



Effect of Sangharsh yoga for analysis of personality

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Abstract

Humans are now treated more than ever in the rapidly expanding fields of science and technology. Its objectives are illusory and disappointing. Public and professional interest in physical activity and health has expanded dramatically as a result of the mechanisms of contemporary living, the forced restriction of physical activity that results in a century-long life, an increase in leisure time, and an increase in leisure time. Individuals appear to be "turning on" to the notion that increasing physical activity improves one's appearance, mood, and overall health. Over time, yoga will prove to be advantageous for those who consistently practise it. The reason for this is that yoga enhances mental and physical well-being and gives the mind power over the body. A student's ability to concentrate is enhanced by yoga. You can see now that increasing your degree of attention is the only method to improve your exam scores. Furthermore, yoga promotes physical well-being by lowering blood pressure, decreasing tardiness, increasing confidence, improving sleep quality, relieving headaches, and-most importantly-improving mental clarity. Being physically fit makes you look better and probably gives you more energy; when you're feeling well, the sky is blue, the music is sweeter, and the steak tastes better." Nowadays, a growing number of people-especially boys and girls-are impacted by sports, and the number of people participating in sports is rising. Sports are becoming more and more popular as preventative and therapeutic health measures worldwide, and millions of teenagers ought to have the opportunity to participate in them. In the past ten years, we have learned that maintaining good health is now a decision rather than a result of luck. By choosing to take charge of your health and adopting other healthy lifestyle practices, such as frequent exercise, you can not only encourage greater health but also lower your chance of illness, disability, and early mortality.

Keywords: Pranayama, being physically fit, Sandarbha, yoga, personality

Introduction

Yoga helps adolescents manage their stress by using its meditation, asana, and pranayama practices. Practices such as pranayama and meditation help the thalamus process sensory information more easily. These two activities were intended to strengthen school pupils' steadiness after ten days of practice, combined with physical postures (asanas), purifying exercises, devotional sessions, and lectures on the philosophy and theory of yoga. It was thought that this improvement resulted from enhanced relaxation, focus, attention, and hand-eye coordination.

Sandarbha Pranayama

*sagarbo mantrasahitah vigarbho mantravicyutah /
prasasto mantra sahita itarastvadamasmrtah //*

Pranayama practiced while reciting a mantra is called sagarbha pranayama (with seed) and that without mantra is called vigarbha pranayama (without seed). The Scriptures

praise pranayama with mantra whereas the second type is considered to be inferior. (1-97 Yoga Rahasya)

Pranayama is a complex and subtle practice. In India they say that prana is to be tamed like a lion. This saying illustrates the dangers inherent to a bad practice of pranayama. It is then difficult to give specific information in a general article. Nevertheless, one can still give some indications:

There are two visions as far as breathing practice is concerned

- A hatha yoga perspective which aims at awakening energy in a violent and mechanical way through a powerful breathing practice (only through the physical breath),
- Another school of thought closer to Patanjali's Ashtanga Yoga aims at easing and balancing breath enough to encourage internalisation and focus.

In Patanjali's yoga sutras it is said about the practice of pranayama that

*tatah ksiyate prakasa avaranam|| 52||
dharanasu ca yogyata manasah|| 53||*

Thus, what covers the interior light is dissolved and the mind becomes capable of focus

मलाकलासु नाडीषु मारुतो नैव मध्यगः |
कथं सयादुन्मनीभावः कार्य-सिद्धिः कथं भवेत् || ४ ||
malākālāsu nāḍīṣhu māruto naiva madhyaghaḥ
katham syādunmanībhāvaḥ kārya-siddhiḥ katham
bhavet ||2.4||

Vital air does not flow through the central canal because the nadis (energetic canals) are filled with impurities. Thus, how can the state of Umani (mindlessness) appear and how can perfection (siddhi) come? (2.4 Hatha yoga pradi-pika)

शुद्धमेति यदा सर्वं नाडी-छक्रं मलाकुलम |
तदेव जायते योगी पराण-संग्रहणे कष्टमः || ५ ||
śuddhameti yadā sarvaṃ nāḍī-chakraṃ malākulam |
tadaiva jāyate yoghī prāṇa-saṅghrahaṇe kṣhamah || 5 ||

When all the nadis and chakras which host impurities and toxins are purified, then the yogi is able to direct prana.

पराणायामं ततः कुर्यान्नित्यं सात्त्विकया धिया |
यथा सुष्मणा-नाडीस्था मलाः शुद्धिं परयान्ति छ || ६ ||
prāṇāyāmaṃ tataḥ kuryānityaṃ sāttvikayā dhiyā |
yathā suṣhumnā-nāḍīsthā malāḥ śuddhiṃ prayānti cha ||6||

Thus pranayama should be practiced daily with a sattvic state of mind so as to evacuate all the impurities of the sushumna nadi and for purification to take place (2.4 Hatha Yoga Pradi-pika)

asanasasu yatha sraisthyamsirsapadmanasnavaye /
pranayamesu sarvesu nadisuddhirvisisyate /

If shirasan and padmasana are considered as the most important asanas, the most important pranayama is nadi shodana (1-103 Yoga Rahasya)

Nadi shodana is a pranayama practice with withholding of the breath (kumbaka) that usually follows the practice of anuloma viloma pranayama in the pedagogic progression.

Before starting nadi shodana, it is advisable to learn the basics first (posture, attention to the breath etc). Here are suggestions of preliminary steps to follow:

1. Keep a firm seating position for at least 30 minutes (ideally in the Padmasana, lotus or sidhasana pose), this is made possible through regular and intelligent practice (vinyasa krama) of the poses (asanas)
2. Get some level of mastery of deep breathing, (the rib cage rises first, then the abdomen swells with inhale, then the abdomen caves in with exhale) with awareness of the tense zones (throat, diaphragm, abdomen etc).

In seating position, observe the natural breath entering and exiting and observe the chest rising and falling back while the natural breath comes in and out. Many muscles are

involved in the rising of the chest during inhale so as to make room for the inhaled air. Take time to get aware of the natural movement of breath.

Take a few breaths and inhale fully. Do this slowly and be aware of the muscle movements you make to inhale and exhale. Notice that during exhale, abdominal muscles contract and that the diaphragm rise forcefully to the lungs. Internal intercostal ribs contract too so as to pull the rib cage closest to the body and thus contract the lungs.

3. First determine what is your natural breathing rhythm (how many seconds for inhale and how many seconds for exhale). Then you balance the duration of inhale and exhale (sama vritti) until ideally reach one breath per minute (30 seconds inhale and 30 seconds exhale). Eventually you add a stop at throat level to get a ujayi pranayama breath.
4. Then bandhas are introduced during the practice of ujayi: first mula bhanda, then Jalandhara bandha and finally uddiyana bandha.
5. Then alternate breathing can start (anulom viloma) by focusing attention on posture and tense zones (neck, shoulders, fingers, throat, diaphragm etc).
6. Then you try to balance rhythm in alternate breathing (sama vritti) ideally 30 seconds inhale and 30 seconds exhale which makes a full breath per minute.
7. While pursuing this practice, you add bandhas again, first Mula bhanda, then Jalandhara bandha and finally Uddiyana bandha.
8. Remembering that mastery of breath by the modern man is personalised and thus depending on everyone, their goals, their health, their ayurvedic doshas etc. (Some types of pranayama influence our doshas, aggravating vatta or pitta for instance).

Generally speaking, between 12 and 24 cycles before meditation can already calm the mind and generate interiority.

9. Then the mantras that go with the different phases of breath control can be introduced. Pranayama then becomes "sagarbha" (with seed) as opposed to pranayama without mantra "agarbha" (without seed)

*sagarbo mantrasahitah vigarbho mantravicyutah |
prasasto mantra sahita itarastvadhama-smrtah ||*

Pranayama practiced while reciting a mantra is called sagarbha pranayama (with seed) and that without mantra is called vigarbha pranayama (without seed). The Scriptures praise pranayama with mantra whereas the second type is considered to be inferior. (1-97 Yoga Rahasya)

*kecittu saptavyaharasahitam sirsasammitam ||
gayatrimarthasahitam vyaharanti budhottamah ||*

Initiates advise the use of the Gayatri mantra with the pronunciation of the seven planes of being (sapta vyahritis) and the head (siras) as well as the contemplation of the meaning of the mantra during the practice of pranayama (1-115 Yoga Rahasya)

A time unit is called "matra" in sanscrit and lasts between one and three seconds. This unit is used to measure the duration of pranayama. During japa (repetition of the

mantra), to count one second per syllable is right. Thus this gayatri sagarbha pranayama is constituted of 64 syllables. 21 for the vyahritis, 24+1 for Gayatri and 18 for the part with the siras. That is how one should practice sagarbha pranayama.

In practice, about 20 seconds are needed to recite gayatri mentally, to which 5 seconds are added for inhale and 10 seconds for exhale. If the practice of bandhas are added after exhale, 40 seconds are thus necessary to complete a breath cycle based on this pattern.

10 – It is eventually possible to tackle the stages of superior refinement involving the emotions and the mind (bhavana) as well as the nyasas during pranayama.

We let go of the breath to go further towards spontaneous withholding generated by the absorption of the mind ... kevala kumbaka

One of the great tapyasin and Indian yogi (Siva Sala Yogi Maharaj) when asked about pranayama answered me: “just long enough to induce meditation, then the attention should be brought beyond breath ... toward samadhi”.

Research Methodology

This Non-equivalent pre-test post-test control group design included 120 adolescent students in the age group 13 to 18 years (studying in grades VIII- XII) through Stratified random sampling technique. 60 students from each stratum will be selected by systematic random sampling technique for both pranayama and non-pranayama group. A written informed consent will obtain from all participants prior to their inclusion in the study. With the help of a questionnaire, participation eligibility will ascertain where all subjects are non-yoga practitioners and did not have formal training in yoga and pranayama. After providing them with a thorough explanation of the study's objectives, training schedule, and testing conditions, as well as an assurance that their data would only be utilised for this particular study, they voluntarily provided their written agreement. Additionally, students were told that if they felt uncomfortable or found it difficult to continue with the training plan, they could drop out of the study at any moment.

Selection of variables

Before drawing a conclusion, the researcher read through the literature that was accessible and spoke with his guide and a number of experts. Availability of methodologies, procedure's viability and dependability, and result were all thoroughly examined; the problem was chosen based on the conclusions. A few variables were chosen to be tested during the study after the many aspects connected to the issue were examined.

Methods

In this study, the experimental research approach was used by the researcher.

Three groups were involved; group A served as the control group, and groups B and A as the experimental groups.

1. Pallabhathi, Group "A";
2. Pranayama, Group "B";
3. The control group (no practice) made up the third group. The testing period lasted for twelve weeks. Prior to the practice, the pre-test is conducted.

Results and Discussion

Yoga is a traditional practice that aims to improve an individual's physical, mental, emotional, and spiritual well-being. It is a long-standing custom in India that is spreading throughout Western culture. "Yoga" refers to the superconscious condition known as Samadhi, which is the merging of our individual consciousness with the Universal Divine Consciousness. The Rigveda, the oldest book of the human race, speaks of the knowledgeable practicing yogic meditation, and the Yajurveda encourages us to do yoga to improve our bodily and mental well-being as well as our prosperity. Yogic ideas are widely present in the Upanishads.

Descriptive Statistics of Personality

Table 1: Descriptive statistics of the data measured in the post testing personality

Different Groups	Mean	Std. Deviation	N
<i>Pranayama</i>	4.662	1.035	40
<i>Kapalbhati</i>	4.662	1.037	40
Control	3.832	1.083	40
Total	4.385	1.113	120

The descriptive statistics values for the psychological variable of personality for the experimental groups (Pranayama, Kapalbhathi, and Control) are displayed in Table -1. The mean and standard deviation values for the Pranayama, Kapalbhathi, and Control groups are 4.662±1.035, 4.662±1.037, and 3.832±1.083, respectively. The sum equals 4.385±1.113.

Table 2: Descriptive statistics of the data measured in the post-testing after adjustment with the initial difference personality

Different Groups	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
<i>Pranayama</i>	4.450 ^a	.124	4.224	4.714
<i>Kapalbhati</i>	4.723 ^a	.120	4.485	4.957
Control	3.973 ^a	.123	3.733	4.213

(a) The following values have been assessed for covariates that are included in the model: 3.9887 is the prepersonality score. Table -2 displays the mean and standard error for each post-testing group following correction. This pertains to the Kapalbhathi Group 4.723 & 0.120, the Pranayama Group 4.450 & 0.124, and the Control Group 3.973 & 0.123

Table 3: Ancova table for the post-test data of personality

Source	Sum of Squares	Df	Mean Square	F	Sig.(p-value)
Pre-Personality	57.014	1	57.014	78.800	.000
Treatment Group	14.434	2	7.217	9.974	.000
Error	105.633	143	.725		
Corrected Total	185.603	147			

With a value of 78.800, which serves as the foundation for the Analysis of Co-Variance, Table No. 3 values test of difference between the subject effects demonstrates that there is a significant difference in the pre-test values of the psychological variable of personality for the three groups that were chosen. Additionally, a significant difference

(significant at the 0.05 level) is detected between the experimental and control group post test scores, with a value of 9.974.

Table 4: Post hoc comparison for the group means in post-measurement adjusted with the initial differences personality

(I) Different Groups	(J) Different Groups	Mean Difference (I-J)	Sig. a (p-value)
Pranayama	Kapalbhati	-.252	.144
	Control	.497*	.005
Kapalbhati	Pranayama	.253	.144
	Control	.750*	.000
Control	Pranayama	-.497*	.005
	Kapalbhati	-.750*	.000

Using projected marginal means as a basis

a. Least Significant Difference adjustment for multiple comparisons (equal to no modifications). At the 0.05 level, the mean difference is significant.

The values of the post hoc test for the psychological variable of personality for the chosen groups are displayed in Table. This suggests that there is a substantial difference between the values of the post test for the Pranayama Group and the Kapalbhati Group. The post-test values of the Pranayama Group and the Control Group as the value has been found to be 252, which is significant at the 0.05 level. The value has been determined to be 497*, which is significant at the 0.05 level, for both the Kapalbhati Group and the Control Group.750*, a significant value at the 0.05 level.

The experimental group, which included the Kapalbhati, Pranayama, and control groups, showed comparable mean values for the personality variable from the pre-test to the post-test, as shown in table. The post-test mean and standard deviation for the personality variables of the Pranayama, Kapalbhati, and control groups were determined to be 4.664±1.037, 4.664±1.037, and 3.834±1.081, respectively. The differences between the pranayama and kapalbhati groups were -.251 ($p>.05$), the differences between the pranayama group and the control group were.499* ($p<.05$), and the differences between the kapalbhati group and the control group were.750* ($p<.05$), as indicated by the post hoc comparison of the means in table. As a result, the personality trait did not significantly affect the Kapalbhati group, Pranayama group, or control group.

Conclusion

Excessive levels of exhaustion have been linked to worry and despair, poor academic performance, diminished physical and mental health, and a lower standard of living. Since fatigue can have an impact on students' learning, it is crucial to recognise it in health education.

This study aims to identify the primary causes of a student's fatigue and academic inefficiency. It also suggests techniques or measures, such as Omkar Chanting and Pranayama, to lessen the student's fatigue and encourage attendance and improved concentration in the classroom.

It is noteworthy that consistent yoga practice improves memory and perception while delaying mental exhaustion. Thus, research on yoga suggests that it can help with academic accomplishment and learning ability, particularly for school-age children. Children's levels of weariness can

be managed with yoga.

Yoga improves the formation of memory by fostering a clear comprehension of the subject matter. Numerous yoga techniques stimulate the brain and nervous system to enhance memory and focus while lowering fatigue levels. According to this study, pranayama and omkar chanting when done selectively may help with memory because they entail chanting, recalling, and visualisation, all of which can enhance verbal awareness and attention. The new education policy prioritises yoga, stating that it is good for everyone and is not just for kids.

Health benefits

- This set of exercises stimulates the endocrine glands and the chakras, which are vortexes that channel the vital life energy, or prana, into us. This results in a balanced energization of the entire body.
- Suryanamaskar is usually done before other asanas since it gives the body total strength and flexibility.
- The basic workouts combat ageing and revitalise the body as a whole.
- The best method to burn calories and lose weight is to perform Suryanamaskar, also known as Sun Salutation.
- It is frequently advised for obesity.
- Prevents cardiac issues and regulates blood sugar levels.
- Proven to provide positive results for persistent skin issues
- Reduces Tension and Stress
- Enhances focus and attentiveness
- These workouts are best done early in the morning when your body is more exposed to the sun's rays.
- If you are unable to conduct it in the morning, you can still do it in the evening in a well-ventilated room, on an empty stomach. You can begin with three rounds at first and work your way up to ten or twelve rounds if your stamina permits. Work through the exercises at a pace that suits you. After a few rounds, if you're feeling exhausted, take a few minutes to rest by lying down and closing your eyes.

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