



IMPACT OF ASTANGA YOGA PRACTICES ON DIASTOLIC BLOOD PRESSURE AMONG CORPORATION EMPLOYEES

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Abstract:

The purpose of the present study was to find out the impact of astanga yoga practices on Diastolic blood pressure of Corporation employees. The study was conducted on 40 Corporation employees. Totally two groups, namely, control & experimental group I, consisting of 20 Corporation employees (Tirunelveli) underwent 6 weeks practice in Yogic practices training whereas the control group did not under go any type of training. The diastolic blood pressure was measured before and after the experimentation using the standardized test to measure the with sphygmomanometer and stethoscope. The data were analyzed by Analysis of Covariance (ANCOVA) and it was concluded that the Yogic practices training had significant ($P < 0.05$) effect on the wellbeing of Corporation employees.

Key Words: Yogic Practices, Diastolic Blood Pressure

Introduction:

The subtle anatomy of the humans is divided into five energetic sheaths known as 'pancha kosha'. Pancha, meaning five and kosha, meaning layer or sheath. This ideology describes the human being "as multi-dimensional, with the source or foundation in a spiritual dimension." The so-called 'spiritual dimension' is pure consciousness which is hidden by the other four koshas, the outermost layer being the most dense, physical body. Each kosha can be thought of as energy vibrating at a different frequency. The physical body therefore vibrates at the slowest rate and the 'inner light of consciousness' or 'atman' vibrates at fastest rate or frequency. Although all five layers interpenetrate one another (Bhavanani Anandha Balayogi, 2004).

These five sheaths can be divided into three bodies:

- Sthula Sharira / Physical Body - Annamayakosha
- Sukshma Sharira / Astral Body - Pranamayakosha, Manomayakosha, Vijnanamayakosha
- Karana Sharira / Causal Bod - Vijnanamayakosha, Anandamayakosha

Of all these, the anandamayakosha is not bound by time or space and does not die. When the practitioner resides in this sheath, they have remembered or realized their true nature, reached enlightenment and health will pervade all layers.

Yoga is one of the six orthodox systems of Indian philosophy. Yoga is the union of the jivatma with the paramathma. It was collated, coordinated and systematized by Patanjali in his classical work, the Yoga Sutras, which consists of 195 terse aphorisms in which it is stated that yoga is a state where all activities of the mind are channelized in one direction; or the mind is free from distractions. The word Yoga is derived from the Sanskrit root Yuj meaning to bind, to unite, join, and attach and yoke, to direct and concentrate one's attention on, to use and apply. It also means union or communion. It means the disciplining of the mind, intellect, the emotions, the will, which that yoga presupposes; it means a poise of the soul which enables one to look at life in all its aspects evenly.

Yoga is not merely doing an asana by the body, through the body, and for the body. The sadhakas 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 valuable qualities is that it builds up a store of physical health through the practice of a system of exercise called asana which keep the body clean and fit. Yogic training are essential for speedy removal of toxins for good blood circulation and for all internal process to function smoothly. Apart from the physical side of life, yoga provides beneficial effects to the mental faculties also. Different breathing exercises or techniques quite the mind and brain, offering inner peace and an ability to face upheavals and deal with problems. Yoga therefore has a role both in every day practical life, and in the more thoughtful, idealistic scheme of things. Its valuable needs are to be experienced and savoured (Iyengar, 1999).

Statement of the Problem:

The purpose of the study is the "impact of astanga yoga practices on Diastolic blood pressure of Corporation employees".

Methodology:

The purpose of the study was to find out the. For the purpose of this study “impact of astanga yoga practices on Diastolic blood pressure of Corporation employees”. 40 Corporation employees were chosen on random basis from Tirunelveli only. Their age group ranges from 30 to 40. The subjects were divided into two group of twenty. The experimental group I would undergo Yogic practices and second group consider as control group not attend any practices, and the pre test and post tests would be conducted before and after the training. Training would be given for 6 weeks. It would be found out finally the impact of astanga yoga practices on Diastolic blood pressure of Corporation employees” in scientific method. The collected data were statistically analyzed by using analysis of covariance (ANCOVA).

Training Schedule:

Experimental Group: Yogic practices

Table 1: Yogic Practices

S.No	Yogic Practices	Duration	Repetition	Set	Rest Between Practice	Rest Between Set	Frequency Per Week
1	Sitilikarana vyayama (loosening exercises)	5 min	2	2	5 to 10 sec	30 – 60 sec	5 days in a week
2	Suryanamaskar	6 min	2	2	10 to 15 sec		
3	Padmasana	3 min	2	2	5 to 10 sec		
4	Ardha Katichakarasana	3 min	2	2	5 to 10 sec		
5	Padahastasana	3 min	2	2	5 to 10 sec		
6	Vipareetakarani	3 min	2	2	5 to 10 sec		
7	Bhujangasana	3 min	2	2	5 to 10 sec		
8	Chandra & surya anuloma & viloma	3 min	2	1	5 to 10 sec		
9	Nadishodana pranayama	3 min	2	1	5 to 10 sec		
10	Bhramari & pranayama	3 min	2	1	5 to 10 sec		
11	Savasana	10 min	1	1	-		

Group II: Control Group (No Practice)

The statistical analysis comparing initial and final means of systolic blood pressure due to Yogic practices of wellbeing of Corporation employees is presented in Table II.

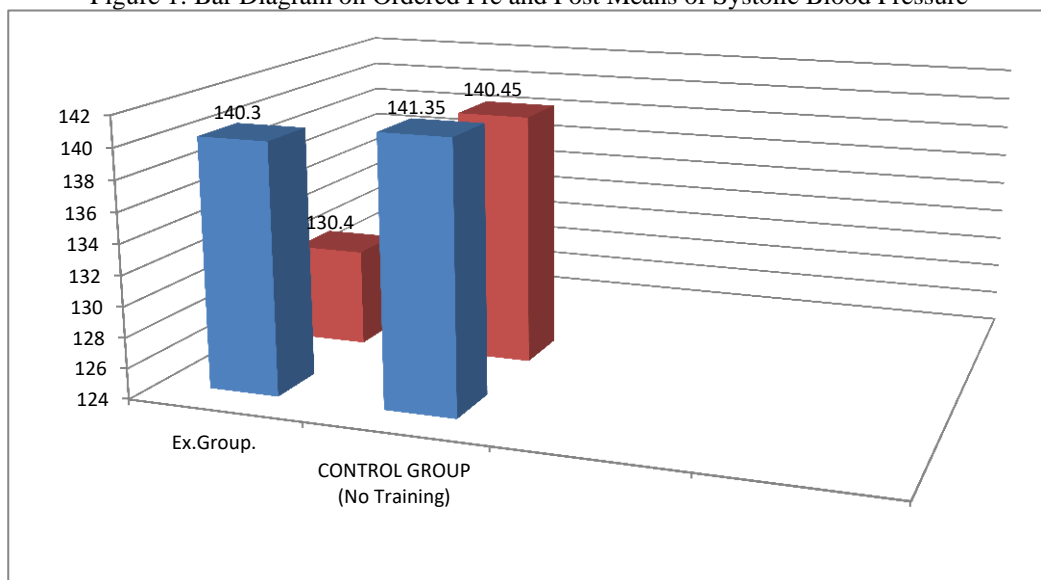
Table 2: Computation of Mean and Analysis of Covariance of Systolic Blood Pressure of Experimental and Control Group

Test	Experimental Group	Control Group	Source of Variance	Sum of Square	DF	Mean square	F
Pre-Test Mean	140.30	141.35	Between	11.03	1	11.03	0.83
			Within	506.75	38	13.34	
Post-Test Mean	130.40	140.45	Between	1010.03	1	1010.03	52.31*
			Within	733.75	38	19.31	
Adjusted Mean	130.77	140.08	Between	848.19	1	848.19	65.16*
			Within	481.61	37	13.02	
Mean Diff	9.90	0.90					

*significant.

Table value for df 1 and 38 was 3.21 Table value for df 1 and 37 was 3.22. The obtained adjusted mean values were presented through bar diagram in figure 1.

Figure 1: Bar Diagram on Ordered Pre and Post Means of Systolic Blood Pressure



Discussions on the Findings of Systolic Blood Pressure:

Taking into consideration of the pretest means and posttest means adjusted posttest means were determined and analysis of covariance was done and the obtained F value 65.16 was greater than the required value of 3.22. And hence it was accepted that the Yogic practices training significantly improved (decrease) the systolic blood pressure level of the Corporation employees. The post hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between Yogic practices group and control group on systolic blood pressure level. This proved that due to twelve weeks of Yogic practices of systolic blood pressure level was significantly improved (decrease) wellbeing of Corporation employees.

Conclusion of the Research:

The analysis of co-variance of diastolic blood pressure level indicated that experimental group I (yogic practices), and group II (Control group), were significantly improved the diastolic blood pressure level. It may be due to the effect of yogic practices.

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