organs are massaged; indigestion and constipation are relieved.

Mental/Psychic Benefits

- Insomnia is relieved.
- Prana is concentrated in the neck/upper spinal region.

SETHUBANDASANA (The Bridge)

The Bridge is done immediately after the Plough, as a counter-position for the thoracic and lumbar regions of the spine. The Bridge complements and enhances the benefits of the Shoulder stand and the Plough.

Coming into the position

Beginners:

1. After coming out of the Shoulder stand / Plough and relaxing on your back, bend the knees and bring the feet flat on the floor • (slightly apart).
2. Lift the hips, bring the hands onto the back in the same position that they were during the Shoulder stand (fingers pointing in towards the spine and thumbs up alongside the body). Keep the head and shoulders on the ground. Raise the hips up as much as possible, getting a good arch to the upper back as well. Hold the position for 30 seconds, release the hands, lower the back and return to the relaxation position.

Intermediate:

1. Return to the Shoulder stand from the Plough.
2. Bend both knees. Leading with one leg, lower one foot at a time onto the ground behind the back. Do not change the hand positions.
3. The hands will remain on the back in the same position that they were in the Shoulder stand. Make sure that both feet are flat on the floor and that the head and shoulders remain on the ground. Hold the position for 30 seconds, increasing to 1 minute. Return to the Shoulder stand by inhaling deeply as you kick one leg up, followed by the other. Lower both feet halfway down over the head and slowly roll out of the Shoulder stand.

Note: When doing the Bridge, hips should remain up as high as possible with feet and legs parallel. Try not to turn feet outwards, nor allow knees to bow outward.

Benefits of the Bridge

- The Bridge reverses the stretch of the Shoulder stand.
- Pressure is relieved from the neck (cervical region).
- Abdominal and lumbar muscles are strengthened.
- Suppleness of spine and wrists is promoted.
- Liver and spleen are regulated, thus enhancing the body's ability to digest fats,
- Deactivate hormones, drugs and toxins,
- Manufacture proteins of blood plasma,
- Store and produce glucose,
- Regulate homeostasis of blood sugar,
- Produce, store and use red blood cells efficiently.

THE FISH

As this Asana will facilitate floating on the water, it is called the Fish Pose or Matsyasana. As counter position to the Shoulder stand, the Fish gives a backward bending stretch to the cervical, thoracic and lumbar regions of the spine. To derive maximum benefit, the Fish should follow immediately after the Shoulder stand. It relieves any congestion and cramp which may have been caused by the Shoulder stand.

The Fish

Coming into the position

- Lying flat on the back, bring the feet together.
- Place the hands, palms flat on the floor, beneath the thighs.
- Pushing with the elbows, lift the chest until you are sitting halfway up.

Drop the head back so that the top of the head is on the ground. The head should be touching the ground, but the weight of the body is on the elbows. Slide the hands down towards the knees, if possible.

Holding the position

Pushing with the elbows, arch the chest as high as possible. Breathe deeply, expanding the ribcage with each inhalation. The Fish is usually held for half as long as the Shoulderstand. (For example, if the Shoulder stand were held for 3 minutes, the Fish would be held for 1-1/2 minutes).

Coming out of the position

Lift the head slightly, straighten the back, and lower the head and shoulders to the ground. Relax in the Corpse Pose.

Benefits of the Fish

Physical benefits

- The Fish removes stiffness from the cervical, thoracic and lumbar regions, bringing an increase of blood supply to these parts.
- A natural massage is given to the shoulders and neck. Round-shoulders are corrected.
- In the Fish, the chest is thrown wide open, so deep breathing may easily be practiced. This will:
 - Increase lung capacity.
 - Relieve spasm in the bronchial tubes. Relieve asthma.
 - The cervical and upper dorsal nerves are nourished and toned with an increased supply of blood.
 - While in the Fish Pose, the energy of the body is focused on the parathyroid glands. These are 4 small endocrine glands embedded in the thyroid tissue in the neck. The function of the parathyroid glands is to regulate calcium levels in the blood and absorption by the body. This is critically important in relation to:
 - Contraction of all muscles including the heart.
 - clotting of blood.
 - Bone strength, plasticity and brittleness.
 - Prevention of tooth decay.

The pituitary and pineal glands, located in the brain, are stimulated and toned. The pituitary is considered to be the "master gland" because it regulates secretion of all other endocrine glands. However, this gland is itself controlled by the brain and mediates the effects of the central nervous system on hormonal activity in the body.

Mental Benefits

- Moods, emotions and stress are regulated.

Psychic Benefits

- Increased Prana is brought to the neck and shoulder area.
- The practice of the Fish in the Lotus prevents loss of Prana through the lower limbs.

PASCHIMOTHANASANA (The Head-Knee Pose)

Paschimothanasana provides a comprehensive stretch to the entire back of the body from the neck down to the heels. The name for the pose comes from the Sanskrit word '*Paschi*', meaning 'West' (a metaphor for the back of the body).

Preliminary Stretch

From the Corpse Pose (relaxation lying flat on the back), bring the feet together and bring the arms up parallel to the ears. Stretch first the right side, then the left and finally both sides, making the body as long as possible. Release the stretch and sit up.

Coming into the position

1. Keeping the legs straight and the toes back towards the body inhale and stretch both arms up over the head.
2. Retaining the stretch and bending from the hips, exhale and stretch forward, reaching for the toes.
3. Keeping the back as straight as possible, try to catch hold of the toes. If you are unable to reach the toes, hold the ankles or the shins.
4. Bring the chest as close to the thighs as possible. Keep the knees straight. Hold the feet together; do not permit the feet and legs to rotate outward. Try to have the feet flat with the toes back towards the head.

Holding the position

Beginners:

May hold the position for 30 seconds. Repeat the pose 3-4 times.

Intermediate/Advanced:

Students may stay in the position for longer periods rather than coming up and down. Gradually increase the time the position is held, the optimum being approximately 5 minutes. Breathe deeply while the position is being held. You may imagine that you are breathing into the hips and, with each exhalation, you are exhaling a bit of the tension is released, you will feel the body sinking downward. Try to keep the thigh and calf muscles relaxed. Do not bounce; do not try to force the body downwards.

To come out of the position

Inhale and stretch up to the starting position with hands up towards the ceiling. Relax the arms and come into the counter pose.

Counter position - Inclined Plane

1. Sitting upright with the legs straight, bring the hands flat on the floor behind the back with the fingers pointing backwards.
2. Drop the head back and try to bring the shoulder blades together. (Keep the mouth closed).
3. Lifting the hips up as high as possible, try to bring the feet flat onto the floor. Keep the feet together, do not turn them outwards. Keep the knees straight. Beginners may hold the position for 10 seconds. More advanced students will gradually increase the time for up to 1 minute.
4. Release the position. Sit down on the ground and shake out the wrists.
5. Stretch the arms straight out in front and slowly roll down onto the back. Relax in the corpse Pose.

Benefits of the Forward Bend

- *The Hathi Yoga Pradipika*, considered to be the classic guide for the advanced practice of Hatha Yoga, says of Paschimothanasana
- *"This most excellent of Asanas, Paschimotanasana, makes the breath flow through the Sushmna, rouses the gastric fire, makes the loins lean and removes all diseases"*.
- Paschimothanasana is a specific for corpulence and for the enlargement of the spleen and liver.
- A powerful massage and stimulation of all abdominal viscera, Paschimothanasana stimulates and tones all the digestive organs and increases the digestive fire.
- The Forward Bend is said to invigorate all of the internal organs thus reducing body fat.
- A massage is given to the kidneys, liver, pancreas and other organs in the abdominal cavity.
- It regulates the pancreas function, which controls carbohydrate metabolism and blood sugar levels. This makes it an invaluable Asana for diabetes patients and people with hypoglycemia.
- The intestines are regulated, peristalsis is increased. Thus Paschimothanasana aids constipation and other problems of the digestive tract.
- Paschimothanasana invigorates the entire nervous system.
- Joints are mobilized, the spine becomes elastic and perennial youth is established.
- It provides a full stretch of the posterior of the body.

BHJANGASANA (The Cobra)

Bhujanga in Sanskrit means Cobra. When this pose is exhibited, the raised head and trunk resemble the raised hood of a cobra. Hence it is called Bhujangasana.

Preparatory Exercise

Relaxing on the abdomen, bring one hand on top of the other to make a pillow for the head. Turning the head to one side, rest the cheek on the hands. Bring the toes together and the heels apart. Rest in this position for at least a minute before beginning the Cobra. The same deep abdominal breathing may be practiced in this position as in the Corpse Pose (relaxing on the back).

Coming into the Position

- Bring the feet together. Place the forehead on the floor and the hands flat underneath the respective shoulders, palms downward. The fingertips should be in line with the tops of the shoulders and the elbows slightly raised off the ground.
- Inhaling, raise first the forehead, bringing the nose to the floor.
- Then raise the nose brushing the chin against the ground.
- Push the chin forward and slowly roll the body up and back, keeping the abdomen on the ground. Visualize the smooth, graceful motion of the snake as you slowly stretch the spine up and back vertebra by vertebra.

Holding the position

Pushing the chest forwards, arch the head and shoulders back. Elbows remain bent. Do not hunch the shoulders; make sure that they are back and down, away from the ears. Beginners may hold the position for 10 seconds. More advanced people will gradually increase the period in the Asana up to 1 minute.

To come out of the position

Inhale deeply and, keeping the head back until last, exhale and slowly roll out of the Cobra. When the chin has come to the floor, bring the nose in and then the forehead. Repeat the Cobra 3-6 times.

Pregnant women should not practice this Asana

Benefits of the Cobra

"This always increases the bodily heat, destroys all diseases, and by the practice of this posture the Serpent-Goddess (Kundalini) awakens." -Gerunda Samhita

- Bhujangasana is a powerful tonic, particularly useful for women.
- It gives a backward bend to the spine (posterior curvature).
- The thoracic region is stretched and the rib cage expanded. The Cobra is therefore effective in combating asthma and other respiratory problems.
- The deep and superficial muscles of the back are massaged, toned and stretched.
- The spine receives a powerful backward stretch. Every vertebra is pulled back and given a rich blood supply. The nerves and muscles of the spine are rejuvenated. The spine is kept flexible. Curvature of the spine is relieved Bhujangasana relieves hunchback, back pain, lumbago and myalgia of the back.
- The abdomen should be kept on the ground. This increases inter-abdominal pressure. All the abdominal viscera are toned. In women the ovaries and uterus are toned. It is powerful tonic, which helps to relieve many utero - ovarian troubles, menstrual problems, etc.
- Bhujangasana increases bodily heat and destroys a host of ailments.

SALABHASANA(The Locust)

As the Cobra tones the lower part of the body, the Locust is meant for the proper exercise of the upper half. When the Full Locust is performed correctly, it looks exactly opposite to the Shoulder stand.

Preparatory Exercise

The Half Locust

1. Lying on the abdomen, bring the chin to the floor. Stretch the chin forward as far as possible, imagining that you are trying to bring the throat flat onto the ground.
2. Make fists of the hands and bring them under the thighs. Try to bring the elbows together beneath the body.

- Inhale, raising the right leg up as high as possible without lifting or twisting the hips. Keep the knees straight. Exhaling, tower the leg to the ground and repeat with the left leg. Do this 2-5 times on each side. Beginners may hold the leg up for 5 seconds, increasing gradually to 15 seconds.

Coming into the position

Remain in the position with fists beneath the thighs and chin stretched forward on the ground. Take 3 deep breaths. On the third breath, raise both legs up off the ground as high as possible. The knees should be kept straight. The sacral area may rise a bit along with the legs. For beginners, the elevation may be only 2 or 3 inches. More advanced students will lift the legs higher until, eventually, the feet are over the head. Beginners may hold the Locust for 5 seconds, gradually increasing the time to 30 seconds. Repeat 2-3 times. To come out of the position exhale and bring the legs down with control. After completing the Locust, rest and relax on the abdomen. Fold the arms, making a pillow for the head and rest the cheek on the hands.

Benefits of the Locust

- Abdominal pressure is increased. Intestinal functions are regulated and the resistance of the abdominal walls is strengthened. Sluggish digestion is removed.
- All the internal organs are massaged especially the pancreas, liver and kidneys.
- The Locust gives a backward bend to the spine and opens the chest.
- An increased blood supply is brought to the neck and throat region.
- Flexibility of the cervical region is promoted.
- The biceps and deltoid muscles of the upper arms are strengthened and given an increased blood supply.
- The abdominal and lumbar muscles are strengthened.
- Lower-back pains and sciatica are banished.
- The back and shoulder muscles are strengthened.
- Bodily heat is produced.
- The digestive fire is increased.

DHANURASANA(The Bow)

The Bow is a backward bending exercise that raises both halves of the body at the same time. When the Bow or Dhanurasana is performed, the body is bent to give the appearance of a bow. The stretched (straight) arms resemble the bowstring. This Asana gives the combined effect of the Cobra and Locust Poses. These three exercises should always be done together, forming a valuable set of backward bending exercises. The Bow acts as a counter pose to Haalāsana (Plough) and Paschimotānasana (Forward Bend). It is a full backward bend to complement these two forward bending exercises.

Coming into the position

1. Lying on the abdomen, bring the forehead to the knees and catch hold of the ankles. The knees may be to separate.
2. Inhale, raising the head, chest and thighs off the ground as possible. Keep the elbows straight and the head whole body will be resting on the abdomen. Try to the knees as much as possible. This will have the bringing the legs higher off the ground, giving a complete to the back. The chest will be opened and stretched

Holding the position

Hold the position for at least 3 deep breaths. Come repeat the exercise 3-5 times. On the last, try to do "Rocking Bow".

Coming out of the position

Lower the head, chest and thighs to the ground. Release ankles, lower the legs to the ground. Turn the head to the; and rest the cheek on the hands.

The Rocking Bow

Staying up in the Bow, rock back and forth on the Keep the head back and use the breath. Inhale as you rock back and exhale as you rock forward.

Benefits of the Bow

- The Bow works on the entire spine. Flexibility is brought to all regions: cervical, thoracic, lumbar and sacral.
- All the internal organs, especially the digestive organs are massaged and invigorated. The large and small intestine as well as the liver and spleen are benefited. Fat is removed. The Bow relieves congestion of blood in the abdominal viscera and tones them.
- This Asana is useful in aiding chronic constipation, dyspepsia, the sluggishness of the liver and gastro - intestinal disorders.
- The Bow is specially recommended for people with diabetes, as it helps to regulate the pancreas.
- The abdominal muscles are strengthened.
- Women specially benefit from the Bow.
- The thoracic region is expanded, a boon to persons suffering from respiratory problems such as asthma.
- It helps hunchback, rheumatism of the legs, knee-joints and hands.
- The Bow gives a deep massage to the back muscles.
- Like Halasana (the Plough), the Bow keeps the spine elastic.
- Ossification of the bones is prevented.
- He who does Halasana (Plough), Mayurasana (ataxic) and Dhanurasana (Bow) can never become lazy. He always full of energy, vigor and vitality.

ARDHA MATSYENDRASANA (The Half Spinal Twist)

Asana takes its Sanskrit name from the great sage Matsyendra, the first teachers of Hatha Yoga. After the forward and backward bending of the spine, the Half Spinal Twist gives a lateral stretch to the vertebrae, back muscles, and hips.

To begin:

Child's Pose

Sit on the heels. Drop the forehead to the ground. Relax in this position with the hands on the ground next to the feet, palm facing upward.

Beginners' Variation:

With one leg straight

Coming into the position

1. Sit upright with legs together straight out in front of the body.
2. Bend the left knee; put the left foot flat on the floor on the outer side of the right leg.
3. Bring the left arm to the floor behind the back. Raise the right arm up.
4. Bring the right arm over the left side of the left knee. Catch hold of the left ankle. Look the position for at least 30 seconds. Release and repeat on the other side.

Intermediate:

Coming into the position

1. Sit up on the heels.
2. Drop the hips on the floor on the right of the hips.
3. Place the left foot flat on the floor on the outside of the right knee.
4. Bring the left arm to the floor behind the back. Raise the right arm up.
5. Bring the right arm over the left side of the left knee. Reach around to catch hold of the left ankle.
6. Turn your head towards left side

Beginners may hold the pose for at least 30 seconds, working up to 1 minute. Release the position and repeat on the other side.

Benefits of the Half Spinal Twist

Physical benefits

- The Half Spinal Twist helps to keep the spine elastic by retaining its side-to-side mobility. Each vertebra is rotated in both directions.
- The ligaments attached to the spine get this movement as well and so receive a rich supply of blood.
- This lateral stretching helps to relieve lumbago and muscular rheumatism of the back and hips. Adhesions in the joints caused by rheumatism are removed.
- The synovial fluid of the joints increases and the joints become very active.
- The roots of the spinal nerves and the sympathetic nervous system are toned and given a fresh supply of blood. This has the effect of:
 - Increasing the heart rate and force of contraction.

- Stimulating glucose release from the liver.
- Stimulating the sweat glands (cleansing effect on the body).
- Circulation is speeded up. There is an aerobic effect on the body.
- Breathing becomes more rapid.
- Abdominal muscles are massaged. The large intestine in particular is stimulated.
- This helps to relieve constipation, dyspepsia and other digestive problems. Toxins in the digestive system are released.
- The Half Spinal Twist increases appetite and digestive powers by fanning the gastric juices.
- There is a beneficial effect on the gall bladder, spleen, kidneys, liver and bowels.

Mental Benefits

- This Asana helps to cure nervous disorders.
- Ardha Matsyendrasana helps to bring peace of mind.

Psychic benefits

- The Half Spinal Twist augments the Prana Shakti (vigor and vitality), consequently removing innumerable diseases.
- It rouses the *Kundalini*.
- It makes the " moon " steady.

KAKASANA (The Crow)

One of the most beneficial of balancing poses, the Crow is much easier to practice than it might at first appear.

Coming into the position

1. Come into a squatting position with feet and knees wide apart. Spread the fingers wide apart. Place the palms flat on the floor; rotating the hands so that the fingers are slightly inward. Hands will be between the legs and directly beneath the shoulders.
1. Bend the elbows outward making the upper arms into shelves for the knees. Rest the knees on the respective upper arms.
2. Focusing the eyes on a point several feet in front of the body, inhale deeply and retain the breath. Shift the weight forward onto the hands.
3. Slowly lift the feet off the ground. You may raise one foot up and then the other until you are balancing on the hands.

Holding the position

Breathe while you are in the position. Keep the head up. Hold the position for 10 seconds, increasing the time gradually to 1 minute. Even people who cannot lift their feet off the ground will get much of the benefit of the Crow by bringing their weight onto the wrists. Repeat 3-4 times.

To come out of the position

Lower the feet to the floor. Shake out the wrists and relax them.

Benefits of the Crow

Physical benefits

- The Crow strengthens the arms, wrists and shoulders.
- It increases the breathing capacity by expanding the chest.
- The muscles of the fingers, wrists and forearms are stretched.

Mental / Psychic benefits

- The Crow helps to increase the powers of concentration.
- It promotes physical and mental balance. Lethargy is removed.

MAYOORASANA(The Peacock)

Coming into the position

- Sit up on your heels with the knees wide apart. Bring the hands and forearms together, palms upward.
- Place the hands flat on the floor with fingers pointing in towards the body. Elbows are bent and pressing into the midriff area.
- Drop the head to the floor.
- Stretch one leg straight back and bring the other leg out beside it. The weight is now on the hands, toes and forehead.
- Raise the head up and shift the weight forward. As the weight shifts the feet will come off the ground.

Holding the position

The body is balanced on the hands and is parallel to the floor. Hold the position for 10 seconds, increasing the time to 1 minute. Repeat 2-3 times.

Benefits of the Peacock

"The Peacock posture destroys the effects of unwholesome food; it produces heat in the stomach; it destroys the effects of deadly poisons; it easily cures diseases, like Gulma and fever; such is this useful posture" - Gerunda Samhita

Physical benefits

- Because of the pressure on the abdomen, the blood is directed to the digestive organs. As the intra-abdominal pressure is increased, the abdominal viscera are toned.
- Liver, pancreas, stomach, and spleen are invigorated. The nerves and muscles connected with the kidneys and intestines are revitalized.
- Sluggishness of the liver or hepatic torpidity disappears.
- The Peacock is an invaluable aid against problems of constipation, indigestion, diabetes and piles.
- It helps to remove all diseases caused by excess of wind, bile or phlegm.
- When the Peacock is practiced, the body easily digests food taken immoderately and promiscuously. (It counteracts the effects of overeating and eating of rich foods).
- The arm muscles are strengthened.

Mental/Psychic benefits

- Increases concentration and determination.
- Promotes physical and mental balance.
- Removes lethargy.
- *Kundalini Shakti* is awakened.

PADA HASTHASANA (The Hands To Feet Pose)

This is the first of the standing poses. It is similar in effect to Saschimotanasana and many of the same benefits are derived.

Coming into the position

- Stand erect with feet together.
- Inhale and raise the arms over the head. Keep the arms straight and next to the ears.
- Exhale slowly as you stretch the body downwards, bending from the hips and keeping the knees straight.
- Catch the hold of the back of the legs and bring the forehead in as close to the knees as possible.

Holding the position

Beginners may remain in the "Hands to Feet" position for at least five seconds. More advanced practitioners may start increasing the time until they are holding the pose for approximately one minute. Make sure that the weight is centered on the balls of the feet. Feel the hips stretching upwards. Keep the knees straight.

To come out of the position

Inhale and stretch up until you have returned to the original standing position with arms stretched over the head. Repeat three to four times.

Benefits of the Hands to Feet Pose

Physical benefits

- The spine becomes supple and is lengthened.
- The joints are mobilized, the spine becomes elastic and perennial youth is established.
- Pada Hasthasana invigorates the entire nervous system.
- The hamstrings and other muscles on the back of the legs and lower body are stretched.
- A complete stretch is given to the posterior of the body.
- There is an increase of blood supply to the brain.
- Adipose tissue on the abdomen will disappear.
- This Asana is especially suitable for people who wish to reduce excess fat and develop good posture.
- Any shortening of the legs owing to fracture of the leg or thighbones is rectified.
- Correction will be effected if there is an inequality in the length of the legs.

Mental/Psychic Benefits

- The body is rendered light as *Tamas* (inertia) is dispelled.
- Pada Hasthasana helps the passage of *Apana Vayu* downwards.
- The '*Sushumna Nadi*' is purified and strengthened.

TRIKONASANA (The Triangle)

The Triangle is the last of the 12 Basic Asanas. There are said to be 84,000 different Asanas but it is suggested that these basic ones are mastered before attempting the more advanced.

Coming into the position

1. Stand erect.
2. Bring the feet a bit more than shoulder-width apart.
3. Inhale, bringing the left arm up straight, parallel to the left ear. Make sure that the arm is straight. Feel the stretch along the entire left side, as though the arm is being pulled up from the waist.
4. Retaining this stretch, exhale, bending to the right. Slide the right arm down the right leg. Do not twist the body.

Holding the position

Make sure that the knees and arms remain straight. There should be no weight on the lower arm. Retain the position for 30 seconds, building up to 2 minutes. Repeat 3-4 times.

To come out of the position

Inhale and return to standing position. Repeat on the other side.

Benefits of the Triangle

- The Triangle tones the spinal nerves and abdominal organs.
- It increases peristalsis of the digestive tract.
- A lateral stretch is given to the spine on both sides and the muscles are stretched. This keeps the spine elastic.
- The Triangle promotes hip and leg flexibility.
- People suffering from a shortening of one leg, as a result of fracture of hip, thigh or other leg bones, will be greatly benefited from the Triangle.
- This is an auxiliary Asana to Ardha Matsyendrasana (Half Spiral Twist). It amplifies and fulfills the Half Spinal Twist.
- The liver and spleen are massaged and abundant secreting stimulated.
- General circulation within the body is invigorated
- The body becomes lighter and other Asanas are improved
- Makes the "moon" steady.

STRESS

When stressed, individuals are unable to deal with the demands of their environment, and feel tense and uncomfortable. This uncomfortable state of being can be defined as the circumstance in which transactions lead a person to perceive a discrepancy between the physical or psychological demands of a situation and the resources of his or her biological, psychological social systems (Lazarus & Folkman, 1984).

Transactions in stress generally involve an assessment process that Richard Lazarus and his coworkers call cognitive appraisal (Lazarus, 1999). Cognitive appraisal is a mental process by which people assess two factors:

- (1) Whether a demand threatens their physical or psychological well-being and
- (2) The resources available for meeting the demand.

These are primary and secondary appraisal. The appraisal of stress varies individually. For instance, while some situations are generally viewed as threatening to almost everyone, others depend on such factors as individual personality, personal experience, assessments of resources, coping mechanisms and available social support (Schwartz et al., 1996).

PERCEIVED STRESS

Perceived stress depends on the degree of congruence between the individuals and their environment, so that the individual experiences stress only if the particular situation is assessed as being threatening (De Jong & Emmelkamp, 2000). Psychologists who study stress or perform therapy to help people manage it assume that the amount of stress a person experiences increases with stressor frequency, intensity, and duration (Sarafino & Ewing, 1999).

In most studies, the definition of stressful events is defined by the researcher without reference to the individual's interpretation of the event, yet nearly all models of stress and disease acknowledge that the individual's subjective appraisal of the event and evaluation of potential threats affect the stress response (Cohen et al., 1997; Kristensen, 1996; Schwartz et al., 1996). In recent years, a growing number of researchers have put a lot of effort in identifying the individual characteristics that influence the relationship between stimuli and stress reactions.

A stressor is any external stimuli, which can cause stress to an organism. In other words they are the stimuli that are perceived as challenge one's well-being. Stressors are not always bad. That means some stressors can affect behavior in positive ways. Among the many stressors, the ones that create contextual personality change involves the effect of social stressors like peer pressures, expectations from self and others about one's personality on the need to identify with social roles.

Perceptions of stress and responses may differ between men and women (Cohen et al., 1997), as may baseline levels of biological markers (Biondi & Picardi, 1999). Stress-related disorders are more prominent among women than men (Carter-Snell & Hegadoren, 2003).

Yogic Management of Stresses

Health and stress are intimately connected. One's capacity to deal with stress will be largely determined by one's state of health. One's health is directly related to the effectiveness of one's mastery over stress. It is understood that our mental and emotional states directly affect our bodily function, mainly through the direct interaction of hormonal and chemical levels. Health does not simply refer to the absence of disease. It is abundance, an overflowing of vitality and energy. This abundance should apply to body, mind and spirit.

There is growing evidence that stress plays an important role in illness and health. Stress leads to diverse bodily reactions. The heart, lungs and digestive, endocrine and nervous system, among others, work overtime when people experience stress. When, these systems are consistently overloaded throughout long periods of person's life, the likelihood increases that some sort of physical weakness or disturbance will occur. Some consequences of stress are obvious while some are subtle.

Yoga is a wonderful tool for calming the mind and promoting psychosomatic health. It is an effective vaccine against mental stress and psychosomatic disorders. Our body and mind are intricately and constantly influence one another. This fact was recognized thousands of years ago by Rishis who designed yoga technique to influence body as well as mind. Yama, Niyama inculcate ethical values, personal discipline and faith in God. Asanas and Pranayama improve our physical health and thereby mental health. Savasana, Yoga and Dhyana influence our mind and thereby body. Clearly, yoga aims at social, moral, spiritual and psychosomatic health, each reinforcing the other. Thus, yoga has a comprehensive, holistic and holy approach to human health and is the best form of treatment for mental stress. It is important to develop interest in the practice of yoga and Asanas of experience and skill.

Living yoga life means living an orderly life based on Yama-Niyama. Ethical living is for our inner development and harmonious co existence with our fellow being and results in peace of mind. One should maintain purity of mind, develop positive emotions and lead calm and simple life. Giving them proper and higher direction should canalize emotions and tensions/outlet bases on awareness of life principles. One should engage oneself in Nishkama Karma Yoga as that is a superior path resulting in peace of mind (Bhagavad-Gita, 2:47: 11-12). Chanting Mantras, Japa and Singing Bhajans with devotion and proper attitude will help to channelize our emotions and release mental stress. Moreover, the hope that God will take care of our problems willing us to absorb even severe blows without generating much mental stress. Quite often, we are unable to influence the course of an event. But we can certainly modify our attitude and hence response to

its outcome. Actually a phenomenon does not possess us; our grasping phenomenon imprisons us. With attitude of Nishkama Karma Yoga the problem of a failure will no longer bog us down. On the other hand, with the yogic attitude of faith in our God, and ourselves the problems can act as a spiritual tonic, helping us to emerge stronger and in the end successful. Thus, yoga can play an important role in decreasing tensions and producing positive results.

Yoga therapy takes into account all aspects of the individual viz., physical, mental, emotional, social, spiritual, and environmental. It also takes care of diet, exercise, habits, beliefs, etc., what we can call as a total or holistic approach.

The different yogic practices bring the following effects on different levels:

Practices	Level	Effects
Asanas, Kriya, Savasana	Physical	Reconditioning, Cleaning purifying, Loosening & Relaxing
Pranayama	Mental (Pranic)	Slowing & Relaxing
Mantra, Japa,, Devotional songs	Emotional (Mental)	Silencing & Relaxing
Dharana /Dhyana	Spiritual (Mental)	Sublimating
Satsanga / Counseling	Social (Intellectual)	Improving inter-personal relationship
Balanced moderate vegetarian diet	Dietary (Physical)	Controlling disease and changing thinking pattern by arousing

According to Vasistha, stress and tension are nothing but speed of the mind. The remedy, according to him is “With power, will, intellect and certain techniques that mind can control skillfully.”

Yoga shastra holds that effect of mind on body is much more powerful than effect of body on mind and it mainly aims at controlling and silencing the mind.

There are various factors of yoga viz., physical, mental, emotional, cultural, devotional; spiritual those are beneficial in combating the stress. Constant and consistent, regular and proper yogic practices make us realize our own potential and change our reactions towards stress and tensions. In addition, they give tremendous self-confidence with no side effects.

The importance of yoga is not felt today but it will be certainly felt more and more in the world of tomorrow because man would always need a balancing force for overcoming the one-sided nature of science and yoga will definitely provide this balancing force.

Certain yogic techniques to combat stress

Stressed out individuals carry a great deal of physical tension in their bodies. In these cases the natural unblocking effected by yoga postures are helpful. When one rests between postures, abdominal tension is released from the body promoting deep breathing. The benefits of yoga

postures (asanas), breathing (pranayama), and meditation (dhyana) include increased body awareness, release of muscular tension and increased coordination between mind and body. It helps in better management of stress and ensures an overall feeling of well-being. Some custom made yogic techniques include Sudarshan Kriya and Kriya Yoga by are widely practiced techniques of yoga.

Asanas

Standing

- (1) Tadasana
- (2) Ardhakaticakrasana
- (3) Trikonasana

Sitting

- (1) Dandasana
- (2) Vajrasana
- (3) Baddhakonasana
- (4) Ustrasana
- (5) Aradha Matsyendrasan
- (6) Janu Sirsasana

Prone

- (1) Makarasan
- (2) Bhujangasana
- (3) Salabasana
- (4) Savasana

How stress Affects Our Natural Breathing Pattern

With each inhalation, oxygen (pure air) enters into our body and triggers off the transformation of nutrients into fuel. With each inhalation carbon dioxide (toxic air) is eliminated from our body. Presence of oxygen purifies the blood streams and helps invigorate each cell. Sufficient amount of oxygen is required to maintain the vitality of our body organs.

In normal conditions the body follows a natural breathing pattern that is slow and regulated. Under stress when the body shows symptoms such as tightening of muscles, distractions, anxiety, hyperactivity and angry reactions et al, breathing becomes quick and shallow. One tends to hold one's breath, frequently. With restricted breathing inflow of oxygen is restricted. Lungs are able to exhale the stale airs and residual toxins build up inside the body. Under stress the stiff muscles restrict the circulation of blood. So, even less oxygen comes in and fewer toxins are removed. It affects the healthy regeneration of cells. Medical studies show that the oxygen-starved cells are major contributing factors in cancer, immunity deficiency, heart disease and

strokes. Breathing also affects our state of mind and consequently makes our thinking either confused or clear.

When breathing is slow, deep and full, the lungs work more, the diaphragm moves well, the intercostal, back and abdominal muscle work, drawing in extra oxygen to the blood stream. Increased oxygenation purifies blood and stimulates healthy functioning of cells, glands and muscles.

Hence, a regulated and mindful breathing pattern has been held vital to maintaining the highest level of physical health by yoga. Another positive result of conscious breathing is its calming effect on the emotions, reducing fear and anxiety in the nervous system. Regulated and mindful breathing, dynamic movement of head, shoulders and arms during the practice of breathing and meditation promote concentration and relaxation.

Benefits of Yoga for stress

Yogic asanas, meditation and breathing can help stress affected persons in many ways such as:

- Improve muscle tone, flexibility, strength and stamina.
- Reduce stress and tension. They calm the frenzy, clear mental clutter and allow us to get back in touch with ourselves.
- Mindfulness meditation helps stress reduction, improving physical and mental health. Many patients undergoing yogic stress-cure techniques show dramatic changes in attitudes, beliefs, habits, and behaviors.
- They help boost self esteem in patients, imbuing a sense of purpose in their life. They help in giving us control of ourselves.
- Improve concentration, creativity, and above all a sense of well-being and calm.
- Yogic techniques have the potential to cure various stress related diseases and symptoms, as it lowers body fats, improves blood circulation, stimulates the immune system.
- Yoga breathing shows promising results in the treatment of pulmonary and autonomic function in asthma patients.

ANXIETY

Anxiety is not an illness that you either have or do not have – everyone has experienced anxiety. We can all remember stressful times when we have felt anxious, like going for job interview or going to the dentist. That is perfectly normal. But anxiety is a problem when:

- It is experienced frequently or
- If it occurs in situations that should not really be stressful.

When someone is anxious, they experience physical feelings and worrying thoughts. This can make it hard to do even simple tasks and so they begin to avoid things. Often the person does not understand why they feel as they do. When they are relaxed they can see that their worries are over the top, but when the anxiety builds up they feel overwhelmed once again.

At different times in our lives we will all worry about things like our health, finances, or family concerns. However, unlike the mild anxiety that is caused by a specific event and goes away after a short period of time (e.g., giving a public speech or a job interview), more intense anxiety can last at least 6 months and can worsen if it is not treated.

It is common to feel stressed and even normal to experience mild to moderate levels of anxiety from time to time, especially if you are engaged in many activities that place multiple demands on you (e.g., academics, work, family responsibilities, etc.). However, if you are experiencing an ongoing feeling of anxiety that is interfering with your ability to enjoy life, your relationships, or is making it difficult to complete daily activities/responsibilities, then you may be experiencing a more problematic level of anxiety. When anxiety reaches such a level, you may need to take steps to address it head on rather than wishing or hoping that it will pass on its own.

The effects of anxiety

Anxiety affects: how we think, what we do and how our body reacts.

How we think

When anxiety is out of control, people describe having thoughts such as: These thoughts flash automatically into their heads when they are anxious.

Two things should be remembered about *automatic thoughts*

1. They are irrational and unrealistic – you will not die or go mad.
2. They end up making you feel more anxious – if you think that you are not going to cope, you will worry even more. Learning to control such thoughts can help you to handle your anxiety.

What we do

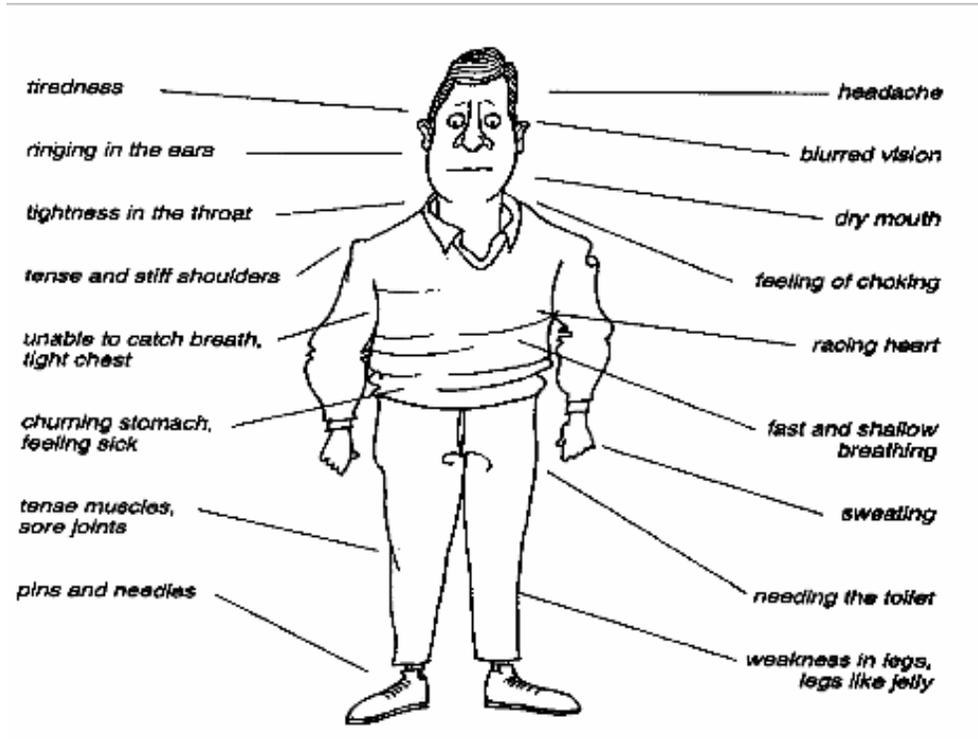
People suffering from anxiety often *avoid things*, e.g. going out alone or chatting to people. They usually do this because they think that they will cope badly, e.g. they will panic or make a fool of themselves. By avoiding the situation, they feel better. But *in the long term avoidance always makes the problem worse*. This is because more and more anxiety gets associated with the avoided thing and so it gets harder and harder to face up to it.

Anxiety can also make people feel that *they must do certain things* e.g. they might start repeatedly checking to see if doors are locked or plugs pulled out, or they might clean the house much more than it needs. Anxiety can also lead to other behaviors such as talking too fast or mixing up words. Being aware of these behaviors can make you feel more anxious.

How our bodies react

There are many *physical symptoms of anxiety* (see the picture below). The symptoms are very unpleasant and sometimes seem to appear for no reason. People worry that they have a serious

physical problem or that something terrible is going to happen. It is important to know that *these symptoms are not dangerous* and will not do any damage to you even if they are severe. If you look at the picture below, you may recognize some of these feelings. Most people will feel only some of these, not all.



Taken from *How To Manage Anxiety* (p.6) by Nicola Stuckey and Neil Millar © 2003

What causes anxiety?

Our lives and personalities

Some people have had difficult experiences earlier in life and this can make them more likely to get anxious. Other people have always been “the worrying type”. For many people, anxiety problems begin following a time of stress. E.g. they have difficulties at work or in a relationship, have been bereaved, are in poor health or have money worries. Stress can cause physical changes in the body and make it more likely that anxiety begins.

Changes in our body

When you are stressed, adrenalin gets released into your body. This is a chemical messenger which makes your body ready to run away or fight what it thinks is dangerous or threatening – *the fight/flight response*.

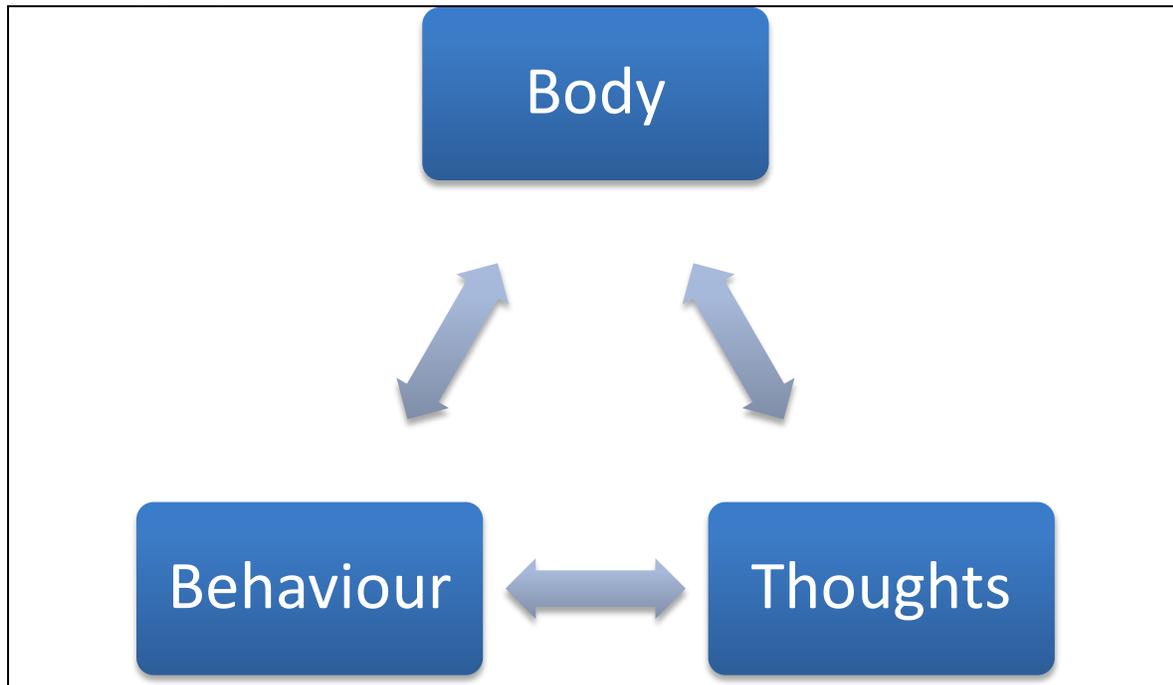
When we were cave people, this was useful, as we were living in the wild and faced many dangers that were threatening to us. Obviously, this does not happen to us in the same way nowadays, but there are times when our body feels we are in danger and that harm might come to

us: for example, if we are nearly knocked down by a car, or if climbing up a high step ladder or if hearing a sudden loud noise. In such situations the body goes “on the alert” ready for action (e.g. heart goes faster and we breathe quicker). But we can also react in the same way to things that worry us, like being criticized. When someone is finding a lot of things worrying, then the body gets into the habit of being “on alert” and physical symptoms of anxiety develop.

When adrenalin is released, the feelings in our body change and can make us feel horrible.

What keeps anxiety going?

You may first notice anxiety in thoughts, behavior or body. But your anxiety reaction in each area feeds into the others. This keeps the body “on alert” and creates a *vicious circle* that keeps the anxiety going.



Coping with Anxiety

It is important to seek help immediately because anxiety, even in its most severe forms, is treatable and a trained professional can assist you in coming up with a treatment plan. Treatment plans for anxiety are based on the individual’s presenting concerns, and may include group or individual psychotherapy, medication, psych education, and other strategies. Outside of professional help, practicing good self-care can assist in effectively coping with anxiety. Effective self care includes:

- Getting enough rest.
- Exercising. Engaging in regular physical exercise releases endorphins in the brain and can decrease anxiety.
- Eating healthy.
- Spending time with friends or family.

- Avoiding drugs (including caffeine!) or alcohol. Though drugs and alcohol might provide temporary relief, they typically add to feelings of anxiety.
- Focus on the positive aspects of your life and try not to dwell on negative aspects. If doing so is initially difficult, try focusing on the positive for a short period of time. For example, allow yourself not to worry for just ten minutes.
- Focus on your breathing. Make sure you are breathing deeply and slowly which will often help the body to slow down and relax.

Yoga For Anxiety

Roughly 40 million U.S. adults suffer from anxiety (that's around 18 percent of Americans age 18 and over), making it the most common mental illness in the country. But even those who haven't been diagnosed with an anxiety disorder aren't immune to experiencing stress, tension and anxiety in their everyday lives.

Practicing yoga can, not only be an effective stress reliever, but also a way to ease symptoms of anxiety and depression. By transferring focus and attention to the body and breath, yoga can help to temper anxiety while also releasing physical tension.

"Yoga helps our entire system slow down," ViraYoga founder Elena Brower tells The Huffington Post. "Our bodies are programmed to heal naturally, and what stops that healing are all the stressors of daily life. Yoga dissolves those stressors for the time during practice and usually the effects last for hours after."

Maintaining a yoga practice can be a great way to reduce stress, stay in shape and calm the mind. But when it comes to stress relief, not all yoga poses are created equal: Some positions are particularly effective for promoting relaxation, tension relief and restfulness.

"Yoga helps us slow down for a moment and tune into the breath. Simply the focus on one thing which is the very definition of meditation allows us to decompress," Dr. Terri Kennedy, registered yoga teacher and president of Power Living Enterprises, Inc. told The Huffington Post. "The actual *asanas* [poses] release tension in different ways, and help certain parts of the body."

Seated postures like child's pose can induce feelings of calm and help put the mind in a meditative state, while empowering positions like standing forward bend and eagle pose can calm the mind while also energizing the body. Headstand can help ease anxiety by reversing the blood flow and forcing you to focus on the breath and the body in the present moment, wellness expert Dr. Terri Kennedy tells the Huffington Post. "Corpse pose is the ultimate in terms of relaxation -- it really allows the body to sink down into the ground, and it's easier to tune into the breath when you're lying on the back and watching the belly rise up and down," Kennedy says. To quiet the mind and cultivate focused awareness, try the Half Moon Pose, a balancing posture

with one leg raised 90 degrees and one hand on the floor or on a block. Inversions like headstand and shoulder stand can help you to get out of the "monkey mind" by putting you in a completely different position than your normal life, Kennedy says. "Inversions in general turn things upside down," she explains. "Stress and anxiety are more of a *perception* of danger and unease, and when you can get out of your mind -- literally -- that helps." Tree Pose, a basic standing balance to help calm a racing mind and induce concentration. Legs Up The Wall pose as a simple but effective anxiety-busting posture for beginners that can help you to escape the "thinking mind." Forward bends are excellent for calming our nervous system, according to Brower. The posture provides a release of the upper body and soothes the mind through gentle inversion either when practiced on its own or between poses. Yoga Journal recommends Fish Pose for fatigue and anxiety relief, as well as gentle back and shoulder stretching. Beginners may want to place a thickly folded blanket beneath the head for neck support if they are experiencing any discomfort.

Mental Health

Mental health is a term used to describe either a level of cognitive or emotional well-being or an absence of a mental disorder. From perspectives of the discipline of positive psychology or holism mental health may include an individual's ability to enjoy life and procure a balance between life activities and efforts to achieve psychological resilience. Mental health is an expression of our emotions and signifies a successful adaptation to a range of demands (Myers, Sweeny, and Witmer; 1995).

The World Health Organization defines mental health as "a being of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community". It was previously stated that there was no one "official" definition of mental health. Cultural differences, subjective assessments, and competing professional theories all affect how "mental health" is defined. (WHO, 1998). Most recently, the field of Global Mental Health has emerged, which has been defined as "the areas of study, research and practice that places a priority on improving mental health and achieving equity in mental health for all people worldwide".

To be able to clarify what the effects of yoga are on mental health in physical, chronic conditions, one must first determine what 'mental health' actually is. The World Health Organization gives the most common definition of 'mental health'. They postulate it as the following: "mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully and is able to make a contribution to his or her community". As can be seen, in this definition multiple factors come forward, which are well-being, effective functioning and being able to contribute to the near outside world (WHO, 2005, p.2)

In line with the medical perspective on mental health as discussed in the sections above, mental health was purely seen as the absence of mental illness. Positive psychology postulates that this view does not do justice to the whole meaning of ‘mental health’. Although negative symptoms such those of anxiety and or depression have a crucial impact on the individual, mental illness represents only part of a person’s functioning and mental health (Westerhof & Bohlmeijer, 2010; Keyes, 2005). Keyes (2005) states that the main focus of the medical perspective is aimed at negative symptoms and to reduce these in order to bring forth the positive mental health of the individual. Seligman et al. (2000) join this statement by concluding that this medical perspective isn’t capable of fully preventing mental disorders. Thus, it can be stated that, for an individual to be happy, not only should there be an absence of negative symptoms, but the presence of positive experiences as well. Furthermore, it is important to define these ‘positive experiences’. As to be seen in figure 1, positive experiences in this sense can be divided into two philosophical approaches, namely hedonic and eudemonia.

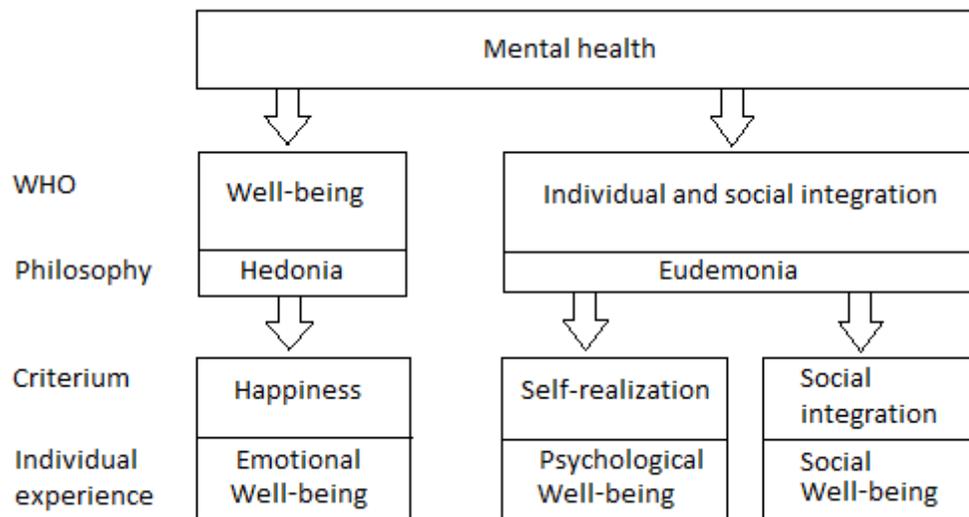


Figure 1. Components of mental health (Westerhof & Bohlmeijer, 2010, page. 50)

The hedonic approach consists of emotional well-being, which is defined as the amount of positive feelings that are present, the amount in which negative are absent and the amount in which people are satisfied with their lives (Westerhof & Bohlmeijer, 2010). Whereas the hedonic approach concerns optimal experiences and emotional components of mental health, the eudemonic approach focuses on optimal functioning and meaning in both the individual life (psychological well-being) as well as the social life (social well-being) (Lamers, 2012). The eudemonic approach states that well-being is self-realization through the fulfillment of one’s own personal potential (Lamers, 2012). Westerhof & Bohlmeijer (2010) state that six criteria are important in this self-realization, which are purpose in life, personal growth, autonomy, environment control, self-acceptation and positive relations.

In sum, mental health according to positive psychology isn’t just the mere absence of negative experiences, but the presence of positive ones as well. The positive ones can be divided into

emotional, psychological and social well-being. Concluding, this view on mental health will be employed: 'improvement of positive experiences based on the hedonic and eudemonic approaches, and a decrease in negative symptoms such as negative mood states (e.g. anxiety or depression) and illness'.

Perspectives

- **Mental wellbeing:** Mental health can be seen as a continuum, where an individual's mental health may have different possible values. Mental wellness is generally viewed as positive attribute, such that a person can reach enhanced levels of mental health, even if they do not have any diagnosable mental health condition. This definition of mental health highlights emotional well-being, the capacity to live a full and creative life, and the flexibility to deal with life's inevitable challenges. Many therapeutic systems and self-help books offer methods and philosophies espousing strategies and techniques vaunted as effective for further improving the mental wellness of otherwise healthy people. Positive psychology is increasingly prominent in mental health. A holistic model of mental health generally includes concepts based upon anthropological, educational, psychological, religious and sociological perspectives, as well as theoretical perspectives from personality, social, clinical, health developmental psychology. An example of a wellness model includes one developed by Myers, Sweeny and Witmer (1995). It includes five tasks-essence or spirituality, work and leisure, friendship, love and self-direction- and twelve sub tasks-sense of worth, sense of control, realistic beliefs, emotional awareness and coping, problem and creativity, sense of humor, nutrition, exercise, self care, stress management, gender identity, and cultural identity- which are identified as characteristics of healthy functioning and a major component of wellness. The components provide a means of responding to the circumstances of life in a manner that promotes healthy functioning. Most of the US population is not educated on Mental Health.
- **Lack of a mental disorder:** Mental health can also be defined as an absence of a major mental health condition (for example, one of the diagnoses in the Diagnostic and Statistical Manual of Mental Disorders). Though recent evidence stemming from positive psychology suggests that mental health is more than the mere absence of a mental disorder or illness. Therefore the impact of social, cultural, physical and education can all affect someone's mental health.
- **Cultural and Religious considerations:** Mental health can be socially constructed and socially defined; that is, different professions, communities, societies and cultures have very different ways of conceptualizing its nature and causes, determining what is mentally healthy, and deciding what interventions are appropriate. Thus, different professionals will have different cultural and religious backgrounds and experiences, which may impact the methodology applied during treatment.

1.2. Need And Significance Of The Study

The origin of the word, “adolescence” is from the Latin verb, “adolescere,” which means, “to grow up.” This transition involves biological (i.e. pubertal), social, and psychological changes. The teenage years are from ages 13 to 19. In fact, early adolescence is the most difficult phase of life, as children cannot express their problems correctly because their power of expression and their knowledge of their own psychology are not mature enough. Due to physical changes, hormonal changes, and constantly changing moods, teenaged children have many unexplained and unexpressed problems.

Common female adolescent problems are loneliness, feeling misunderstood, difficulty communicating new experiences, unable to talk to parents or trusted adults about their experiences, feeling isolated. Emotional problems like anger, hatred, confusion, low self-esteem, low confidence, a feeling of inferiority and uselessness, feeling lost, frightened, depression, jealousy, and envy are quite common and other problems like abusing the body with lack of proper nutrition, wrong eating habits, lack of sufficient water, alcohol, smoking, and drugs also happens.

Between 1% and 5% of adolescents develop fear of going to school. This fear may be generalized or related to a particular person (a teacher or another student) or event at school (such as physical education class). The adolescent may develop physical symptoms, such as abdominal pain, or may simply refuse to go to school. School personnel and family members should identify the reason, if any, for the fear and encourage the adolescent to attend school.

Adolescents who are repeatedly truant or drop out of school have made a conscious decision to miss school. These adolescents generally have poor academic achievement and have had little success in or satisfaction from school-related activities. They often have engaged in high-risk behaviors, such as having unprotected sex, taking drugs, and engaging in violence.

Adolescents at risk of dropping out should be made aware of other educational options, such as vocational training, graduate equivalent degrees, and alternative programs.

School problems during the adolescent years may result from a combination of rebellion and a need for independence (most common), Mental health disorders, such as anxiety or depression, Substance use (drugs or alcohol), Family conflict, Learning disorders, Behavior disorders. Sometimes, inappropriate academic placement particularly in adolescents with a learning disability or mild intellectual disability that was not recognized early in life causes school problems.

Yoga is the perfect balance for the changes of adolescence. Regular practice of Yoga can maintain the health of the pineal gland and add extra years to its life. It increases the flow of

endorphins – the body’s natural antidepressant. Educators in every school should properly introduce yoga to children, just as we teach other subjects. Then young people everywhere would be well adjusted, healthy, and happy – both physically and mentally. They would be more aware of their own potential and more capable of its realization. The destiny of the whole world depends on the little children. Regular practices of Surya Namaskara (a dynamic Yoga exercise), Nadi Shodhana Pranayama (for health and balance of the pineal gland), Mantra (to challenge the child’s distracted mind), and Shambhavi Mudra with visualization (to maintain the pineal gland) are very beneficial. These practices not only help the child to maintain psycho-emotional balance, but also develop his mental growth, as well.

Every adolescent requires understanding, assistance, wise guidance, listening to, and love, if they are to pass through this important stage of development, without damaging themselves or others. It is important not to abandon, reject, or dislike a person, just because he is experiencing the normal adolescence phase. So I thoroughly recommend regular yoga practice in every academic curriculum.

1.3. Scope Of The Study

Yoga is a mind-body practice that combines physical postures, breathing exercises, and meditative practices, with the goal of unifying the physical, mental and emotional selves. Yoga is an ancient, Indian art and science that seeks to promote individual health and well being through physical and mental exercise and deep relaxation. Although known to be at least 5,000 years old, Yoga is not a religion and fits well with any individual’s religious or spiritual practice. Anyone of any age, religion, health or life condition can practice Yoga and derive its benefits.

The origin of the word, “adolescence” is from the Latin verb, “adolescere,” which means, “to grow up.” This transition involves biological (i.e. pubertal), social, and psychological changes. The teenage years are from ages 13 to 19. In fact, early adolescence is the most difficult phase of life, as children cannot express their problems correctly because their power of expression and their knowledge of their own psychology are not mature enough. Due to physical changes, hormonal changes, and constantly changing moods, teenaged girls have many unexplained and unexpressed problems.

Yoga is the perfect balance for the changes of adolescence. Through regular practice of yoga, female adolescence will experience less anxiety, stress, concentrate more, reduce adjustment problems will be lessened. So I thoroughly recommend every school should strictly include Yoga in every academic curriculum. Then young people everywhere would be well adjusted, healthy, and happy both physically and mentally. They would be more aware of their own potential and more capable of its realization. The destiny of the whole world depends on the little children.

1.5. Statement Of The Problem

Impact of yoga on the psychological factors female adolescence.

1.6. Operational Definition

➤ YOGA

A Hindu spiritual and ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practiced for health and relaxation.

➤ PERCEIVED STRESS

Perceived stress depends on the degree of congruence between the individuals and their environment, so that the individual experiences stress only if the particular situation is assessed as being threatening.

➤ MENTAL HEALTH

A person's condition with regard to their psychological and emotional well-being.

➤ ANXIETY

Feeling of worry, nervousness or unease about something with an uncertain outcome.

CHAPTER 2

REVIEW OF LITERATURE:

A fruitful research can be carried out through a process of investigation of the past research and thinking with the current research. A review of literature indicates the utmost relevance of some of the previous studies and theories to the investigation. As research is a social product and each piece of research is a social product and form basis for forthcoming ones, the probability of contribution of a particular research study increases with the establishment of its linkage with the existing body of knowledge. Thus, an investigation to be, worthwhile should be related to what has been carried out and concluded by previous investigations.

Studies conducted both in Indian and Western context have been reviewed.

2.1.Theoretical Overview

YOGA

Streeter, Gerbarg, Saper, Ciraulo and Brown (2012), conducted a study entitled as “Effects of yoga on the autonomic nervous system, gamma-amino butyric-acid, and all stasis in epilepsy, depression, and post-traumatic stress disorder”. A theory is proposed to explain the benefits of yoga practices in diverse, frequently comorbid medical conditions based on the concept that yoga practices reduce allostatic load in stress response systems such that optimal homeostasis is restored. It is hypothesized that stress induces (1) imbalance of the autonomic nervous system (ANS) with decreased parasympathetic nervous system (PNS) and increased sympathetic nervous system (SNS) activity, (2) under activity of the gamma amino-butyric acid (GABA) system, the primary inhibitory neurotransmitter system, and (3) increased all static load. It is further hypothesized that yoga-based practices (4) correct under activity of the PNS and GABA systems in part through stimulation of the vagus nerves, the main peripheral pathway of the PNS, and (5) reduce allostatic load. Depression, epilepsy, post traumatic stress disorder (PTSD), and chronic pain exemplify medical conditions that are exacerbated by stress, have low heart rate variability (HRV) and low GABAergic activity, respond to pharmacologic agents that increase activity of the GABA system, and show symptom improvement in response to yoga-based interventions. The observation that treatment resistant cases of epilepsy and depression respond to vagal nerve stimulation corroborates the need to correct PNS under activity as part of a successful treatment plan in some cases. According to the proposed theory, the decreased PNS and GABAergic activity that underlies stress-related disorders can be corrected by yoga practices resulting in amelioration of disease symptoms. This has far-reaching implications for the integration of yoga-based practices in the treatment of a broad array of disorders exacerbated by stress.

PERCEIVED STRESS

In 1884 and in 1885, theorists William James and Carl Lange might have separately proposed their respective theories on the correlation of stress and emotion, but they had a unified idea on

this relationship - emotions do not immediately succeed the perception of the stressor or the stressful event; they become present after the body's response to the stress. For instance, when you see a growling dog, your heart starts to race; your breath begins to go faster, then your eyes become wide open. According to James and Lange, the feeling of fear or any other emotion only begins after you experience these bodily changes. This means that the emotional behavior is not possible to occur unless it is connected to one's brain.

The Schachter-Singer Theory argued that the appropriate identification of the emotion requires both cognitive activity and emotional arousal in order to experience an emotion. Attribution, or the process wherein the brain can identify the stress stimulus producing an emotion is also proposed by Schachter and Singer. The theory explains that we become aware of the reason behind the emotional response, and when the reason is not obvious, we start to look for environmental clues for the proper interpretation of the emotion to occur.

ANXIETY

According to Hans Eysencks, who consider under learning behavior/theory heading. His learning theory of anxiety rests on his more fundamental personality theory. This depends upon two major dimensions, extroversion/introversion and neuroticism. In this context, neurotic individual is particularly sensitive to anxiety-provoking stimuli, this sensitivity being based on the autonomic nervous system. So from this perspective anxiety-proneness is inherited.

MENTAL HEALTH

Analytical/ Developmental theories provide a framework for thinking about human growth, development, and learning. If you have ever wondered about what motivates human thought and behavior, understanding these theories can provide useful insight into individuals and society." (Cherry, 2014) Theorists: Freud, Jung, Eriksson, and Kohlberg.

Behavioral psychology, also known as behaviorism, is a theory of learning based upon the idea that all behaviors are acquired through conditioning. Advocated by famous psychologists such as John B. Watson and B.F. Skinner, behavioral theories dominated psychology during the early half of the twentieth century. Today, behavioral techniques are still widely used in therapeutic settings to help clients learn new skills and behaviors." (Cherry, 2014) Theorists: Watson, Skinner, and Pavlov

Cognitive psychology is the branch of psychology that studies mental processes including how people think, perceive, remember, and learn. As part of the larger field of cognitive science, this branch of psychology is related to other disciplines including neuroscience, philosophy, and linguistics.." (Cherry, 2014) Theorists: Tolman, Piaget, Chomsky

Social psychology looks at a wide range of social topics, including group behavior, social perception, leadership, nonverbal behavior, conformity, aggression, and prejudice. It is important to note that social psychology is not just about looking at social influences. Social perception and social interaction are also vital to understanding social behaviour." (Cherry, 2014) Theorists: Bandura, Lewin, Festinger

2.2.Related Studies

2.2.1.Studies Related To Yoga

Granath, Ingvarsson, Thiele and Lundberg (2005), conducted a study entitled as "Stress Management: A Randomized Study of Cognitive Behavioural Therapy and Yoga". Trained group leaders instructed the groups and 10 sessions were held with each of groups, over a period of 4 months. Psychological (self-rated stress and stress behaviour, anger, exhaustion, quality of life) and physiological (blood pressure, heart rate, urinary catecholamine's, salivary cortisol) measurements obtained before and after treatment showed significant improvements on most of the variables in both groups as well as medium-to-high effect sizes. The results show that no significant difference was found between the two programs. But both cognitive behaviour therapy and yoga are promising stress management techniques.

A review by Pilkington, Kirkwood, Rampes, and Richardson (2005) emphasized that while yoga is a feasible treatment for anxiety, depression, and stress, the causal pathway is highly complex and not fully understood.

Beddoe, Yang, Kennedy, Weiss and Lee (2009), conducted a study entitled as "The Effects of Mindfulness-Based Yoga During Pregnancy on Maternal Psychological and Physical Distress". The objective of the study is to examine the feasibility and level of acceptability of a mindful yoga intervention provided during pregnancy and to gather preliminary data on the efficacy of the intervention in reducing distress. The result of the study shows that Women practicing mindful yoga in their second trimester reported significant reductions in physical pain from baseline to post intervention compared with women in the third trimester whose pain increased. Women in their third trimester showed greater reductions in perceived stress and trait anxiety. Preliminary evidence supports yoga's potential efficacy in these areas, particularly if started early in the pregnancy.

Bond et al. (2013) investigated the effects of a mind-body intervention on medical students. The researchers found that medical students who participated in mind-body exercises not only decreased their perceived stress but also, were more likely to recommend mind-body practices to their patients.

Sharma et al. (2013) hypothesize better autonomic tone and improved cardiovascular fitness reduced stress in their yoga subjects while Jerath, Edry, Barnes, and Jerath (2006) found the

rhythmic breathing that accompanies yoga interacts with the nervous system to affect metabolic and autonomic functions. A review by Pilkington, Kirkwood, Rampes, and Richardson (2005) emphasized that while yoga is a feasible treatment for anxiety, depression, and stress, the causal pathway is highly complex and not fully understood.

Kumar (2015), conducted a study entitled as “Importance of yoga in daily life”. The result shows that the yoga exercises have a holistic effect and bring body, mind, consciousness and soul into balance.

2.2.2. Studies Related To Perceived Stress

Ruth (2002), conducted a study entitled as “A longitudinal study of perceived level of stress, coping and self-esteem of undergraduate nursing students: an Australian case study”, aim of the study was to investigate the perception and sources of stress, coping mechanisms used, and self-esteem in nursing students during 3 years of their undergraduate nursing programme. Results indicated that students in year 1 experienced significantly less transient stress as compared with year 2; students in year 3 had more positive self-esteem than year 2 students. There were no significant differences with regard to chronic stress, avoidance and proactive coping, and negative self-esteem. Chronic and transient stresses, as measured by GHQ, were significantly correlated with avoidance coping behaviours, and negative self-esteem. Positive self-esteem was significantly correlated with proactive coping behaviours.

Ramadoss and Bose (2010), conducted a study entitled as “Transformative Life Skills: Pilot Studies of a Yoga Model for Reducing Perceived Stress and Improving Self-Control in Vulnerable Youth” aimed to study the effect on perceived stress and improving self-control through yoga. The result indicates a significant improvement in stress resilience, self-control, and self-awareness among the youth exposed to Niroga’s TLS protocols.

Hartfiel, Burton, Clarke, Havenhand, Khalsa and Edwards (2012), conducted a study entitled as “Yoga for reducing perceived stress and back pain at work”, aimed to study the effectiveness of a yoga based intervention for reducing perceived stress and back pain at work. The results indicate that a workplace yoga intervention can reduce perceived stress and back pain and improve psychological well-being. Larger randomized controlled trials are needed to determine the broader efficacy of yoga for improving workplace productivity and reducing sickness absence.

2.2.3. Studies Related To Anxiety

Kirkwood, Rampes, Tuffery, Richardson and Pilkington (2005), conducted a study entitled as “Yoga for anxiety: a systematic review of the research evidence”. They reported positive results, although there were many methodological inadequacies. Owing to the diversity of conditions treated and poor quality of most of the studies, it is not possible to say that yoga is effective in

treating anxiety or anxiety disorders in general. However, there are encouraging results, particularly with obsessive-compulsive disorder. Further well-conducted research is necessary which may be most productive if focused on specific anxiety disorders.

Harumi, Ferreira, Dourado, Amelia, Leite and Roberto (2008), conducted a study entitled as “Evaluation of Siddha Samadhi Yoga for Anxiety and Depression Symptoms: A Preliminary Study”. Siddha Samadhi Yoga is a program in which meditation is associated with *pranayama* (breathing exercises). 22 volunteers with anxiety complaints (M age = 42.8 yr., SD = 10.3) were assigned to two groups: 14 attended the yoga group, and 8 attended a waiting list or control group. They were evaluated before the intervention and 1 month after it on the State-Trait Anxiety Inventory, the Beck Depression Inventory, Tension Feelings Self-evaluation Scales, and the Well-being Self-evaluation Scales. A significant reduction in scores on anxiety, depression, and tension was found in yoga group, as well as an increase in well-being in comparison with the control group.

Zari, conducted a study entitle as “The therapeutic role of Yoga in anxiety reduction”, the aim of this paper is to evaluate the impact of Yoga on anxiety reduction in an Iranian society, based on a comparative study. The results show that, with a 95% of certitude, the anxiety has been reduced significantly in yogis, comparing to non-yogis.

2.2.4. Studies Related To Mental Health

Biswas (2010), conducted a study entitled as “Role of Yoga in Mental Health”, aimed to study the effect of yoga on mental health. The result of the study shows that, meditation should be used as an effective therapy to reduce or prevent the incidence of stress related disorders and Psychopathology while improving the quality of life and mental wellbeing of all sections of society.

Harner, Hanlon and Garfinkel (2010), conducted a study entitled as “Effect of Iyengar Yoga on Mental Health of Incarcerated Women: A Feasibility Study”, The purposes of this study were (a) to address the feasibility of providing a gender-responsive exercise intervention within a correctional institution and (b) to observe the effect of a group-format Iyengar yoga program that met two sessions a week for 12 weeks on levels of depression symptoms, anxiety symptoms, and perceived stress among incarcerated women. The result of the study shows that women who participated in this program experienced fewer symptoms of depression and anxiety over time.

Bir Khalsa, Schultz, Cohen, Steiner and Cope (2011), conducted a study entitled as “Evaluation of the Mental Health Benefits of Yoga in a Secondary School: A Preliminary Randomized Controlled Trial”, aimed to study the potential mental health benefits of yoga for adolescents in secondary school. Independent evaluation of individual outcome measures revealed that yoga participants showed statistically significant differences over time relative to controls on measures

of anger control and fatigue/inertia. Most outcome measures exhibited a pattern of worsening in the control group over time, whereas changes in the yoga group over time were either minimal or showed slight improvements.

Telles, Singh, Yadav and Acharaya Balkrishna (2011), conducted a study entitled as “Effect on Yoga on different aspects of Mental Health”, aimed to study state anxiety, somatization of stress, quality of life, self-rated quality of sleep, and discomfort due to over-breathing which occurs when stressed. The result of the study shows that a brief yoga program may be beneficial in decreasing anxiety, somatization of stress and discomfort, improving health-related quality of life and self-rated sleep quality.

Bussing, Michalsen, Khalsa, Telles and Sherman (2012), conducted a study entitled as “Effects of Yoga on Mental and Physical Health: A Short Summary of Reviews”, aimed to study the effects of yoga interventions on various components of mental and physical health, by focusing on certain evidence. The result of the study suggests a number of areas where yoga may well be beneficial.

Ganpat and Nagendra (2012), conducted a study entitled as “Integrated Yoga Therapy for improving Mental Health in Managers”, aimed to study the mental health in managers undergoing yoga based self management of excessive tension (SMET) program. The result of the study shows that participation in a SMET program was associated with improvement in mental health and may have implication for “Executive Efficiency”.

Klein and Woolthuis (2014), conducted a study entitled as “Effects of yoga on mental health in chronic physical conditions: A meta-analysis”, aimed (meta-analysis is conducted) to study the effects of yoga on mental health in physical, chronic conditions. The result shows that the yoga could reduce the negative symptoms of stress, fear, anxiety, as well as could bring positive functioning of a person. Yoga can be effective for cancer patients and might be for other physical, chronic conditions as well. Yoga may well be a good addition for the list of positive interventions for the promotion of mental health, seen its promising effects.

2.3. Objectives Of The Study

1. To find out the perceived stress of experimental group before and after yoga intervention.
2. To find out the anxiety of experimental group before and after yoga intervention.
3. To find out the mental health of experimental group before and after yoga intervention.
4. To find out the perceived stress of control group before and after yoga intervention.
5. To find out the anxiety of control group before and after yoga intervention.
6. To find out the mental health of control group before and after yoga intervention.
7. To compare the perceived stress of experimental group before and after yoga intervention.

8. To compare the anxiety of experimental group before and after yoga interpretation.
9. To compare the mental health of experimental group before and after yoga.
10. To compare the perceived stress of control group before and after yoga intervention.
11. To compare anxiety of control group before and after yoga intervention.
12. To compare mental health of control group before and after yoga intervention.
13. To find out the significant difference in perceived stress between experimental group and control group after yoga intervention.
14. To find out the significant difference in anxiety between experimental and control group after yoga intervention.
15. To find out the significant difference in mental health between experimental and control group after yoga intervention.
16. To find out the relationship between perceived stress and anxiety of experimental group after yoga intervention.
17. To find out the relationship between perceived stress and mental health of experimental group after yoga intervention.
18. To find out the relationship between anxiety and mental health of experimental group after yoga intervention.
19. To find out the relationship between perceived stress and anxiety of control group.
20. To find out the relationship between perceived stress and mental health of control group.
21. To find out the relationship between anxiety and mental health of control group.
22. To find out the relationship between perceived stress and anxiety among adolescent female students.
23. To find out the relationship between perceived stress and mental health among adolescent female students.
24. To find out the relationship between anxiety and mental health among adolescent female students.

2.4.Hypothesis Of The Study

1. The perceived stress of experimental group will be reduced after yoga intervention.
2. The anxiety of experimental group will be reduced after yoga intervention.
3. The mental health of experimental group will be increased after yoga intervention.
4. The perceived stress of control group will remain the same or increased on pre-test as well as post test.
5. The anxiety of control group remains the same or increased on pre-test as well as post-test.
6. The mental health of control group will remain same or increased on pre-test as well as post-test.
7. There will be significant difference in perceived stress of experimental group before and after yoga intervention.
8. There will be significant difference in anxiety of experimental group before and after yoga interpretation.

9. There will be significant difference in mental health of experimental group before and after yoga intervention.
10. There is no significant difference in perceived stress of control group between pre-test and post-test.
11. There is no significant difference in anxiety of control group between pre-test and post-test.
12. There is no significant difference in mental health of control group between pre-test and post-test.
13. There is a significant difference in perceived stress between the post-test of experimental and control group.
14. There is a significant difference in anxiety between the post-test of experimental group and control group.
15. There is a significant difference in mental health between the post-test of experimental group and control group.
16. There is a significant relationship between perceived stress and anxiety of experimental group after the yoga intervention.
17. There is a significant relationship between perceived stress and mental health of experimental group after the yoga intervention.
18. There is a significant relationship between anxiety and mental health of experimental group after the yoga intervention.
19. There will not be any significant relationship between the post-test of perceived stress and anxiety of control group.
20. There will not be any significant relationship between the post-test of perceived stress and mental health of control group.
21. There will not be any significant relationship between the post-test of anxiety and mental health of control group.
22. There will not be significant relationship between perceived stress and anxiety among female adolescences.
23. There will not be significant relationship between perceived stress and mental health among female adolescents.
24. There will not be significant relationship between anxiety and mental health among female adolescents.

CHAPTER 3

METHODOLOGY

Methodology is the systematic, theoretical analysis of the methods applied to a field of study the body of methods and principals associated with a branch of knowledge it, typically, encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques.

A methodology does not set out to provide solutions but offers the theoretical understanding which methods can be applied to specific cases. It has been defined as an analysis of the principles of methods, rules and postulates employed by a discipline. Added to that methodology is the systematic study methods that are applied within a discipline and its description. The variables used in the research are mental health, perceived stress and anxiety.

3.1. Research Design

The research design is the overall strategy that we choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring you will effectively address the research problem; it constitutes the blueprint for the collection, measurement, and analysis of data.

The present study follows a Pre test-Post test control group design.

3.2. Population

Female Adolescent school students

3.3. Sample

The sample of a study can have a profound impact on the outcome of a study. It is simply the participants in a study. Sampling is the process whereby a researcher chooses his/her sample for the study. To select ones sample, the researcher go through the basic steps of sampling, such as selection of population, sampling frame, specify a sampling method, determine the sample size, and implementation of the plan.

3.2.1. Sample Size

A total of 60 female school students were selected for the present study.30 each were assigned as experimental group as well as control group.

3.3.2. Sampling Techniques

Simple random sampling technique was used to draw the samples from the population.

3.3.3. Inclusion Criteria

- Female adolescent school students are chosen.
- Only female adolescents of age group 13 to 17 were included in the present study.
- Students from Alfeen Public School were included in the study.

3.3.4. Exclusion Criteria

- Male adolescent school students were completely avoided.

- Adolescent school children with all kind of disabilities were excluded in the study.
- Students with back pain, headache, having menstruation and other bodily disorders were excluded in the study.

3.4. Tools Used

The present study made use of three tools, namely

- I. Cohen Perceived Questionnaire (Cohen and Williamson, 1983)
- II. Hamilton Anxiety Scale (HAM-A) (Br J Med Psychology, 1959)
- III. Mental Health Scale (Giresan and Sananda Raj, 1988)

I. Cohen's Perceived Stress Scale (1983)

Cohen's Perceived Stress Scale (1983) is a self-report questionnaire. Items of the PSS were designed to tap how unpredictable, uncontrollable, and overloaded respondents find their lives (Cohen & Williamson, 1988). It has been found to provide better predictions for psychological symptoms, physical symptoms and utilization of health service than other similar instruments (Cohen & Williamson, 1988). The questions in the PSS ask about thoughts and feelings during the last month. In each question the respondent is asked how often they felt a certain way (Cohen & Williamson, 1988).

Reliability

Test-retest reliability of $r = .84$ for three samples $r = .85$ for 2-day interval $r = .55$ for 6-week interval.

Validity

To establish criterion validity, the scores of an instrument should be strongly correlated (i.e., $r > .70$) with the scores of its gold- standard instrument.

Administration

At first, perceived stress scale was distributed accompanied by vocal and written instructions with regard to the responses to be elicited. The subject completed the questionnaire and the researcher analyzed the data. The PSS was originally developed as a 14 item instrument, "designed to measure the degree to which situations in ones' life are appraised as stressful" (Cohen et al., 1983). The shorter 10-item version of the original perceived stress scale was developed and allows assessment of perceived stress without any loss of psychometric quality (Cohen & Williamson, 1988). The question in the PSS asks about thoughts and feelings during the last month. In each question the respondent is asked how often they felt a certain way. The questionnaire can be administrated in only a few minutes and is easy to score (Cohen & Williamson, 1988).

Instructions

After the questionnaires are distributed to the individuals. The following instructions are given, "you have ten questions to answer. Answer with appropriate number from the options provided.

Read the instructions clearly. Your identities will be kept in secret. So write your name and age in the space provided”.

Scoring and Interpretation

The Perceived stress scale scores are obtained by reversing the scores on the four positively stated items, e.g. 0=4, 1=3, 2=2, 3=1 and 4=0 and then sum across all 10 items. Items 4,5,7 and 8 are positively stated items. The higher the PSS score, the more likely it is that the individual will perceive that environmental demands exceed their ability to cope.

II. Hamilton Anxiety Scale (HAM-A) (1959)

The HAM-A was one of the first rating scales developed to measure the severity of anxiety symptoms, and is still widely used today in both clinical and research settings. The scale consists of 14 items, each defined by a series of symptoms, and measures both psychic anxiety (mental agitation and psychological distress) and somatic anxiety (physical complaints related to anxiety). Although the HAM-A remains widely used as an outcome measure in clinical trials, it has been criticized for its sometimes-poor ability to discriminate between anxiolytic and antidepressant effects, and somatic anxiety versus somatic side effects. The HAM-A does not provide any standardized probe questions. Despite this, the reported levels of inter-rater reliability for the scale appear to be acceptable.

Reliability

Y alpha = 0.77 to 0.92

Validity

Y, compared with clinical assessment and convex anxiety scale.

Scoring

Each item is scored on a scale of 0 (not present) to 4 (severe), with a total score range of 0–56, where <17 indicates mild severity, 18–24 mild to moderate severity and 25–30 moderate to severe.

Versions

The scale has been translated into: Cantonese for China, French and Spanish. An IVR version of the scale is available from Healthcare Technology Systems.

III. Mental Health Scale (1988)

Scale was developed by Gireesan and Sananda Raj (1988). The scale consists of 72 items consisted of 6 sub variables, namely, attitude towards self, self actualization, integration, autonomy, perception of reality and environmental mastery.

Reliability

As per the report of the scale developers, the scale is reliable with good coefficient. The split-half reliability of the subscale varies between 0.73 – 0.89 and the test-retest reliability is also found to be significant and varied between 0.63 – 0.76 respectively. All these coefficients are found to be highly significant.

Validity

Validity of the scale has been established by validating against another scale, measuring the same variable. The validity coefficient of the scale is greater than 0.7 and hence the scale has been fairly good validity.

Scoring

The mental health scale is divided as 6 sections and contains 12 statements in each. The answer key contains options-A, B, C, D, E stands for strongly agree, agree, not defined, disagree, strongly disagree. The scoring method includes both direct and reverse order method. In the first section, denoting the sub variable attitude towards self, the item number 1, 2, 12 scored in a reverse order (5, 4, 3, 2, and 1) and for the second section (self-actualization) the item numbers 1, 4, 5, 9, 10, 12, in third section (integrity), the items 1, 2, 3, 5, 6, 10. In 4th section (autonomy), the items 1, 4, 5, 6, 7, 8, 10,11, 12 are scored in reverse. In 5th(perception of reality), item numbers 1, 3, 4, 5, 6, 10, 12 and the items 1, 2, 3, 5, 9, 10 of the last section (environmental mastery) are also scored as the same. The remaining items of all six sections are scored in direct order method (1, 2, 3, 4, and 5). And sum of the scores of all the sections are considered as the total mental health score.

3.5.Procedure Of Collection Of Data

At first the investigator selected 60 female adolescent students (13-17 age) from **Alfeen Public School, Kanjirappally**. Out of them 30 students were assigned as experimental group and 30 students were assigned as control group. The method adopted to classify the sample was based on the matched group technique. In order to avoid the imbalances, random order selection was followed. The raja yoga training was given to the experimental group and the students of the control group never participate in the intervention, till the completion of the post – test.

Dr. Robin Jacob from **Madukkakuzhi Ayurveda Hospital** had given 15 days yoga training, for experimental group. It was ensured that the experimental as well as the control group has not undergone any other treatments and interventions during the time of Raja yoga intervention, till the completion of post-test. Throughout the yoga intervention the presence of the experimenter was ensured to have a better understanding about the procedure accuracy and systems of the intervention.

3.5. Statistical Techniques Used

1. Discriptive statistics (mean and standard deviation)
2. Paired sample t-test, was used for the analysis between pre-test and post-test of the study
3. t-test, used to compare the mean of variables.
4. Correlation was done to find the significance of variables studies.

CHAPTER 4**DATA ANALYSIS AND INTERPRETATION OF RESULT**

The purpose of the data analysis and interpretation phase is to transform the collected data into credible evidence about the development of the intervention and its performance. Data analysis and interpretation of in research is the process of assigning meaning to the collected information and determining the conclusion, significant and implications of the findings. The collected data was analysed using SPSS.

Objective 1: To find out the perceived stress of experimental group before and after yoga intervention.

Hypothesis 1: The perceived stress of experimental group will be reduced after yoga intervention.

Table 4.1: Shows mean and standard deviation of experimental group on perceived stress before and after yoga intervention.

Variables	N	Mean	Standard Deviation
Pre-Perceived Stress	30	21.70	6.482
Post-Perceived Stress	30	21.77	5.077

The mean and standard deviation of pre-test in perceived stress was 21.70 and 6.482, the mean and standard deviation of post-test in perceived stress was 21.77 and 5.077 respectively.

When compare the means of pre-test and post-test it is clear that yoga intervention could not make any changes in perceived stress. Hence, the hypothesis 1 was rejected.

The individual experiences stress only if the particular situation is assessed as being threatening is termed as perceived stress. During the time of the intervention the groups under the present study undergone their internal examinations followed by main exam. So, those particular time they might be in constant thinking about writing the exams might resulted in experiencing a minimal level of stress. This might be the reason for the unchanged stress level even after the yoga intervention.

Objective 2: To find out the anxiety of experimental group before and after yoga intervention.

Hypothesis 2: The anxiety of experimental group will be reduced after yoga intervention.

Table 4.2: Shows the N, mean and standard deviation of experimental group on anxiety before and after yoga

Variables	N	Mean	Standard Deviation
Pre-Anxiety	30	13.43	7.417
Post-Anxiety	30	9.17	9.833

The mean and standard deviation of pre-test on anxiety was 13.43 and 7.417, the mean and standard deviation of post-test was 9.17 and 9.833 respectively.

When compared the mean scores of pre-test and post-test it is clear that the yoga intervention could make reduction in level of anxiety among female adolescence. Hence the hypothesis 2 was accepted.

From the result it was understood that the yoga intervention could make considerable reduction in the level of anxiety among the female adolescents. The Raja Yoga techniques such as transcendental meditation, psychic education, relaxation techniques like child pose, headstand, and corpse pose (shavasana), half moon pose, shoulder stands, and tree pose etc. could influence the total physiological as well as psychological relaxations of female adolescents. Hence the anxiety might have reduced drastically. Even though the group under gone little bit stress regarding their exams, they could relax properly because of yoga intervention.

Objective 3: To find out the mental health of experimental group before and after yoga intervention.

Hypothesis 3: The mental health of experimental group will be increased after yoga intervention.

Table 4.3: Shows the N, mean and standard deviation of experimental group in mental health before and after yoga intervention.

Variables	N	Mean	Standard Deviation
Pre-Mental Health	30	239.07	33.275
Post-Mental Health	30	260.80	24.667

The mean and standard deviation of pre-test on mental health was 239.07 and 33.27, the mean and standard deviation of post-test on mental health was 260.80 and 24.667 respectively.

When compare the mean scores of pre-test and post-test it is clear that the yoga intervention could make a drastic change in mental health among female adolescence. The mental health of female adolescence increased after yoga intervention. Hence the hypothesis 3 was accepted.

From the present findings it was clear that the mental health of the experimental group increased drastically. The Raja yoga techniques such as The fish, Paschimothanasana, Bhujangasana, Salabhasana, Dhanurasana etc. might have helped the female adolescents to control their mood swings, emotions and regulate anxiety etc. This might be the reason of their increased mental health.

Objective 4: To find out the perceived stress of control group before and after yoga intervention.
Hypothesis 4: The perceived stress of control group will remain the same or increased on pre-test as well as post test.

Table 4.4: Shows the N, mean and standard deviation of control group on perceived stress before and after yoga intervention.

Variables	N	Mean	Standard Deviation
Pre-Perceived Stress	30	20.83	5.478
Post-Perceived Stress	30	22.37	6.398

The mean and standard deviation of pre-test on perceived stress was 20.83 and 5.478, the mean and standard deviation of post-test on perceived stress was 22.37 and 6.398.

There was a little increment of perceived stress for the control group. Hence, the hypothesis 4 was accepted.

From the result it was understood that the perceived stress of control group increased considerably because the control group haven't undergone yoga intervention.

Objective 5: To find out the anxiety of control group before and after yoga intervention.
Hypothesis 5: The anxiety of control group remains the same or increased on pre-test as well as post-test.

Table 4.5: Shows the N, mean and standard deviation of control group on anxiety before and after the yoga.

Variables	N	Mean	Standard Deviation
Pre-anxiety	30	14.70	9.006
Post-anxiety	30	19.97	9.740

The mean and standard deviation of pre-test on anxiety was 14.70 and 9.006, the mean and standard deviation of post-test on anxiety was 19.97 and 9.740 respectively. There was a little increment in anxiety of control group. Hence, the hypothesis 5 was accepted. From the result it was understood that the anxiety of control group increased considerably because the control group haven't undergone yoga intervention.

Objective 6: To find out the mental health of control group before and after yoga intervention.
Hypothesis 6: The mental health of control group will remain or increased same on pre-test as well as post-test.

Table 4.6: Shows N, mean and standard deviation of control group on mental health before and after yoga intervention.

Variables	N	Mean	Standard Deviation
Pre-Mental Health	30	251.77	26.530
Post-Mental Health	30	252.77	21.248

The mean and standard deviation of pre-test on mental health was 251.77 and 26.530, the mean and standard deviation of post-test on mental health was 252.77 and 21.248 respectively.

The mental health is somewhat same on control group. Hence, the hypothesis 6 was accepted. From the result it was understood that the mental health of control group was somewhat same because the control group haven't undergone yoga intervention.

Objective 7: To compare the perceived stress of experimental group before and after yoga intervention.

Hypothesis 7: There will be significant difference in perceived stress of experimental group before and after yoga intervention.

Table 4.7: Shows mean, standard deviation, t-value and p-value of perceived stress of experimental group.

Variable	Group (test)	Mean	Standard Deviation	N	t value	Sig. (2 tailed) p-value
Perceived stress	Pre-test	-.080	18.802	30	-0.24	.981
	Post-test					

The mean and standard deviation of experimental group in perceived stress among female adolescents for pre and post-test was found to be -.080 and 18.80 respectively. The t-value and p-value was found to be -0.24 and 0.981 respectively, which was not significant. Hence the hypothesis 7 was rejected.

As per the present result the level of perceived stress of experimental group was not differ with the pre-test and post-test.

Objective 8: To compare the anxiety of experimental group before and after yoga interpretation.

Hypothesis 8: There will be significant difference in anxiety of experimental group before and after yoga interpretation.

Table 4.8: Shows variable, group, mean, standard deviation, N, t value and p value of anxiety of experimental group.

Variable	Group (Test)	Mean	Standard Deviation	N	t Value	Sig. (2 tailed) p-value
Anxiety	Pre-Test Post-Test	6.682	19.69	30	1.889	0.069

The mean and standard deviation of experimental group in anxiety among female adolescents for pre and post-test was found to be 6.68 and 19.69 respectively. The t-value and p-value was found to be 1.889 and 0.069 respectively, which was not significant. Hence the hypothesis 8 was rejected.

As per the present result the level of anxiety of experimental group was not differ with the pre-test and post-test

Objective 9: To compare the mental health of experimental group before and after yoga.

Hypothesis 9: There will be significant difference in mental health of experimental group before and after yoga intervention.

Table 4.9: Shows variable, group, mean, standard deviation, N, t value and p value of mental health of experimental group.

Variable	Group (Test)	Mean	Standard Deviation	N	t-value	p-value
Mental health	Pre-test Post-test	5.87	11.89	30	-2.750	.010

The mean and standard deviation of experimental group in mental health among female adolescents for pre and post-test was found to be 5.87 and 11.89 respectively. The t-value and p-value was found to be -2.750 and .010 respectively, which was significant at 0.05 levels. Hence the hypothesis 9 was accepted.

As per the present result mental health of experimental group differs with pre-test and post-test. The yoga intervention provided was effective enough to make changes in the psychological, physiological and spiritual dimensions as well. The techniques under Raja yoga could activate each system of the body, which resulted in the total psychological as well as subjective well-being. This might be the reason for the significant difference in mental health.

Breathing techniques such as Kapalbhathi, AnulomaViloma Pranayama have great capacity to increase the blood flow and oxygen to the brain cells and activate the brain areas as well as the pranic energy. This might have helped the female adolescents to maintain as calm and steady

mind and a balanced psychic as well as physiological systems, might be the reason of the increased mental health among them.

Objective 10: To compare the perceived stress of control group before and after yoga intervention.

Hypothesis 10: There is no significant difference in perceived stress of control group between pre-test and post-test.

Table 4.10: Shows variable, group, mean, standard deviation, t-value and p-value perceived stress of control group.

Variable	Group (test)	Mean	Std. Deviation	t-value	Sig.(2-tailed) p-value
Perceived Stress	Pre-test	-4.05	20.77	-1.050	0.302
	Post- test				

The mean and standard deviation of control group in perceived stress among female adolescents for pre and post-test was found to be -4.05 and 20.77 respectively. The t-value and p-value was found to be -1.050 and 0.302 respectively, which was not significance. Hence the hypothesis 10 was accepted.

Objective 11: To compare anxiety of control group before and after yoga intervention.

Hypothesis 11: There is no significant difference in anxiety of control group between pre-test and post-test.

Table 4.11: Shows variable, group, mean, standard deviation, t-value and p-value anxiety of control group.

Variable	Group (test)	Mean	Std. Deviation	t-value	Sig.(2-tailed) p-value
Anxiety	Pre-test	-8.99	23.60	-2.051	0.050
	Post-test				

The mean and standard deviation of control group in anxiety among female adolescents for pre and post-test was found to be -8.99 and 23.60 respectively. The t-value and p-value was found to be -2.051 and 0.050 respectively, which was significant at 0.05 levels of significance. Hence the hypothesis 11 was rejected.

The anxiety level increased considerably for control group might be because of the stress and fear of exam etc. As because the control group doesn't undergone any yoga intervention technique they might not be able to cope up with the stress they experienced during that time. This might be the reason of the significant difference in anxiety in the case of control group.

Objective 12: To compare mental health of control group before and after yoga intervention.

Hypothesis 12: There is no significant difference in mental health of control group between pre-test and post-test.

Table 4.12: Shows variable, group, mean, standard deviation, t-value and p-value mental health of control group.

Variable	Group (test)	Mean	Std. Deviation	t- value	Sig. (2- tailed) p-value
Mental Health	Pre-test				.890
	Post-test	-.249	9.60	-.140	

The mean and standard deviation of control group in mental health among female adolescents for pre and post-test was found to be -.24 and 9.60 respectively. The t-value and p-value was found to be -.140 and .890 respectively, which was not significant. Hence the hypothesis 12 was accepted.

Objective 13: To find out the significant difference in perceived stress between experimental group and control group after yoga intervention.

Hypothesis 13: There is a significant difference in perceived stress between the post-test of experimental and control group.

Table 4.13: Shows N, mean, standard deviation, t-value and p-value of perceived stress between experimental group and control group.

Variable	Test	Group	Mean	Std. Deviation	t-value	Sig. (2-tailed) p-value
Perceived Stress	Post-test	Experimental group	54.42	12.69	-0.402	0.689
		Control group	55.92	15.99	-0.402	0.689

The mean value of experimental group in perceived stress was 54.42 and control group was 55.92. The standard deviation of experimental group in perceived stress was 12.691 and control group was 15.994.

The t-value and p-value of experimental group found to be -0.402 and 0.689 respectively and that of control group was found to be -0.402 and 0.689 respectively, which is not significant. Hence the hypothesis 13 was rejected.

Objective 14: To find out the significant difference in anxiety between experimental and control group after yoga intervention.

Hypothesis 14: There is a significant difference in anxiety between the post-test of experimental group and control group.

Table 4.14: Shows N, mean, standard deviation, t-value and p-value of perceived stress between experimental group and control group.

Variable	Test	Group	Mean	Std. Deviation	t-value	Sig.(2-tailed) p-value
Anxiety	Post-test	Experimental group	16.37	17.560	-4.274	.000
		Control group	35.65	17.392	-4.274	.000

The mean value of experimental group in anxiety was 16.37 and control group was 35.65. The standard deviation of experimental group in anxiety was 17.560 and control group was 17.392.

The t-value and p-value of experimental group found to be -4.274 and .000 respectively and that of control group was found to be -4.274 and .000 respectively, which is significant at 0.01 levels of significance. Which means the level of anxiety was differ with the groups after yoga. Hence the hypothesis 14 was accepted.

The valuable finding is an evident of the wonderful effectiveness of yoga for the mankind. When analysing the mean scores obtained by experimental as well as control group we could see a drastic difference in the scores in the level of anxiety the group undergone yoga intervention shows a very less anxiety level than the group which was not undergone the same. This shows the possibilities of yoga which was originated in over own land India which is a credible spiritual art that may be the future medicine for all problems of the mankind.

Objective 15: To find out the significant difference in mental health between experimental and control group after yoga intervention.

Hypothesis 15: There is a significant difference in mental health between the post-test of experimental group and control group.

Table 4.15: Shows N, mean, standard deviation, t-value and p-value of mental health between experimental group and control group.

Variable	Test	Group	Mean	Std. Deviation	t-value	Sig. (2-tailed) p-value
Mental Health	Post test	Experimental group	72.44	6.852	1.352	.182
		Control group	70.21	5.902	1.352	.182

The mean value of experimental group in mental health was 72.44 and control group was 70.21. The standard deviation of experimental group in mental health was 6.852 and control group was 5.902.

The t-value and p-value of experimental group found to be 1.352 and .182 respectively and that of control group was found to be 1.352 and .182 respectively, which is not significant. Hence the hypothesis 15 was rejected.

Objective 16: To find out the relationship between perceived stress and anxiety of experimental group after yoga intervention.

Hypothesis 16: There is a significant relationship between perceived stress and anxiety of experimental group after the yoga intervention.

Table 4.16: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and anxiety of experimental group after intervention.

Variable	Person correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived stress	-0.155	0.415
Anxiety		

The person correlation coefficient of perceived stress and anxiety was -0.155. The significance of perceived stress and anxiety was 0.415.

There was no significant relationship between perceived stress and anxiety of experimental group after the yoga intervention. So the hypothesis 16 was rejected.

Objective 17: To find out the relationship between perceived stress and mental health of experimental group after yoga intervention.

Hypothesis 17: There is a significant relationship between perceived stress and mental health of experimental group after the yoga intervention.

Table 4.17: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and mental health of experimental group after intervention.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived Stress	-0.018	0.926
Mental Health		

The person correlation coefficient of perceived stress and mental health was -0.018. The significance of perceived stress and mental health was 0.926.

There was no significant relationship between perceived stress and mental health of experimental group after the yoga intervention. So the hypothesis 17 was rejected.

Objective 18: To find out the relationship between anxiety and mental health of experimental group after yoga intervention.

Hypothesis 18: There is a significant relationship between anxiety and mental health of experimental group after the yoga intervention.

Table 4.18: Shows the correlation coefficient (r- value) and significance (p-value) between anxiety and mental health of experimental group after intervention.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Anxiety	-.317	.088
Mental Health		

The person correlation coefficient of anxiety and mental health was -.317. The significance of anxiety and mental health was .088.

There was no significant relationship between anxiety and mental health of experimental group after the yoga intervention. So the hypothesis 18 was rejected.

Objective 19: To find out the relationship between perceived stress and anxiety of control group.

Hypothesis 19: There will not be any significant relationship between the post-test of perceived stress and anxiety of control group.

Table 4.19: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and anxiety of control group.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived Stress	0.221	0.241
Anxiety		

The person correlation coefficient of perceived stress and anxiety was 0.221. The significance of perceived stress and anxiety was 0.241.

There was no significant relationship between perceived stress and anxiety control group. So the hypothesis 19 was accepted.

Objective 20: To find out the relationship between perceived stress and mental health of control group.

Hypothesis 20: There will not be any significant relationship between the post-test of perceived stress and mental health of control group.

Table 4.20: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and mental health of control group.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived Stress	0.039	0.838
Mental Health		

The person correlation coefficient of perceived stress and mental health was 0.039. The significance of perceived stress and mental health was 0.838.

There was no significant relationship between perceived stress and mental health of control group. So the hypothesis 20 was accepted.

Objective 21: To find out the relationship between anxiety and mental health of control group.

Hypothesis 21: There will not be any significant relationship between the post-test of anxiety and mental health of control group.

Table 4.21: Shows the correlation coefficient (r- value) and significance (p-value) between anxiety and mental health of control group.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Anxiety	-.187	.322
Mental Health		

The person correlation coefficient of anxiety and mental health was -0.187. The significance of anxiety and mental health was .322.

There was no significant relationship between the post-test of anxiety and mental health of control group. The hypothesis 21 was accepted.

Objective 22: To find out the relationship between perceived stress and anxiety among adolescent female students.

Hypothesis 22: There will not be significant relationship between perceived stress and anxiety among female adolescences.

Table 4.22: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and anxiety among female adolescence.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived Stress	.072	.582
Anxiety		

The Pearson correlation coefficient of perceived stress and anxiety was .072. The significance of perceived stress and anxiety was .582.

There was no significant relationship between the variables. Hence the hypothesis 22 was accepted.

Objective 23: To find out the relationship between perceived stress and mental health among adolescent female students.

Hypothesis 23: There will not be significant relationship between perceived stress and mental health among female adolescents.

Table 4.23: Shows the correlation coefficient (r- value) and significance (p-value) between perceived stress and mental health among female adolescences.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Perceived Stress	.002	.987
Mental Health		

The Pearson correlation coefficient of perceived stress and mental health was .002. The significance of perceived stress and mental health was .987.

There was no significant relationship between the variables. Hence the hypothesis 23 was accepted.

Objective 24: To find out the relationship between anxiety and mental health among adolescent female students.

Hypothesis 24: There will not be significant relationship between anxiety and mental health among female adolescents.

Table 4.24: Shows the correlation coefficient (*r*- value) and significance (*p*-value) between anxiety and mental health among female adolescences.

Variables	Pearson correlation coefficient (r-value)	Sig. (2-tailed) p-value
Anxiety	-.306•	.017
Mental health		

•. Correlation is significant at the 0.05 level (2-tailed).

The Pearson correlation coefficient of anxiety and mental health was $-.306$ •. The significance of anxiety and mental health was $.017$.

There was a significant relationship found between anxiety and mental health at 0.05 levels. The relationship found between was negative. Hence the hypothesis 24 was rejected, which means anxiety might have influenced the mental health of the female adolescents under the study. Both the variables were inversely proportional to each other, which means one variable increases, the other decreases and vice versa.

It is understood that anxiety, a negative feeling or fear regarding certain things. Anxiety has a great influence in diminished psychological, as well as physiological, mental and spiritual health. It can cause a psychic imbalance, which results in maladaptive behaviour patterns and stress as well. This might be the reason of the negative relationship between anxiety and mental health.

CHAPTER 5

SUMMARY AND CONCLUSION

This chapter gives the study in retrospect, major findings, tenability of the hypothesis, summary, implication of the study, limitations of the study, suggestions for further study and conclusion.

5.1. Study In Retrospect

The present study has been conducted to find the impact of yoga on perceived stress, anxiety and mental health among female adolescence.

5.1.1. Objectives Of The Study

1. To find out the perceived stress of experimental group before and after yoga intervention.
2. To find out the anxiety of experimental group before and after yoga intervention.
3. To find out the mental health of experimental group before and after yoga intervention.
4. To find out the perceived stress of control group before and after yoga intervention.
5. To find out the anxiety of control group before and after yoga intervention.
6. To find out the mental health of control group before and after yoga intervention.
7. To compare the perceived stress of experimental group before and after yoga intervention.
8. To compare the anxiety of experimental group before and after yoga interpretation.
9. To compare the mental health of experimental group before and after yoga.
10. To compare the perceived stress of control group before and after yoga intervention.
11. To compare anxiety of control group before and after yoga intervention.
12. To compare mental health of control group before and after yoga intervention.
13. To find out the significant difference in perceived stress between experimental group and control group after yoga intervention.
14. To find out the significant difference in anxiety between experimental and control group after yoga intervention.
15. To find out the significant difference in mental health between experimental and control group after yoga intervention.
16. To find out the relationship between perceived stress and anxiety of experimental group after yoga intervention.
17. To find out the relationship between perceived stress and mental health of experimental group after yoga intervention.
18. To find out the relationship between anxiety and mental health of experimental group after yoga intervention.
19. To find out the relationship between perceived stress and anxiety of control group.
20. To find out the relationship between perceived stress and mental health of control group.
21. To find out the relationship between anxiety and mental health of control group.
22. To find out the relationship between perceived stress and anxiety among adolescent female students.

23. To find out the relationship between perceived stress and mental health among adolescent female students.
24. To find out the relationship between anxiety and mental health among adolescent female students.

5.1.2. Methodology In Brief

The present study follows a pretest-posttest, experimental and control group design. The investigator used simple random sampling technique to draw the samples from the population. Simple random sampling technique is a subset of probability sampling techniques in which each member of the population an equal probability of being chosen. For collecting data the investigator used standardized questionnaires of the variables under study before and after the yoga from both the experimental as well as control group intervention program and scored as per the manual of the inventory used. A total of 60 female adolescent was chosen. Out of them 30 students were assigned as experimental group and 30 students were assigned as control group. The method adopted to classify the sample was based on the matched group technique. Statistical techniques such as descriptive statistics (mean and standard deviation), paired sample t-test, t-test and correlation was done for the analysis of the data for the present study.

5.2. Major Findings

1. Perceived stress of experimental group remained the same after yoga intervention.
2. Anxiety of experimental group reduced after yoga intervention.
3. Mental health of experimental group increased after yoga intervention.
4. There was no reduction in perceived stress of control group after yoga intervention.
5. There was no reduction in anxiety of control group after yoga intervention.
6. There was no increment in mental health of control group after yoga intervention.
7. There was no significant difference found in perceived stress of experimental group after yoga intervention.
8. There was no significant difference found in anxiety of experimental group after yoga intervention.
9. There was a significant difference found in mental health of experimental group after yoga intervention.
10. There found a significant difference between pre-test and post-test in anxiety of control group at 0.05 levels.
11. There found a significant difference between experimental groups in anxiety after yoga intervention.
12. There was no significant difference was found between experimental group and control group in both mental health and perceived stress after yoga intervention.
13. There was no correlation found between perceived stress, anxiety and mental health after both experimental as well as control group.

14. There was no correlation exists between perceived stress and mental health among female adolescents.
15. There was no correlation exists between perceived stress and anxiety among female adolescents.
16. A negative correlation was found between anxiety and mental health among female adolescents. The correlation found was negative.

5.3. Tenability Of The Hypothesis

1. Hypothesis 1 is rejected.
2. Hypothesis 2 is accepted.
3. Hypothesis 3 is accepted.
4. Hypothesis 4 is accepted.
5. Hypothesis 5 is accepted.
6. Hypothesis 6 is accepted.
7. Hypothesis 7 is rejected.
8. Hypothesis 8 is rejected.
9. Hypothesis 9 is accepted.
10. Hypothesis 10 is accepted.
11. Hypothesis 11 is rejected.
12. Hypothesis 12 is accepted.
13. Hypothesis 13 is rejected.
14. Hypothesis 14 is accepted.
15. Hypothesis 15 is rejected.
16. Hypothesis 16 is rejected.
17. Hypothesis 17 is rejected.
18. Hypothesis 18 is rejected.
19. Hypothesis 19 is accepted.
20. Hypothesis 20 is accepted.
21. Hypothesis 21 is accepted.
22. Hypothesis 22 is accepted.
23. Hypothesis 23 is accepted.
24. Hypothesis 24 is rejected.

5.4. Implication Of The Study

The purpose of the study “the impact of yoga on perceived stress, anxiety and mental health among female adolescence”. This study is significant in the present scenario. School problems during the adolescent years may result from a combination of rebellion and a need for independence (most common), Mental health disorders, such as anxiety or depression, Substance use (drugs or alcohol), Family conflict, Learning disorders, Behaviour disorders.

Anxiety, stress and mental health problems are the common issues found among school students, especially female students. As per the result of the present study it is clear that yoga is the perfect technique in balancing or maintaining the hemostasis of these three factors. Proper relaxation,

proper breathing, proper exercise, proper diet and meditation is important for spiritual, mental and physiological health.

As per the valuable result inferred from the present study, it was proven experimentally that yoga could produce great positive changes in our psychological wellbeing. Yoga could be used as an effective technique in reducing exam fear, perceived stress and to increase the mental health of female adolescents. So it can be suggest that a compulsory yoga training should be included as part of the curriculum in all educational institutions especially in schools as well as for a better quality generation.

5.5. Limitations Of The Study

- The investigator was cautious enough to make the present study unbiased as much as possible, event though there are certain limitations, which could not be avoided.
- Could not conduct the study with gender wise.
- Lack of active participation from the side of participants.
- Time and facilities were two important limitations.
- Geographical area of the study was limited with few students.
- Yogic trainers are costly.
- Availability of experienced yogic trainers is limited.

5.6. Suggestions For Further Research

- The present study has opted new ways for further research. The following suggestions may be considered while conducting further.
- This study can be replicated in other psychological as well as social dimensions such as depression, spirituality, emotional intelligence etc.
- This study can further replicate by drawing sample from the entire whole world.
- This study can be replicated in connection with positive family environment as well the distraction of relationships.
- The study can be conducted with large sample.
- The study can be repeated with the socio-demographic variables such as gender, age, location, education, economic statues, employment etc.

5.7. Conclusion

The present study aimed to find the impact of yoga on perceived stress; anxiety and mental health among female adolescences drown valuable findings. The results suggest that 15 days of Yoga intervention could make a statistically significant improvement in all variables. The drastic reduction in the level of anxiety in experimental group and increase of anxiety in control group is a landmark to explain the effect of Yoga. The mental health and anxiety has negative correlation i.e., both the variables are inversely proportional to each other. There is a drastic improvement in mental health of experimental group.

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