

# **Yoga's Impact on Blood Pressure in Women of Childbearing Age in Vijayawada**

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## **ABSTRACT**

The idea of stress has been around since far before recorded history. According to Se-lye, "the nonspecific response of the body to any demand made upon it" is what stress is. The idea of stress itself is a scientific borrowing. Before the 20th century, people associated stress with physical force. The force or stress applied on anything that resists change and strives to stay in its current configuration. This use of the idea prompted physicists and engineers to adapt it for their own purposes. As a result, "the ratio of the internal force brought into play when a substance is distorted to the area over which the force act" is the definition of stress in engineering. The word "stress" may mean (1) a stimulus (an outside force acting on an organism) or (2) an internal response to that stimulus. Changes in physiological processes are an example of a reaction; interactions between an outside force and the resistance it meets in biology are an example of interaction; and their merging into a more holistic whole is an example of interaction.

## **I Introduction**

From the dawn of time, man has fought to stay in harmony with Nature and become closer to it. As a result, he became proficient at working with fire. Human resources are developed from natural ones. He began to reason, and soon he was both bright and productive. He probed further and found the origin. The philosophical implications of trying to explain how the universe came to be.

Yoga originated many thousands of years ago, when the globe had plenty of resources and people were generally happy with their lives. Happiness motivated him to investigate the Big Bang. Man's natural curiosity led him to the practise of Yoga. Archaeological findings at Mohenjo-Daro and Harappa indicate that Yoga was practised by humans during the 5,000-year-old Indus civilization era. Only after the Aryans arrived in India did the four Vedas (the Rig, the Yajur, the Sama, and the

Atharvaveda) emerge, with its characteristic trinity of mantras, rituals, and texts known as the Brahmanas. Mantras and Brahmanas are the philosophy of the Upanishads.

Sanyasa, or entering the wilderness to do penance and meditation, is the subject of another chapter called "Aranyaka." The earliest of the Vedas is the Rig Veda. Vyasara set the proper sequence for these four. Holy music abounds in Rig. Sama is songs or music, while Yajur is Yagam (prayer, building a sacred fire, and placing all holy objects inside it). Atharvaveda/manthra is the same as Atharvaveda. There were sceptics of God's existence even back then. They had a sizable number of Lokharyas among them. There was no way for this gathering to choose a leader. They were all top-level executives. That's why it didn't get the traction of, say, Buddhism or Jainism and become into a religion. They held the view that "No human being could be called God." and avoiding all sin in one's daily existence would be sufficient.

The impact and readership of the Mahabharata's Bhagavad Gita grew throughout time. Those who do and do not believe in God also engaged in a verbal battle. The Shiites and the Vishnuvites also engaged in a verbal conflict. Meanwhile, Islam established its foundations in India in the wake of Muslim conquest. Invaders from the West introduced Christianity to the area. Our own Vedas, which promoted the caste system, paved the ground for the arrival of other faiths in India.

Yoga is a science that helps one in many ways, including the physical, mental, emotional, psychic, and spiritual. When this kind of discord exists, the body's organs, muscles, and nerves stop working together and start working against one another. So, the goal of yoga is to harmonize all of the body's processes so that they contribute to health rather than hinder it. India has given the world many great things, and yoga is one of them. Asana practice, which is central to yoga, helps practitioners stay physically healthy by cleansing and conditioning the body via regular movement.

According to the tenets of yoga, regular physical activity is crucial for the rapid elimination of harmful toxins and the maintenance of healthy blood flow and internal metabolic processes. Observation and experimentation are the scientific foundation of yoga. While this experimental and observational approach is often associated with modernity, it was actually used in India by the 'maharishis thousands of years ago. They learned about the delicate forces of nature and the principles that control our physical, mental, and spiritual existence via careful observation and continual experimentation.

In 300 B.C., the renowned physician and sage Maharishi Patanjali, considered the

"father of the modern concept of yoga," described yoga as "the complete mastery of mind and emotions." It's a scientific, entirely practical philosophy, which sets it apart from the vast majority of world views. Because it is based on these unchanging rules of nature, yoga may be considered an accurate science that can help you gain control of your body and mind. Yoga postures are a series of movements and holds meant to lengthen and develop various muscle groups in the body. When combined with other types of cardio exercise like jogging, cycling, or swimming, yogic practised provide optimal results.

In a methodical fashion, yogic postures target not just the back, neck, and shoulders, but also the deep abdominal, hip, and even ankle, foot, wrist, and hand muscles. In addition to strengthening and stretching the muscles and improving the flexibility of the joints, yogic practise also provide sustenance to the interior organs. Even while most yoga positions aren't aerobic in nature, the deep breathing and persistent stretching and contraction of various muscle groups that characterize them do provide oxygen to the cell.

Cholesterol may be reduced by yoga, an ancient technique of relaxation and exercise. The solar plexus is where a lot of untapped energy is kept, and pranayama assists in making that connection. This vital force, or prana, may be harnessed via precise ways to bring about bodily, mental, and spiritual renewal. Consistent training clears the way for the free flow of life force. When cells communicate and cooperate, the body returns to a state of balance and health. Pranayama, when practised for 20 to 25 minutes twice a day (morning and night), has many health benefits, including: increased lung capacity and breathing efficiency; improved circulation and cardiovascular efficiency; lowered blood pressure; reduced anxiety and depression; better sleep, digestion, and excretory functions; massage to the internal organs; stimulated glands and enhanced endocrine functions; normalized body weight; and enhanced endocrine functions.

Yoga is a disciplined method for developing more enlightened perspectives. The science of life and the optimum way to live, it brings harmony to the mind and body and peace to the spirit and soul. Simply said, the goals of Yoga are health, calm, pleasure, and enlightenment. Yoga's mental, emotional, and spiritual practices all work together to give one's life more meaning, value, and virtue. As an art form, a science, and a philosophy, Yoga affects every aspect of a person's existence. Therefore, yoga should permeate every aspect of our daily existence.

The ancient Indian philosophy of yoga urges its practitioners to cultivate harmony with themselves and their communities. It is considered a priceless part of India's cultural history. Our forefathers created it over two thousand years ago to unite body, mind, and soul. Its popularity has skyrocketed throughout the years at an astonishing rate. Everyone is turning to yoga these days to find solutions to the issues that contemporary man faces.

## II REVIEW OF LITERATURE

**Akhtar, et al. (2013)** yoga's influence on how far you can walk in 6 minutes, how hard you feel you're working, how quickly you bounce back afterward, and how you feel overall will be investigated. Thirty students of both sexes, aged 18-22, are participating in this longitudinal hospital-based research. They were given a Yoga intervention in the form of Yogic practices that comprised a mix of asanas, pranayamas, and omkar chanting for 1 hour for 30 sessions; those with musculoskeletal issues, cardio respiratory illness, or who were unwilling to participate were not included. Subjects completed a 6-minute walk test at the beginning of the study, during which their baseline 6-minute walk distance and RPE on a modified Borg's scale were recorded. The Warwick-Edinburgh scale for measuring mental health was used to keep track of participants' well-being before and after the 30-session intervention. No one dropped out of the study of 30 college students since they were all dedicated participants. The average age was 21.5 years (SD: 2.38) and there were 24 females and 6 men total. Six-minute walk distance (P = 0.000), rating of perceived exertion (P 0.000), recovery time (P 0.000), and well-being score (P 0.000) all increased significantly. Young, healthy individuals may benefit from yoga practices that strengthen the body and mind. Those who are unable to engage in conventional aerobic exercise owing to medical conditions may benefit greatly from yoga's incorporation into medical practise in order to increase their functional capacity. Patients are more likely to stick with yoga practise after experiencing positive health effects.

Cancer, bronchial asthma, colitis, peptic ulcers, and ulcers are all examples of serious psychosomatic disorders that have benefited by yoga practise when combined with conventional medical treatment **Dhananjai et al., (2013)**. It increases total exercise capacity by enhancing strength and flexibility and maybe also by regulating

physiological factors including blood pressure, lipids, respiration, heart rate, and metabolic rate. This research aims to assess the impact of Yogic Practise on the symptoms of stress and sadness often experienced by those who are overweight. Patients were gathered from the Physiology Division, Located in Lucknow, Telangana, India is the C.S.M. Medical University (formerly KGMU).

A total of 272 people were split into two groups: 1) those who engaged in yoga practise (group 1), and 2) those who engaged in aerobic exercise as a control group (group 2). Hamilton Depression and Anxiety Rating Scale was used to measure emotional distress. This research lends credence to the idea that regular yoga practise, independent of dietary changes, might help reduce psychological distress in overweight people. Integrating yogic asana into the therapy plan for anxious and depressed people may have positive effects down the road.

The effects of yoga on physiological response (blood pressure (BP) and heart rate (HR)) to behavioral stress or tasks (mental arithmetic and mirror tracing tasks) were compared to those of a physical education class by **Hagins, et al. (2013)**. We used a 2-by-2-by-4 repeated measures ANOVA (time, group, stress or time points) to analyse the BP and HR data. Thirty (60% male) sixth-graders took part in the research. Stress reactivity was not significantly different between Yoga and PE (group time: systolic ( $F(1,28) = .538, P = .470$ ); diastolic ( $F(1,28) = .090, P = .980$ )).

.1.061,  $P = .312$ ); HR ( $F(1,28) = .401, P = .532$ )). Possible causes for the absence of changes include insufficient stress management emphasis in the yoga intervention and/or inadequate stress attenuation capture in the stressors activities.

A distance of miles, et al. The purpose of the study by et al. (2013) is to identify the short-term effects of a single hatha yoga session on cardiovascular responses such as blood pressure. The long-term consequences of yoga were investigated by studying both newcomers to the practise ( $n = 19$ ) and seasoned yogis ( $n = 18$ ). When it came to age, gender, body mass index, and blood pressure, there was a one-to-one correlation between the two groups. The scene took place in a university lab. Thirty-six community members who were neither overweight or obese and who were either inactive or regularly engaged in leisure activities took part in the research. The intervention consisted of one yoga session, with participants following along with a specialized instructional video that demonstrated a sequence of 23 hath-based yoga poses. Each subject preliminary filled out a study health questionnaire, a training

status questionnaire, and a yoga experience questionnaire before coming to the lab. Each participant's stature, body fat percentage, trunk or lumbar flexibility, and artery stiffness (cfPWV) were measured before they began the yoga session. The research tracked participants' systolic, mean, and diastolic blood pressures, heart rates, stroke volumes, and cardiac outputs in real time during each yoga pose. During yoga, all three measures of blood pressure (systolic, mean, and diastolic) rose considerably. These elevations in blood pressure were most pronounced in upright positions. Yoga practise dramatically raised heart rate and cardiac output, particularly with standing positions. At no point throughout the yoga test did we see any changes in cardiovascular response between the beginner and experienced practitioners. We did find a significant and inverse relationship between cfPWV velocity and lumbar flexion, but not with sit-and-reach test scores. The researchers found that certain hatha yoga poses, particularly those requiring participants to stand, caused substantial rises in blood pressure. Increases in cardiac output and heart rate, like those seen during isometric exercise, have been linked to yoga's effect on blood pressure. There do not seem to be any significant variations in blood pressure or other cardiovascular responses between beginner and experienced yoga practitioners, suggesting that regular practise does not dull the effects of the first effects of yoga.

### **III Methodical Procedures**

1. Subjects assume a tall, mountain stance like Tadasana. Maintain a prayer posture with your hands folded in front of your chest and your feet together. Inhale deeply a few times.
  2. Taking a deep breath in, the subject should then lift both arms in a sweeping, circular motion to the sky. Stretch your back out as far as you comfortably can.
  3. Began to lean forward while exhaling. Put your hands down by your feet and let your fingertips touch the floor. You might also try bending their knees and putting your forehead to theirs.
  4. While inhaling, straighten your arms and kick back your right leg as far as you can.
  5. With an exhalation, step your left foot behind you while maintaining it in line with your right. Your palm should be flat on the floor. Take a peek under the table. Inhale.
  - 6: Drop to the floor, touching your toes, knees, chest, hands, and forehead as you exhale. However, it's important to keep the belly button off the floor.
- Exhale and lengthen your back and torso. Raise oneself up from the hips. Straighten

your legs and tuck your hands beneath your shoulders by bending at the elbows.

8 Take a deep breath out and stand up straight by flexing your hip flexor.

Step 9: Stretch your left leg behind you like you did in Step 4.

10 - Do Step 3 Again

Step 11: Do it again.

Exhale as you slowly drop your arms to your sides to complete the sun salutation.

Relax!

### **Pranayama**

Pranayama is a diverse practise that spans many different styles. The current research incorporates Yogic practices with the fundamental and beneficial activity of pranayama breathing. In the lack of fundamental formalities and the hierarchical requirements, the participants not only lose the intended outcome but also build a pavement to have the undesirable consequences, making the practise of this style of yoga everything but simple. In light of this, the researcher has provided detailed instructions for all yogic practices, including Pranayama, complete with demonstrations when applicable.

### **Namaskara Shodhana**

Pick a comfortable position to sit in, such Padmasana, Siddhartha, or Sukhasana. Take several deep breaths. Fill the lungs via the left nostril while closing the right one with the thumb. Hold your breath for a few seconds by plugging your left nostril with your third finger. Raise your right thumb to your right nose and let out a slow breath. Move in a steady, rhythmic manner. After you've mastered disharmonious, gradually lengthen the time it takes to complete the practise.

### **Sitali**

If you want to keep your cool even on the hottest days of summer or at the most stressful periods in life, Sitali Pranayama is a breathing practise you should master and incorporate into your daily routine. Sitali is celebrated not just as a refreshing breath of cold air, but also as one that nourishes the skin, restores vitality, and prolongs youth. To begin, choose a place to sit either on the floor or a chair and straighten your back. Form a U with your tongue by protruding it slightly and curling it into a cylinder. To start, curve your tongue and hold it out in front of you as you breathe in through the nose and out through the mouth. Deep, relaxed breaths that refresh the body with moisture and help restore equilibrium. Sitali breathing should be practised for at least three minutes, ideally for as long as eleven.

**Sitakari**

This breathing practise may help alleviate arthritic pain. Find a pleasant spot to sit. When doing this exercise, inhale through your mouth while contacting your upper palate with your tongue. This will cause a hissing sound. A hissing sound like "Si, Si, Si" is made after inhalation. When you can no longer hold your breath, release it forcefully through both nostrils. This particular pranayama has its own advantages. Its user becomes powerful and unstoppable.

**Kapalabhati**

Calm the mind and the breath by sitting in Padmasana or siddhasana. Exhale loudly and forcefully via the nose. Start out softly and work your way up to full speed. Try it out for about 15–20 repetitions to start. This need to be progressively raised.

**Triangle Pose**

Keep your feet a comfortable distance apart (approximately 75 cm). Sideways arm stretches. The next step is to get them up to shoulder height. The palms should be down. Become upright. The next step is to twist your body to the left such that your left hand can reach your left toes. Raise and straighten your right arm. Watch the right arm closely. Get your left hand close to your left foot. Keep your left hand where it is and bring your right arm around your waist until it's at shoulder height. Cast your gaze downward. Then, use your right hand to touch your right toes. Trikonasana culminates in this pose.

**Veerasana**

Raise your body up and out of the ground. When you've moved the furthest away from the starting position, keep your left foot forward. Put your hands together and rest them on your left knee. The right knee should be kept straight while the left knee is bent. Raise your linked hands in a backwards, upwards motion over your head. The head must be cocked back. Please wait just a moment. Reverse the motion and return your body and hands to the starting position. Switch legs and do it again.

**Vrikshanana**

Balance on one foot. Take the aid of a wall if you find it tough to balance on one leg. The second leg is placed in a heel-to-shin position with the first leg bent at the knee. Make an obeisance to the heavens by bringing the palms together and raising the arms straight above the head. Put your arms at your sides. Try taking a few deep breaths. Ten seconds should be enough time to hold this posture. Next, switch legs and write another article.



**Padmasana**

Take a seat on the floor. Legs should be spread apart in front of you, with the right foot on the left thigh and the left foot on the right thigh. Some people like to put their left foot on their right thigh first, while others do the opposite. Both methods may be valid. Feel free to place your left hand on your left knee and your right hand on your right knee. Allow the knuckles of both thumbs to meet the tips of the index fingers. Hold your hand and back straight. Do not open or shut your eyes.

**Pachimottasana**

Stretch your legs out in front of you while sitting on the floor. The feet are held between the thumbs, first, and middle fingers, and the trunk is bent at a right angle. Take a deep breath out and bend over so that your head touches your knees. While stooping, pull in the stomach. Because of this, bending the trunk won't be a problem. Put the head in the middle of the arms and lean forward. Those with a flexible spine have an easier time touching their knees with their heads.

**Gomukasana**

Lie down on the floor. Put your left heel under your left hip and fold your left leg underneath you. To do this, cross your right foot over your left hip and fold your right knee over your shin. Interlock your hands behind your back by bringing your right arm back over your right shoulder and your left arm below. Hold it for a second or two. Swap legs and hands and do it again.

**Yogamudra**

The name given to this asana is "psychic union." Researchers had their subjects assume an elongated sitting posture. Bring the right knee to the left thigh gradually. The right foot's heel should be touching the right groyne as closely as feasible. Bring the left leg over the right thigh slowly. The left foot's heel should be as close as feasible to the groyne. Reverse the motion and clasp the right wrist with the left hand. Bend the trunk forward slowly until the front head is resting on the floor.

**IV ANALYSIS****Endurance Tests of the Heart and lungs**

In terms of cardio-respiratory endurance, the obtained 'F-ratio for pretest group means was 1853.20 for the Yogic Practise Group, 1859.00 for the Physical Activity Group, 1858.05 for the Combined Yogic Practise with Physical Activity Group, and 1832.30

for the Control Group (see Table 4.5 for details). The 'F-ratio of 0.76 was lower than the 'F-ratio of 2.72 that was predicted by the table. Since the degrees of freedom for the pretest mean 'F-ratio were 3, 76, and 0.05, the 'F-ratio was not statistically significant. Means for the post-test were 2152.85 for those who participated in Yogic practices, 2206.70 for those who engaged in physical activity, 2326.00 for those who combined Yogic and physical activity, and 1848.40 for those who did neither. The calculated value of 61.15 for the 'F-ratio was far larger than the 2.72 found in the table. Therefore, the post-test mean 'F-ratio for degrees of freedom 3 and 76 was statistically significant (p 0.05). A post-test adjustment revealed that the combined Yogic practise and physical activity group scored 232.84 on average, the physical activity group scored 2209.22, and the control group scored 1842.85. The calculated value of 62.53 for the 'F-ratio exceeded the value of 2.73 found in the table. As a result, the corrected post-test mean 'F-ratio for degrees of freedom 3 and 75 was statistically significant (p 0.05). College students' cardio-respiratory endurance improved significantly more in the Yogic Practices Group (YPG) compared to the Physical Activity Group (PAG), the Combined Yogic Practices with Physical Activity Group (CYPWPAG), and the Control Group (CG).

**Figure – 4.9**

**Cardio-respiratory Endurance (YPG, PAG, CYPWPAG, & CG) Post-Test Mean Values After Adjustment for Yogic Practices, Physical Activity, and Combined Yogic Practices with Physical Activity**

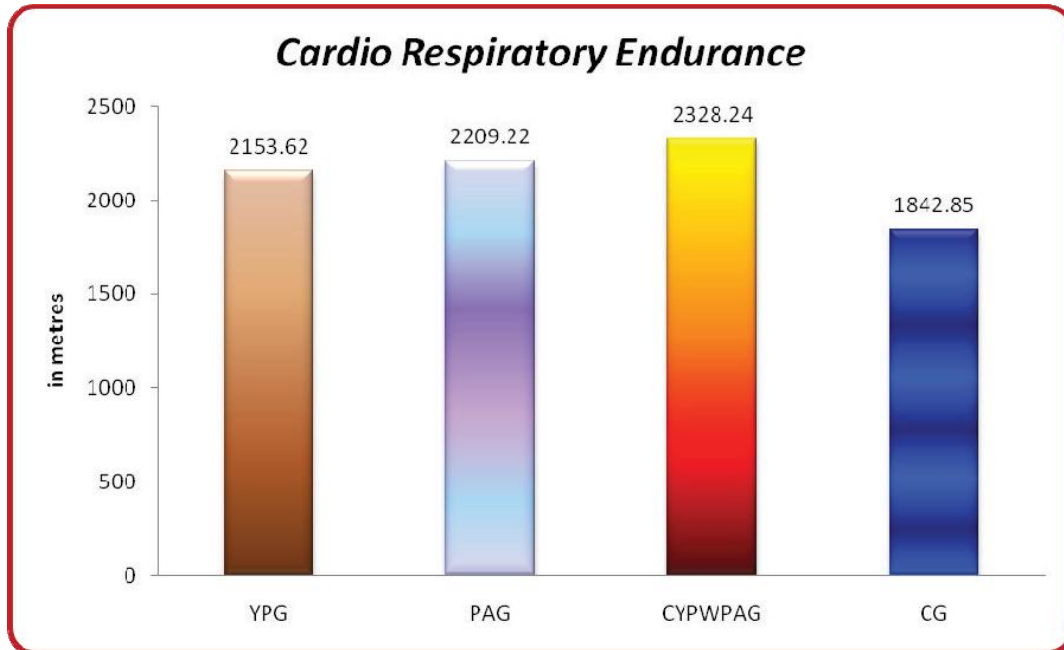


Table – 4.6

Scheff's test for differences in post-test means of cardio-respiratory endurance measures after adjusting for baseline values

Adjusted Post-Test Means				Mean Difference	Confidence Interval
YPG	PAG	CYPWPAG	CG		
2153.62	2209.22	---	---	55.60	104.29
---	2209.22	2328.24	---	119.02*	
---	2209.22	---	1842.85	366.37*	
2153.62	---	2328.24	---	174.62*	
2153.62	---	---	1842.85	310.77*	
---	---	2328.24	1842.85	485.39*	

\* Significant at 0.05 level of confidence

Adjusted post test means after post hoc analysis are shown in Table 4.6. A difference of 104.29 in the mean was needed for a meaningful confidence interval. The group that did both yoga and exercise had the greatest increase in cardio-respiratory endurance compared to the other two groups and the control group. Cardio-respiratory endurance had far greater gains in the exercise group compared to the control group. The group that participated in the yoga practices had greater increases in cardio-respiratory endurance than the control group. Therefore, there was no significant

difference in the impact on cardio-respiratory endurance between the yoga practise group and the exercise group.

**Table-4.7**

**Calculating the Analysis of Covariance for the Effects of Yoga, Exercise, Yoga & Exercise, Yoga & Exercise, and Control Groups (YPG, PAG, CYPWPAG, & CG) on Muscle Strength**

	YPG	PAG	CYPWPAG	CG	Source of Variance	Sum of Squares	df	Means Squares	F-ratio
Pre-Test Means	20.90	19.50	20.35	20.90	BG	26.23	3	8.74	1.36
					WG	487.15	76	6.41	
Post-Test Means	30.60	30.75	33.30	20.95	BG	1777.50	3	592.50	80.16*
					WG	561.70	76	7.39	
Adjusted Post-Test Means	30.64	30.66	33.29	20.99	BG	1740.78	3	580.26	78.04*
					WG	557.63	75	7.43	

BG- Between Group

WG- Within Group

(Table Value for 0.05 Level for df 3 & 76 = 2.72)

df- Degrees of Freedom (Table Value for 0.05 Level for df 3 & 75 = 2.73)

**Results of Muscular Strength**

Pretest mean differences in muscular strength across the groups are shown in Table - 4.7, with the 'F-ratio for the Yogic Practices group being 20.90, the Physical Activity group being 19.50, the Yogic Practise with Physical Activity group being 20.35, and the Control group being 20.90. The calculated value of 1.36 for 'F' was lower than the value of 2.72 for 'F' given in the table. Therefore, the mean 'F-ratio prior to the test was not statistically significant (at the 0.05 level of confidence) for degrees of freedom 3 and 76. The post-test averages for the Yoga group were 30.60, the Physical Activity group was 30.75, the Yoga and Physical Activity group was 33.30, and the Control group was 20.95. The calculated value of 80.16 for 'F' was larger than the value of 2.72 found in the table. Therefore, the post-test mean 'F-ratio for degrees of freedom 3 and 76 was statistically significant (p 0.05). The post-test adjusted averages for the Yoga group were 30.64, the Physical Activity group was 30.66, the Yoga and

Physical Activity group was 33.29, and the Control group's mean was 20.99. The calculated 'F-ratio of 78.04 was larger than the 'F-ratio of 2.72 seen in the table. As a result, the corrected post-test mean 'F-ratio for degrees of freedom 3 and 75 was statistically significant ( $p < 0.05$ ). College students' gains in physical strength were shown to vary significantly across the Yogic Practices Group (YPG), the Physical Activity Group (PAG), the Combined Yogic Practices with Physical Activity Group (CYPWPAG), and the Control Group (CG).

### **V Results**

1. Health-related physical fitness components showed substantial improvement thanks to the Yogic Practices Group (YPG). The 't' values for the designated variables have all passed the threshold for statistical significance.
2. In terms of health-related physical fitness, the PAG significantly outperformed the control group. The 't' values for the designated variables have all passed the threshold for statistical significance.
3. Significant gains in health-related physical fitness components were seen in the Combined Yogic Practise with Physical Activity Group (CYPWPAG). The 't' values for the designated variables have all passed the threshold for statistical significance.
4. No 't' value for any of the independent variables was found to be statistically significant in the control group.
5. On the pretest measures of cardio-respiratory endurance, muscular strength, muscular endurance, flexibility, body weight, percent body fat, fat mass, and lean body mass, there was no statistically significant difference between the groups.
6. There is a statistically significant post-test mean difference between the groups in terms of cardio-respiratory endurance, muscular strength, muscular endurance, flexibility, body weight, percent body fat, fat mass, and lean body mass. The aforementioned conclusion may also be predicted using the post-adjusted mean across the four groups in testing.
7. From the obtained F-ratios, we can see that the Yogic Practise Group (YPG) has a greater impact on improving health-related physical fitness components like cardio-respiratory endurance, muscular strength, muscular endurance, flexibility, lean body mass, and reducing body weight, percent body fat, and fat mass than other groups.
8. From the obtained F-ratios, it was seen that PAG had better performance on health-related physical fitness components like cardio-respiratory endurance, muscular strength, muscular endurance, flexibility, lean body mass, and fat mass than the

control group did.

### **VI Conclusions**

Modern yoga is based on Patanjali's writings on Ashtanga yoga and hatha yoga. Yoga asanas, pranayama breathing methods, meditation, the yogic diet, philosophical discussion, and prayer were all part of the daily schedule. The Yama and Niyama, two of Patanjali's Ashtanga Yoga sutras, were a frequent topic of controversy. There are 10 guidelines for living a healthy life, known as the Yamas and Niyamas. Niyama, or personal conduct standards, are those outlined by guru Patanjali and include things like tidiness, joy, Satsang, and self-study, while Yama, or social conduct rules, contain things like nonviolence, truthfulness, no stealing, celibacy, and no hoarding. All yoga traditions teach that mental tranquility is essential to reaping the practice's benefits. Suryanamaskara, yoga asanas, pranayama, meditation, the yogic diet, philosophical lectures, and prayer are all components of modern yoga that have been shown to have remarkable success in reducing stress and encouraging a more optimistic and self-confident approach to overcoming life's challenges. Maybe after a month of yoga, they were able to calmly and peacefully accept themselves and their situation.

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