



## Pulmonary Function on Self-Confidence in Varied Pranayama Practices among Sedentary Women

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### Abstract

The present study was designed to find out the pulmonary function on self-confidence in varied pranayama practices among sedentary women. It was hypothesized that there would be significant differences in self confidence among Sedentary women due to the influences of varied pranayama practices To achieve the purpose of the study, 40 Sedentary women from Tiruchirapalli aged between 30 to 40 years. The Experimental group underwent varied pranayama practices for the period of 6 weeks of an hour in the morning. The control group was not exposed to any specific training but they participated in the regular activities. The pre-test and post-test were conduct before and after the training for two groups. The data pertaining to the variables collected from the two groups before and after the training period were statistically analyzed by using 't' test to determine the significant difference and tested at 0.05 level of significance.

**Keywords:** Pranayama practices, Self confidence and sedentary women.

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### Introduction

Yogis say that chakras are centers of spiritual energy. This energy is called prana or life force. Each chakra contains a definite number of nadis and these nadis possess a tone or vibration. The chakra centers circulate pranic energy and energy is activated through these centers. Each chakra sends energy to the particular part of the physical body and correspondingly, the mental body too. Prana is a link between gross body and subtle or astral body.

The union of prana and mind with the self is the goal of Hatha yoga. There are three important Nadis in the spine. They are: Ida, Pingala and Sushumna Nadi.

- Ida nadi represents – negative force – flow of consciousness.
- Pingala nadi represents – positive force – flow of vital energy.
- Sushumna nadi represents – neutral force – flow of spiritual energy.

Nadis carry pranic currents to all parts of the body. It is said that there are 72,000 nadis in our body. (Mira Mehta, 1998).

Focus 1: To work on agni

According to Yoga and Ayurveda texts, there are 13 different types of agni in the human constitution which are responsible for digestion, assimilation and proper integration into the constitution. These activities are done

by the Prana system in the constitution. The prana that are mainly involved in these activities are samana and vyana.

The focus is achieved in two steps.

The first step is to increase the potency of the agni. The ailment Hypertension happens because of the reduced capability of this agni. Some of the techniques in yoga to improve the potency of the agni are Sitali, Chandrabhedana, Bhramari.

The second step is to maintain the balance of the agni. Once the agni is balanced, yoga therapy should focus on the maintenance of the balance. Some of the techniques in yoga to maintain this balance are Salabasana, Jattara Parivritti (Parsva and Parivrtti) and Ardha Matsyendrasana. Tadaka Mudra, Ardha Uttanasana, Ardha Utkatasana, etc

Focus 2: To work on apana

According to Yoga texts, apana is the region in the abdomen below the navel. Here the physical, physiological, psychological and deeper dross are collected. A bigger bulge in the abdomen signifies a larger accumulation of waste products, ultimately leading to diseases.

The techniques that can be used to work on the apana region and reduce the dross are apanasana, urdhva prasrita padasana, utkatasana.

Focus 3: To work on avoiding future complications

Hypertension is one condition that can affect the entire constitution. If left unchecked, it primarily affects the medium and small sized blood vessels and through the affliction, affects the heart, brain, nerves, eyes,

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kidneys, bowel, bladder and feet.

So, the focus of yoga therapy should also include techniques that will help to prevent these complications. if any of the above systems are already affected, then there are suitable techniques in yoga therapy to deal with the situation accordingly.

For example, in peripheral neuropathy condition, apanasana to urdhva prasrita padasana, salabhasana, bhujangasana and so on can be applied with suitable modifications.

sitali pranayama, Chandra bhedana and nadi sodhana pranayama was practiced.

The training given to the experimental group was based on the above mentioned concept. The postures were modified to suit the constitution of the individual. The practice sessions were for one hour everyday for five days in a week and for six weeks.

## Results

Table 1. Mean, standard deviation and mean difference of the groups and the 't' test of the control group and the experimental group for self confidence

| Group        | Test | N  | Mean  | SD   | MD   | t       |
|--------------|------|----|-------|------|------|---------|
| Control      | Pre  | 20 | 25.12 | 2.38 | 1.09 | 1.078   |
|              | Post | 20 | 26.21 | 2.47 |      |         |
| Experimental | Pre  | 20 | 26.15 | 2.31 | 4.97 | 23.632* |
|              | post | 20 | 31.12 | 2.19 |      |         |

't' ratio at 0.05 level of confidence for the degree of freedom (df) at 39=4.09

## Discussion on Findings

The results of the study indicated that the experimental group namely Varied pranayama practices had significantly on the selected dependent variables such as Self confidence.

## Conclusion

1. During pre and post tests, the experimental group exhibited a significant increase on Self Confidence immediately after the practices than the control group due to varied pranayama practices.

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