

Part I: Concepts, Classification of Yogasanas and Relation to Ayurveda from tests of Yoga and Spiritual. Lore.

Part II: A Comparative study of three different Yoga Module on Attention and Concentration in Normal Children (9-12 years)

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ABSTRACT

PART- I

Concepts, Classification of Yogasanas and Relation to Ayurveda from tests of Yoga and Spiritual. Lore.

This literature survey of Āsanās presented here includes the concept of Āsanās from scriptures as पानश्विदस । गुरुतā । य्खगा स्पतरास of पताश्रजाला । झास्रहा य्खगा प्रादापकिā । त्रिवा सप्रहतिā । ग्हेरान्नष्टा समहति । झास्रहा तिरनब्रवालरु । नद तेचहनिगस खड मखदेरन य्खगाs as Sivananada, B.K.S Iyengar, Dhirendra Brahmacāré, Swāmi Satyānanda Saraswati and Ramaēa Maharshi.

The aim of the study is to find out (i) the relations between and differences among the thoughts of yoga schools and modern thoughts of yogés about the names of Āsanās and (ii) what are the ayurvedic body types and the related Āsana practices.

It was found that there were similarities among the names of Āsanās in the ancient scriptures. But differences are found in performing Āsanās. The benefits and limitations are mostly similar in different texts but mechanism is explained in different ways.

PART-II

A Comparative study of three different Yoga Module on Attention and Concentration in Normal Children (9-12 years)

The present study was aimed to assess attention and concentration ability in children following intensive practice of integrated approach of yoga and to compare the effects of three different modules of yoga on attention and concentration through cancellation tests. Normal healthy-English-medium school children [n=338, 9-12 years (10.0± 0.83)] were randomly assigned into three groups, sāññi [= Creativity Development](CR) *Sthiti* [= IQ Development](IQ); *Laya* [= Physical stamina Development](PS). They were taught three different yoga modules including yoga postures, breathing exercises, kriyā (cleansing technique), meditation, games and lecture by trained instructors. Cancellation (Digit, Letter and Character) tests were administered to children in all three groups on first and ninth day of the residential program. As data were normally distributed, the analysis was done using the *Ä*sanas in fact all jerky movements are cautioned against. The posture is acquired slowly and steadily. They are maintained for an optimum duration without fatigue. At the end of *Ä*sanas the body slowly assumes a relaxed starting position. The *Ä*sanas become perfect when they really become effortless. Each posture has a counter posture, thus assuring an activation of antagonistic group of muscles. Body becomes balanced leading to a harmonious growth. There will be great speed in movements due to agility and higher flexibility. The body becomes as soft as cotton and as hard as diamond when the need arises. There is relaxation in action and conservation of energy, tranquility of the mind and clarity of thought that is harmony of the body and mind. According to Ayurveda, the same *Ä*sanas should be done differently relative to whether the person is Vāta, Pitta or kapha and also depending upon the age, sex and physical condition. The goal of Ayurvedic *Ä*sana practise is i) To balance the doṣas. ii) To improve the structural condition of the body iii) To facilitate the movement and development of prāñä iv) To calm and energize the mind. All the things mentioned above are achieved with the persistent and regular practise of yoga *Ä*sanas. This effect of yoga *Ä*sanas is described in the yogéc texts indicating that yoga *Ä*sanas not only work on the Annamaya kośa but also

operate in tune bringing stability and harmony in the other kośas.

Keywords: Classification of yogasanas, ayurveda, spiritual lore, attention, concentration, children.