

1.0 INTRODUCTION

Sanatan dharma assures about the life of a man is 100 years while working. *Manū*, the law giver in his *Dharmasastra* divided this life span into four *āśramas* or life stages: *Āśrama* refers to the period a person remains in a role. 'a' – 'śrama': 'śrama' refers to the efforts needed to carry out the role and "a" refers to the time when the efforts are no longer required. Each society defines the aging process their selves and the very definition is not universal. Chinese culture has confirmed about seven stages in life of man while Pythagoras linked it with seasons in a year (Holdger, 1982).

Life course perspective, heterogeneity, plasticity, conceptuality and social change are the main characteristics of ageing (Baltes, 1987). In gerontology, the process of ageing is seen as a part of life course (Eldes & Giele, 2009). The childhood, adolescence, adulthood phases form the corner stone for the third age (about 65 years) and fourth age (about 85 years) (Kindenberger, et al, 2010). In the life course, there are great differences between individuals in respect to health, physical capacities, cognitive functioning and social integration (Perraro & Shippee, 2009).

Aging process itself is a disease time but this time man has best experience of the life (Choudhry, 1992). Aging cannot be stopped even by most developed countries (Irudayarajan, 2005). Nature's contact and natural food only can safe guard the old age which in turns fills the life of old people with sense of presence.

Need for the study

The suffering of college student is increasing day by day because of current lifestyle, food habits and lack of physical activities. College students have lack of flexibility, clinical variables like pain, increase in the blood pressure and resting pulse rate etc., as well as psychological problem like more stress and lack of Self-confidence etc.

31 million graduate students will be passed by 2030 but only 47% will have basic skill for job (UNICEF in collaboration with the Global Business Coalition for Education and the Education Commission on 11 Nov 19).

1.1. ORIGIN AND EVOLUTION OF YOGA

Yoga is a part of Indian culture and religion. It is believed that *yoga* is originated in *Bhārata* and *yoga* symbols were found in Indus Valley civilization also (Sports Digest, 2009). *Yoga* is science of awareness for living with purity which involves all parts of *yoga* (Swami Chinmayananda, 1984). *Yoga* works as catalyst for general well-being (Satyananda, 2008). According to Iyengar, “*Yoga* is the true union of our will with the will of God”. Most people know that the practice of *yoga* makes the body strong and flexible. *Yoga* is essentially an art of understanding all about the soul and to realize the SELF.

Yogic practice energizes and heals the body, mind and intellect and is associated with psychological wellbeing (Nagendra, et al., 2010). *Yoga* is a mind and body practice that teaches becoming self-aware which witnesses the actions of college learners (Mahesh, et al., 2019). *Yoga* opens the door for mind to act as slave through self-awareness and easiness. It eliminates superficial sense of life and mystifies inherent and innate recognition (Tripathi, et al., 2018). *Yoga* removes mental knots to enhance the attention timing during graduate study. Awareness of inside stuff and outside makes realizing the distractions in college students which in turn increases the attention duration (Sugumar and Ponnuswamy, 2018).

1.2 YOGA – A SCIENCE

All the masses are made up of fundamental particles and the fundamental particles got originated from the space. Knowledge about the particles and masses is science and the knowledge about the space and its transformation is spirituality. Combination of science and

spirituality is science of divinity – *Yoga*. In one of his poetries Vethathiri Maharishi clarifies, “The Universe minus cosmic bodies is the dense darkness (Pure space – in spirituality)”. Mind has the capacity to shrink to the particle level and expand to the level of Universe. *Yoga* is the means to attain this super quality.

1.3 YOGA – AN ART

One converts the power, which is available naturally, into a power which gives benefits then this talent is called an art. In *yoga*, the natural mental power is regularized and is converted as peace, happiness and bliss and hence *yoga* is an art.

1.4 YOGIC CONCEPT OF BODY

According to *Taitreyi Upaniṣad, Bhṛgu Valli*, body existence of human being is divided in five layers. *Pañcakośa* concept helps to realise the human potential as multi-dimensional in nature and action. Each sheath differentiates with other in level of vibration and interpenetrates each other. The vibration increases from gross to subtle (Balayogi, 2004).

Vedic scripture describes about three bodies:

- i. Gross/Physical Body – *Annamayakośa*
- ii. Subtle/Astral Body – *Prāṇamayakośa, Manomayakośa* and *Vijñānamayakośa*
- iii. *Kāraṇa* /Causal Body - *Ānandamayakośa*

Of all these, the *ānandamayakośa* gives immense bliss and give glimpse of pure awareness.

At the point when the seekers dwell in this sheath, they have recollected or understood their actual nature.

1.4.1 GROSS BODY

It is called *annamayakośa*. Body made from flesh and heart is called gross body. Physiological disorder is affected in this body only. Whole allopathic treatment is for this

body only. *Yogic* lifestyle helps to maintain this layer. Majority of the people are working to fit this body and neglecting others. *Āsana* help to maintain this body.

1.4.2 ENERGY BODY

This is the most important body in all five layers. Breath belongs to these surroundings only. Breath happens due to *prāṇ śakti*. Breath is the bridge between this body and time and space. That is why breath is so significant in body as well as universe. If one observes the breath, he turns to the present. Observing the breath can lead us to the source of the life. Breathing is nearest door by which one can enter in different being while living in this being. *Cakra*'s science and science of *Nārī* are coming in this body only. Disturbance in the breath leads physiological disorder. Practice of *prāṇāyāma* is the solution for this compartment. Contemplation on *prāṇ* leads to overcome sorrow and promotes the auspiciousness.

1.4.3 MENTAL BODY

This is the third layer of the human personality. This layer is responsible for balancing the emotions. Creativity emerges from this faculty only. This faculty involves random thinking. Challenges are converted in opportunity by this faculty. Stress and mental tension are cured in this sheath only. Origination of disease starts in this compartment only. Meditation and devotional sessions are the solution of problems originating in this faculty.

1.4.4 INTELLECTUAL BODY

This layer helps to raise the level of understanding in existence of human personality. Power of discrimination is achieved by this faculty only. One can touch the *vijñānamaya kośa* after softening the mind. This layer has sequential thinking. This is very productive and performing faculty. All worldly achievements are due to intellectual body. All scientists glorify this faculty. Western philosophy including science and technology stops here. But this intellect

sheath is incomplete and taxing phase. One can broke down if one continuously stays with intellectual body.

1.4.5 BLISSFUL BODY

This faculty is free from *citta vṛtti* and becomes *amṛta sthāna* (blissful state). Man is rejuvenated in this state. This faculty is the only source of joy or *ānanda*. All the activity is sustained and dissolved in this state only. Everyone is eligible to attain this *ānanda* and can enjoy permanent happiness. This faculty is our very nature and base of creativity. Performance and silence can co-exist in this state.

The human body has several glands, many of which are ductless. The various hormones they produce kill germs in the body as they mingle with the blood. If these glands work as well as they should, all would be disease-free. *Yoga* gives strength to these glands to do their job properly. Each gland secretes a different fluid that affects a different function in the body (Balayogi, 2004).

The pituitary and pineal glands are situated inside the back of the head, thyroid and parathyroid are situated in the neck region, the thymus is located in the chest, and the pancreas is situated below the stomach. Different glands and organs are activated by various *yoga āsana* in unique ways as follow:

1. Pituitary – *śīrṣāsana* and *sarvāṅgāsana*.
2. Para thyroid – *sarvāṅgāsana* and *halāsana*.
3. Thyroid – *matsyāsana* and *uṣṭrāsana*
4. Pancreas – *pādahastāsan*, *halāsana*, *navilī kriyā*, *uḍayān bandh* and *paścimuttān āsana*
5. Adrenal – *cakrāsana*, *gomukhāsana*, *halāsana*, *paścimuttān āsana*.
6. Liver – *sarvāṅgāsana*, *urdhva padmāsana*

Hormones secreted by ductless glands are very important for a healthy life. When hormones are at a particular performance level, the body can function to its optimum. The improper functioning of these glands is usually the primary cause of most diseases. Fortunately, there are *yoga āsana* that activate each of these glands (Balayogi, 2004).

Yoga way is a path of action. As per *Yogavāśiṣṭha: yogo cittarodhohi*. *Yoga* is a technology to soften the mind and purifying it. This scripture further declares that:

manaḥ praśamno upāyaḥ iti abhidhīyate. Mellowing the mind is termed as *yoga*. Mind is tuned from harsh state to gentle state. Taming of the mind is required because mind is filled with rajas and tamas. Patanjali in his *YOGA SŪTRA* gives the definition of *yoga* that *yoga* is a way of controlling the mind: *yogaḥ citta vṛtti nirodhaḥ*.

Yoga is not merely doing an *āsana* by the body, through the body, and for the body. The *sādhak* learns to unite one part of the body with another part of the body, the body with the mind, the body with the breaths and senses, also the breath with the mind and senses and this takes one to the self-realization path. It is this unification which justifies the definition of the word *yoga* which means, ‘to unite (Iyengar, 2006).

One of its profitable qualities is that it develops a store of physical wellbeing through the act of an arrangement of activity called *āsana* which keep the body perfect and fit. *Yoga* practices with mantra droning are fundamental for expedient evacuation of poisons for good blood flow and for all inner procedure to work easily. Aside from the physical side of life, *Yoga* gives gainful impacts to the intellectual capacities moreover diverse breathing activities or strategies a remarkable personality and cerebrum, offering internal peace and a capacity to confront changes and manage issues. *Yoga* in this manner has a part both in consistently viable life, and in the keener, optimistic plan of things. Its profitable needs are to be experienced and relished (Iyengar, 1999).

1.5 AṢṬĀṄGA YOGA

Aṣṭāṅga Yoga is one of the immortals and best traditional *Yoga* writings to elucidate the deterrents to inward opportunity, obliviousness, false discernment and why one endures. Through the "eight appendages" one can accomplish the objective of flawlessness and grow the learning of one's microcosmic association with the insight of the more noteworthy macrocosmic lattice of life. *Yoga* is an old workmanship considering a fitting arrangement of improvement for body, psyche and soul. It is a commonsense guide, not a religion. *Patañjali* has refined *yoga*, through the eight-overlay way to be specific:

Yama

Niyama

Āsana

Prāṇāyāma

Pratyāhāra or withdrawal of senses

Dhāraṇā or interrupted fixation (concentration)

Dhyāna or uninterrupted fixation (meditation)

Samādhi or knowing directly higher self

Yama is aimed at five universal commandments to create a better world. The five principles are nonviolence or *ahiṃsā*, *satya* or truthfulness, freedom from greed (*asteya*), sexual self-control and flowing with *Brahma* (*brahmacarya*) and non-possessiveness (*aparigraha*). Self-discipline is maintained by *śauca*, *santoṣa*, *tapah*, *svādhyāya* and *īśvarapraṇidhān*. *Svādhyāya* is study of one's own self which includes the body, mind, intellect and ego. *īśvarapraṇidhān* is surrendering and devotion to God. Routine with regards to stances (*āsana*) is upright routine with regards to the different sorts of stance. Routine with regards to breath control (*prāṇāyāma*) is working on breathing methods with care and assurance. Separation

from common exercises (*pratyāhāra*) is building up a non – connected mentality of body and psyche. Fixation (*dhāraṇā*) is having the capacity to clutch a subject rationally. Contemplation (*dhyāna*) is building up a peaceful, thoughtful stage. Divine condition of joy (*samādhi*) is achieving a condition of assimilation in a subject (or) in the divinity (Iyengar, 1999).

1.6 USEFULNESS OF YOGA

Yoga is practiced across the globe since long time. By the experience of accomplished *yogī* and empirical research, usefulness of *yoga* is grouped into three categories i.e. psychological, physiological and biochemical effects (Swami Sivananda, 2002).

1.6.1 PSYCHOLOGICAL BENEFITS

1. Mood improves and subjective well-being increases
2. Tension and uncertainty reduce
3. Ill will reduces
4. Attention duration increases
5. Memory sharpens
6. Concentration strengthens
7. Skill ability enhances
8. Mood stops swinging between elation and despair
9. Awareness sustains
10. Socializing skills strengthens
11. Psychological well-being increases

1.6.2 PHYSIOLOGICAL BENEFITS

1. Balancing of nervous system
2. Flexibility increases

3. Balancing of metabolism
4. Weight balancing
5. Grip strength increases
6. Eye-hand coordination improves
7. Dexterity skills improve
8. Reaction time improves

1.6.3 BIOCHEMICAL BENEFITS

1. Boosting of immune system
2. Antioxidant effect strengthens
3. Pain management
4. Normalizing in density lipoprotein

1.7 MANTRA CHANTING

A *mantra* is a sacred word charged with spiritual energy. The word *mantra* is made up of two *Sanskṛta* roots: ‘*man*’ means ‘to think’ and ‘*tra*’ means ‘to release’ from the shackle of the phenomenal world or from negative thought patterns. *Mantra* meditation is an exact science. A *mantra* is something that safeguards our mind- “*mananāt trāyate iti mantraḥ*” (that which protects mind is mantra).

Mantra is just a sound but conducive sound. It can create the right mood and ambience within us. *Mantra* gets us single pointed. The vibrations emanate from *mantra* bring blissfulness to the mind. They work very positively and trigger love and purity in our expression.

The sound of a *mantra* integrates us. It brings focus and concentration on us. It makes us balanced and helps us attain clarity. One of the most important aspects of meditation through the *mantra* is to chant aloud and after the loud chanting, to remain in calmness without doing anything at the end. *Mantra* helps the mind in its quest to transcend its normal limitations.

Chanting *mantra* develop detachment and wisdom in life, removing anger and greed and other failings that obscure our innate purity. Just as a mirror can reflect only when clean, the mind can reflect higher spiritual truth only when negative thoughts have been removed. Even a small amount of recitation with feeling and one-pointed concentration on the meaning of a *mantra* destroys negativities. Revealing the supreme essence to the meditator's consciousness, it confers illumination and supreme joy. One attains total silence after settling down the sound of *mantra*.

1.7.1 SIX PARTS OF A MANTRA

- 1) *Ṛṣi* gave *mantra*;
- 2) The *mantra* has a supernatural being;
- 3) The *mantra* has a seed;
- 4) The *mantra* has a metre;
- 5) Every *mantra* has *śakti*;

1.7.2 POTENCIES OF DIFFERENT MANTRA

Example

The *Gaṇeśa mantra* removes obstacles;

The *Sarasvatī mantra* bestows knowledge and wisdom;

The *Mahālakṣmī mantra* confers wealth and removes poverty;

The *Hanumāna mantra* bestows victory and strength.

1.7.3A FEW TIPS ON MANTRA CHANTING

The *mantra* is meant to trigger a state of mind conducive for meditation.

The *mantra* is the 'means' and not the end.

The ideal time for chanting the *mantra* is in the morning.

Don't chant the *mantra* in the middle of a busy activity.

Allot a place and time for the chanting of the *mantra*.

Take one *mantra* for each day.

Repeat the *mantra* until the mind becomes sufficiently prepared for meditation.

Chant loud and clear on the beginning stages, which will slowly get absorbed inside us.

Do not worry about the pronunciation in the beginning stages.

Have reverence and the sense of submission while we chant.

We must wait for the sound of the *mantra* to sink into us deeply after reciting *mantra*.

A prolonged period of chanting enables us to sustain the vibrations of the sound within us.

When the sound of the *mantra* finally settles, we will wake up to a new horizon of total silence never known to use before.

1.7.4 MANTRAS ARE OF TWO KINDS

1) *Saguṇa mantras*

2) *Nirguṇa mantras*

1.7.5 SAGUṆĀ MANTRAS

Saguṇa mantras invoke the name of a specific deity.

Example

ॐ श्री महा गणपतये नमः *om śrī mahā ganapataye namaḥ*

ॐ नमः शिवाय *om namaḥ śivāya*

ॐ नमो नारायणाय *om namo nārāyaṇāya*

ॐ नमो भागवते वासुदेवाय *om namo bhāgavate vāsudevāya*

ॐ श्री दुर्गाय नमः *om śrī durgāya namaḥ*

ॐ श्री महा लक्ष्म्यै नमः *om śrī mahā lakṣmīyai namaḥ*

ॐ एं सरसस्वत्यै नमः *om eṃ sarasvatyai namaḥ*

ॐ श्री हनुमते नमः *om śrī hanumate namaḥ*

1.7.6 NIRGUṆA MANTRAS

When we repeat the *mantra*, we focus on our true nature as pure existence itself. Without form, without quality, and without past or future, we remember that the body, *prāṇi* and mind are our vehicles and do not restrict our consciousness.

Example

सोऽहम् *so'ham* (I am that I am)

ॐ *om*

All religions make use of *mantra*, either knowingly or unknowingly.

1.7.7 BAUDDHMANTRAS

- 1) *Buddham śaraṇam gacchāmi*
- 2) *Dhammam śaraṇam gacchāmi*
- 3) *Om maṇipadme haṃ*

1.7.8 JAINMANTRAS

- 1) *OM*
- 2) *Siddha*
- 3) *Arihant*

1.7.9 CHRISTIAN MANTRAS

Kyrie Eleison

1.7.10 ISLAMICMANTRAS

- 1) *Bismilla-Hirrahaman-Nir-Rahim*
- 2) *Allah hu Allah Hu*
- 3) *La llaillaallah Muhammad ur Rasulullah*

The best-known mantras are *om*, *amen*, *Amin*, *Amon*, and *Rāma*.

1.7.11 MANTRAS FOR STRENGTH, HEALTH, PEACE AND PROSPERITY

ॐ त्रयम्बकं यजामहे

सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनात्

मृत्योर्मुक्षीय मामृतात् ॥

ॐ शान्तिः शान्तिः शान्तिः

om trayambakam yajāmahe

sugandhim puṣṭivardhanam

urvārukamiva bandhanāt

mṛtyormukṣīya māmṛutāt

om śāntiḥ śāntiḥ śāntiḥ

1.7.12 MANTRAS FOR VITALITY, KNOWLEDGE AND WISDOM

ॐ भूर् भुवः स्वः

तत्सवितुर् वरेण्यम् ।

भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात् ॥

ॐ शान्तिः शान्तिः शान्तिः

om bhur bhuvah svaḥ

tatsavitur vareṇyam

bhargo devasya dhīmahī

dhiyo yo naḥ pracodayāt

om śāntiḥ śāntiḥ śāntiḥ

1.7.13 MANTRA FOR INTEGRITY

ॐ सह नौ अवतु ।

सह नौ भुनक्तु ।

सह वीर्यम् करवावहै ।

तेजस्विनावधितमस्तुमा विद्विशा वहै ।

ॐ शान्तिः शान्तिः शान्तिहि

om saha nau avatu

saha nau bhunaktu

saha vīryam karavāvahai

tejasvināvadhitamastumā vidviśā vahai

om śāntiḥ śāntiḥ śāntiḥ

Thus, the repetition of a *mantra* has a mysterious power of bringing about a manifestation of divinity in man.

Mantra Meditation is divine power manifesting in a sound body.

1.8 PSYCHOLOGICAL VARIABLES

Psychology is very familiar and old science since time immemorial. It is the science of behavior study and mind functioning. The first psychology of the world was written by great sage Patanjali. The western psychology was written on intellectual basis while Indian psychology was on the basis of experience. The Indian psychology was on subtle basis and covering all the aspect of life. In today's world, the complete sphere of the life is covered under psychology. Psychology covers all the age of life and even sports also. Behavior of sports person is screened by sports psychology. Indian psychology is doing analysis content wise not the agency wise.

Well-being is the word which was practiced from time immemorial. As society evolved slowly – slowly wellbeing was analyzed. With the passing of time psychology word came in existence into the field of wellbeing. Wellbeing was considered as subjective as well as psychological. 1st time psychological wellbeing was accepted by society in 16th century. Very soon this term became very famous among educationist, scholars and health practitioners. Progress of the individual was assessed by the psychological wellbeing. It involves comfort, welfare, wealth, success and richness of the life. Aristotle was a great philosopher who has used the wellbeing of the psychology. This term was used as Eudemonia in Greek which was meant evermore essential being (Chekola, 1974). Starting notion of wellbeing was led by evenness between useful and worthless impact (Bradburn, 1969). With the time flow, only useful impact was accepted as psychological wellbeing (Andrews and McKennell, 1980; Veroff, 1982; Campbell, Converse, and Rodgers, 1976). Standard of living and pleasure living is the two parameters of subjective wellbeing (Keyes and Ryff, 2002). Change is the nature law and it applies on society as well. Reform in the society was happening time by time. Standard of living and pleasure living was also changing with the modernization. Inquiry into living with standard and living with pleasure was becoming more critical. There

was a need for eternally and evermore defined solution for living (Bryant and Veroff, 1982; Ryff, 1985, 1989a). Principles of basic life tendency, personality change and psychosocial stages are leading factor in human development and maturation (Buhler, 1935; Erikson, 1959 and Neugarten, 1973). Eudemonia is upwards of standard of living and pleasure living. **It is coming together of several aspects of potential dispensation of wellbeing** (Ryff, 1989b, 1995). Psychological well-being is union of multidisciplinary features that involves six unique facets. Self-acceptance is self-recognition of oneself. Personal growth is sustained progress in all aspect of life as human being. Purpose in life is a self-confidence about usefulness of life. Positive relation is having sound connections with others. Environmental mastery is the talent to balance ourselves with the present situation. Autonomy is self-disciplined life (Ryff et al., 1995). However Separate study confirms that degree of well-being is the marker of having positive feeling for the planned ambition (Keyes and Haidt, 2003).

1.9 ACADEMIC SUCCESS VARIABLES

Student academic performance is associated with psychological well-being (Silvina et al., 2013). Success of Academic performance depends how students encounters the obstacles such as poor study condition, confusing teachers or abstruse textbooks (Borkowski et al., 1990). Successful exit from the college is the benchmark for purposeful carrier in life (Pritchard & Wilson, 2003). Employment and income are positively related with attaining the graduation degree. Academic performance depends upon so many factors in life of college students. Drop out of the college can be minimized by improving the factors responsible for academic performance. Very little job opportunity is available without college degree (Pascarella, 2005). College degree has impact on health too (Link, 1995). Tinto (1993) asserts that college can grants a “Passport” a passage to adulthood. College life is full of good reasons to act upon but negative reasons such as fear of failure also can become reason for

good academic grade. A little tension is good thing for best performance during college tenure for much awaited unique carrier. This little tension is having positive correlation between the hard work and later in job. Otherwise later on they have to face the serious consequences in their carrier (Hynd et al., 2000).

Social beliefs have own affect. Some learners are in uncertainty that rich people only can have better wellness and wellbeing. Assessing the eudemonia is essential to enhance the certainty about growth of psychological wellbeing in any class, creed and society (Luana et al., 2012). Physical exercise in gym is also supportive to augment psychological wellbeing (Yan Shi et al., 2015). In a separate study by Gaiswinkler, et al. (2015), yoga and psychological wellbeing has the sound connection for the human beings. Calvo and Dorian (2013) found that social media is good platform to spread the benefit of humanity. Yoga and psychological wellbeing both are potential aspect of life not only for individual but for the global benefit.