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IMPACT OF PRNAYAMA PRACTICES MENTAL HEALTH OF COLLEGE LEVEL MEN STUDENTS

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Abstract

The purpose of the study was to find the impact of pranayama practices on mental health of college level men students. For these purpose 30 men students from Bharathidasan University, Tiruchirapalli in the age group of 21 to 25 years were selected at randomly. They were divided into two groups, group I was treated as, experimental group and group II was treated as control group. Experimental group was given six weeks pranayama practice and the control group was not given any treatment. Mental health was selected as variable and it was assessed through Peter Becker Questionnaire. The data were collected before and after the training period and collected data was computed by dependent 't' test in all cases level of significance was fixed at 0.05 level. The result concluded that there was significant improvement on mental health due to the influence of pranayama practices than the control group among college students.

Keywords: Yoga, Pranayama, Mental Health, Enlightenment, Supernatural Powers.

Introduction

Yoga to be associated with the acquisition and exhibition of supernatural powers, requiring complete discipline of the mind and the body. He has further explained the word 'Yoga' as the noun form derived from the basis 'Yuj', acceptance 'to unity' or 'to connect'. Yoga has its own technology and also scientific basis. It is an 'art' which aspires to broaden one's perspective and insight to achieve a state of personal enlightenment. The prescribed practices and procedures of yoga, cater to the needs of its adherents under varied conditions to lead a way of life and attenuate the obstacles in acquiring the state of "Enlightenment". Yoga is also a method of self-realization, which begins with the

perfection of one's physical-self and aspires to achieve a state of self-consciousness.

'Yogic Breathing' is an equivalent of the Sanskrit word 'Pranayama', which seems to have come to enjoy a very important place in yoga literature. The word 'Prana' is perhaps as old as the word 'Yoga' itself, but the elaborate technique concerning its control, which forms a part of the eight fold system of yoga, seems to be of a later origin. Yogic breathing has often been very highly talked about and the marvellous phenomena, which are supposed to take place as a result of its intense and prolonged practice, have been acknowledged at several places in the yoga texts.

Pranayama is a set of breathing techniques in the practice of yoga that involves the regulation of breath through certain

techniques and exercises. Pranayama the fourth component of the eightfold Path Yoga is the control of 'Vital Force' or 'Cosmic energy' by concentration and regulated breathing. It also signifies life or breath. Yoga as recognized vital philosophy, commands belief and is one of the first systematic expressions of the metaphysical endeavors of our ancestors. It is a system, which owes its inheritance to the ancient Indians. It indicates a 'Life Style', aimed towards the training of the physical, mental and emotional aspects of its adherents. As indicated by Swami Kuvalayanandaji has a complete message for mankind. It has a message for the human body. It has a message for the human personality, and it likewise a message for the human soul. These techniques are believed to have numerous physical and mental health benefits. Here are some common pranayama practices:

Anulom Vilom (Alternate Nostril Breathing):

- Sit in a comfortable position.
- Close your right nostril with your right thumb and inhale deeply through your left nostril.
- Close your left nostril with your right ring finger, release your right nostril, and exhale.
- Inhale through the right nostril, close it with the thumb, release the left nostril, and exhale.
- Repeat this cycle.

Ujjayi Pranayama (Ocean Breath):

- Inhale slowly through your nose, filling your lungs.
- Constrict the back of your throat slightly, producing a soft sound like the ocean.
- Exhale slowly and audibly through your nose.
- This can be done in combination with yoga asanas.

Bhramari Pranayama (Bee Breath):

- Sit comfortably and close your eyes.
- Inhale deeply through your nostrils.
- Exhale slowly, making a humming sound like a bee.
- Repeat several times, focusing on the sound and the vibration.

Kapalbhati Pranayama (Skull Shining Breath):

- Sit comfortably with a straight spine.
- Inhale deeply, and then exhale forcefully by contracting your abdominal muscles.

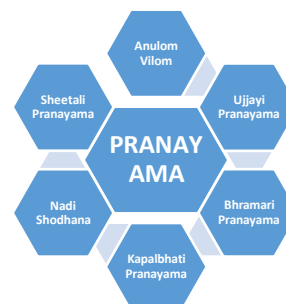
- Inhalation should happen naturally as your abdomen relaxes.
- Focus on the exhalation, keeping the inhalation passive.

Nadi Shodhana (Alternate Nostril Breathing for Balancing):

- Sit comfortably with a straight spine.
- Using the right thumb, close the right nostril and inhale through the left nostril.
- Close the left nostril with the ring finger, release the right nostril, and exhale.
- Inhale through the right nostril, close it, release the left nostril, and exhale.
- This completes one round.

Sheetali Pranayama (Cooling Breath):

- Roll your tongue into a tube or purse your lips.
- Inhale slowly and deeply through your tongue or pursed lips.
- Close your mouth and exhale through your nose.
- This has a cooling and calming effect.



Before starting pranayama practices, it's essential to learn them from a qualified yoga instructor, especially if you are a beginner. These practices can have profound effects on the body and mind, and practicing them correctly is crucial for reaping their benefits while minimizing the risk of injury. If you have any health concerns or conditions, consult with a healthcare professional before starting pranayama or any new exercise regimen.

Mental Health

In the galaxy of scientific knowledge the term 'Mental Health' always forms a pair with another term popularly known as 'Mental Hygiene'. However, these two terms are not synonymous. As a matter of fact, mental hygiene is a science having three-fold objectives namely Prevention of mental disorders, preservation and promotion of mental health and correction of mal-adjustments. And that is why probably mental

hygiene as a science got special privilege in the objectives of the WHO. So far as mental health is concerned, therefore, it has been accepted as a subject matter of mental hygiene because in the interest of a given nation or broadly speaking 1 the human race it is to be protected, promoted prevented from. Mental disorders and corrected if some wrong takes place with it in the case of a given individual who happens to be a valuable member of a given society.

Methodology

To find out the Intervention of pranayama practices on mental health of college level men students, 30men students from Bharathidasan University, Tiruchirapalli in the age group of 21to 25 years were selected at randomly. They were divided into two groups, group I was treated as, experimental

group and group II was treated as control group. Experimental group was given six weeks pranayama practice and the control group was not given any treatment. The following pranayama was administered during the training period Nadisuddhi, Bhasrika, Bhramari, sitaliandKapalbhati pranayama. Mental Health was selected as variable and it was assessed through Peter Becker Questionnaire. The data were collected before and after the training period and collected data was computed by dependent ‘t’ test in all cases level of significance was fixed at 0.05 level.

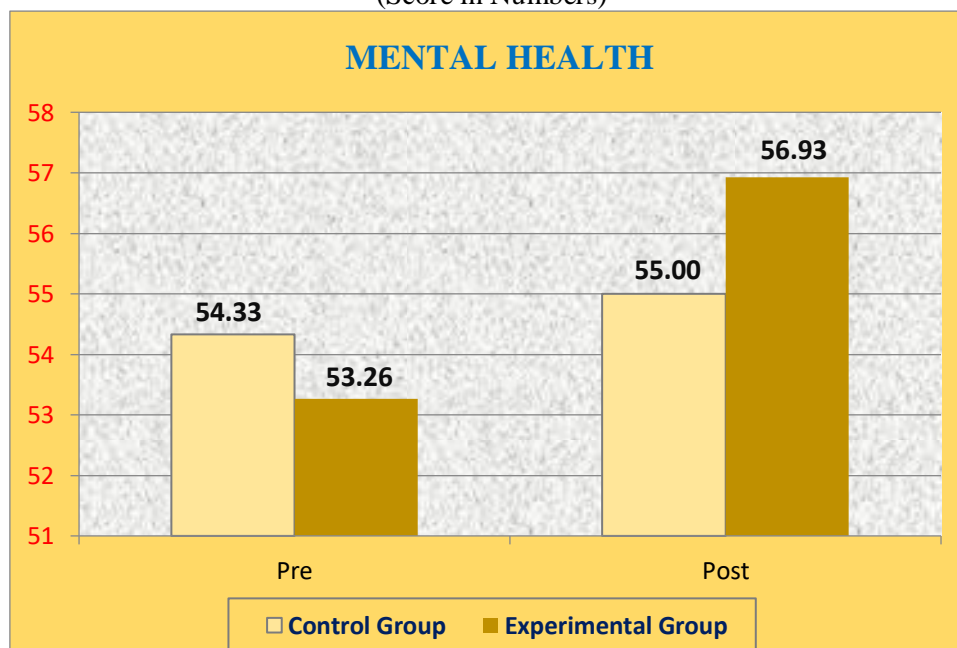
Result of Mental Health among College Men Students

The analysis of mental health among College men students pre-test and post test data are calculated by dependent ‘t’ test.

Table – I
Dependent ‘T’- Ratio For College Men Students On Mental Health (Scores in Numbers)

S.No	Group	Mean		Standard Deviation		df	Obtained t value	Table t value
		Pre	Post	Pre	Post			
1	Control Group	54.33	55.00	2.82	2.23	14	1.58	2.14
2	Experimental group	53.26	56.93	4.7	3.59	14	4.20*	

Figure – 1
The Bar Diagram Shows In The Result Of Pre And Post Mean Of The Mental Health Among College Men Students (Score in Numbers)



Degree of freedom= $(N - 1) = 39$.
 *Significant at 0.05 level of confidence. Table value at 0.05 level = 2.14

Table I shows that the mean value of pre and post-test means were 54.33 and 55.00 of control group. The obtain t-ratio 1.58 was not significant and this was lesser than the table t-value of 2.14.

Table I shows that the mean value of pre and post-test mean were 53.26 and 56.93 of experimental group. The obtain 4.20 was significant and this was higher than the t-value of 2.14.

The result indicated that the yoga practice had made a significant improvement on mental health.

Conclusion

The result presented in the table I concluded that there was significant improvement on mental health in the experimental group due to the influence of pranayama practices than the control group among college men students.

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