

To Study the Effect of Trataka and NadiShodhan Pranayama on Anxiety of Students during Examination Days

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ABSTRACT

Living with mental health problem can often have an impact on day to day life. Anxiety is one of them which are cause of bad adjustment in life. Today's ever-changing, technologically advanced and highly competitive environment causes persistent anxiety to students. Yoga is the one of the solution of these mental problems. In this study, we investigate the level of anxiety on students. There are two variables- anxiety and investigated yoga style, i.e, Trataka, Nadishodhan Pranayama. "Trataka and Nadishodhan Pranayama" are independent variable. "Anxiety" is dependent variable. In this study, we saw the effect of Trataka and Nadishodhan Pranayama on 100 students of Gurukul Kangri Vishwavidyalaya. In which, 50 students are Trataka and Nadishodhan Pranayama practicer and 50 students are not practicer. Samples are collected by random sampling method. SCAT (Sinha Comprehensive Anxiety Test) is used to measure the anxiety level. Non- Trataka and nadishodhanapracticener's mean score is 21.58 and Trataka and nadishodhanapracticitioner's mean score is 18.14. t-value is 2.38 which is significant on 0.05 level. On the basis of result, we can say that who practice Trataka and Nadishodhan Pranayama, are low on anxiety.

KEY WORDS: *Anxiety, yoga, Trataka, Nadishodhan Pranayama.*

INTRODUCTION

Anxiety is a complex combination of the feeling of fear, apprehension and worry often accompanied by physical sensation such as palpitations, chest pain/ or shortness of breath. It may exist as primary disorders or may be associated with other medical problems including other psychiatric disorders. Sigmund Freud recognized anxiety as a "signal of danger" and a cause of "defensive behavior". He believed we acquire anxious feelings through classical conditioning and traumatic experiences. An emotional response that is out of proportion with any genuine threat in the environment. In addition, anxiety, instead of being directed towards a current stimulus, is usually associated with the anticipation of a future problem.

Anxiety disorders all have unrealistic, irrational fears or anxieties of disabling intensity as their principal and most obvious manifestation. Anxiety involves a general feeling of apprehension about possible future danger, and fear is an alarm reaction that occurs in response to immediate danger (Butcher et. al., 2007).The anxiety disorders affect approximately 25 to 29 percent of the U.S. population at some point in their lives and are the most common category of disorders for women and the second most common for men(Kessler et al.,1994; Kessler, Berglund, Delmar, et al.,2005).

Anxiety is a more diffuse blend of emotions that includes high levels of negative effect, worry about possible threat or danger, and the sense of being unable to predict threat or

control it if it occurs. Anxiety is a physiological state characterized by cognitive, somatic, emotional, and behavioral components.

Symptoms of anxiety

The physiological symptoms of anxiety may include: (WHO, 2009 and Testa et al, 2013)

- Neurological- as headache, Paresthesias, Vertigo, or presyncope.
- Digestive- as abdominal pain, nausea, diarrhea, indigestion, dry mouth or bolus.
- Respiratory- as shortness of breath or sighing breathing.
- Cardiac- as palpitations, tachycardia, or chest pain.
- Muscular- as fatigue, tremors, or tetany
- Cutaneous- as perspiration, or itchy skin.
- Uro- genital- as frequent urination, urinary urgency, dyspareunia, or impotence.

NADI SODHAN PRANAYAMA: Yoga is an ancient science which has been practiced in India from over thousands of years (Dojjad and Surdi, 2012). The systematic practice of Yoga as codified by Maharishi Patanjali defines Pranayama as “The regulation of the movements of inhalation and exhalation”. Pranayama is an art of controlling the life force of breath, a spiritual and physical practice which integrates the mind, body and soul (Burke et al, 2008; Shankarappa et. al, 2012). Nadishodhana Pranayama also known as Alternate nostril breathing (ANB) is well known among pranayamas (Pramanik et. al, 2010). Prana, the vital energy pervades the whole body, following flow pattern called Nadis, which are responsible for maintaining all individual cellular activity. The word Nadi means “channel” and refers to the energy pathways through which prana flows and shodhana means purification. So NadiShodhana means channel cleaning. NadiShodhana, or the sweet breath, is simple form of breathing by alternate nostrils (Sivapriya et. al, 2010).

In this Pranayama, adopt any comfortable meditative pose in which you can sit for long time with Gyan Mudra. Be fully aware about your body parts then breathing pattern. Now release Gyan Mudra from right hand and just touch left nostril by ring finger, right nostril by thumb and eyebrow center by tips of index and middle fingers. Just listen, the feeling associated to three consecutive steps namely, inhalation, inner retention and exhalation. Fell in flow of cosmic energy during, deep & slow inhalation, dispersal of this energy every body cells thereby substituting morbid matter accumulated, and outflow of all morbid matters during deep & long exhalation. The ratio of time for inhalation, retention and exhalation should be 1:1:1. Inhale deeply through left nostril by closing right nostril by thumb. Just retain the breath and again exhale through left nostril with aforesaid fillings that, related to inhalation, retention and exhalation go for further two cycles of same practice.

Adopt same through right nostril by closing left nostril by ring finger. Go for three same cycles each with, three steps inhalation, retention and exhalation. After this, the next three breaths should be inhaled through both the nostrils and exhaled through the mouth. It is the one round of nadishodhan pranayama.

Trataka

Trataka is the practice of gazing steadily at one point. The practice of Trataka can be taken up progressively according to one's ability and inclination. It is a fundamental concentration technique in both Yogic and Tantric systems, as well as in the Upanishadic systems. Trataka aims to control the dissipation that occurs when we become aware of form. Control over this aspect, the awareness of form, is the aim of Trataka.

Light a candle and place it on a small table so that the flame is exactly at eye level when sitting. Trim the wick and protect the flame from draughts so that it remains steady. Sit in any comfortable meditation asana with the head and spine erect. Adjust the position so that the candle is an arm's length away from the body. Close the eyes and relax the whole body, especially the eyes. Be aware of body steadiness for a few minutes. Keep the body absolutely still throughout the practice. Open the eyes and gaze steadily at the flame. Try not to blink or move the eyeballs in any way. Do not strain as this will cause tension and the eyes will flicker.

The awareness should be so completely centered on the flame that body awareness is lost. If the mind begins to wander, gently bring it back to the practice. After a minute or two, when the eyes become tired or begin to water, close them gently.

Gaze at the after-image of the flame in the space in front of the closed eyes. If the image moves up or down, or from side to side, observe it and try to stabilize it. When the image of the flame begins to fade, try to bring it back. When the image can no longer be retained, gently open the eyes and gaze at the flame once more. Repeat the procedure for external gazing. Close the eyes once more and gaze at the inner image. Continue in this way 3 or 4 times. After completing the final round, practice the technique of palming 2 or 3 times, before opening the eyes. This completes the practice.

Time of practice: Trataka may be performed at any time, but the best time is at dawn or dusk when the stomach is empty.

Duration: Beginners should gaze for 1 or 2 minutes only, and then close the eyes. For general purposes 5 to 10 minutes is sufficient. For spiritual purposes, trataka may be performed for extended periods of time under the guidance of a competent teacher. Those who suffer from insomnia and mental tension should perform this practice for 10 to 15 minutes before sleeping at night.

Sequence: Trataka should be performed after asanas, pranayamas, mudras and bandhas to steady the body and mind.

Precautions: In the case of eye ailments, such as eyestrain, astigmatism and even the early symptoms of cataract, see the alternative practices on the following page. People with myopia (short-sightedness) severe enough to warrant glasses should retain their glasses while practicing trataka on a flame.

RESEARCH METHODOLOGY

Statement of the problem:

“Dose Trataka and Nadisodhan pranayama effect on Anxiety of students?”

Objectives of the study: To investigate the effect of Trataka and NadiShodhana Pranayama on the Anxiety level of students.

Hypothesis: There is no significant effect of nadishodhan pranayama and trataka on anxiety level of students”.

Sampling: The sample of 50 students was taken for the study who were not yoga practitioners and 50 students who were yoga practitioners were taken for the study from Gurukul Kangri Vishwavidyalaya, Haridwar. The Simple Random sampling has been used for collecting the sample.

Tool used: SCAT (Sinha Comprehensive Anxiety Test): Constructed by: A. K. P. Sinha and L. N. K. Sinha (1995)

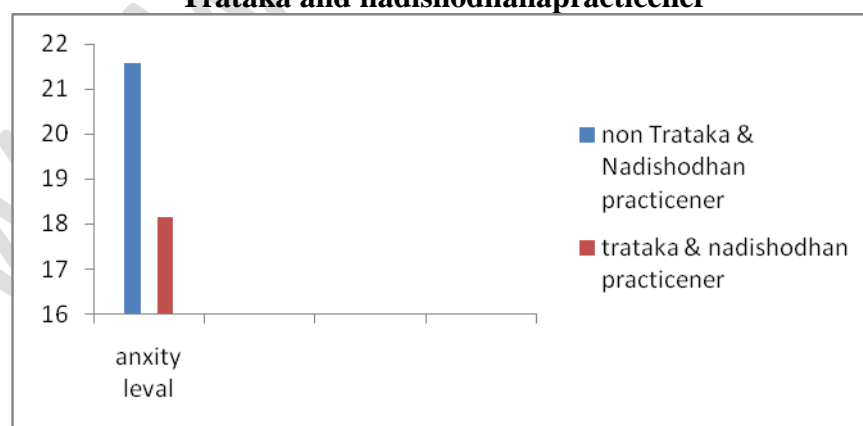
RESULT-

Table-1: Mean, S.D. and t-value of Non- Trataka and nadishodhanapracitcener and Trataka and nadishodhanapracitcener

Group	N	Mean	Std. Deviation	Std. Error Mean	t- value	Level of significant
Non- Trataka and nadishodhanapracitcener	50	21.58	7.58	1.07	2.38	0.05
Trataka and nadishodhanapracitcener	50	18.14	6.80	0.96		

df= 98

Graph-1 difference of mean between Non-Trataka and nadishodhanapracitcener and Trataka and nadishodhanapracitcener



To be significant the mean value of Non- Trataka and nadishodhanapracitcener's $M=21.58$ and $SD=7.58$ while the mean value of Trataka and nadishodhanapracitcener's $M=18.14$ and $SD=6.80$. obtained t value=2.38 for $df=98$ at $p<0.05$, which indicates that there is a significant effect. Therefore the null hypothesis has been rejected and this study shows a statistically significant effect.

There are some studies that support the present study, such as-Trataka may prove useful for increasing cognition in the elderly(Talwadkaret al, 2014).Trataka reduces the level of anxiety in adolescents(RajpootandVaishnav, 2014).Pranayam practices are beneficial for reducing stress (Sharma et.al, 2013). Yogic intervention was found to reduce the academic anxiety level of the subjects (Kumar &Tiwary, 2014).Keeping in mind the previous study and the present study, we can say that the level of anxiety is reduced by Trataka and NadiSodhan Pranayama.

CONCLUSION:

Yoga is an ancient heritage of Indian culture, which aims to upgrade the lifestyle of man. In the present time, yoga is being promoted as keeping the body healthy and people are also getting benefits from it. But if we keep in mind the yogashastras, then yoga is basically the science of the mind, which explains the process of purifying the mind by removing disorders. The present study also confirms that anxiety, which is a disorder of the mind, can be overcome by yoga.

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