

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 SUMMARY

Yoga is a way of life. It is predominantly concerned with maintaining a state of equanimity at all costs. All Yoga schools of thought emphasize the importance of the mind remaining calm, because as the saying goes, only when the water is still can you see through it. Yoga Darshan or Yoga Philosophy also happens to be a valid discipline of Indian metaphysics (Brahma Vidhya). It is the result of human wisdom and insight on physiology, psychology, ethics and spirituality collected together and practiced over thousands of years for the well-being of humanity.

The basic idea of yoga is to unite the Atma or individual soul with the Paramatma or the universal soul. According to yoga philosophy, by cleansing one's mind and controlling one's thought processes, one can return to that primeval state, when the individual self was nothing but a part of the Divine Self. This is the sense encapsulated in the term Samadhi. The aim of the yogi is to be able to perceive the world in its true light and to accept the truth in its entirety.

In Sanskrit, the term 'yoga' stands for 'union'. A yogi's ultimate aim is to be able to attain this 'union' with the Eternal Self with the help of certain mental and physical exercises. It is often said that Hiranyagarbha (The Cosmic Womb) himself had originally advocated the traditional system of yoga, from which all other yoga schools have evolved. But for all extent knowledge of yoga and its practices, such as Yogasanas and pranayama, the entire credit goes to Maharishi Patanjali.

Research Methodology involves the systematic procedure by which the research starts from the initial identification of the problem to its final conclusions. The role of methodology is to carry on the research work in a scientific and valid manner.

Procedures and methods applied in selection of subjects, selection of variables, experimental design, pilot study, criterion measures, reliability of the data, reliability of instruments, tester's reliability, orientation of the subjects, training program, training schedule, selection of tests, administration of tests, collection of data and statistical procedure followed in this study have been recorded.

To achieve the purpose of this study, forty five subjects were randomly selected from Sreevatsa Viswanathan Vivekananda Vidyalaya Junior College, Chennai, Tamil Nadu, during the academic year 2011 – 2012. The subjects who were adolescent boys ranged from 15 to 18 years of age. They were randomly divided into three equal groups. Sathyananda Saraswathy Yoga Group (Bihar of School) and Maharishi Mahesh Yogi's Yoga practices group were considered as two experimental groups and the other group was the control group. All the subjects were adolescent boys only. The nature and importance of the study was explained to the subjects and they expressed their willingness to serve as subjects in the study. A qualified physician examined the subjects medically and declared that they were fit to participate in the yoga practices program.

The research scholar reviewed the literature on yoga in general and research studies in particular on the selected Physiological, Hematological and Psychological variables from books, journals, periodicals, magazines, research papers and internet.

The study was formulated as a true random group design consisting of a pretest and posttest, the subjects (N = 45) were randomly assigned to three equal groups of adolescent aged boys of fifteen each. The groups were assigned as experimental group I, II and control group respectively. Pretest was conducted for all the subjects on selected Psychological, Hematological and Physiological variables such as (1) Pulse rate (2) Diastolic Blood pressure (3) Systolic Blood Pressure (4) Hemoglobin (5) Red Blood Cells (6) White Blood Corpuscles (7) Self Concept (8) Self Esteem and (9) Anxiety. The experimental group participated in their respective Sathyananda Saraswathi (Bihar of School) and Maharishi Mahesh Yogi's Practices for a period of 12 weeks. The posttest was conducted on the above said dependent variables after a period of 12 weeks in the respective treatments. The practice training

program was scheduled from 6 am to 7 am and 7 am to 8 am from Monday to Saturday in progression.

Before the collection of data, the subjects were oriented about the purpose of the study. The scholar explained the yogic practice procedures, the training schedule and utility. The procedure of the yogic practices was instructed to the subjects.

During the program of yogic practices the experimental group I underwent Sathyananda Saraswathi (Bihar School of Yoga) practices program for six days a week from Monday to Saturday 6 am to 7 am and experimental group II underwent Maharishi Mahesh Yogi's Yoga practices program for six days a week from Monday to Saturday 7 am to 8 am. Experimental treatment was restricted to 12 weeks only. Table II and III show the yogic training schedules.

5.2 CONCLUSIONS

On the basis of the results obtained and by analyzing the data collected on the dependent variables for the study, the following conclusions were drawn

1. There were significant differences between experimental group I (Swami Satyanandha Saraswathy yogic practices) and control group showing that Swami Satyanandha Saraswathy yogic practices had decreased resting heart rate, systolic and diastolic blood pressure, increased red blood cells, hemoglobin and white blood cells, increased self-concept and self-esteem and decreased anxiety.

2. There were significant differences between experimental group II (Maharishi Mahesh yogic practices) and control group showing that Maharishi Mahesh yogic practices had decreased Resting heart rate, systolic and diastolic blood pressure, increased red blood cells, hemoglobin and white blood cells, increased self-concept and self-esteem and decreased anxiety.

3. Swami Satyanandha Saraswathy yogic practices had shown greater changes in the dependent variable, such as a decrease in resting heart rate, systolic and diastolic blood pressure, increased in red blood cells, hemoglobin and white blood cells, increase in self-concept and self-esteem and decrease in anxiety than through the practices of Maharishi Mahesh yogi's package.

4. It has been observed that both the yogic packages have included sarvangasana, pachimottasana, matyasana, halasana and ardhamatyendrasana.

Though both the yogi practices had significantly increased the dependent variables in the study, the differences with greater and positive effects as felt by the researcher were attributed to the inclusion of suryanamaskar and yoga nidhra in Satyanandha Saraswathy Yogic Practice. It has been clearly stated by Swami SatyanandaSaraswathithat suryanamaskar stimulates and balances all the systems of the body including the circulatory, respiratory and digestive systems. Its influence on the endocrine glands helps to balance the transistor period between childhood and adolescence in growing children. Synchronizing the breath with the physical movements of suryanamaskar ensures that the practitioner, at least for a few minutes daily, breathes as deeply and rhythmically as possible, increasing mental clarity by bringing fresh, oxygenated blood to the brain. (Sathyananda, 1999)

5.3 RECOMMENDATIONS

The following recommendations are laid down by the investigator based on the results of this study.

Recommendations for Implication

1. As both the packages of yogic practices had recorded positive influences on the selected physiological, hematological and psychological variables, any one yogic practice package shall be recommended for inclusion in instruction through physical education curriculum for male adolescents.
2. Based on the limitations of gender with needed modifications and time durations, any one of the packages may be introduced for female adolescents.
3. Yoga as theory and practice may be introduced in the curriculum in schools and colleges citing the influential research references as the findings recorded in this study.

5.4 RECOMMENDATIONS FOR FURTHER STUDY

1. A similar study may be undertaken on female students and on different age groups of both sexes.
2. Studies to find out the influences of yogi practices on the fitness and game specific performance variables may be conducted.
3. Studies to construct game specific yogic practices which may help to enhance physical, physiological, hematological, and psychological and skill related variables may be conducted.
4. A similar study may be conducted with yogic practices prescribed by other authors and systems in yoga.