

CHAPTER I

INTRODUCTION

Happiness is one's birth-right. Birth is not for being tortured by diseases. The whole creation is meant to endow everybody in happiness. No one outside oneself can stop anyone from being happy. When God has manifested this universe and human beings to live in happiness and Peace, He is certainly not going to prevent anybody from being happy. One's happiness is lost through ignorance and inaction. Disease represents only the reverse state of happiness. When the body loses its happy balance, it becomes ill when the mind loses its peace and harmony then it becomes ill. Peace and happiness are twin expressions of the similar quality. Without peace there will not be happiness, and the absence of happiness denotes loss of Peace.

Illness of the physical body will attack the mind also. Mental illness will affect the body. The mind, which is ill, adversely affects the brain, the nervous system and finally destroys the entire body, Real pleasure or happiness is not born from anything bad. It does not lead to any evil result. The beginning, the middle and the end of the pleasure or Happiness is Peace, Balance, and Contentment. The actions which give this real pleasure, as stated above, are those which contribute to the welfare of the individual and of society. The real pleasure is near to nature and productive of good results. This is not produced by conduct, which is unnatural and objectionable, or productive of harm to anyone. The real pleasure or happiness is born out of natural, healthy movement and life. It establishes one in balanced health and makes man draw upon his power of discrimination and knowledge, superior to the birds and beasts. This state of healthy balance, peace and happiness is born out of life and conduct in tune with Nature. It can never be a contradiction of Nature. This health and happiness cannot be treated as having been born through conduct which is against Nature and individual and social well-being.

In his ignorance, man is truly unaware of what true happiness is. He misunderstands the concept and ideal of genuine happiness. He experiences States, which appear like happiness, and mistakes them for the real thing. The characteristics or Gunas of Tamas and Raajas are responsible for his misconception and ignorance. The Tamas symbolises sloth, sleep, and doubt. The Raajas is symbolised by lust, avarice, delusion, rage, etc. The states induced by indulging in these attributes, which provide a fleeting experience of pleasure, are ephemeral and illusory are the results of

violating the laws of nature and higher humanity. Misunderstood as happiness, these sensations give birth to evil and unnatural conduct and actions, last for a very brief time, produce evil effects, and ultimately destroy health and longevity. Additionally, they would reduce human nature to a level below that of brutes. These sensations masquerading as happiness are not governed by natural emotions, higher human conduct or good habits.

These are brought about by a degenerated mind functioning through the spoiled senses. One may say in short that any sensation akin to pleasure born out of impurity of the physical body, mind and senses or a mix of the three is not pleasure or happiness. Happiness is born only out of purity. That which is born out of impurity can only be debased, transient or illusive pleasure, never real happiness. A discussion-cum-research into happiness is quite essential. A mistaken sense of happiness and false pursuits to obtain them are responsible for bodily and mental ills. It is man's instinct to go after happiness. This cannot be removed or denied. If one really comes to realise what true happiness is and lasting joy, then he would have walked almost the full way in the prevention of diseases and also their eradication. People derive pleasure through eating. A large percentage of diseases originate in wrong and mistaken habits of eating induced through search of a pleasure derived through the palate. Pleasure derived through eating is dependent on that curious, all-powerful instrument, the tongue, with its sense of taste. Nature has endowed us with the sense of taste and provided the tongue as an instrument to discriminate, accept or reject things. In nature's scheme of things this taste and its instrument, the tongue has been provided to protect the body, to prevent injurious products from getting into the body. The process of eating is caused by a natural inducement called hunger, sustains the body, replaces the waste products, and supplies each of the part with its necessary nourishment. The habit of eating is responsible for eating food of the proper type at the proper time. As a help for carrying out these self-protective functions, the pleasure of eating has been put into us. It is called relish.

People attempt to achieve this pleasure through alternative forms of eating. They also imagine having experienced genuine pleasure through eating. Using the tongue spoiled by unnatural indulgence as a guide and a feeble mind and poor senses as a foundation, forgetting the rules of growth and health, exceeding the requirements, and disregarding time, quality, and quantity, they adhere to the ideal of living for eating anything, regardless. This pleasure is the result of an evil delusion and is, by its very nature, pregnant with future misery. In actuality, this is not happiness. This is merely a

titillation of the degenerate senses, prompted by a mind that has been enslaved, masquerading as genuine pleasure or happiness. This is merely a shadow of happiness, which is unreal, false, temporary, and evil. This cannot under any circumstances be considered genuine pleasure or happiness. Where do these habits that produce this pleasure lead? Not to life satisfaction, longevity, or healthy human behaviour or activity. This can and will only result in disease. Genuine pleasure or happiness is slain, and its demise gives birth to illness and disease. With the appearance of this false happiness, disease spreads and death and suffering increase.

One has to remember therefore, that life has been given to enjoy the real pleasure and not for pining in sorrow. And this fulfilment of the objective is possible only when disease or illness is kept away from us. This keeping disease out of bounds is possible only by right conduct and right methods of physical body, mental and emotional aspect of life in tune with the Law of Nature and of higher humanity. Through all this and supporting all this, one must remember there is the unseen, ever present, intuitive, divine guidance, help and control (Yogacharya Sundram, 2004)

1.1 YOGA

According to Swami Satyananda Saraswati “Yoga is not an ancient myth buried in oblivion. The most valuable inheritance of the present. Which is, considered as the essential need of today and the culture of tomorrow”.

As the science of right way of living, yoga is meant to be incorporated into everyday life. It works on the physical body, vital, mental, emotional, psychic, and also spiritual parameter of every human being. Yoga is term originated from the root yuj, that means ‘to join.’ In spiritual terms, this unity or union is described as the “union of the individual consciousness with the universal consciousness”. The yoga science begins with the physical body, a practical and familiar starting point for the majority of people. When this level of imbalance is present, the vital organs, muscles, and nerves may no longer function in unison; instead, they act in opposite direction to one another. For instance, the endocrine system could become irregular and the nervous system's efficiency could decrease to the point where a disease manifests. Yoga aims to achieve perfect coordination between all bodily functions. Yoga proceeds from the physical body to the mental and emotional levels. Because of the stresses and interactions of daily life, most of the people suffer from phobias and neurosis. Yoga is not a cure for life, but it does offer a tried-and-true method for coping with it. Swami Sivananda

Saraswati of Rishikesh defined yoga as ‘integration and harmony between thought, feeling, and deed, or integration between head, heart, and hand’ Yoga practises cultivate an awareness of the interrelationship between the emotional, mental, and physical levels, as well as how a disturbance in any of these affects the others. (Swami Satyananda Saraswati, 1969)

1.2 PATHS OF YOGA

Yoga offers several methods for attaining clarity of the mind, each with its own emphasis. In the Bhagavad Gita alone, eighteen different forms of yoga are named. The researcher discusses the following nine: Jnana, Bhakti, Mantra, Raja, Karma, Kriya, Tantra, Kundalini, and Hatha yoga.

1.2.1 Jnana yoga

In Sanskrit Jnana means “knowledge”. Search for real knowledge is described in Jnana Yoga. Traditionally this search begins by obediently listening to the words of a teacher who explains the old yoga texts to their students. This is followed by reflection, discussion with others, and clarification of doubtful points, which leads to the gradual recognition of the truth and a merging with it. According to Patanjali Yoga Sutra the moment the mind is made free from the bonds of avidya, jnana occurs spontaneously. Previously it was locked in and therefore unavailable to anyone. The state in which this true understanding occurs is none other than samadhi. Ultimate way to samadhi is Dhyana.

1.2.2 Bhakti yoga

The word bhakti came from the Sanskrit word ‘bhaj’, which means ‘to serve.’ It does not mean to serve a person, however, but rather to serve a power greater than ourselves. This is the sole idea discussed in relation with the practice of Isvarapranidhana. By whatever means, in everybody bhakti yoga serves the divine being, which is the ultimate source of help and guidance. Following bhakti yoga, the thoughts and actions are offered to this higher consciousness. In everything seen, and also in every other human being, one recognizes God—truth. All act out of a conviction that everyone is serving God by carrying his name within and meditate on him, going to his temples and completely devoted to him. That is bhakti yoga.

1.2.3 Mantra yoga

Single syllable such as ‘ram,’ a few syllables, or a whole verse is called mantra. A very often used definition of a mantra is something that protects the person who has received it. It is not something found in a book or bought somewhere. Traditionally a mantra is given to a student by a teacher, at the time when the teacher knows exactly what the student needs. This process can take years. A mantra given in any other way may perhaps show some results at the initial stages, but they will not last. The mantra receives its special meaning and power through the way of giving and also the way it is put together. Often there is a special image, either real or imaginary, that is linked to the mantra and visualized while the words are repeated. If one is aware of its meaning and maintains the practice for longer time, repeating the mantra as it were taught, mantra yoga can have the same effect as jnana yoga or bhakti yoga.

1.2.4 Raja yoga

The translation of the word raja is ‘king.’ The word king means something in us that is more than what one usually considers ourselves to be. Raja can also refer to the divine being or power mentioned in connection with bhakti yoga. The way toward accepting the existence of Isvara is often described as raja yoga. In this respect, God or Isvara is then the king referred to by the word raja. In the Vedas many uses of the word raja in connection with Isvara was found. Assuming that there is a king in each one of us; one can understand this concept as purusa. This purusa, or the king within, normally remains hidden by one’s everyday actions. It is concealed by the workings of the mind, which is driven this way and that by sensual impressions, memories, and fantasies. It is Avidya, of course, which conceals the purusa so that many are unaware of its existence. When this process is reversed and the mind becomes master of the senses, one can find clarity and peace, and the purusa can take the place it rightfully should have. Whether the king is purusa or Isvara, raja yoga refers to the kind of yoga where the king takes his rightful place. In the Yoga Sutra it says that when there is no more restlessness in the mind, purusa will unfold and see. That is raja yoga.

1.2.5 Karma yoga

Karma is action. The Bhagavad Gita ascribes a central place to karma yoga, stating that in life a person can only act, but should not be affected by the results of their action. If the fruits of the efforts do not correspond to the expectations, one should

not be disappointed, for the effort itself is often imperfect. The actions should indeed never be determined by any expectations, for one can never be sure of the conclusion of the actions. One should also not take the credit when things end well, for need not be necessarily responsible for successes any more than that are responsible for failures. And it could well be that people see things in a different light tomorrow. One must involve themselves through action, but leave the rest to God expecting nothing. This is the explanation of karma yoga given in the Bhagavad Gita, and this definition corresponds to Isvarapranidhana in chapter 2 of the Yoga Sutra.

1.2.6 Kriya yoga

The Yoga Sutra describes it as the whole spectrum of practices known as yoga. Everything that one can actually practice is kriya yoga, and the Yoga Sutra names three aspects that together define kriya yoga: tapas, svadhyaya, and Isvarapranidhana. Tapas are practices such as asana and pranayama that can aid us to remove blocks and tensions, both physical and mental. Svadhyaya means searching, asking questions, looking into ourselves. And Isvarapranidhana, as explained above, is action not motivated by outcome. When all the three dimensions are linked together in the practice, one is said to be on the kriya yoga path.

1.2.7 Hatha, Kundalini, Tantra Yoga

To comprehend hatha, kundalini, and tantra yoga, one must examine the concept of kundalini, which is fundamental to all three. The fundamental concept shared by all types of yoga that discuss kundalini is that prana can enter and exit the body through specific channels or nadi. Number of nadis are there, but in the context of kundalini, only the three most Significant ones are relevant: ida, pingala, and susumna, which all run along the spine. Susumna ascends the spinal column vertically, whereas ida and pingala traverse the spinal column and return multiple times. The ida nadi flows through the left nostril, while the pingala nadi flows through the right. Both are also known as ha and tha, the two syllables that comprise the word hatha. Ha represents ida and the chilly energy of the moon (chandra), while tha represents pingala and the scorching energy of the sun (surya). The nadi converge at the six cakras, or energy centres, in the physical body. One is located between the eyebrows, one in the throat, one in the heart region, one in the navel, one just above the trunk's base, and one at the base of spine. Ideally, prana flows easily through all of these channels, but this is only possible if they

are free of impurities and trash. Normally, prana cannot reach susumna because it only flows through the ida (ha) and pingala (tha) nadi, and frequently in insufficient amounts. When prana can enter the susumna nadi, the prana of ha and tha unite (yoga), which is why the process of getting there is called hatha yoga.

The susumna or central nadi is considered the ideal prana channel. If prana flows through this central passage, it becomes so concentrated in the physical body that its effects can optimally spread throughout the body. It is not lost outside of the physical body. The state in which prana leaks out of the body is one in which avidya prevails. How and where prana flows in the physical body has direct effects on the mental state: if one cannot keep enough vital energy in the nadi, if blocks impede its travel, and if it cannot continue to flow in the correct direction, it dissipates outside the physical body, leading the mind to become dark and restless. In contrary, the accumulation of prana in the body brings about inner peace and genuine comprehension. Normally, prana cannot flow freely through the susumna because something blocks the passageway. This block is represented by the coiled kundalini serpent.

Numerous imprecise definitions confuse the concept of kundalini, and even the Hatha Yoga Pradipika contains contradictory descriptions of it. The following definition is derived from the Yoga Yajnavalkya, the best, clearest, and most coherent text on this subject. Kundalini is unambiguously defined as an obstruction. According to this text, what is to enter the susumna at some point during theyoga practise is not kundalini, but rather prana. Numerous books assert that the kundalini itself ascends through the susumna, but if one follows the Yoga Yajnavalkya, one among the earliest texts on this aspect of yoga, this makes no sense. One of its central ideas is that prana and other various forms it takes in the human body are related to the practise of yoga, and if successful in the practise, the kundalini will be burned up, clearing the path for prana (T.K.V. Desikachar, 1995).

1.3 THE SYSTEM OF RAJA YOGA

The most systematic method of attaining state of meditation is raja yoga. It is not the only method, and in fact all other types of yoga such as bhakti, karma, jnana yoga, etc., are equally important and all aim at eventually bringing about meditational experiences, and ultimately gaining self-realization. In fact, all kind of systems should be practised as much as possible in union with one another, for they don't oppose each other.

Raja yoga is explained in the Yoga Sutras, written by the ancient yogi Patanjali some time before the birth of Christ. It is worth discussing this system in some detail, for it throws much light on the obstacles that must be overcome before successful meditation can be attained. Without some practice of the first five stages few people will have success in meditation. Of course they are not definitely necessary and some people will be capable of meditating without even knowing of their existence, but these are the very few lucky people who have no mental or physical disorders, and who from birth have been inclined to looking inwards and toward the meditational way of life. Raja yoga is for each and every person, whatever his or her nature. It starts with the very basic requirements for conscious higher spiritual life. It begins by simply moulding a person's character in the way necessary for the spiritual progress.

1.3.1 Stages of Raja yoga

The path of raja yoga are eight stages, starting with the change of individual and ending with samadhi which is culminating in the path of self-realization. The first five stages are the preparatory practices and stages six to eight are the higher stages.

1. Yamas (social code)
2. Niyamas (personal code)
3. Asana (postures, states of being)
4. Pranayama (extension of prana, life-force, cosmic energy)
5. Pratyahara (withdrawal of the senses)
6. Dharana (concentration)
7. Dhyana (meditation)
8. Samadhi (transcendental consciousness)

Only a person with a tranquil mind can meditate. The types of disturbances that prevent concentration and meditation are:

- ❖ Emotional disturbances due to mental conflicts and moral imperfections, which are eliminated or at least reduced by developing the yamas and niyamas (stages 1 and 2).
- ❖ Physical discomforts such as pain, illness and uncomfortable posture which are removed by practising asanas (stage 3).
- ❖ Irregularities in the pranic flow causes disturbances. Prana is energy in the body that can be loosely defined as vital or bioenergy (see the chapter on pranayama

for details). The techniques of pranayama (stage 4) remove any mental disturbances which arise from this source.

Pratyahara (stage 5 in raja yoga) eliminates the source of disturbance by disconnecting the association of the sense organs, eyes, ears, nose, etc., from external happenings. The outer occurrences are still there, of course, but the sense organs no longer send messages to the mind, or if they do the mind does not become aware of them. Now one has to realize how important Patanjali's first five stages are in order to successfully practise the higher stages.

1.3.1.1 Yamas or self-restraints

These are five in number, that are concerned with sociological and are very closely connected with higher yoga, however. These rules seek to remove all emotional disorders from the individual. It does not take huge thought to realize that these topics cause most of the guilty feelings, inner conflicts and general mental disturbances. The trick to tackle the symptom is to root out the cause. In this way the mind will be rendered more peaceful and ready for the higher practices. Patanjali actually was an idealist and intended the practices of raja yoga for people who devoted their whole life to seeking realization and who probably isolated themselves from society. This becomes obvious when he writes in one among his sutras (verses) that they are inviolable and should be followed no matter what circumstances arise, even if the result is serious injury to oneself or others. This, of course, is not practical for the modern person in society, for social relations are a natural part of life, and sometimes one needs to tell a lie under certain circumstances, perhaps to safeguard another person from undesirable knowledge. Hence the yoga practitioner were directed to practice his own discretions with regard to the yamas. However, the more the yamas are followed, within capacity and individual circumstances, the more likely it is that the mind will be calm and stable. This is possible only if there is no conflict between one's conscience and one's actions or thoughts. The five yamas are as follows:

a) Ahimsa (non-violence): Non-violence should be practised as far as it is possible. It does not only mean physically, but also in thought and words. Just accept it as something that one must do. As one evolves and practises the higher stages of meditation, etc., the less one wants to hurt anyone, and the more one will feel curious towards everything and everyone, including so-called enemies. Yet during the same time a highly evolved person will do his duty (dharma) even if it means harm to others.

b) Satya (truth): One should be as truthful as is possible, for lies and the covering up of lies involves much mental strain. Most people who stand against the truth are also under a constant fear, perhaps unconsciously, that their lie will be revealed to others. This subject covers various forms of lies such as pretending to be more than oneself, richer than one, hiding facts by only telling half the truth and so on. A further view is that people will eventually practise meditation to seek truth.

c) Asteya (honesty and non-theft): Little explanation is required here regarding this rule of conduct. There are a very few people, specifically those who are inclined to do yoga, who will not feel mental or emotional disturbances, manifest or unmanifest, as a result of dishonesty.

d) Brahmacharya (sexual control): This is a code which people do not take very seriously in this reasonably liberated modern world. 'Why shouldn't one have sexual relations?' most people will say. 'It's natural, isn't it?' Yes, it surely is, and in fact more people have suffered emotionally through- out history by suppressing their natural desires, often in response to strict rulings proclaimed by various religions which have forgotten the real reason why the rule was originally made. People of today should interpret this rule to mean that they must reduce their sexual activity to the maximum possible, after fulfilling obligations to partners, if they want to have great success in meditational practices, real success that is. Why? What is the relationship between sex and meditation? The need for sexual intercourse is nothing but the build-up of energy, vital energy. When one completes the sexual act, the body is drained of this vital force. Energy can manifest in different ways, and sexual energy is no exception to the rule. If this energy is redirected towards spiritual or meditational experiences, they will be highlighted and expanded.

e) Aparigraha (non-possessiveness): The idea here is that one can have belongings, but should try not to be attached to them. Think about the unhappiness in the life that has also been caused by the few loss or damage of a prized possession. The overall result is that the mind is continually plagued by some kind of tension, perhaps consciously, though probably subconsciously. One can be a very rich person, yet if have this attitude of non- attachment he will be unburdened of many worries and tensions of the mind.

1.3.1.2 Niyamas or observances

Niyamas, are five in number. Which is much concerned with the personal discipline of the practitioner. They are intended to prepare the spiritual aspirant for the arduous yogic path that lies ahead. Like the yamas (which are ethically inclined), the niyamas reduce mental and emotional conflicts and render the individual's mind tranquil for concentration and meditation.

a) Shaucha (purity): This rule needs little explanation. One should keep the body as pure as possible by regular bathing and also by eating food that is as pure and nutritious as possible. If not, then one will be more susceptible to diseases both internal and external and this is a great hindrance to meditational practices, for how is it possible to direct the mind inwards to the deeper realms when one's attention is continually distracted by indigestion or any other ailment?

There is also another factor. One's meditational capacity is related very much to the type of food one eats. If one eats impure and coarse food, then the mind is unlikely to be sensitive enough to respond to the subtle vibrations and experiences of meditation. The subtle states of meditation need a clear and pure mind in which to manifest. This rule is applicable to the purification of the mental sphere from disturbing thoughts and emotions. Since this is the whole reason for the yamas and niyamas, it implies that yamas and niyamas must be practised.

b) Santosha (contentment): It is essential to construct the ability to withstand daily problems without being deeply affected, to be contented no matter what circumstances beset one. Most individuals are continually changing mood because of the highs and lows of life. One moment they are happy, then something occurs and they suddenly become very unhappy. A mind that is continually fluctuating in this way is not suitable for meditation. For this reason, contentment is of the utmost importance. Not external contentment to impress other people, but inner contentment. It is easy to say, than doing. This is true, but by continual development of the other yamas and niyamas and a conscious effort to accept what comes to oneself, no matter what, this contentment will surely come.

c) Tapas (austerity): This is intended to strengthen the willpower, by undergoing small austerities such as fasting, a vow of silence for specific period of time. This can help to discipline the mind. This tapas should not, maintaining however, involve suppression of the mind for this can do more harm than good. Willpower is absolutely necessary in yoga, for the mind is like a kitten which wanders here and there without

purpose. It will try to make things done what one doesn't want to do. It will bring more disturbances to the mind and thereby hamper the meditational practices. Willpower is the only way to bring it under control.

d) Swadhyaya (self-study): This has various interpretations, the most likely being that one should continually watch the actions and reactions with more awareness. See how people react to different situations and why happy in one situation and unhappy in another situation. If become angry, oneself may ask to themselves, 'Why did I become angry?' when attached to certain things, ask inner self why attached to that thing and so on. By this continual self-analysis will gradually find out the ways on how the mind works, at least on a superficial level, and will become even more aware of the things that disturb the mind.

e) Isvara Pranidhana: The term 'Isvara Pranidhana' is made up of two words; **Isvara**, which translates as 'Supreme Being', 'God', 'Brahman', 'Ultimate Reality' or 'True Self' and **Pranidhana**, which means 'fixing'. In most translations of this Niyama, we're advised to 'surrender' to this Supreme Being or higher self, which in essence means cultivating a deep and trusting relationship with the universe and making each action an offering to something bigger than them.

Yamas and Niyamas - a summary an objection might be raised that perhaps it is a person's true nature to be dishonest, untruthful, etc., and so therefore any attempt to practise the yamas or niyamas could be contrary to his nature and could therefore cause more mental problems instead of reducing them. This is of course a controversial and philosophical question. However, all the great sages have emphasized that the intrinsic nature of all human beings is to be truthful, honest, to do good and so on. Anything done to the contrary, though appearing to be a manifestation of the individual's true nature, is therefore really a shield or an act which has arisen through circumstances in life, poverty, mistreatment by other individuals and so on. Consciously the individual may feel he does what comes naturally, but subconsciously it is a different story. Conflict occurs in the subconscious realms and these cause mental disturbances of the type that the individual feels consciously but does not enlighten what the cause is. It is in this form that most mental problems occur in the modern society. There exists a conflict between what one actually does and what the subconscious really wants to do.

The yamas and niyamas are therefore applicable to every one without distinction. These yamas and niyamas seems a little impractical, perhaps even a little

heavy, but the aim is transcendence and the path to perfection. Even if one abide by them to the slightest extent this is a definite step in the right direction.

1.3.1.3 Asanas or yogic postures

In traditional raja yoga, as enumerated by Patanjali, asanas are briefly mentioned as suitable sitting poses which give a steady and comfortable position of the body. This enables one to practise concentration and meditation without physical disturbance. In view of the close relationship between mind and body, this is a most essential part of every meditative session. Any position of the body which is even slightly uncomfortable will prevent any serious progress in meditation, for the mind will be preoccupied with the body to the exclusion of all else. There are numerous other asanas which those are not usually suitable for meditation practice. These will be called therapeutic asanas, as opposed to meditational asanas. The therapeutic asanas, sirshasana, halasana, etc., are nevertheless very useful in allowing the aspirant to gain success in meditation. These asanas, if performed regularly, remove and prevent diseases of the body and mind. They loosen up the muscles and tone the nervous system. They help to induce tranquillity of mind. In this respect, they encourage successful meditation by eliminating a large number of factors which tend to prevent meditation. They also allow one to perform one's daily duties with more zest and less emotional upsets, which greatly helps one to meditate.

1.3.1.4 Pranayama or vital energy control

The word prana is often used in yoga, still it is not well understood by the many groups of people and defined as vital or bioenergy through which matter and mind are linked to consciousness. Without this vital medium, consciousness could not express itself in the external world through the mind. It therefore seems logical that steady flow of prana helps to control the mind and therefore leads one along the path to meditation. It is this control that the many techniques of pranayama attempt to achieve. Many group of people specifically those who are new to yoga, assume that pranayama is not more than regulation of breath. This is partly true, for breath is indeed modified during the practice of pranayama. Yet this is only half the story and is also not the prime motive of pranayama. The aim of pranayama is control over the flow of prana, which is intimately related to the breathing process. So close is this relationship, that any manipulation of the breath will automatically cause manipulation of the prana.

One can meditate without doing pranayama, but its regular practice is a great help in achieving success in meditation. For example, the stage before dhyana (meditation) in raja yoga is dharana (concentration). Without being able to concentrate on one object for some time, dhyana is impossible. The usual method is to visualize an internal object with closed eyes. This in itself is not so simple, for any mental image is either blurred or fades from view within a short time. Pranayama is extremely useful in encouraging the appearance of clear mental images that remain visible for a longer periods of time. This is caused by redistribution of prana in the body, which renders the mind more able to perceive and control the images.

1.3.1.5 Pratyahara or sense withdrawal

The majority of lives are spent with the minds externalised. In other sense, the mind focuses primarily on events that occur outside the body. To achieve success with meditational techniques, one must dissociate the mind from the outside world and forget about this external environment. This is easy to say than doing, as the mind has been conditioned to look outside since birth, and as with all habits, it is a difficult problem to solve. Even for a minute or so, most people find it difficult to close their eyes and forget the outside world. During meditation classes, students are instructed to attempt to close their eyes for the duration of the practise and advise them to resist the temptation to open their eyes by asking themselves, ‘What is outside that could possibly be of interest to me?’ I am inside a room and nothing is occurring outside.’ Humans conditioned to constantly consider external factors. Consciousness is attracted to the exterior in the similar way that iron is attracted to a magnet.

Mind is constantly receiving information about the outside world through the sense organs: the ears, the eyes, etc. Until the mind is trained or encouraged to disregard this never-ending stream of stimuli from the sense organs, it cannot truly dissociate itself from the external world. It is a natural process, for the mind does not assimilate or take note of all the messages it receives from the sense organs. If it did, it would be unable to make decisions or gain wisdom of the outside world because it would be overwhelmed by information and unable to act. Sitting in the midst of a room filled with fifty radios emitting fifty different radio stations at the similar volume, it might be impossible to perceive or comprehend any one station or programme. The mind selects certain information before making decisions.

The selection of sense impressions that are directly transmitted to the mind must be reduced to zero. If engrossed in an engaging book, one loses awareness of the surroundings; forget the ticking of the clock, the voices of people in another room, and the crackling of the fire. In meditation, concentration, and pratyahara, one must attempt to lose awareness of the surroundings.

1.3.1.6 Dharana or concentration

In yogic concentration the mind is not held completely rigid; the processes of the mind are not curtailed. The mind is held so that it is aware of one object, but it should move in the senses that it realizes deeper aspects of the object. It realizes aspects of the object that were not perceivable before when the mind was continually wandering from one object to the next. This may be compared to a person visiting an art gallery. If he quickly glances at each picture, he sees little of the fine detail. If, on the other side, he spends half an hour studying one picture, the finer and more subtle points will be revealed. To hold the mind on one object is far more difficult and its benefits in the form of deeper insight into the object of concentration are also correspondingly greater. Concentration on one object is not impossible. It requires persistent practice and annihilation of all mental disturbances by the practice of the lower five stages of raja yoga, and when the mind has been completely purified by these basic practices, concentration will come by itself, naturally, without any special effort being required.

1.3.1.7 Dhyana or meditation

Dhyana is really an extension of dharana and has been defined by Patanjali as the uninterrupted flow of concentration of the mind on the point of meditation or concentration. There is always a fine difference between dharana and dhyana. In dharana the mind continually tries to think of things other than the object, and the practitioner has to bring the awareness back to the object; distractions still exist in one form or another. In dhyana, however, the mind has been subjugated and is totally and continually absorbed in the object. It is in meditation that the deeper angles of the object start to manifest themselves. The depth of concentration in dhyana is far greater than in dharana. It is only through the regular and continual practice of concentration that dhyana spontaneously manifests itself.

1.3.1.8 Samadhi or illumined consciousness

Samadhi is the fullest extension of dhyana. It is the climax of meditation. It is classified into four stages, all of which must be transcended before one eventually reaches the culmination of yoga and of life itself, self-realization or oneness with reality. People would merely be playing with words, even more so than when tried to describe meditation on the lower levels.

Patanjali described samadhi as that state during meditation where there is only consciousness of the object and no concurrent consciousness of the mind. In samadhi the self-consciousness of the mind disappears. The quality of object and perceiving subject disappears by making the object and subject become one. Under these situations that the ultimate essence of the object reveals itself, for if the object and subject are no longer different but the same, then the subject must know everything about the object, the object of perception, the person perceiving and the perception that takes place all become one entity.

1.4 MEDITATION

Among all human endeavours, meditation is one among the most innate and yet highly fulfilling. Meditation, as said by yoga master Paramhansa Yogananda, is "the deep concentration on God or one of His aspects." When regularly practiced, it yields amazing effects on the physical, mental, emotional, and spiritual well-being. It helps to connect with the own inner resources of love, vitality, and clarity. Deeply, it also establishes a connection between self and God and His boundless joy. There are three phases of meditation: expansion, interiorization, and relaxation. To put it simply, the procedure is:

- 1) Completely relax the body and mind;
- 2) Interiorize the mind and focus it entirely on the higher self or a particular facet of God;
- 3) Broaden the awareness until the personal mind becomes one with the Infinite.

While this is a straightforward process, realising the deepest states demands commitment and rigorous practice. However, even a small bit of meditation will produce results right away. "Even a little bit practice of this inward religion will save one from dire fears and colossal sufferings," the Bhagavad Gita, one of India's ancient scriptures, states. Every person has an innate desire to become more aware of the world, comprehend its essence, discover their true selves, and achieve unity with God. At some

point throughout this "eternal quest," in the words of Paramhansa Yogananda, it is inevitably guided to meditate and quiet the mind. One type of mental "static" that needs to be eliminated if one want to hear the inner whispers of themselves is restless thinking.

The most profound insights into the essence of reality originate not from the conscious mind but from the superconscious, through intuition rather than reasoning. A vast flow of energy becomes available when the mind is fully concentrated, the body is entirely relaxed, and the five senses are internalised. That powerful force propels us into super consciousness, a state were one is fully aware of the inner intuition and can perceive realities both personal and universal that were previously unimaginable. However, even a small bit of internalisation of consciousness helps us get closer to that state and has many positive effects. From a physiological perspective, meditation has been shown to support the body's healing processes, boost immunity, and lessen stress. While meditating, the blood pressure and metabolic rates drop, the brain waves and breath slow, and the blood's circulation and cleansing improve.

In the Indus Valley of Central India, stone seals depicting individuals seated in different yoga poses have been discovered. Archaeologists have dated these seals to a minimum of 5000 B.C. Nevertheless, meditation has persisted as a viable and breathing science for all those millennia. Every religion has a branch that aims for mystical unity and uses meditation to that effect. These branches are rather secretive. Furthermore, there are notable individuals from every era who have attained Self-realization, or One with the Divine. In the East, meditation became both a science and a tradition. Great instructors and sages over the ages discovered methods and truths that they taught to their pupils, who then shared them with their own followers. Thus began a thousand-year tradition that has continued unbroken. That which was tarnished by ignorance vanished, but that which proved to be true and enduring endured. Furthermore, a society emerged in the East that looked up to these notable people for guidance on how to live. In India, children are still taught lessons through tales and the lives of enlightened beings like the two great saints of ancient India, Rama and Krishna. It is common knowledge that a culture's heroes can determine how wonderful it is. The greatest heroes in the East, especially in India, have always been the most spiritually advanced. (John Novak, 1993).

1.4.1 SUPINE MEDITATION

Shiva Samhita (V:70-71) based Supine Meditation

Supine meditation is one of the types of Meditation. It is prescribed in Siva Samhita (chapter – V , verses 70 and 71)

उत्तान शयने भूमी' सुप्त्वा ध्यायेन्निरन्तरम् ।

सदयः श्रमविनाशाय स्वयं' योगी विचक्षण ॥70॥

uttana sayane bhūmau suptvā dhyayennirantaram /

satyah kramavināśāya svayam yogi vicaksanath //70//

For the sake of overcoming the fatigue immediately an intelligent yogi while lying on the ground on one's back should meditate continuously. ||70||

शिरः पाश्चात्य भागस्य ध्याने' मृत्युंजयो भवेत्

भ्रूमध्ये दृष्टिमात्रेण ह्यपरः परिकीर्तितः ॥71 ॥

shiraḥ pāścātyabhāgasya dhyane mṛtyunjayo bhavet/

bhrumadhye drstimātreṇa hyaparaḥ parikirtitaḥ //71/

One becomes conqueror of the death by meditating upon the back side of the head. The results of mere the gaze-directed towards middle of the eye-brows has previously been stated. ||71|| (Swami Maheshananda, 2009)

“If someone meditates while lying supine on the ground, they are to discover an immediate release from all efforts. During the process, the person who meditates on the back of their skull becomes the conqueror of death. A meditation on the bhrumadhya has been discussed previously. According to PYS: III: 2, dhyana is "one-pointed and sustained objective comprehension of the object of meditation." The Bhagwatgita and the Patanjala Yoga Sutra discuss many of the conditions and outcomes of Dhyana, but they don't outline any particular method of meditation. The Vijnana Bhairava Tantra mentions over a hundred different forms of meditation. The Shiva Samhita gives instructions on how to meditate while lying down (V: 70–71). It asserts that its practitioners "conquer death" and experience an immediate eradication of fatigue”. (Swami Maheshananda, 2009)

1.4.2 KRIYA YOGA

Kriya-yoga is the practice part of yoga. Kriya-yoga is an ancient technique of yoga found in India since time immemorial. This is a very simple and scientific technique based on the vital force, prana, body and mind. It is a practice based on the

breath. The word kriya is composed of the letters k, r, i, y, and a. The letter-k (or ka), ka-kara, represents the Lord, Ishvara. The Transcendental Lord, Parama Siva, when He manifests Himself in the subtle world and makes Himself ready for creation He becomes Ishvara. The letter-r (or ra) , ra-kara, represents fire, light and manifestation. Creation is not seen by us with the ether and air elements since these are subtle elements. One is able to usually see manifestation from the fire element onwards. The letter-i, i-hara, represents energy or sakti. So kri is the activating power of the Lord manifested in creation. This activating power is called prana or vital force. The letter-y (or ya), ya-kara, represents the air element and the letter-a, a-hara, represents form. For the manifestations to take a form, akara, the Lord acts with the air element. Through the action of air, the whole universe is manifested. This is the action of the Life-force, pranakarma, of the Lord. The word kriya normally means action, but this is the action of God. Everyone is made with the same principle of God is. The identification with the physical body makes one self-separate from God and this is the state of ignorance. One has to eradicate this ignorance by the action of God, i.e., the action of the breath, pranakarma. Breath-practice, pranakarma, absorbs the mind into vital force. The process is reversed by the action of God and leads us from body to God and it is so necessary to perform that action. That is the spiritual practice. Then that action, kriyaa, becomes yoga. (Swami Nityananda Giri, 2013)

1.5 DIABETES

Diabetes mellitus is a type of disorder of sugar metabolism. The primary issue in diabetics is the improper utilisation of sugar by the human body. Byproducts of the digestion of dietary sugars and starch are glucose, the primary energy source for the body's various processes, organs, and cells. Insulin is the hormone secreted by the large gland pancreas to regulates glucose metabolism. When pancreas got exhausted or prone to more stress, there will be a deficient in quantity or sensitivity of insulin hormone which result is uncontrollable rise in blood glucose leading to diabetes. Today, diabetes is a prevalent disease. Its incidence has increased in tandem with the rising standard of living. (Dr. Swami Karmananda, 2013)

1.5.1 SUGAR METABOLISM

Sugar gives the human body the energy it needs to keep its tissues and organs functioning. The blood is exposed to sugar when it is ingested by the body as carbs,

mostly as glucose, fructose, and galactose. The body either uses these sugars right away or stores glycogen in the muscles and liver to use later.

In a typical scenario, a meal that includes protein, carbohydrates, and fat, is taken the following occurs.

- ❖ The intestines release glucose into the circulation.
- ❖ Afterwards, the pancreas releases insulin to aid in the body's absorption of amino acids from proteins and glucose from carbs.
- ❖ The liver, adipose cells, and skeletal muscle absorb glucose due to the action of insulin.
- ❖ Insulin additionally drives meal-derived fat into fat cells as triglycerides.

During fasting, insulin levels drop to their lowest point and fat is released as fuel. Some diabetic people may accumulate dangerous quantities of ketones from this fat. The level blood sugar is controlled by the body and when sugar levels rise up, insulin is secreted by the pancreatic endocrine gland cells known as the Islets of Langerhans to bring them down. When produced, glucagon, another Islet cell hormone, has the opposite effect. Equilibrium is thus reached.

The body's main source of energy is glucose. It is essential to every bodily function, requiring the pituitary gland, thyroid gland, muscles, liver, circulation, skin, adrenal glands, kidneys, and neurological system to all operate with extreme sensitivity and precision. As such, controlling and monitoring blood sugar is a challenging task. As a result, it is simple to understand why diabetes is such a complicated illness that defies simple medical intervention.

A persistent imbalance in the system that controls blood sugar levels is known as diabetes mellitus. When it happens, the blood's absorption of glucose from the digestive system is ineffective for the muscles and tissues to use or store as fat or glycogen in the liver. A relative or absolute insulin shortage is the aetiology of diabetes. (Dr. Swami Shankardevananda, 2010)

1.5.2 TYPES OF DIABETES

1.5.2.1 Absolute (juvenile-onset) diabetes

In this condition the pancreas stops producing insulin. It can completely stop its production or it can dribble out insufficient quantities. This prevents glucose from entering the body cells, with the result that they starve, even though there is a high level of food in the glucose form in the blood stream. This starvation affects the beta cells of

the pancreas, compounding the problem and turning it into a vicious circle. This form of diabetes most commonly occurs in young people. (Dr. Swami Shankardevananda, 2010)

1.5.2.2 Relative (mature onset) diabetes

The neurological, hormonal, and digestive systems may be out of balance or malfunctioning, improper insulin secretion may be occurring at the wrong time, and/or the body's tissues may no longer respond as well to insulin. In this type of diabetes, blood sugar reaches a high point before insulin is secreted because insulin release seems to happen too late in the cycle. There is insufficient insulin available to control hiked sugar level in blood when it is eventually released. The liver has already begun to release glucose in answer to the body's starving cells' request, so by the time the pancreas tries to secrete more insulin, it is too late. Because of this, blood sugar levels increase even further. Moreover, since the cells are not able to absorb glucose or because insulin is not produced well, the released insulin may have little effect in allowing the glucose to enter the cells. This kind of diabetes comes in different intensities, ranging from moderate to severe. Combination of factors including stress, infections, ageing, obesity, and inheritance are also cause mature onset diabetes. (Dr. Swami Shankardevananda, 2010)

1.5.3 CAUSES OF DIABETES

“Diabetes has two connected causes, according to yogic research. First, improper eating habits, overindulgence in food, obesity, and inactivity can cause the digestive system to become devitalized and sluggish over time. Particularly linked is a high consumption of a diet high in sugar and carbohydrates. A person's pancreas is prepared to respond to a significant intake of sugar, sweets, chocolates, etc. by swiftly and safely producing a large amount of insulin to control the rapidly rising blood sugar level. But when such a high-sugar diet is consumed on a daily basis, the pancreas is continuously required to release massive amounts of insulin, which eventually causes it to become exhausted. The amount of insulin produced in response to glucose stimulation gets progressively less. Consequently, the blood stays sugar-saturated for extended periods of time. After then, it will not be long until diabetes of any kind is identified. This typically happens when a patient visits the doctor to have one of the signs of high blood sugar looked into, such as increased thirst or urination, resistant

skin or urinary infection, or visual problems. Stress and diabetes are linked as the second causal factor. Instead of fighting a physical war to survive, the great predecessors' worries and disappointments are mostly manifested on the mental and emotional levels in current sedentary humans. Despite this, the adrenal glands are always active and release the "stress hormone," adrenalin, into the bloodstream. This is a strong stimulant that helps the body release glucose into the bloodstream. In this sense, having a heavy load of concerns and fears all the time forces the body to secrete more insulin, which causes diabetes, while combined with a high-sugar diet". (Dr. Swami Karmananda, 2013)

1.5.4 SYMPTOMS OF DIABETES

The increased blood glucose concentration causes more glucose to enter through the kidneys, drawing out with it large quantities of water. This results in:

- ❖ Excessive urine with a high glucose content
- ❖ Excessive thirst
- ❖ Dehydration
- ❖ Excess glucose in all body fluids, supplying food for bacteria, making one more prone to infections. For instance, simple wounds tend to fester badly.

To stay alive, the cells begin to use fat as fuel instead of glucose. This results in the accumulation of fatty acids (known as ketones) in the tissues. The patient develops severe acidosis as a result. In conjunction with dehydration, this can lead to a condition called diabetic coma (unconsciousness). Unless the condition is treated immediately with the appropriate doses of insulin, death may result. The more advanced a diabetic patient's condition, the more intense their symptoms will become. Diabetes of adult onset is most prevalent in affluent middle-aged individuals who are morbidly obese. It is because of a relative deficiency of insulin. This is due to the prevalence of sugar-rich carbohydrates in the typical diet, which is frequently combined with insufficient physical activity to burn off the large amounts of glucose consumed. It is believed that most of the people suffering from mature-onset diabetes could have completely avoided the disease, restricted their consumption of sugar-rich carbohydrates and engaged in minimal daily exercise, preferably of a yogic nature. The daily practise of meditation would have also reduced the likelihood of developing diabetes by establishing balance in the nervous system and preventing the body from becoming out of sync with itself.

People are essentially concerned with type II diabetes in adults. This condition affects the majority of diabetics and is potentially reversible. Yoga is also an effective treatment for juvenile diabetes characterised by a complete absence of insulin, although reversal of the condition is uncommon. Yoga can aid in the prevention of juvenile-onset diabetes complications. All diabetics are encouraged to practise yoga in order to enhance their health through this science. Depending on how much effort is invested, everyone can benefit from the practise. The longer a person has diabetes, the more effort will be required. Even in the most severe cases of diabetes, a positive attitude and persistent practise of the correct techniques over a long period of time will yield significant benefits. (Dr. Swami Shankardevananda, 2010)

1.5.5 TYPE II DIABETES AND MEN

Increased insulin resistance, which is linked to poor diet, sedentary lifestyles, and weight gain, are the causes for type II diabetes. Men between the ages of 35 and 54 are more likely to have type II diabetes. During male puberty, the androgen hormone "testosterone" is essential. It promotes genital development, vocal alterations, and muscle and hair growth. This hormone plays a vital role in a man's lifelong process of maintaining sexual health and sperm production. Extremely low levels of testosterone production are also produced by females, which aids in preserving the hormonal balance, especially after menopause.

Recent studies have demonstrated a connection between this hormone and the onset of type 2 diabetes in males, with lower testosterone levels being associated with an increased risk. It has also been found that women with higher blood levels of testosterone are more vulnerable. The accumulation of fats is influenced by testosterone. Fat deposition are of two distinct types: visceral fat deposition and subcutaneous fat deposition. The former is found around organs, while the latter is found at the skin's surface. Visceral fat deposition is directly correlated with an elevated risk of type 2 diabetes. Studies demonstrates that low testosterone hormone levels in males might raise the visceral fat accumulation, which in turn increases the risk of type 2 diabetes. This is especially concerning because 1/6th of all boys have lowered testosterone levels, that greatly raise the risk of diabetes and result in poor muscle growth and increased fat accumulation. (Hannah Simmons, 2022)

1.5.6 DIABETES AND MEDITATION

Yogic experience over the centuries has established that meditation is a powerful force in removing disease, and today scientific research is detailing the profound and wide ranging contribution of meditation towards optimum good health. Laboratory and biochemistry tests have proved the effect of meditation has the following effects on the body as:

- ❖ Decreases oxygen consumption (indicating relaxation and more efficient respiration).
- ❖ Lowers blood pressure
- ❖ Relaxes the sympathetic nervous system, resulting in lower levels of the 'stress hormones' adrenaline and noradrenaline
- ❖ Increases electrical skin resistance (an index of relaxation).
- ❖ Cuts production and build-up of lactic acid.
- ❖ Slows brain rhythms to the alpha level, indicating relaxed awareness and the absence of stress.
- ❖ Slows the heart rate.
- ❖ Decreases carbon dioxide production.

Effects that can be monitored by scientific instruments are just a few of those that occur during meditation, yet each of these physiological changes has a positive influence on health. The effects of meditation on the mind and states of consciousness are measured using alpha wave monitors, which have been utilised in numerous experiments, including those in which patients used mantras to reduce their blood pressure. These tests demonstrate that meditation increases the prevalence of alpha waves in the brain, particularly in the frontal and central regions. Alpha waves range from eight to thirteen cycles per second, but only the slower waves of eight to nine cycles per second are typically recorded during meditation, indicating extremely deep states of relaxation. Generally, used theta wave activity is linked to dreaming, creative inspiration and the joyful state that revitalises the body and the spirit. Meditation is increasingly recognised by the international medical community as a valuable tool for overcoming disease, to the extent that researchers in the United States have even incorporated it into cancer treatment. Numerous unconscious nervous functions of the human organism can come under conscious control and managed so one can achieve the mental and physical equilibrium through meditation. By learning to balance the involuntary nervous system, the mind/body complex becomes less susceptible to

illness. There are hundreds of yogic practises for turning away from external distractions and ‘going in’ to experience the healing relaxation that profoundly affects the body, mind, and spirit. (Dr. Swami Shankardevananda, 2010).

1.5.7 MECHANISM OF MEDITATION IN DIABETES

The nervous system is the vehicle via which the mind directs all bodily movements and responses. It keeps track of everything that a person and his body have gone through in the past and connects it to the present. All of a person's activities, whether they are voluntary or not, are determined by this function. This control includes the conscious intellectual mind's decision-making as well as the instinctive and unconscious regulation of the muscles and organs. Every person's ability to survive depends on their neurological system functioning properly. According to yoga science, the nervous system (as well as the body it governs) may be highly controlled and trained to function with the highest level of efficiency. Scientific studies conducted in India, Europe, and America have confirmed this age-old notion. Unequivocally that regular meditation practice results in harmonious effect in the body. In relation to diabetes, research indicates that regular meditation practice benefits the endocrine glands by reducing sympathetic nervous system activity. Antepituitary hormones are directly regulated by the hypothalamus, and meditation has a significant impact on their regulation. Furthermore, there is an overall rise in mental efficiency. (Dr. Swami Shankardevananda, 2010).

1.6 INTRODUCTION TO VARIABLES

The following psychophysiological and biochemical variables had been chosen to test for this study. Psychophysiological variables chosen are Galvanic Skin Response (GSR), emotional abilities like self-awareness, self-control, motivation, empathy, and social skills and biochemical variables are HbA1C and Glomerular filtration rate (GFR).

1.6.1 GALVANIC SKIN RESPONSE (GSR)

When one is exposed to emotionally charged images, films, events, or other stimuli, the skin communicates a lot about their feelings, both good and bad. Whenever aroused emotionally, the skin's electrical conductivity changes slightly, no matter how stressed, apprehensive, scared, energised, happy, confused, or startled a person is,

known by other names such as Electrodermal Activity (EDA) or Skin Conductance (SC), Galvanic Skin Response (GSR) is one of the most sensitive indicators of emotional arousal. Sweat glands on the skin are stimulated autonomically, which causes GSR. Sweating of the hands and feet is brought on by emotional stimulation: The GSR result shows clear, statistically measurable patterns that are evident to the unaided eye whenever experienced emotional agitation. With GSR, it is possible to access behaviour that is not under conscious control. Conductivity of the skin is solely governed by autonomic sympathetic activity, which controls bodily processes, cognitive and emotional states, and cognition on a completely subconscious level. One simply cannot consciously control the conductivity level of the skin. GSR is the ideal indicator of emotional arousal because it provides unfiltered insights into a person's physiological and psychological processes. Skin Conductance (SC), Electrodermal Activity (EDA), Electrodermal Response (EDR), and Psychogalvanic Reflex (PGR) are alternative names for GSR. Typically, GSR activity is measured in micro-Siemens (S) or micro-Mho (M). (GSR Pocket Guide, 2017)

1.6.2 EMOTIONAL INTELLIGENCE

The term emotional intelligence describes a person's capacity to both regulate and control their own emotions and of others. Stated differently, the ability to affect other people's feelings as well. In leadership, emotional intelligence is a crucial competency. It is claimed to consist of five primary components, including motivation, self-regulation, self-awareness, empathy, and social skills.

1.6.3 SELF -AWARENESS

Being conscious of ones own experiences that help to better comprehend others' sentiments and influence those around anybody. It also denotes that one is conscious of their advantages and disadvantages. When a person feel angry, has to pause to consider what caused you to feel that way.

1.6.4 SELF-CONTROL

The next stage is self-regulation, which involves pausing before speaking or acting. The ability to control oneself is a crucial component. Others will be impacted more favourably than unfavourably by this. If a person make a mistake, he had to hold himself accountable and make an effort to maintain composure at all times.

1.6.5 MOTIVATION

One will be in a better position to influence others when he/she have a driving force behind completing a set of chores. Strive steadily to achieve the objectives. Lead by example and demonstrate to staff how tasks should be completed. Even when presented with a challenge, make an effort to see the positive aspects of the circumstance.

1.6.6 EMPATHY

Empathy is the capacity to consider a situation from another person's point of view and to walk in their shoes. To gain the respect of others, empathy is an important skill for a successful leader.

1.6.7 SOCIAL SKILLS

Social skills make up the final and most important component. The core of social skills is the ability to express oneself. They have the ability to build a good relationship with other people, which improves the comfort level in the partnership.

1.6.8 HbA1C

Glycated haemoglobin is referred to as HbA1c or glycated HbA1c. It occurs when blood glucose combines with haemoglobin, a protein found in red blood cells which supplies oxygen throughout the body, causing the blood to become "glycated." Doctors can obtain a general idea of the average blood sugar levels over a few weeks or months by measuring glycated haemoglobin, or HbA1c. This is significant for diabetics since a higher HbA1c increases the chance of complications from diabetes. Haemoglobin A1c, or just A1c, is another name for HbA1c.

Haemoglobin and glucose in the bloodstream naturally bind together when the body breaks down sugar. The entire amount of sugar present in the human body at that moment is exactly proportionate to the amount of glucose that unites with this protein. Glycated haemoglobin, also known as HbA1c, is measured to show average blood glucose levels during the 8–12 week period before red blood cells in the human body renew. This makes it a valuable longer-term indicator of blood glucose control. HbA1c will be higher if one have had recent weeks of high blood sugar. (Guide to HbA1c, 2023)

Table I
HBA1C REFERENCE VALUE

HbA1c	mmol/mol	%
Normal	Below 42 mmol/mol	Below 6.0%
Prediabetes	42 to 47 mmol/mol	6.0% to 6.4%
Diabetes	48 mmol/mol or over	6.5% or over

1.6.9 GLOMERULAR FILTRATION RATE (GFR)

A test called the glomerular filtration rate (GFR) is performed to measure how well the kidneys are functioning. It calculates the volume of blood that passes through the glomeruli in a minute. The kidneys' microscopic filters, called glomeruli, remove waste from the blood. (Ganong, 2016).

1.7 OBJECTIVES OF THE STUDY

1. The objective of the study was to discover whether there would be any significant changes in selected psychophysiological variables such as Galvanic Skin Response (GSR), emotional abilities like motivation, self-awareness, empathy, self-control, and social skills among type 2 diabetic men due to supine meditation.
2. The objective of the study was to discover whether there would be any significant changes in selected biochemical variables such as HbA1C and Glomerular filtration rate (GFR) among type 2 diabetic men due to supine meditation.

1.8 STATEMENT OF THE PROBLEM

The study's aim was to determine the effect of supine meditation on selected psychophysiological and biochemical variables among the type 2 diabetic men.

1.9 HYPOTHESES

1. Supine meditation would significantly improve the selected psychophysiological variables such as Galvanic Skin Response (GSR), emotional abilities like motivation, self-awareness, empathy, self-control, and social skills among type 2 diabetic men.

2. Supine meditation would significantly improve the selected biochemical variables which include HbA1C and Glomerular filtration rate (GFR) among type 2 diabetic men.

1.10 SIGNIFICANCE OF THE PROBLEM

1. The study's findings would be helpful to explore the status of supine meditation among type 2 diabetic men.
2. The study's findings would be the curative and rehabilitative measures among type 2 diabetic men.
3. The research findings would be helpful to improve the emotional abilities among type 2 diabetic men.
4. The findings of the research would enable supine meditation as an alternative therapy in hospitals and rehabilitation centers to treat type 2 diabetic men.
5. The finding of the study would offer a scientific basis for supine meditation in which policymakers could make health plans for the public.
6. The study's finding would throw light on the application of supine meditation in improving the quality of life among type 2 diabetic men.

1.11 DELIMITATIONS

1. The study was confined to 40 men who have type 2 diabetes.
2. The subjects' age was between 45 to 55 years.
3. The subjects were selected from Salem city only.
4. The dependent variables were restricted to selected psychophysiological variables such as Galvanic Skin Response (GSR), emotional abilities like self-awareness, self-control, motivation, empathy, and social skills, and 2 biochemical variables such as HbA1C and Glomerular filtration rate (GFR) only.
5. Only supine meditation was used as independent variable during the study.
6. The training period was for a period of 16 weeks, with one session per day for six days except Sunday.

1.12 LIMITATIONS

1. The climate conditions were not considered.
2. The subjects' other factors like medication, body structure and personal habits, were not considered for this study.
3. The subjects' day-to-day activities were not controlled.
4. The subjects' diet, general lifestyle, and motivational levels were not considered.
5. Any other therapy or treatment taken were not considered.

1.13 DEFINITION OF THE TERMS

1.13.1 YOGA

“Yoga is the ability to direct the mind exclusively to ward an object and sustain that direction without any distractions”. (T.K.V. Desikachar, 1995).

1.13.2 MEDITATION

“Meditation (Dhyana) is defined as ‘one -pointed and sustained objective comprehension of the object of meditation”. (Karambelkar, 1987)

1.13.3 SUPINE MEDITATION

“According to Siva Samhita “supine meditation is one of the techniques of meditation that can be practiced in supine posture”. (Swami Maheshananda (2009)

1.13.4 KRIYA YOGA

“Kriya is a very simple and scientific technique based on the vital force, prana, body and mind based on breath”. (Swami Nityananda Giri, 2013).

1.13.5 DIABETES MELLITUS

"Diabetes mellitus is a disorder in the metabolism of sugar". In the diabetic, the primary problem is the defective utilization of sugar by the body. (Swami Karmananda, 2013)

1.13.6 HbA1C

“HbA1c refers to glycated haemoglobin (A1c), that identifies average plasma glucose concentration”. (Guide to HbA1c, 2023)

1.13.7 GLOMERULAR FILTRATION RATE (GFR)

"Glomerular filtration rate is a test used to check how well the kidneys are working". (Ganong, 2016)

1.13.8 GALVANIC SKIN RESPONSE (GSR)

"Galvanic Skin Response reflects the variation in the electrical characteristics of the skin". (GSR Pocket Guide, 2017).

1.13.9 EMOTIONAL INTELLIGENCE

"Emotional intelligence is the largest single predictor of success in the workplace". (Goleman, 1995).

1.13.10 SELF AWARENESS

"Self-awareness is ability to read and understand the emotions as well as recognize their impact on others". (Goleman, 2002)

1.13.11 SELF CONTROL

"Emotional Self-Control is the capability to keep the disruptive emotions and impulses in check, to maintain one's effectiveness under stressful or even hostile conditions". (Daniel Goleman, 2023)

1.13.12 MOTIVATION

"Motivation is the inner passion that drives outward activities. It considers the benefits of engaging in activities in the long run rather than immediate gains". (Goleman's, 2021)

1.13.13 EMPATHY

"Empathy refers to the emotional processes and cognitive which binds people together in various kinds of relationships that permits to share experiences as well as understanding of others". (Eslinger, 2007).

1.13.14 SOCIAL SKILL

"An individual's social skills determine the extent to which relationships and networks are built and maintained". (Goleman's, 2021)