

The Study of Yoga Effects on Health

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ABSTRACT

The present paper focuses to study the relevance of Yoga on health Normal healthy volunteers with age not less than 30 years and not more than 60 years, residing at New Delhi. Measurements/Variables, WHO Quality of life – Brief. The response was collected from 50 respondents out of them 25 as control group and 25 as a yoga practice group. Tests for Normality (Shapiro Wilk's) carried out for all the data variables showed a normally distributed data. Paired 'T' test was used to analyze within group differences in the yoga and control groups and Independent samples 'T' test was used to analyze the between group effect. The present study measured the effectiveness of Yoga on Quality of life domains on normal healthy volunteers compared to control group. The study showed a significant improvement in yoga group on all the four domains of WHO QOL scale such as physical health, psychological domain, social relationship domain and environmental domain compared to control group. With this a simple and easy practice of regular Yoga technique helps in improving the quality of life.

Keywords: Health, Yoga, Effectiveness

INTRODUCTION

Health Care

Man has stepped into the twenty-first century. Medical science and men are working with many better technologists to offer better health care. World health organization is engaged in taking stock of global health status and taking necessary steps to raise the health standards. Hi-tech medical facilities with fascinating advances in spare-part surgeries, although have made life more comfortable, with a life expectancy of greater than seventy years, the expected quality of life, with harmony and peace seems to be far from reality. Problems of stress, stress related ailments, unrest, breaking up families, are all on an exponential rise. Health professionals who started by giving relief to their suffering sick fellow beings, through medicines and surgeries, are now faced with such newer questions because of the need of the hour. Most of the common health and social problems cannot be solved through germ theories, antibiotics or surgeries. The advent of fascinating diagnostic tools has started pointing to the role of mind on matter. Biochemical, psycho-neuro physiological, immunological researchers are all recognizing the role of mind, the life style, suppressed emotions, stress etc. in the causation of many of these challenges of the millennium. Several research publications on the value of positive thinking, prayer, spiritual healing, mind-body medicine, yoga, acupuncture, energy medicine are being poured into medical journals in spite of the resistance from hard core matter-based pharmaceutical and surgery oriented researchers.

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Now in the turn of the millennium, health professionals are forced to accept the paradigm shift in our approach to understanding human health problems. Mental health is being studied in all its facets. A large research team is at work in WHO, to find out methods of promoting the mental, social and spiritual well being of the human race at large.

Through years of introspection, practice and dialogue a huge knowledge base is available in this soil of spiritual seekers who meditated in the caves of Himalayas. The fund of knowledge that has been handed over to us by these keen researchers is gaining recognition by the health scientists as valuable tool to raise the basic human consciousness towards a harmonious life style of contentment and peaceful living.

Yoga Introduction

Yoga is becoming popular in the world. For the restless mind it gives solace. For the sick, it is a boon. For the common man it is the fashion of the day to keep him fit and beautiful. Some use it for developing memory, intelligence and creativity. With its multifold advantages it is becoming a part of education. Specialists use it to unfold deeper layers of consciousness in their move towards perfection. Because of its rational basis, the modern medical system has replaced almost all the traditional systems of medicine in different parts of the globe. It has proved itself most effective in saving man from the fatal hands of contagious and infectious diseases. However, new widespread psychosomatic ailments and psychiatric problems are posing a great challenge to the modern medical system. It is here that yoga is making a vital contribution to the modern medical system.

Extensive research on Yoga therapy over the last few decades has brought out the usefulness of Yoga for dealing with these ailments as an effective adjunct to medical management and also for long term rehabilitation. Prevention is better than cure' Yoga could play a vital role in preventing diseases. All health clubs have started including yoga as part of their schedule and many go only for yoga in these health clubs. Promotion of positive health is being nurtured by many who do not want to be the victims of modern ailments. Yoga is playing a vital role in this aspect in the new millennium.

Knowing of Yoga

In the traditional terminology it is joining of jivatma with paramatma the individual self with the universal self. It is an expansion of the narrow, constricted, egoistic personality to an all pervasive, eternal and blissful state of reality. Patanjali Yoga is one among the six systems of Indian philosophy known as 'Shad Darshanas'. One of the great Seer, Patanjali compiled the essential features and principles of Yoga in the form of 'Sutras' (aphorisms) and made a vital contribution in the field of Yoga, nearly 5000 years ago. Accordingly, Yoga is a conscious process of gaining mastery over the mind. Man, endowed with discriminative power, conscious thinking faculty the buddhi and well-developed voluntary control systems, aspires to accelerate growth. Yoga is that systematic conscious process which can greatly compress the process of man's growth. Thus, Yoga is a systematic process for accelerating the growth of a man in his entirety. With this growth, man learns to live at higher states of consciousness. Key to this all-round personality development and growth is the culturing of mind.

Definition of Yoga

Patanjali defines "Yogashchittavritti nirodhah"[1] Yoga is a process of gaining control over the mind. By so controlling the mind we reach our original state; "Tada Drashtuh Svarupe avasthanam" [2] (Yoga Sutras: 1.3) Then the Seer establishes himself in his causal state. This is the technique of 'mind control' prescribed by Patanjali. Control involves two aspects – a power to concentrate on any desired subject or object and a capacity to remain quiet any time. Rarely, the second capacity of man, to remain calm and silent, has been harnessed. Hence, Yoga mainly emphasizes, this second aspect. Yoga is thus a skilful, subtle process and not a brutal, mechanical gross effort to stop the thoughts in the mind and thereby becomes a process for elevating oneself through calming of mind.

In action, Yoga is a special skill which makes the mind reaches its subtler state: “Yogah karmasu kaushalam” [3] (Geeta 2.50). Yoga is dexterity in action. The dexterity is in maintaining relaxation and awareness in action. Relaxed action is the process. Efficiency in action is an outcome. Thus, Yoga is a skilful science of gaining mastery over the mind. Yoga is normally and traditionally conjectured and popularly known as a process or a technique to reach the ultimate state of perfection. However, yoga is found defined even as ultimate state of silence. Further, yoga is also described as the power of all creative endeavors and creation itself.

Yoga is a state of great steadiness at emotional level; balance between concentration and detachment at mental level and homeostasis at body level. It integrates the personality by bringing body-mind coordination in a well balanced way. Hence yoga is the very states of higher, subtler layers of mind.

Power of Creation

Yoga is conceived as a creative power in man and that of the reality itself.

The Four Branches of Yoga

The needs of different persons in society to bring about the transformation of the individual. They are broadly classified into four streams.

1. The Karma Yoga: This involves doing action with an attitude of detachment to the fruits of action. This makes man release himself from the strong attachments and thereby brings in him a steadiness of mind which verily is Yoga “Samatvam yoga uchyate” [4] (Geeta 2.48). Instruments of action and understanding (karmendriyās and jnanendriyās) get cleansed.

2. The Bhakti Yoga: This control of emotions is the key in the path of worship. In this modern world, man is tossed up and down due to emotional onslaughts. The path of Bhakti is a boon to gain control over emotional instabilities by properly harnessing the energy involved in it.

3. The Jnana Yoga: The age of science has made man a rational being. Intellectual sharpness is imminent. Analysis forms the tool. The path of philosophy is apt for the keen intellectuals and is centered on the analysis of ‘happiness’, the vital contribution of Upaniñads. Also many other fundamental questions regarding the mind, the outside and inside world and the reality are taken up. Basic questions are raised even involving the intellect itself to reach the very basis of intellect.

4. The Rāja Yoga: Culturing of mind is the key for success in almost all endeavors in our lives. The yoga of mind culture or psychic control gives a practical and easy approach to reach higher states of consciousness. It is based on the Austang Yoga of Patanjali’s Yoga system.

Austang Yoga

The major contributions of Patanjali’s Yoga Sutrās is popularly known as ‘Austang Yoga’ [5], which gives a comprehensive and systematic approach for developing the mind. The eight limbs are;

1. Yama -the disciplines,
2. Niyama -the injunctions,
3. Āsana -the posture of the body,
4. Pranayama -the control of Prana, the life force,
5. Pratyahara-restraint of senses from their objects of enjoyment,

6. Dharana -focusing of mind,
7. Dhyana –concentration and
8. Samadhi -super consciousness.

Thus, the four branches of Yoga help man to develop the personality at four different levels – physical, mental, intellectual and emotional and simultaneously bring about spiritual progress. Most of the other methods of Yoga – Laya yoga, Japa yoga, Mantra yoga, Hatha yoga, Kundalini yoga, etc., are permutations and combinations of these basic methods of yoga.

Relevance of Yoga

Every system will be accepted by the common man if it can prove its usefulness in his day-to-day aspects of life. In the past we have seen how the society accepted and adopted science as an integral part of its structure as technology solved the problem of providing the basic necessities of life and offering a more comfortable life to an individual. We have also seen, that now society is all set for Yoga as it offers man a conscious process to solve the menacing problems of unhappiness, restlessness, emotional upset, hyperactivity, etc., in the society and helps to evoke the hidden potentialities of man in a systematic and scientific way by which man becomes a fuller individual.

Personality Development

The specialty of yogic processes is that, the faculties get sharpened in tune with the spiritual progress of man by an integrated personality development with spiritual growth.

Physical level

An ideal body has the following features brought about by Yoga

- A proportionate body with all muscles relaxed in the normal state. It is soft like a flower and flexible to the core.
- Instantaneously it can acquire a diamond's hardness. All organs and systems in the body work in harmony and with least abnormalities.
- The chronic and acute ailments vanish or are absent in such a body.

These aspects of personality development at physical level make the body work most efficiently by harnessing the energies in the right direction. At resting periods all the muscles are relaxed and the joints remain loose to conserve energy and the metabolic rate is very low. During normal activities, just the necessary amount of energy is used by the body. At crucial times, under conditions of high stress, the functions of the organs co-ordinate so nicely that the necessary energy gets evoked and flows profusely into those regions which need more energy. The body gets all the necessary strength to deal with the situation. This 'stamina' through harnessing of inner vital energies and training the different organs and systems to work in such co-ordination, can be effectively accomplished by yogic practices. It is in this area of application of yoga that the specialists in physical culture, wrestlers, sportsmen, acrobats, gymnasts, etc., are keenly interested and are putting Yoga to utmost use.

Mental level

The power of imagination Creativity and Will-power are the two aspects of mind which come under this head of personality development. It has been well recognized that creativity is the core of Arts and Technology. It has been seen that yogic practices enhance the creative power of man. As such, many

musicians, poets, film artists, engineers and technologists have been attracted to Yoga. Will power is an essential requirement for all persons to accomplish any work, however insignificant or great the task is. Yoga by its systematic and conscious process of calming down the mind erases the weakness in the mind and builds will power into it. In such a mind each obstacle is conceived as a challenge and arouses tremendous energy to combat the situation. Bravery becomes a part of the personality. Steadfast to the core, such a person takes up with marvelous sobriety the challenges of life and converts them into opportunities for accomplishing his mission.

Emotional level

Our emotion controls our behavior especially at crucial junctures. The challenges of the modern era pose a great threat to the emotional faculty of man. Yet the culturing of our emotions – development of our emotional faculties finds no place in the whole scheme of education. Man looks lost amidst the atrocities of life unable to overcome his emotional conflicts, blocks, and turmoil's. The result is deep unrest, agony and psychosomatic ailments.

Yoga trains us to

- Systematically sharpen and sensitize our emotions and
- Consciously expand and diffuse the overtones of such sensitization. Thus, yoga offers a fine tool for the development of the emotional personality of man.

Intellectual Level

In the modern era of science, a sharp intellect plays a key role in the scheme of education. Rather than mechanical cramming up of information, thinking and understanding are valued more in the learning process. The children are taught right from the primary level to think logically and scientifically. The capacity to analyze and correlate relevant information forms the function of the intellect; concentration is the expression, precision is the outcome.

However, this enhanced power of the sharpened intellect associated with deep powerful concentration among the intellectual cream of the society has also bound man into the whirlpool of intellectual slavery. He finds himself unable to come out of the strong clutches of deep concentration. Though it is torturous and he very much wants to come out of it, he finds himself stuck. His worries and attachments do not release him. The development of personality at intellectual level should not only result in an intense sharpening of the intellect but also include a mastery to come out of the enslaving power of the sharpened intellect. Swami Vivekananda therefore rightly emphasized "concentration and detachment" as the two vital parts of education. Not only should it be possible for one to dive deep into any subject but also be able to come out of it at any moment. It is again the specialty of Yoga that can bring about this comprehensive development of intellect. As we have seen, yoga emphasizes the skill to calm down the mind and it is this skill to pacify the mind that brings the capacity to detach. Hence, yoga is attracting the attention of many 'intellectual sufferers'.

Spiritual Basis

A man may have a very sturdy physique, amazing creative power, a powerful intellect and a highly sensitized emotional grasp, yet may have no iota of spiritual progress. He may not possess even an inkling of the spiritual dimension.

Normally all of us are so structured that we look mostly outside of ourselves – at the environment. The senses grasp things around them – predominantly we spend the whole life in understanding the grandeur of the world outside, solving the problems associated with it; unraveling the mysteries therein; using such knowledge to make our life more comfortable and enjoyable; bringing up our children to perpetuate and sustain the society around us striving to set patterns of behavior and etiquettes of transactions, and so on. We are busy throughout. Notwithstanding this pattern of life, some glimpses into the depths of our inner dimension occasionally flash in all our lives. Very few catch these glimpses but some are awfully struck by the hitherto unknown dimensions hidden within. The search begins; the quest starts. Then, that person is on the march towards spirituality.

Thus the spiritual dimension of man concerns itself with the inner world – the move towards the causal state of mind, the root of the intellect and the substratum of the emotions. Man starts looking inwards. It is this inward journey that marks the beginning of the spiritual quest. Introspection, an inward look, an inner awareness, features the quest. The subtler layers of mind unfold themselves – the inner dimensions of the personality open out.

Thus, yoga is a process of all-round personality development by; deep relaxation at muscular level, slowing down of breath and maintaining balance at Pranic level, increasing creative and will powers at mental level, sharpening the intellect and calming down the mind at intellectual level, enhancing the happiness in life and equipoise at emotional level and Manifesting the innate divinity in man in all aspects of life.

Yoga is not only a process for leading man towards this astounding hidden inner personality of man by bringing mastery over the body, mind, intellect and emotional faculties, but also a powerful tool to manifest those hidden potential powers in him.

Studies on Yoga

The philosophy and practices of Yoga are quite relevant in the modern life and they play significant role in the prevention of disease and health promotion through sustainable approach [6]. The principles and practices of Yoga have been practiced form several thousand years and have been subjected for the investigation in different areas like psychology and allied sciences. They stood the test of all the time and are of great help in the achievement of best possible holistic health through their regular practice. Yoga revives our heritage and tradition and supports the modern health care system to prevent many of the modern psychosomatic diseases [7]. Yoga interventions are known to affect physical health by improving muscular fitness [8]. Gharote, 1976; Gharote, Ganguly & Moorthy, 1976; Moorthy, 1982), flexibility [9] (Moorthy, 1982; Govindarajulu, Gannadeepam & Bera, 2003), increasing motor control and performance [10] (Telles et al 1994, Sahu RJ & Bhole MV,1983b), alter metabolism and autonomic function (Telles et al 1994) and improve ventilatory functions of the lungs including a prolongation of breath holding time [11]. Studies on practice of single asanas have shown to increase diastolic pressure, pulse pressure following 5 minutes practice of sarvangasana, matsyasana and shirshasana (Kualayananda, Swami 1926, Bhole MV and Lobo 1981). The practices of certain asanas are also shown to increase intra-gastric pressure which helps in improving the blood circulation [12] (Bhole MV, Karambelkar 1969). There have also been a number of studies suggesting that Yoga produces acute physiological changes [13] (Madanmohan et al 1983, 1992, 2003, 2004, Telles et al 1994, Telles et al 2000, Udupa et al 2003) and promotes physical health by improving performance [14]. Bera and Rajapurkar (1993) have reported that Yoga training results in significant improvement in cardiovascular endurance and anaerobic threshold. This is consistent with the findings of Muralidhara and Ranganathan (1982) who have reported an improvement in cardiac recovery index after 10 week Yoga training program [15] as indicated by Harvard step test. Raju et al (1994) have found that subjects who practised pranayama could achieve higher work rates with reduced oxygen consumption per unit work and without increase in blood lactate levels. Madanmohan et al (2004) have demonstrated that

after 2 months of Yoga training, a given level of exercise leads to a milder cardiovascular response [16], suggesting better exercise tolerance. These findings are consistent with findings of Ray et al (2001) that Yoga training increases muscular endurance, delays onset of fatigue and enables one to perform work at lesser VO_2 max. Yogasanas are physical postures practiced with awareness tends to stabilize the mind [17]. Yogasanas are psycho-physical in nature and are not mere physical exercises. Maharshi Patanjali describes asana as “sthiram sukham Asanam” means asana should be stable, comfortable and effortless. Research studies carried out evaluating the benefits of asanas have also clarified them as different from exercises as evidenced by reduced muscular electrical activity during the maintenance of asanas in a relaxed manner whereas the same muscular electrical activity increased when the same asana was performed in an isotonic fashion as in exercise [18] (Karambelkar PV, Bhole MV and Gharote ML, 2006) and reduction of basal rate of energy expenditure [19] (BMR) (Santhanam R, 2006).

A positive mental health would be achieved by sharpening of perception of information arriving to the brain through all our special senses, better analytical faculty (IQ), sharper memory and on the overall improvement in personality characteristics. Studies show that practice of Yogic techniques cause improvement in aspects of perception, thinking, reasoning, and remembering the task. Yogic techniques improve attentiveness and this in turn decreases response time or reaction time, a simple means of determining sensory-motor performance [20]. Madanmohan et al (1992) reported that Yoga practice for 12 weeks results in significant reduction in visual and auditory reaction times in the normal adult male volunteers. Malathi and Parulkar (1989) also reported reduction in auditory and visual reaction time after Yoga training [21]. Similar, findings were also demonstrated immediately after the practice of mukh bhastrika pranayama [22] (Bhavanani et al 2003). Sarang and Telles (2007) reported that Yoga practice brings about a greater improvement in this task which requires selective attention, concentration, visual scanning abilities [23], and a repetitive motor response. In an another study (Sarang and Telles 2006), they reported a reduction in the peak latencies of P300 after Yoga based relaxation technique as meditation enhances cognitive processes underlying generation [24] of P 300. Yoga affects every cell of the body. It brings about better neuro-effector communication, improves strength of the body, increases the optimum functioning of all organ-systems, increases resistance against stress and diseases and brings tranquility, balance; positive attitude and equanimity in the practitioner which makes him lead a purposeful and healthier life.

METHODS

Overview of design

This study seeks to compare the effects of a Raja yoga meditation in normal healthy volunteers on Quality of life.

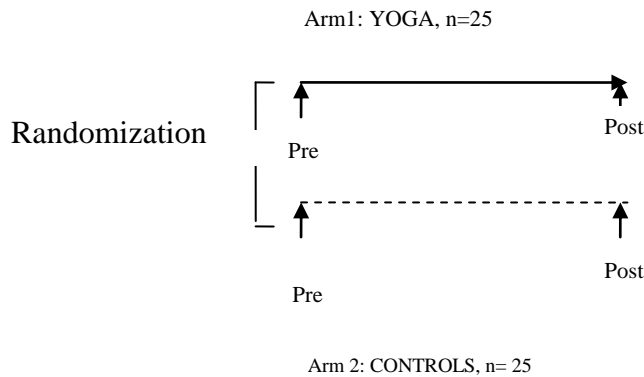
Study Subjects: Selection Criteria

1) Inclusion Criteria

1. Normal healthy volunteers with age not less than 35 years and not more than 70 years.
2. Having a performance status of 0 - 3 in accordance with Zubrods performance status 0-3. [0 = Asymptomatic, fully ambulatory; 1 = Symptomatic, fully ambulatory; 2 = Symptomatic, ambulatory > 50 % of the time. 3 = Symptomatic, ambulatory < 50% of the time]. [Kennealey and Mitchell, 1977]

Justification: the inclusion criteria are intended to enroll as many subjects as possible.

Proposed study design



Subjects who consent to participate in this study were randomly assigned into the above groups and assessments were done at baseline (study visit) and at the end of one month of intervention.

2) Exclusion Criteria

1. Adults with age less than 35 years and more than 70 years.
2. Any associated disease.
3. Those in Zubrod's performance status of 4 or severely ill.
[3 = Symptomatic, ambulatory < 50% of the time. 4 = Bed ridden]
4. Illiterate patients.

Randomization: Subjects were randomized using random numbers generated by a computer for a 2 group assignment.

Measurements/Variables: WHO Quality of life - Bref

Data Analysis

Tests for Normality (Shapiro Wilk's) carried out for all the data variables showed a normally distributed data. Paired t test was used to analyze within group differences in the yoga and control groups and Independent samples t test was used to analyze the between group effect.

Intervention

In the world of today, where life has become a very complicated affair and where man's daily dealings with man often cause him mental tension, nervous strain, emotional disturbances, sleeplessness and peacelessness, more and more people feel inclined to take to yoga-the path of real peace and enlightenment but one is generally scared away from this divine gift of God because of two wrong impressions. One of these is that yoga is meant for the selected few who are hermits and recluses as it is something mysterious and time consuming and is one that requires an atmosphere of solitude and seclusion. Secondly, it is thought that yoga involves a rigorous discipline of the body as it requires a man to regulate his breath or to perform some other peaceful acts and to keep the body in a fixed posture for a considerable time at a stretch. So, it is necessary to remove these common misconceptions. It requires to be explained that the practice of physical postures, breath control, etc., which most Indian preachers have been

advocating in India and abroad, though useful for the physical health, is not “Yoga”, for yoga in its essence is a mental discipline, nay it is a spiritual practice and a noble way of life. In this stressful society interested in stress eradication through yoga or meditation. In this world, so many types of meditation techniques are available but which method is reliable to reduce our stress or which method gives mental peace. Here we will focus on Raj Yoga meditation. this is the meditation recommended in the Shrimad Bhagwad Gita. Rajyoga means the king of yogas. It involves purposeful thoughts about spiritual concepts. Raj yoga deals with the spiritual dimension of your inner life. It includes all the above techniques but interprets them in a more symbolic way. Here I am going to explain with the help of example that is the chanting the mantra. The mantra is not repeated verbally or silently internally, but rather you think deeply about it and remind yourself to stay in the awareness of the meaning of the mantra. This changes the quality of your consciousness. In this way, meditation practice is a process of shifting again and again from body – consciousness to soul-consciousness. Maintaining soul-consciousness is the awareness of the soul, the life force and divine light that animates your physical form and makes breathing possible. It is a continuous and progressively subtle effort to stay in that state of being and from there to move your consciousness or thoughts beyond into the non-material realm of purity and silence, where you can connect and commune with God the Supreme Soul. This requires stillness of mind, focus and purity of thoughts. For that, the Asana is to sit in the metaphorical lotus pose of detachment and balance. Your soul-conscious contact with the Divine, Supreme Soul, the ocean of all qualities, is the sacred focus of attention. Your dhyana, attention or concentration is upon that Divine Source. Once you orient your attention on God in this way, you can go further, than looking at a representation or image. You establish a connection cultivate a relationship and absorb divine qualities, virtues and powers. The practice of Raj yoga also keeps you alert and aware of the different traps and illusions of material consciousness so that you notice when you drift into false ego. Raj yoga enables you to accumulate the inner powers to perform pure karma.

Eventually Raj yoga takes the form of a preparation for leaving this world. It frees you from the fear of the in known and gives you clarity and certainty about what lies beyond the immediate perceivable world. So that when your time comes you can move on easily and comfortably, knowing how and where to go.

RESULTS AND DISCUSSION

A total of 50 subjects (yoga, n=25 and control, n=25) participated in this study. The mean age of participants was 34.36 ± 9.35 years in yoga group and 35.25 ± 8.17 years in Control group.

Scores on WHO Quality of life

Paired t test used to analyze within group changes found a significant increase in Physical health ($t= -17.57$, $p<0.001$), Psychological domain ($t= -14.98$, $p<0.001$), Social relationship ($t= -13.72$, $p<0.001$) and Environment domain ($t= -15.92$, $p<0.001$) in yoga group only and not in controls. Independent sample t test on change scores was used to analyze between group changes also showed a significant improvement in Physical health ($t= -15.67$, $p<0.001$), Psychological domain ($t= -13.47$, $p<0.001$), Social relationship ($t= -12.05$, $p<0.001$) and Environment domain ($t= -15.73$, $p<0.001$) in Yoga group compared to Control group (Table 1) (Figure 1 to Figure 4).

Table 1: Changes in the quality of Life following intervention

Parameter	Yoga		Control	
	Pre	Post	Pre	Post
Physical Function	26.2 (2.38)	32.2** (2.18)	27.04 (1.86)	27.2 (1.61)
Psychological	22.08	26.84**	21.52	21.68

Function	(2.18)	(1.65)	(4.18)	(3.92)
Social Domain	11.44 (1.39)	13.96** (0.84)	10.8 (1.32)	10.8 (1.12)
Environmental Domain	26.08 (3.49)	31.84** (3.10)	31.12 (3.47)	31.08 (3.29)

** p< 0.01 for within group using paired sample t test

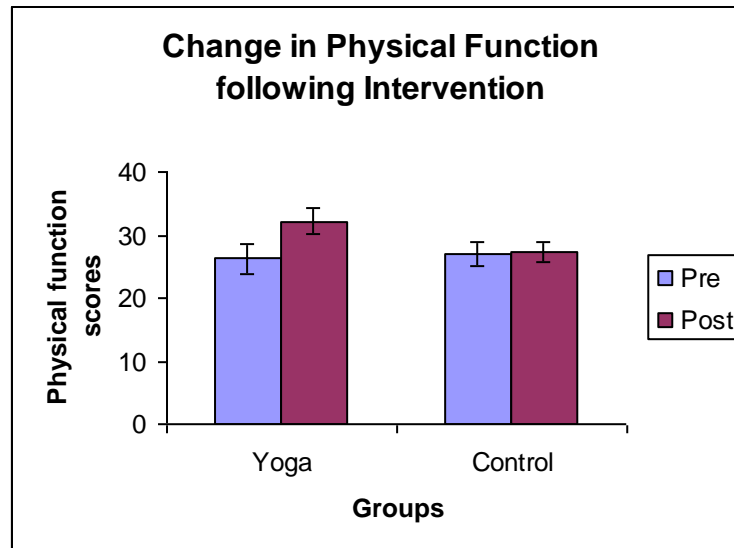


Figure 1: Changes in physical function following intervention

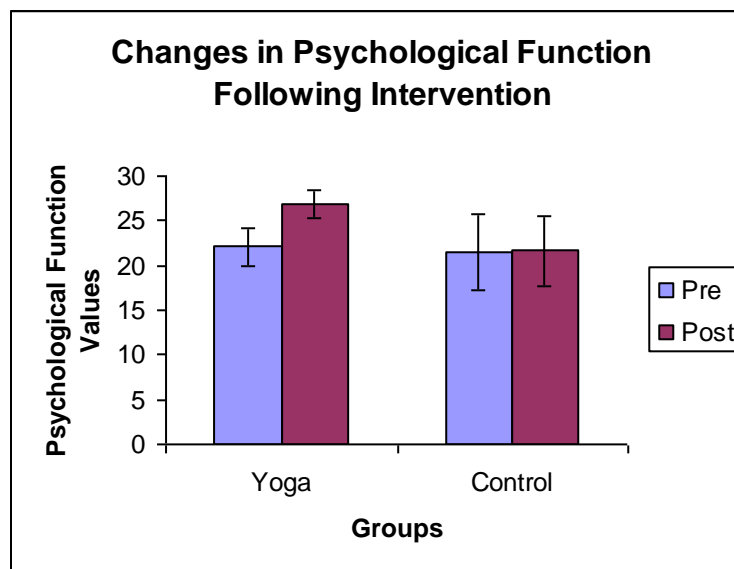


Figure 2: Changes in psychological function following intervention

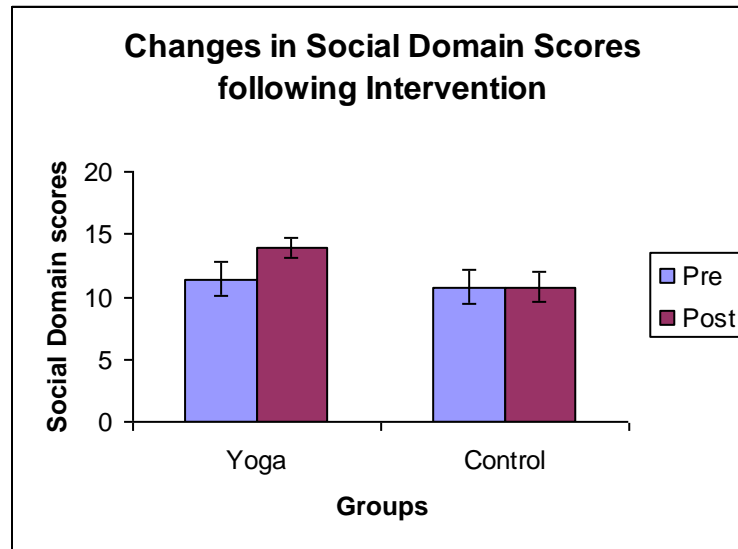


Figure 3: Changes in social domain scores following intervention

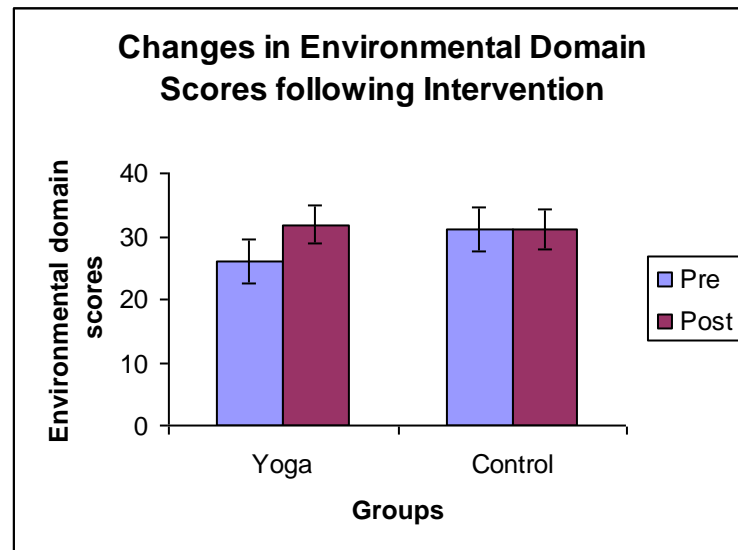


Figure 4: Changes in environmental domain scores following intervention

SUMMARY

The study measured the effectiveness of Yoga on Quality of life domains on normal healthy volunteers compared to control group. The study showed a significant improvement in yoga group on all the four domains of WHO QOL scale such as physical health, psychological domain, social relationship domain and environmental domain compared to control group. With this a simple and easy practice of regular Yoga technique helps in improving the quality of life.

CONCLUSION

This type of yoga practice can be adopted in daily life to maintain good health and also helps in prevention of many psychosomatic disorders where psychological stress is believed to play a role. These practices mainly reduce psycho physiological arousal but also enhance different aspects of attention, such as

the ability to sustain; focus and shift attention thereby instills a greater amount relaxation and peace of mind.

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