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Effect of Yog on intelligence

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Abstract

The purpose of the present investigation was to find out the effect of Yog on Intelligence of students. To achieve these purpose 15 students were selected as subjects and their age group ranged between 16 and 18 years. In ten Asana, and five Pranayama were selected for the study. The present study was experimental in nature and design was based on the lines of randomized control group pre - Posttest design. Boy students of Rohtak District was practiced yoga for 8 weeks, five day a week and one hour daily. All guidance were given the students before performing yoga. For finding results, the data were statically analyzed by applying t-test. The Graphpad software was used for analysis of data. The obtained data were interpreted, discussed and summarized. The finding of study were presented graphically.

Keywords: Yoga, intelligence, pranayama, asana

Introduction

Yoga is a way of life which gives direction and provides the right path to human to achieve his ultimate goal of immense and everlasting pleasure or happiness which is generally called 'Param-anand'. Life provides pain and pleasure altogether and these can't be avoided unless and until one attains the path of Yoga. Gautama Buddha also describe that life is full of sorrows and miseries and these can't be avoided unless and until one adopt the path of 'Vairagya'. He further says that the ultimate aim of life is to get 'Nirvana' and it is possible only through the path of Vairagya from this materialistic world. Yoga, from the ancient time, is an Indian way of practicing Vairagya without detaching himself from this materialistic world and provides us the path of attaining 'Moksha'. 'Moksha' in Indian philosophy and 'Nirvana' in Buddhism are the same things. The above said Param-anand is only possible in the situation of 'Moksha'. According to Indian Philosophy Moksha connotes freedom from the cycle of death and rebirth; and the organism enjoys the condition of Immense pleasure and happiness. Moksha is a Sanskrit word which means emancipation, liberation or release. Moksha is also called vimoksha, vimukti and mukti. In epistemological and psychological sense, Moksha connotes freedom, self-realization and self-knowledge. So the perfect way of living life suggesting in Indian Philosophy is Yoga, which gives us the path of living healthy and happy life, without detaching us from this materialistic world, with the ultimate aim of 'Moksha'. Is Human Life on earth a matter, fundamentally, of misery and sorrow? This is a problem which seems to have engaged the minds of the Indian thinkers since ancient times. The answer to this question, as most of them appear to believe, is in the affirmative. It is an important business of philosophy, according to the Indian tradition, to seek to attain a state which is completely free from the clutches of misery and sorrow. This state has been variously spoken of as moksha, mukti, kaivalya, apavarga, nirvana, and so on by the adherents of various schools of philosophy in India, and philosophy is therefore, truly called tatvajnana, or darshana. Whether all these words signify one and the same state, may be a moot point. But the fact of a complete cessation of suffering applies equally to all of them. The word 'yoga' is associated by and large with the acquisition and exhibition of supernatural powers. It is customary to look at yoga as a curious ancient art which combine a set of religious belief with a strange and mysterious practical discipline. It has become fairly-common these days, to come across news about somebody claiming to be a yogi, performing

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miraculous feats like walking on fire, passing a road-roller on the chest or drinking concentrated acids, and so on. There seems to be a belief in the minds of many, that yoga is concerned mainly with such extraordinary phenomena. It is also supposed that yoga is not for the common man, and that only those who can get away from daily life in society, and retire in solitude for years, with a view to undergo rigorous discipline of the body and mind, are the fit persons to indulge in yoga. It is supposed to be very risky and dangerous path, of which a common man should keep clear. It is an amazing fact that such superstitious ideas are widespread even in the land of yoga. Actually, all these ideas about yoga turn out to be more of less erroneous, on a proper scrutiny. The difficulty, however, is that the field of yoga is, at present largely in the hands of lesser men, who are not properly educated, and who turn to yoga, mainly because they are not likely to succeed elsewhere. Dishonesty, insincerity and hypocrisy are thus rampant, causing frustration in the minds of sincere students of yoga. This sad state of affairs were changed only when educated, intelligent men having strength of character will be attracted towards the field of yoga in sufficient numbers. Secondly, not much is as yet scientifically known about the various processes of yoga. Some scientists are of late showing interest in this area, and it seems that much valuable information can be gathered through applying the modern techniques of research to the field of yoga.

Materials and method

The purpose of the study was to analyses the effect of yoga on Intelligence of students. To achieve this, 15 interested students of Rohtak district, were randomly selected as subjects and their age ranged between 16 to 18 years. The present study was experimental in nature and design was based on the randomized control group pretest- Posttest. Intelligence of the students was assessed by administering on them. The Intelligence developed by Tirath and Arjinder Singh. This five points scale Consists of 120 Items with sixteen dimensions. The reliability of the scale is 0.79 as per test and posttest. The scale has high content validity. Concurrent validity with Wolman’s P.S.I. was.69 for positive worked items, scoring pattern is 4,3,2,1,0, for always, Mostly, Sometimes, Rarely and Never, Whereas for negatively worded items, Students, who voluntarily offered they to practice yoga for 6 weeks, before the yoga, Spiritual Intelligence scale were administered to collect Pre-test score. In all selected students, yoga practiced for six weeks. At the end of the Treatment, the Spiritual Intelligence scale was administered again to test the Spiritual Intelligence. The data were tabulated and analyzed in the light of objective. It was delimited to the Spiritual intelligence measured by Tirath and Arjinder Singh questionnaire.

Table 1: Comparison of spiritual intelligence (Critical existential thinking) of pre and post Hatha Yog practice of Boys

Boys	N	Mean	SD	SED	T test
Pre yoga Practice	15	22.84	1.76	0.71	9.02
Post yoga Practice	15	29.23	3.45		

Table-1 shows that the mean score of boy’s as intelligence (Critical existential thinking) variable of pre and post yoga practice is 22.84 and 29.23 respectively, while SD was 1.76 and 3.45 respectively. The ‘t’ of was found 9.02 which was higher than p value of t-test at.05 levels of significant.

Hence, the Null Hypothesis is rejected which shows that there is significant difference between pre and post Hatha yog practice on spiritual intelligence (Critical existential thinking) variable of boys.

Table 2: Comparison of intelligence (personal meaning production) of pre and post yoga practice of Boys

Boys	N	Mean	SD	SED	T test
Pre yoga Practice	30	17.39	1.62	0.82	2.49
Post yoga Practice	30	19.58	2.77		

Table 2 shows that the mean score of boy’s as intelligence (personal meaning production) variable of pre and post yoga practice is 17.39 and 19.58 respectively, while SD was 1.62 and 2.77 respectively. The ‘t’ of was found 2.49 which was higher than p value of t-test at.05 levels of significant. Hence, the Null Hypothesis is rejected which shows that there is significant difference between pre and post yoga practice on intelligence (personal meaning production) variable of boys.

Table 3: Comparison of intelligence (transcendental awareness) of pre and post yoga practice of Boys

Boys	N	Mean	SD	SED	T test
Pre yoga Practice	30	48.56	5.15	1.57	3.74
Post yoga Practice	30	54.15	6.62		

Table-3 shows that the mean score of boy’s as intelligence (transcendental Awareness) variable of pre and yoga practices is 48.56 and 54.15 respectively, while SD was 5.15 and 6.62 respectively. The ‘t’ of was found 3.74 which was higher than p value of t-test at.05 levels of significant. Hence, the Null Hypothesis is rejected which shows that there is significant difference between pre and post yoga practice on intelligence (transcendental Awareness) variable of boys.

Table 4: Comparison of intelligence (conscious state expansion) of pre and post yoga practice of Boys

Boys	N	Mean	SD	SED	T test
Pre yoga Practice	30	68.54	9.85	2.74	3.24
Post yoga Practice	30	77.45	11.35		

Table-4 shows that the mean score of boy’s as intelligence (conscious state expansion) variable of pre and post yoga practices is 68.54 and 77.45 respectively, while SD was 9.85 and 11.35 respectively. The t’ of was found 3.24 which was higher than P value of t-test at.05 levels of significant. Hence, the Null Hypothesis is rejected which shows that there is significant difference between pre and post yoga practice on intelligence (conscious state expansion) variable of boys.

Results

On the basis of analysis and interpretation of the data of the results of the study showed that there was significant difference in Intelligence between the pre and post yoga practice was found, therefore we can say that there was significant Increase in the Intelligence level of Boys students after yoga practice and hence our hypothesis is rejected.

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