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Dheeraj Sangwan
Assistant Professor, Department
of Physical Education, Ahir
College, Rewari, Haryana, India

Effect of Hathyog on divine aptitude of Students

Dheeraj Sangwan

Abstract

The inspiration driving the present examination was to find the effect of Hathyog on divine aptitude of students. To finish this reason 40 students were taken as subjects and their age total went some place around 14 and 18 years. In Hathyog ten Asana, five Pranayama and one Kapalbhathi Kriya were decided for the review. The present review was examining in nature and setup relied on upon the lines of randomized organize gather pre - Post-test arrange. Students of rewari were sharpened yoga for a month, five day a week and one hour step by step. All courses were given the students before performing yoga. For finding occurs, the data were statically analyzed by applying t-test. The Mega Statically program was used for examination of data. Finding study was presented graphically.

Keywords: Hathyog, Devine Aptitude, Meditation, Psychology

Introduction

Yoga is a way of life which gives direction and gives the correct approach to human to finish his conclusive goal of gigantic and everlasting enjoyment or fulfillment which is generally called 'Param-anand'. Life gives torment and pleasure all around and these can't be avoided unless and until one accomplishes the method for Yoga. Gautama Buddha in like manner portray that life is stacked with upsets and torments and these can't be avoided unless and until one grasp the method for 'Varaigyah'. He advance says that a complete purpose of life is to get "Nirvana" and it is possible right through the method for Varaigyah from this materialistic world. Yoga, from the out of date time, is an Indian technique for sharpening Varaigyah without disconnecting himself from this materialistic world and gives us the method for finishing 'Moksha'. "Moksha" in Indian rationale and "Nirvana" in Buddhism are comparative things. The above said Param-anand is quite recently possible in the situation of 'Moksha'. According to Indian Philosophy Moksha recommends opportunity from the cycle of death and revival; and the living thing acknowledges the condition of immense bliss and fulfillment. Moksha is a sanskrit word which suggests freedom, opportunity or release. Moksha is in like manner called vimoksha, vimukti and mukti. In epistemological and mental sense, Moksha proposes adaptability, self-affirmation and self-data. So the perfect technique for living proposing in Indian Philosophy is Yoga, which gives us the method for living strong and happy life, without keeping us from this materialistic world, with a complete purpose of 'Moksha'. Is Human Life on earth a matter, in a general sense, of wretchedness and misery? This is an issue which seems to have attracted the minds of the Indian brains since out of date times. The reaction to this question, as a vast segment of them appear to acknowledge, is in the positive. It is an imperative business of thinking, as demonstrated by the Indian tradition, to hope to fulfill a state which is thoroughly free from the hold of wretchedness and misery. This state has been contrastingly discussed as moksha, mukti, kaivalya, apavarga, nirvana, consequently on by the supporters of various schools of hypothesis in India, and rationale is in like manner, truly called tatvajnana, or darshana. Regardless of whether each one of these words suggests one and a comparable state may be a questionable issue. Nevertheless, the truth of an aggregate suspension of wretchedness applies comparatively to each one of them.

"Yoga" is connected taking all things into account with the acquirement and show of magnificent powers. It is standard to look at yoga as a curious outdated workmanship which join a course of action of religious conviction with an odd and bewildering useful educate. It has ended up being truly fundamental these days, to go over news about some individual ensuring to be a yogi, performing remarkable deeds like walking on fire, passing a road roller

Correspondence

Dheeraj Sangwan
Assistant Professor, Department
of Physical Education, Ahir
College, Rewari, Haryana, India

on the waist or drinking concentrated acids, and so on. There is from every angle a confidence in the brains of various, that yoga is concerned predominantly with such phenomenal wonders. It is furthermore accumulated that yoga is not for the essential man, and that solitary the people who can make tracks in an inverse heading from regular daily existence in the general population field, and leave in disconnection for a significant long time, with a view to encounter careful prepare of the body and mind, are the fit individuals to appreciate yoga. It ought to be astoundingly risky and dangerous route, of which a commonplace man should keep clear. Such superstitious musings are unlimited even in the place that is known for yoga. Truly, every one of these contemplations are with respect to yoga wind up being a more prominent measure of less wrong, on a true blue examination. The inconvenience, regardless, is that the field of yoga is, at present by and large in the hands of lesser men, who are not suitably taught, and who swing to yoga, essentially in light of the way that they are not obligated to succeed elsewhere. Beguiling nature, untruthfulness and artificiality are henceforth uncontrolled, realizing disappointment in the brains of sincere understudies of yoga. This grievous circumstance were changed exactly when educated, shrewd men having nature of character will be pulled in towards the field of yoga in satisfactory numbers. Furthermore, next to no is so far coherently pondered the distinctive methods of yoga. A couple of scientists are for the most part exhibiting energy for this range, and it creates the impression that much imperative information can be gathered through applying the present day strategies for research to the field of yoga.

Methodology

The aim of the present review is to find the effect of Hathयोग on divine aptitude of students. To finish this reason 40 students were taken as subjects and their age total went some place around 14 and 18 years. In Hathयोग ten Asana, five Pranayama and one Kapalbhāti Kriya were decided for the review. The present review was examining in nature and setup relied on upon the lines of randomized organize gather pre - post-test arrange. Significant Intelligence of the students was assessed by coordinating on them. The Spiritual Intelligence made by Tirath and Arjinder Singh. This five concentrations scale Consists of 120 Items with sixteen estimations. The enduring nature of the scale is 0.79 as indicated by test and post-test. The scale has high substance authenticity. Concurrent authenticity with Wolman's P.S.I. was.69 for positive worked things, scoring illustration is 4,3,2,1,0, for constantly, Mostly, Sometimes, Rarely and Never, Whereas for antagonistically worded things, Students, who purposely offered they to practice yoga for a month before the yoga, Divine Aptitude scale were controlled to accumulate pre-test score. In each and every picked understudy, yoga sharpened for a month. At the finish of the Treatment, the Divine Aptitude scale was controlled again to test the Divine Aptitude. The data were ordered and explored in the light of objective. It was delimited to the devine knowledge measured by Tirath and Arjinder Singh survey.

Table 1: Mean and SD of divine aptitude (Critical existential thinking) of pre and post Hathयोग practice of Boys

Boys	N	Mean	SD	SED	T test
Pre Hathयोग Practice	40	21.57	2.02	0.71	8.26
Post Hathयोग Practice	40	28.36	3.97		

Table-1 reveals that the mean score of students as otherworldly knowledge (Critical existential considering) variable of pre and post Hathयोग practice is 21.57 and 28.36 separately, while SD was 2.02 and 3.97 individually. The "t" of was discovered 8.26 which was higher than p estimation of t-test (1.96), at.05 levels of critical. Subsequently, the Null Hypothesis is rejected which demonstrates that there is noteworthy distinction amongst pre and post Hathयोग rehearse on divine aptitude (Critical existential considering) variable of young men.

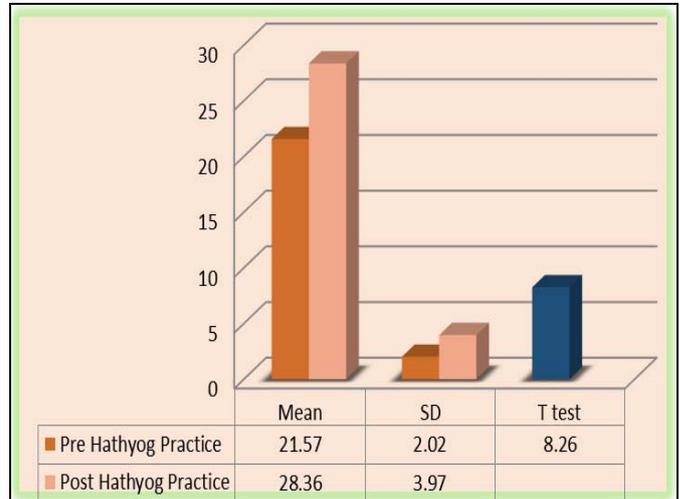


Fig 1: Mean and SD of divine aptitude (Critical existential thinking) of pre and post Hathयोग practice of Boys

Table 2: Mean and SD of divine aptitude (personal meaning production) of pre and post Hathयोग practice of Boys

Boys	N	Mean	SD	SED	T test
Pre Hathयोग Practice	40	18.36	1.69	0.82	2.32
Post Hathयोग Practice	40	19.59	2.71		

Table 2 shows that the mean score of students as profound knowledge (personal meaning production) variable of pre and post Hathयोग practice is 18.36 and 19.59 separately, while SD was 1.69 and 2.71 individually. The "t" of was discovered 2.32 which was higher than p estimation of t-test (1.96), at.05 levels of noteworthy. Consequently, the Null Hypothesis is rejected which demonstrates that there is critical contrast amongst pre and post Hathयोग rehearse on divine aptitude (personal meaning production) variable of young men.

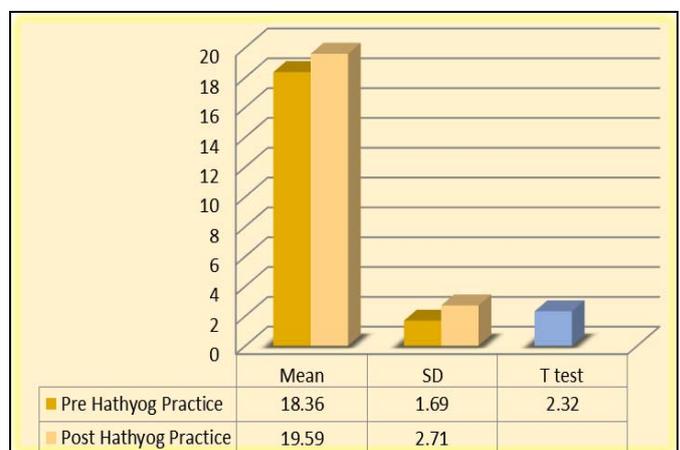


Fig 2: Mean and SD of divine aptitude (personal meaning production) of pre and post Hathयोग practice of Boys

Table 3: Mean and SD of divine aptitude (transcendental awareness) of pre and post Hathyog practice of Boys

Boys	N	Mean	SD	SED	T test
Pre Hathyog Practice	40	47.11	5.49	1.31	3.13
Post Hathyog Practice	40	54.86	6.36		

Table-3 shows that the mean score of students as profound knowledge (transcendental Awareness) variable of pre and Hathyog practices is 47.11 and 54.86 separately, while SD was 5.49 and 6.36 individually. The "t" of was discovered 3.13 which was higher than p estimation of t-test (1.96), at.05 levels of critical. Henceforth, the Null Hypothesis is rejected which demonstrates that there is critical contrast amongst pre and post Hathyog rehearse on otherworldly insight (transcendental Awareness) variable of young men.

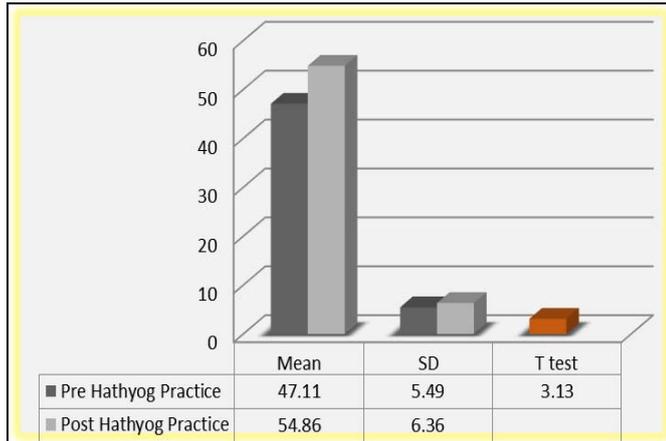


Fig 3: Mean and SD of divine aptitude (transcendental awareness) of pre and post Hathyog practice of Boys

Table 4: Mean and SD of divine aptitude (conscious state expansion) of pre and post Hathyog practice of Boys

Boys	N	Mean	SD	SED	T test
Pre Hathyog Practice	40	68.73	9.11	2.79	3.83
Post Hathyog Practice	40	77.97	11.21		

Table-4 shows that the mean score of students as profound knowledge (transcendental Awareness) variable of pre and Hathyog practices is 68.73 and 77.97 separately, while SD was 9.11 and 11.21 individually. The "t" of was discovered 3.83 which was higher than p estimation of t-test (1.96), at.05 levels of critical. Henceforth, the Null Hypothesis is rejected which demonstrates that there is critical contrast amongst pre and post Hathyog rehearse on otherworldly insight (conscious state expansion) variable of young men.

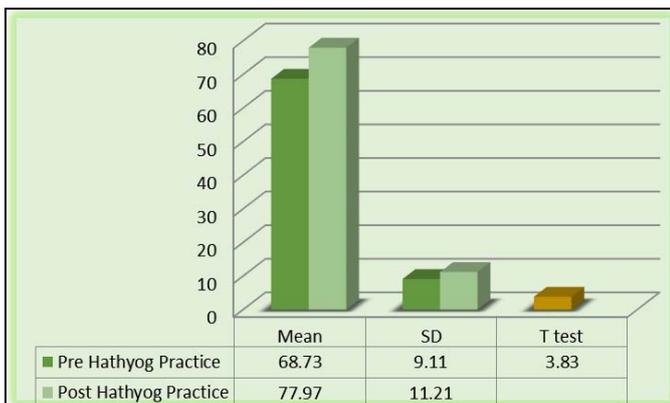


Fig 4: Mean and SD of divine aptitude (conscious state expansion) of pre and post Hathyog practice of Boys

Result

On the preface of examination and illustration of the data of the results of the review showed that there was enormous differentiation in Spiritual Intelligence between the pre and post Hathyog practice was found, in this way we can express that there was tremendous Increase in the Spiritual Intelligence level of Boys understudies after Hathyog sharpen and from now on our hypothesis is rejected.

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