

Part 1: Concept of Ananda according to Ancient Indian Texts and Literature

**Part 2: The Effect of Integrated Approach of Yoga Module on Teen's Self
Concept (13-17 years)**

By

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ABSTRACT

PART-1 LITERARY RESEARCH

CONCEPT OF ĀNANDA ACCORDING TO ANCIENT TEXTS AND LITERATURE

Ānanda in a Saanskāt language connotes extremely satisfying experiences that man can achieve in this life.. Ānanda is a subjective experience, featured by meditative processes. To have an elaborate understanding of concept of ānanda, we further classify it into three main categories namely Viśayānanda, Kāvyaānanda and Brahmānanda. The supreme reality underlying the universe is usually characterized as being unlimited Existence (Sat), unlimited Consciousness (chit) and unlimited Bliss (Ānanda). Further, we come across ānanda in different aspects such as Yogānanda (the bliss of yoga), Atmānanda (the bliss of the self) , Advaitānanda (the bliss of non-duality), Vidyānanda (the bliss of knowledge) .There are various ways to attain and realize this ānanda within each one of us. The various paths taken by an aspirant may be that of devotion (Bhakti Yoga) , Happiness Analysis through (Jñāna Yoga) , total surrender to divine and merging into divine wish by surrender of the actions and fruits of action (karma Yoga) and through Rāja Yoga (understanding of the self) .The various scriptures as Taittirīya Upaniñad provide an elaborate foundation for the concept and levels of manifests of the ānanda as the ultimate source of all creation. Hence this study aims at deeper understanding of Ānanda in view of various scriptures available..

SUMMARY

1.The entire study deals with understanding of various ānanda's and ultimate understanding that ānanda has its origin in SILENCE. The study begins its origin from the seers whose notions we have to take into consideration.

2.Since ānanda is a subjective feeling, its understanding differs in every person. The upaniṣadic seers went into deeper understanding of ānanda. Their complete understanding and analysis is being brought out from the various upaniṣads.

3. Paicadaṣi says the attainment of realization , the identity of his own Self with that (Paramātmān), leaves him in the consciousness of ānanda. Gained from the knowledge.

4.Understanding of levels of ānanda : It is of three kinds (i) Brahmānanda (ii) Vidyānanda (iii) Visayānanda.

5. Visayānanda.being highly subjective is not the real ānanda but widely mistaken for it. Vidyānanda or kavyānanda respectively takes to the deeper levels of knowledge and jnana for what is real and what is not. That the whole world is changing but the ultimate non-changing is the ānanda which is the core of every being.

6. He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss. The Bāhadāraeyaka evidently brings before us the origin of the doctrine of Brahman as bliss. On the other hand it also describes union with the Brahman as a state of supreme bliss, until in the concluding words- "this is the supreme bliss, this is the Brahman world, the identification of Brahman and bliss is complete.

7. As you rise up for every level of the ānanda, one finds the level of silence goes on increasing and one's understanding of the inner core of silence as the ultimate source of happiness comes.

Part 2: The Effect of Integrated Approach of Yoga Module on Teen's Self Concept (13-17 years)

The study was done on 263 school going teen's to assess teen's self – concept in a residential set up of 10 day personality development camp was using Children's Self - Concept Scale (CSCS) consisting of 6 criteria on day 1 and day

9th of the camp. 1.Behaviour 2.Intellectual and school status 3.Physical appearance and attributes 4.Anxiety 5.Popularity 6.Happiness and Satisfaction and 7.Total self- concept. Mann- Whitney U Test (between group) showed that in Yoga (Juniors (13-14)-Seniors (15-16)) significant changes were seen in criteria 1, 4,6 and 7. While Control (Juniors- seniors) showed significant changes in criteria 5. Wilcoxon Signed Ranks Test (within group test) showed significant pre-post changes for yoga and control for all the 7 criteria.

SUMMARY AND CONCLUSION

1. Yoga has been shown to be effective by earlier studies in improving different aspects of personality hence self concept which is a prime aspect of personality has been undertaken for this study on school going children between the age groups of 13-17 years.

2. In this study a total of 263 subjects were included. They were distributed among 2 groups' yoga and control (mountains and rivers) with random allocation after stratifying for age and gender considerations. The assessment has been done through children's self concept scale developed by Dr. S.P.Ahluwalia.

3. The data analysis was done using SPSS package through Wilcoxon test and Mann-Whitney test and percentage changes were found out.

4. The baseline matching could not be done as the data was not normally distributed.

5. The pre-post (Wilcoxon test) showed significant improvement in both the groups.

6. Between groups comparison was done by Mann-Whitney test, which showed that groups are not significantly different from each other.

Both the groups showed significant improvement in their own performance on children's self concept scale i.e. Yoga and non- yoga in themselves. There was no significant difference between the groups

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