Chapter - I

INTRODUCTION

Sarvesham Swastir Bhawatu
Sarvesham Shantir Bhawatu
Sarvesham Purnam Bhawatu
Sarvesham Mangalam Bhawatu¹

Meaning: Hey God,
May all being dwell in happiness, May all being dwell in peace, May all
being attain oneness, May all being attain auspiciousness.

As the modern life is full of stress and tension, people are realizing the need of
relaxation and mental calm. From ancient times the sages have developed various systems of
yoga which is practiced properly give rest to your mind and body and refresh them. Yoga is
universally benefiting all the peoples of all ages. The study is fascinating to those with the
philosophical mind as is defined as the silencing of the mind’s activities which leads to complete
realization of the intrinsic nature of the Supreme Being. It is a practical holistic philosophy
designed to bring about profound state of well being is an integral subject. Which takes into
consideration man as a whole? The word yoga is derived from ‘Yuj’ that means union of merger.
The merger of soul with God and the experience of oneness with Him are meant by yoga. B.K.S.
Iyangar states that, “Yoga is a time less practice since over thousands of years dealing with
physical mental and spiritual wellbeing of human society as whole.” ²

Yoga has a long history, it is very ancient. Yoga involved in Indian continent over
a period of 5000 years. It has it roots in the Hinduism and Brahmanism, yet our contemporary
western approach of yoga has titled to do any particular belief of religion. However it can be said
that contemporary western approach to yoga is only very small portion of what yoga is all
about. Yoga is deep well of knowledge which helps quell our thrust for truth. Yoga content
several branches of learning, which includes hath yoga, the physical branch of yoga, every one in

¹ Brihadaranak Upnishad, Part I, Chapter III, Sloka No. 28, p. 19
² B.K.S. Iyangar; “Pranayama”; (Hyderabad (A.P.) : Oriental Longman), p. 5
the west is familiar with. Ascetics living primarily in the southern portion of India developed yoga. These ascetics led much disciplined lives, they were vegetarians and they adhered to a non violent philosophy. They lived close to the earth, they observed nature, and the animals and themselves. The yoga is derived from Sanskrit, and it simply means ‘to bind together’ and ‘to reunite’. Over the time there has been a steady effort many great Indians seers to develop and perfect specific techniques which could unite the lower mind with the higher mind or with what they called universal consciousness. Yoga is India’s greatest gift to the world, and we here in the west have only recently come to know and appreciate it’s many wonders.

Hinduism developed in India in the same historical period that yoga did and these two rich profound philosophies have had great influence on each other so that; until the beginning of 20th century all yogis were devout Hindu Priests. Then in the earliest part of the 20th century, Hindu yoga masters and swamis, travelled to the west in order to share their religious beliefs and practices, Yoga at this point was to undergo another profound changes, as it’s light was about a filter through the prism of western existentialism and rational scientific materialism. These teachers brought a new spiritual awareness to the west. Our modern approaches to yoga have created a clear delineation between the Hindu religion and practice of yoga. Yoga as it has been developed in the west is largely concerned with physical exercise and health promoting breathing exercises of yoga. It has moved away from its original religiosity. Yoga as practiced in the west is largely non religious because the need of Americas the large culture of health and exercise which used it for it’s own purposes. The most popular form of yoga is being taught today are the combination of yogic exercises and breath control, these practices are known as Hath yoga. Many styles of yoga was evolved over the last century such as power yoga, Bikram yoga, Iyangar yoga just to name a few, there are no more than styles of yoga these styles all vary in how much they still embody the Hindu faith and its symbols and ideologies. The styles are also quite different in structure as they range from being quite slow, and restorative, to some which offer most extreme forms of physical exercise you can find. Yoga is much more than exercise though and with time the deeper aspect of yoga is eventually touch western culture and change it forever as yoga itself will change it forever because of western culture influence.

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3 Dr. A.N.Khodaskar; “Yoga Swasthya Kungi”; January 2006, Amravati, Maharashtra, p. 9
yoga is the ultimate technique which produces a marvelous change in the life style. The criminal nature of the unsocial elements can be changed by yoga. The sentiment of dissatisfaction, egotism, anger, greediness, attachment etc. are the root cause of crime, when a person being aware and conscious by yoga practice recognizes its basic nature and suffering gained by the ill statement then a change appears in his mind and he live a decent social life, Which is full of softness, piousness, friendliness and happiness.

Yoga plies an important role by bringing the therapeutic effect in asthma, diabetes, hypertension and respiratory troubles. Some yoga has both preventive as well as curative value. Positive changes in the life style of the people can be brought through yoga. During the period of education, Yoga can make them aware of their bodies and further make them realize the need of physical and emotional well being. Yoga controls one of sense resulting in an integrated personality and behaviour can be moulded properly leading to balanced personalities.

Swami Kuvaliananda (1977) stated that yoga has complete massage for humanity it has a message for the human body. It has a message for the human mind and it has also a message for human soul⁴.

Swami Vivekananda wrote in his book Astanga Yoga: The basis of astanga yoga is the yoga sutras of Patanjali. We will consider the different aspects of yoga while remaining under the guiding principles of patanjali’s yoga. The asana, pranayama, dhayna, Dharana and Samadhi, including yama and niyama as basic principles.

1. **Yama**: These are Social principles followed by yogi’s as satya (truthfulness), ahimsa (non violence), Astayea (non stealing), bhamcharya (celibacy) and Aparigraha (non possessiveness).
2. **Niyama**: These personal discipline are mandatory for the yogi’s, are purity soucha (External and internal cleanliness), Santosha (Contentment), tapa (Endurance), Swadhaya (self study) and Eshwar pranidhan (dedication to the god)

⁴ Dr. A.N.Khodaskar; “Yoga Swasthya Kungi”; Amravati, Maharashtra, January 2006 p. 11
3. **Asana**: Physical postures used in yogic exercises to build your body for healthy existence and diseases prevention. These are stable and comfortable postures which helps mental equilibrium.

4. **Pranayama**: Extension and control of breathe scientifically to control over the mind stuffs.

5. **Pratyahara**: The term means ‘withdrawal senses’, a mental preparation to increase the power of mind.

6. **Dharana**: the term means concentration on object

7. **Dhyan- (meditation)** Withdrawing mind from all external objects and focusing it on one point and meditating on it.

8. **Samadhi (Salvation)** State of super bliss, joy and merging individual consciousness to the universal consciousness. Union between jivatma and paramatma. Union of Shiva and Shakti in Sahasrar Chakra. Realization of god is the ultimate achievement of human birth.

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**Hatha Yoga**: The term hatha yoga has been commonly used to describe the practice of asana. The syllable ‘ha’ denotes the pranic (vital) force governing the physical body and the ‘tha’ denotes the chitta (mental) force thus making Hatha yoga a catalyst to an awakening of the two energies that govern our lives. More correctly the techniques described in hatha yoga harmonies and purify the body systems and focus the mind in preparation to more advanced chakra and kundalini practices.

**Bhakti yoga**: Bhakti is a yoga of devotion or complete faith. This faith is generally in god or supreme consciousness in any of the forms. It may be lord Rama, Krishna, Christ, Buddha etc. It may be a guru of his disciples. Important thing is the person interested in following this path should path very emotional bond with the object of faith. The flow of emotional energy is directed to this object. Mostly people suppress there emotions and that often reflects in form of physical and mental disorders. This bhakti yoga releases those suppressed emotions and brings

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5 Swami Vivekananda; “Rajyoga”, Ramkrishna Math, Nagpur, August 1996, pp. 80-81
6 http.www. Yogapoint .com/ schools of yoga
the purification of inner self. Continuous mediation of god or object of faith gradually decreases the ego of the practitioner, which further prevents new distractions, fickleness or even pain and induces strong bond of love. Slowly the practitioner losses the self identity and becomes one with the object of faith, this is a state of self realization.  

Karma Yoga : Karma yoga is path of devotion to the work. One losses his identity while working; only selfless work remains. This state is very difficult to achieve. Generally some rewards or incentives. Or outcomes follow the work and one is attached to this award or incentive. This is not the karma yoga. Non-attachment to the work and becoming the perfect instrument of the super consciousness in this manifested universe is the ultimate aim of karma yoga. In initial stages of karma yoga, individual possesses strong senses of ego and consciously or unconsciously he is attached to the fruits of his effort or at least praise or recognize but by continuous involvement in the work and changes in mental attitude, one can surely disassociate himself from the ego and his own personality.

In this state work becomes worship to the God, it becomes spiritual, also the individual becomes expert, skilled and yogi. He achieves stability of mind in all conditions, he is not disturbed or excited or happy in any of the situations he becomes divine & his actions represent God’s will. Holy Book Bhagvad Gita says: The world confined in own activity except when actions are performed as worship of God. Therefore one must perform every actions are performed as worship of God. They must perform every action sacramental and be free of your attachments to the results.

Jyana yoga : Jyana is the process of converting intellectual knowledge into practical wisdom. It is a discovery of human dharma in relation to nature and the universe. Jyana yoga is described by tradition as a means to obtain the highest meditative state and inner knowledge. Jyana literally means ‘knowledge’ but in the context it means the process of meditative awareness which leads to illuminative wisdom. It is not a method by which we try to find rational answers to external questions; rather it is a part of mediation leading to self-enquiry and self- realization.
Kundalini Yoga: The system of yoga is concerned with awakening of the psychic centers or chakras, which exists in every individual. There are six main chakras in the human beings. The mind is made up of different subtle lieers. Each of these lieers progressively is associated with the higher level of consciousness. Each of these levels is related to the different chakras or psychic center located throughout the psychic body. There are number of chakras apart from six main, which are associated with planes below the human being. In all we have chakras that connect us to animal levels of mind, to the instinctive realms of being or to the sublime heights of consciousness. In kundalini yoga, higher levels of chakras are awakened and also the activities associated with these higher psychic centers.  

Raja Yoga: Raja yoga usually refers to the system of yoga that is described in the yoga sutras of sage Patanjali. In this ancient text sage Patanjali describes eight stages of yoga which are known collectively as raja yoga. It is a comprehensive yoga system which deals with the refinement of human behaviour and personality through the practice of the Yamas and Niyamas; attainment of physical health and vitality through asana and pranayama; management of mental and emotional conflicts and development of awareness and concentration through Pratyahara and Dharna; and developing the creative aspect of consciousness for transcendental awareness through Dhyana and Samadhi. 

Yogasans are the physical practices which tone up the internal organs of the body. The body that is visible from outside is only a skeleton covered muscles cells which give it a shape. Until and unless our internal organs are healthy, we couldn’t be healthy. We see the heart works for all the 24 hours and do not take rest even for a single movement. The heart can get rest only when nerves carrying the blood to and from the heart to clean. Even a small obstruction in them can cause a major disorder. Our lungs should also function properly and take maximum air full of oxygen for purifying the blood. Similarly our stomach, liver and other glands should secrete their full quantity of chemicals for the proper digestion of food. The formation of juices, blood, muscles, fats, bones, semen should take place according to need of body. Our nervous

10 Ibid
11 Swami Vivekananda; “Rayoga”, Ramkrishna Math; Nagpur, August 1996’, p. 81
system should get strength so that all the body movements can be performed in a proper way. The impurities should not get accumulated in the body and we should be enhancing our muscular efficiency.

However the question arises, why people should prefer yogic exercises rather than athletics, gymnastics, wrestling etc. What is special about yogasans? The following points may justify the importance of Yogic practices.

1. Yogasans are a milking massages of the muscular tissue which removes all waste products from our cells through lymphatic and circular system. It also activates our endocrine and exocrine glands smoothly & gradually.

2. A long duration steady position in any yogic posture controls our mind stuffs and also improves muscular endurance and flexibility.

3. Yogasans improve our resistance power against diseases and don’t allow any waste material accumulate in the body. It controls our life style disorders.

4. Yogasans are energy conservative and fully aerobic while other exercises are exhaustive in nature and they lead to physical fatigue and also prolonged fatigue.

5. Yogasans keeps your muscle toned naturally but other exercises make our muscles stiff and less flexible.

6. Pranayama is also means of yoga, it keeps our respiratory system strong capable to inhale at the maximum limit of our organism. This supplies max O₂ to our body.

7. The entire goals of yogic practices are very much different from exercises i.e attainment of complete well being.

**S. K. Ganguly**[^12]: Yogic practices are psychophysical because their effects are both on body and mind. Asanas can be called as postural pattern. Maharshi Patanjali has given one or two sutras about Asanas. Even in this we get indication that Asanas are psychophysical. Asana is postural pattern, which is stable and comfortable. We can rather say Asanas create stability and Sukha. Asanas bring stability, feeling of well being and lightness/suppleness. Development of all Asanas are not from Patanjali. After Asanas, practice of Pranayama is suggested which requires sitting

stable for a long time. Later on other Asanas could have been added. The main criterion meditative Practices: is to sit comfortably for a long time. Forget body consciousness in that comfortable pose. Cultural Practices are very often undue in numbering. Cultural Asanas are to keep well being going. These Asanas cannot be pushed back more than mediaeval age. Hathayoga Pradipika describes 15 and Gheranda Samhita describes 32 Asanas. Relaxative Practices is to relax the systems which have accumulated fatigue. Body Works smoothly when different systems work smoothly. Asanas like Bhujangasana, Shalabhasana and Dhanurasana etc. help a lot in this regard. Uddiyana, Nauli help the diaphragm to be raised thereby giving good massage from downward to the heart. Practices like Bhujangasana, Salabhasana, Dhanurasana/alternatively exert pressure on heart. For better health, three conditions are to be fulfilled. They are healthy respiratory muscles with elasticity wherein no air cell should remain idle and cleansed respiratory passage. In this context, Uddiyana, Nauli and Kapalabhati help a lot to build-up respiratory muscles powerful. Deep inspiration in Shalabhasana and Dhanurasana and deep expiration in Uddiyana and Nauli help to build up elastic respiratory muscles while Kapalabhati cleanses the respiratory passage forcefully. The practices especially like Shirshasana, Viparitakarani, and Sarvangasana work wonderfully for better venous return. These Asanas are not available in Physical Exercise programme or even in "sports. Although cases like adenoids, deviated septum, populous cannot be tackled but some Asanas and other practices that can deal with tonsils are Viparitakarani, Sarvangasana, Matsyasana, Simhamudra, and Jihva'Bandha. There are number of deference between asanas and exercise as because 'the very principle differs. It improves mental, emotional health, improves circulation and cardiac health. Blood flows to heart and improves when unhealthy factors removed; heart grows new blood vessels (natural "bypass"). Research studies done on selected Asanas upon School boys, girls, Indian Police cadets, showed good changes in health and fitness. Yogic practices as a whole provide psycho-physiological balance (i.e. Homeostasis) in improving Autonomic unactions.

Crimes are the acts which are forbidden and punished by law; these acts may threaten the well being of the society, or injure any of its members. People are most likely to commit a criminal act between the age of 15 and 25 years. Imprisonment is a method of dealing with the people who commits crimes by confining them to a fortified boundary with a certain strict rules for all that in the prison. Crimes like any other action of the body is a manifestation of thought. Crimes come to be regarded as essentially a social problem and retribution as the object
of improvement is discarded. Detention as an objective in imprisonment is also very limited in scope. Reformation of the offender is being regarded as an ultimate aim of the prison sentence. Rehabilitation of the criminals has become one of the most important objective of the jail authorities. Apart from the criminal aspect many inmates manifest mental disorders in prison as a result of stresses of incarceration. The stresses behind the bars include separation from their family members, overcrowding sensory deprivation, and exposure to high density of hard core offenders and variety of uncertainty, fear and frustration. The period of trial is of great stress to the individual. Loss of status, uncertainty of the outcome of the trial, fear of punishment staying in a usual place like police station or jail and the financial upset harasses the individual. If trial period is prolonged for months or years, which is very common, then the under trial’s condition become badly. The hard life in the prison further aggravates the situation. The under trial’s quality of life and subjective well being are seriously affected by aforesaid conditions in the prison. Psychological factors like aggression, anxiety and personality might be cause or the consequence of criminal behaviour and in some cases both. Prison’s reforms measures should lead to some reduction in inmates feeling of hostility, helplessness and other negative emotions.

Yoga was practiced in Chaudhary Charan Singh karagar (Jail) as a prison reforms measures with the ultimate goal of prevention of crime and reintegration of prisoners into mainstream of society following their discharge from prison. An unfavorable attitude towards society may be responsible for criminal’s behaviour and need to be corrected in the course of reforms. On any occasion it is feeling of alienation from the mainstream life, which results from misfit of individual goal with cultural norms, it might result in criminal activities.

Kiran Bedi\textsuperscript{14}: The superlative numbers associated with the Tihar Jail in Delhi are not what a self-respecting Indian would want to boast about: It's the largest prison complex in Asia spread over 180 acres. In a year over 50000 prisoners pass through it, 80\% of them under-trials. There are today about 500 women among them plus about 70 children dependant on them. There are also 200 prisoners of foreign origin.

\textsuperscript{13}Dr. Amuliea Khurana & Prof. P. L. Dhar; “Effect of Vipasana meditation on quality of life, subjective well being among inmates of Tihar jail.” IIT, New Delhi, June, 2000, p.1.
\textsuperscript{14}Kiran Bedi, "Tihar Jail is a good model for prisons in India", \textit{Good News India}, July 2001, pp. 1-4.
In fact till 1993, Tihar and its ways were something Indians had to be ashamed of. There were tales of warders' venality and sub-human living conditions. There was an ingrained belief that a term in jail had to be made miserable.

**A post-modern Indian Woman:** When Kiran Bedi, an irrepressible woman police officer was posted there in 1993, it seemed to her colleagues that she had been condemned to the rows of Tihar's inmates. For Kiran Bedi, had not been a pliable police officer. Wherever she was posted she sought to innovate and reform - and tread on privileged toes. You can't easily silence her either, for she is always up to the fight that there is Kiran's life is a model that has shaped many of India's current woman achievers, Kiran traces her ancestry to a proud and industrious clan in Peshawar, that very heart of Pathan country, now in Pakistan. They migrated several generations ago to Amritsar, but have continued to place a premium on honour/ fearlessness and hard work. She was raised to be a winner in everything she undertook: academics, sports/ theatre, debates etc. Unconnected and unaware, thousands of parents in free India were similarly away from the tradition of early marriage, house keeping and mother-hood. Kiran stands out among them. She was a champion tennis plieer, a brilliant student and - strangely for the times- fancied the Indian Police Service. Her years in the force have been notable for an insistence on implementing what the law laid down. As Delhi's super cop in the eighties she towed away ill parked cars earning the gentle rib: 'Crane' Bedi. Many postings up and down the country followed. Kiran Bedi was always in the news. 1986 saw her first encounter with drugs and its evil hold on society. This appears to have triggered off a pensive phase in her life. The deeper she went into the problem, the more she saw it as something beyond a law and order issue; she began to be moved by the human condition that lie beneath. During her work with the Narcotics Control Bureau, she did swoop down to destroy stock and grab the traffickers. Yes, she did that, but was not wholly convinced that that was the solution. A subsequent posting in the rarified atmosphere of Mizoram, made her a student of the drug issue, earning her a doctorate in 1993 from Delhi University for her thesis, "Drug abuse and Domestic Violence". So we find her in Tihar in 1993. She had developed new perspectives on policing and life. What she saw there provoked new responses: The jail was a mad house. Its working was shrouded in secrecy. The inmates were
treated like animals and had come to practice a mob culture. A fear psychosis prevailed. There was no communication between the Inspector General and the prisoners. With no constructive or creative activity, poor hygiene and overcrowding, its unfortunate inmates behaved the way criminals were 'expected to'. Kiran Bedi began with the simple but 'amazing' routine: walks around the prisons and talking to its inmates for feedback. This led to an understanding of the situation - and the sacking of unscrupulous officials. She then began with the simple but 'amazing' routine: walks around the prisons and talking to its inmates for feedback. This problem up-front instead of driving it underground. She enlisted organizations like Navjyoti and Ashiara that specialized in counseling drug users. She helped inmates kick the smoking habit. Ensuring wholesome, if frugal, diet went a long way. A simple innovation like a mobile complaint box that travels directly to the top, was introduced.

**Trust began to sprout:** Then began her love offensive. Festivals of all religions began to be observed. That uniquely north-Indian tradition of Raksha-Bandhan, where a male is yoked into standing security for females, was celebrated with fervor. She revived and enlarged the library, started yoga classes, and began to work on formal education. Indira Gandhi Open University joined up to offer graduate and masters courses. Computer courses and vocational training were begun too. Group singing, cultural events, theatre productions, and sporting events followed. Then in an event to cap all, in 1994 1000 inmates of Tihar were introduced to Vipassana meditation popularized by Mr. S.N.Goenka. Till then a preserve of cognoscenti, Vipassana began to open the minds of prisoners to the beauties and possibilities of life. Meditation is a routine activity today at Tihar. Creative arts like painting have naturally followed. Some of Tihar's artists are being today. Accent was placed on looking ahead to a life after the prison term. Tihar's bustling factory began to produce branded consumer snacks, 'TJ Specials'. Inmates are taught manufacturing or marketing these as a possible means of employment. Other trades like shoe making, manure production, screen printing/ tailoring/ book binding/ envelope making etc are also taught.

**No morewhips:** Kiran Bedi in transforming herself has transformed a whole mindset. It didn't take her long. The results began to show by 1994 the year in which she was honored with the
Ramon Magsaysay Award. She has been quoted as saying; "It's not only duty. It's a mission. You have to invoke the creativity of 5000 years which is just lying dormant." Tihar may not be paradise but today/ it's not an evil den either. Prisoners participate in the governance of the prison; conduct Lok Adalats or courts of enquiry. Celebrity visits are regular. There are 10 graduate courses available on campus today. The library is growing and is heavily used. Inmates connect to the internet and have email access. Tihar runs a web site which brings transparency to the fore. Law students of the Delhi University visit to advise the prisoners of their rights. Finally, to set a seal on all these positive moves/ a new Prison Act and a revised Jail Manual are in place today. These provide active participation by volunteer organizations in the affairs of India's prisons. The Tihar experiment is now poised to spread. India has seen how humane means cut through better than the crack of a whip.15

Prison life is incredibly stressful. An inmate is frequently cut off from friends and family, thrust amongst people who may be exploitative or abusive, and subject to a regime where he has little or no control over his life. (Please excuse my gender- specific language- I'm of course aware that there are many female inmates).

Prison life is often constantly noisy. Even in the prison chapel in which I teach, which you might expect to be a haven of peace, there is the constant sound of slamming doors - loud enough to make the whole room shake and the rattle of an ill- maintained ventilation system, not to mention staff and inmates wandering in and out every few minutes, often talking loudly even during our meditations. This constant assault of noise gets on the nerves.

Prison life can be filled with arbitrary and petty mistreatment. Inmates on the way to my group may be asked by a prison officer where they are going, and when they report that they're on the way to the meditation group they're told, falsely, that it's been cancelled. This kind of thing happens to inmates all the time, and creates a sense of frustration and distress.

Inmates have little or no privacy. In the prison in which I teach the best that they can hope for is to share a room with one other man. The room, originally designed for one prisoner, is as long as a single bed and about 18 inches wider. It’s impossible for two people to

15 Kiran Bedi, "Tihar Jail is a good model for prisons in India", Good News India, July 2001, pp. 1-4.
move around in the room at the same time. The roommate may be noisy, talkative, or needy. This creates further pressures. The less fortunate may share a small room with seven others, making quite impossible and even making sleep difficult.

At the same time, inmates have an opportunity to pause and to look at their lives: to ask the questions, "How did I end up here?" and "where did I go wrong?" and, perhaps most importantly, "How can I change?"

This brings some inmates to explore religion and spirituality, including spiritual paths that are new to them. Many become attracted to the idea of learning meditation techniques that can help them to cope with the stresses of prison life and to bring about positive character changes.

Some of us who follow the Buddhist path are moved to go into prisons in order to make available the powerful tools for transformation that we have seen working in our own lives. We try, as best we can, to put compassion into action, and to work for the "welfare of the many".

Teaching in prison has been one of the most rewarding things that I have ever done in my life. It's brought me into contact with some extraordinary men, who show a degree of compassion, intelligence, patience, kindness, and good humour in the face of adversity that frequently puts me to shame but more often inspires me to practice more seriously myself.

It's seen an enlightening experience to discover that a person is not defined by the worst thing he has done in his life. A person may commit a horrific crime and still have the potential to do great good.

I've known inmates who have, as a result of their meditation practice, move from being violent street fighters to gentle protectors of weaker prisoners. I've seen inmates develop an extraordinary amount of patience with exceedingly trying circumstances. I've seen seemingly macho men show a tender concern for others. In short, I’ve seen people who have committed some of the most serious crimes possible- people that some might describe as "animals" or "beyond hope"- becoming better people.
ACP Satyavir Singh Rathi\textsuperscript{16}: Tihar officials recently received an unconventional piece of literature from an inmate- a voluminous doctoral thesis on human rights and jail reforms. The study on the administration's good work and what needs to be improved in Asia's largest prison has attracted special attention, sources say, since the author is none other than Connaught Place shooting convict ACP Satyavir Singh Rathi.

It is a unique study, considering it comes from a man who has seen the prison from both sides, as a police officer and as a prisoner. A city court recently sentenced Rathi, along with nine other policemen, to life imprisonment for murdering two innocent businessmen in an encounter in 1997 after mistaking them for gangsters. "Rathi recently submitted the thesis to the prison headquarters," confirmed B.K. Gupta, Director - General (Prisons). The thesis titled History of Human Rights in Tihar, is in two volumes, each part running to almost 400 pages. In analyses the lives of prisoners, how jail reforms can help rebuild them and the details the various landmark incidents and committees set up for Tihar.

Rathi earlier spent a few years in Tihar in connection with the decade-old shootout case during trial; he got bail later. The study compiles his experiences of the stay and is laced with first-person accounts of fellow prisoners. It also combines his research on prison reforms in general.

"In one portion, Rathi has observed that the prison's rehabilitation system for convicts needs some improvement so that prisoners can live a respectable life once they serve their terms. He has also talked about the need to organize more meditation courses for both prisoners and jail wardens", says a Tihar source.

Rathi's thesis is sprinkled with anecdotes on his interaction with prisoners. In this regard, he has pointed out the nuisance created by a group of prisoners who attack fellow inmates with sharp objects to threaten and extort them. He has pointed out that these prisoners should be kept in separate wards. Rathi's overall observations about the living conditions in the jail favour the prison administration though, says the sources. "The scores of meditation camps

\textsuperscript{16} ACP Satyavir Singh Rathi; "History of Human Right in Tihar"; Hindustan Times; 30 October 2007.
and educational and vocational courses introduced in the jail have helped prisoners utilize their time fruitfully, Rathi has observed", the source said.

**Shri Ravi Shankar**\(^{17}\): Shri Ravi Shankar spoke that the international non-governmental organization, which offers yoga programs to eliminate stress for people from all backgrounds, had done similar prison projects in the United States, Africa, India, and South America. Cameron was put in touch with Fry -- who was trying to get the program into prisons in Canada, but was struggling because he didn't have any statistical proof the program was effective — and offered to evaluate a pilot project in the Ontario prison.

"We're kind of a unique facility ... we have a lot of front-line healthcare professionals, and we're affiliated with an academic hospital, so we are able to do program evaluation," Cameron said. The doctor put his recommendation behind the venture, and it was approved by the province. When it comes to treatment, we trust the hospital's judgment," said Stuart Mc Getrick, a spokesperson for the Ontario Ministry of Community Safety and Correctional Services."We're always open to new treatment tools to work with these individuals."

Inmates react /because the course just wrapped up, Cameron has yet to compile any hard data, but feedback from forms filled out by 18 of the prisoners after the course was overwhelmingly positive. Some highlights from the inmates' comment sheets: 15 said they found the course helpful; 17 said they would recommend the course run again; 14 said they'd practice the main breathing technique, Sudarshan Kria, on a regular basis, and; 14 said they'd be interested in attending yoga sessions in their community after they got out of jail. Some quotes from the feedback forms. "It was a great experience, and I will be doing this for more time. It helped me relax. It helped me get in touch with my body and mind. It helped me sleep. It helped me to become calm and free-minded. The breathing has been awesome. I do it every day and I feel like another person.

\(^{17}\) Shri Ravi Shankar ; St. Lawrence Valley Correctional and Treatment Centre, Cameron, United State of America.
Fry said the middle of the program was rough, and some of the men became frustrated trying to get the yoga techniques down — but it was worth in the end, when he could sense a positive change. "A lot of them said that was the hardest thing they'd ever done, but they were happy they got through it because they felt so great," Fry said. "Some of them couldn't close their eyes on the first day, and on the fifth day, they could close their eyes — that was the biggest transition." Of the four who didn't complete the course, Cameron said one said he was too lazy, one suffered from auditory hallucinations during a session, one said it just wasn't for him -- and the fourth wanted to complete the six sessions but a sore ankle held him back. One member of the group, who ranged from age 19 to about 52, had a suggestion to make it a little less painful next time: "Some mats in the future — it was hard on your bones."

**Swani Muktananda**[^18]: The Prison Project is dedicated to supporting the spiritual development of incarcerated students of Siddha Yoga meditation. Under Gurumayi Chidvilasanda's guidance it has touched the lives of thousands of incarcerated seekers of the truth throughout the lives of thousands of incarcerate seekers of the truth throughout the world. Swami Muktandada, who founded this project in 1979, wrote a message to prisoners in which he said, "If you want to respect yourself, if you want to improve yourself, if you want to respect yourself, if you want to improve yourself, if you want to experience the joy of your own inner self, you can do that anywhere, even in prison."

The Prison Project provides a home study course, called "In search of the self," free of charge to any prisoner who requests it. The lessons explain in simple, down-to-earth language the timeless wisdom of yoga. Lessons are available in Spanish translation on request. Currently, over 6000 inmates are enrolled in the course over 800 prisons in North America, Europe, and Australia. The Prison Project also includes over 150 trained volunteer program coordinators who visit prisons and provide programs and courses designed to deepen the students' understanding of Siddha Yoga. The goal of the program coordinators is to enable sincere seekers to devote their prison time to the discovery of the divinity that exists within us all.

Acoustic Nerve\textsuperscript{19}: I feel a stint of regular yoga classes can well be solace for the prisoners who are otherwise tensed, P.K. Sreemathy told reporters after visiting Kannur's central prison. Later speaking to IANS she said she would do her bit to see that a session in yoga is introduced in the jails. In the past there was an attempt in imparting yoga in the Kannur jail but it developed some problems because it was taught by a mystic. What I propose to do is to see if yoga can be taught through some responsible organization. 'We will have to work out a scheme for this and I will do my bit for this. 'When I asked the inmates if they were interested in yoga and they readily agreed to my proposal', said the minister. Kerala has three central prisons and 37 other jails including an open jail. K. Radhakrishnan, superintendent of police at the central jail in Thiruvananthapuram, said occasional yoga classes were conducted for prisoners here clearly informed in advance that participation in the research will have no effect on his or her parole; and when the IRB deems it necessary, provisions have been made for follow-up examinations or care after for participants after the end of their participation, taking into account the varying sentence lengths, and participants will be informed of this fact.

In Mexico City\textsuperscript{20} there is a prison for hardened criminals who have been drug dealers, murders and kidnappers. They are learning to do yoga from professional yoga masters. They are learning to meditate, to realize that their mind can take them anywhere and imagine a better life for themselves. They gained a new type of information which serves to educate them better to transform into healthy mindful citizen. Abundant research shows that yoga can contribute to overall healing, lowering blood pressure, muscle retraining, general de-stressing and better coordination, it is developing awareness, consciousness, reduce anxiety level. It also gives you better posture a more defined body and more flexibility. The practice of yoga is becoming more and more available and extensive all over these days. It seems to be the answer to our technological revolution which disconnects us to our inner selves by taking our attention to the outside world of cell phones, blackberries; I pod, the internet and the television etc.

\textsuperscript{19}Acoustic Nerve; "Regular yoga classes for Kerala Prisoners" July 2006, http:www.nerve.in/news.

Yoga in Prison: 'Ananda Marga of South America is bringing a program of yoga and cultural activities to prisoners in Brazil. Yoga, is giving prisoners of the Jose Maria Almim Penitentiary in Riberao das Neves a different routine once a week when yogic monk Dada Maheshvarananda and volunteers of Ananda Marga meet with the prisoners to teach techniques of relaxation and encouragement."This came from our work in Carandiru Prison in Sao Paulo for two years. We realized these prisoners suffer from loneliness. With yoga, we want to strengthen them and contribute to their development," said Dada.

The first experience of Ananda Marga with prisoners was with AIDS victims in Carandiru Prison in Sao Paulo. There Dada did, for the first time, a project that is already being done in countries like the United States and England."In England, for example, there is an ecumenical movement with Catholic monks and religious leaders of different faiths. They teach yoga and meditation in half of the English prisons".

In Brazil volunteers also worked for one year in the Carandiru Women's Prison in Sao Paulo. The work, accompanied by yoga instructor Marina Araujo Sousa Fonseca, brought several changes to those women. "This project is very gratifying, because we see great improvements in those that practice yoga regularly. They develop emotional control, become more calm and help other prisoners," she said. The prison directors also think the effort is valuable. "We have had a good result. In the beginning, the classes were only observed by the inmates, but later they started to change their attitude and participate in the exercises," Marina said. Participation is voluntary and there are normally 15 inmates present."Today I feel very good. When I meditate, I seem to leave my body briefly. In this way I become more calm and gain better self-control," said Marcelo B. S., 44 years old, who practices yoga and has been a prisoner for the last 24 years. A cultural program, entitled "Liberation for the Mind" was also organized in the prison. The teachers and prisoners organized a musical concert, art exhibition and demonstration of yoga postures. It was supported by professional musicians who performed without charge.
Ananda Marga is an international socio-spiritual organization. Its goal combines the inner search with social service. "We do this with a universal perspective, with the vision of creating a healthy and progressive society."\textsuperscript{21}

Since yoga is believed to be a technique that facilitates deeper psychological introspection and brings about lasting behavioural changes, it was considered worthwhile to assess some of these changes in a scientific manner. Yoga is a genuine non-sectarian methodology for mind control and purification. The question arises what for yoga be practiced in prison life is a cruised life. In traditional sense, it is worst life in every sense. It blocks overall unfolding of personality. It takes away freedom from individual. For the inmates life inside prison is bizarre, torturous, painful, unhealthy, suffocating and slave like. The purpose is to make prison life better, to add humanistic dimension too. To help the inmates introspect and examine themselves and possibly understand the purpose of better life. It is believed that yoga has a great role to plie in transformation of prisoner’s life.

**Yoga and modern treatment methods:** An important question that arises here is that whether yoga should be used as an independent method all together or in combination with the already available methods for dealing with physical, psychiatric and neurological problems? Well, the answer to this will depend upon the nature of the problem one is faced with. For instance, problems that have physical basis (for example, tumor, HIV etc) should be dealt with physical methods. And problems that have their roots in the mind and consciousness of the individual should be dealt with yogic practices. However, yoga can still be used for those components like stress, negative emotional states etc that worsen these problems having physical basis. Yoga can also be used as an independent method. When dealing with individuals who have problems which have as yet not been manifested into an active pathological condition. When dealing with normal individuals to enhanced their physical and mental health. When dealing with individuals who wish to reach higher domains of self and consciousness. It can also be used with individuals diagnosed as suffering from personality disorders as yoga (Karma yoga,

\textsuperscript{21} Ananda Marga ; Yoga In Prison , Brazil South America.
Bhakti Yoga, Rajas yoga, Janana Yoga) act on the four basic foundations of personality namely reason, emotion, will and action respectively.

Although exact equivalents of the yoga and its practices are not available in the modern physiological and psychological methods of healing but it would not be incorrect to state that the modern physiological and psychological techniques do have principles of yoga at their base. Although yoga ultimately aims at the union between the individual and the supreme self, but it can certainly be used as an effective therapeutic tool (both as a preventive and a therapeutic tool) to deal with the ailments of mankind. In short, the goal of yoga is well being from a holistic perspective.²²

Gagandeep Kaur Sethi and Atul Kumar: India is known to be a land of rich culture and heritage. One of the most important and valuable heritages of India is YOGA. The current paper attempts to see how yoga looks at mental illness and mental health; how and by what means it promotes positive mental health and well-being and to look at the various conditions in which yoga has been found to be effective. It also aims to emphasis the yoga should be used judiciously. It also makes an attempt to draw parallels between yoga and modern psychotherapy and rise to answer the question that, whether yoga should be used as an independent method all together or in combination with the already available methods for dealing with physical, psychiatric and neurological problems. Psychotherapy basically aims at achieving a healthy integrated personality so that one is able to live his life to the fullest and can unearth his hidden potentials. The healthy integrated personality reflects itself in all aspects of functioning the physical, mental, social and spiritual (Jourard, 1974). All forms of psychotherapy do make an attempt to bring about optimum adjustment of an individual to his environment, so that personality functioning is maintained under conditions of maximum gratification and minimum frustration. Yoga much like psychotherapy too aims at the same but in addition to it, it also aims at the healthy integration of the self with THE SELF. Perhaps, Yoga is the earliest in human thought to stress a psycho-somatic approach in considering the well-being of the individual and

²² Gagandeep Kaur Sethi and Atul Kumar; "Yoga and mental health" Souvenir, National yoga week; 12-16 March 2007; Morarji Desai National Institute of Yoga, New Delhi, pp. 141-144.
prescribes elaborate practices for the cultivation of both mind and body. Yoga represents a new
and a different approach to the treatment of neurotic and psychosomatic disorders. Yoga's view
of mental health and mental illness

**Means to Attain Mental Health:** It is well known that yoga and psychotherapy both aim at
attaining and improving mental health. Wolberg (1977) states that Yogic approaches are a
combination of supportive and re-educative therapy in nature. Similarly, Balodhi and Mishra
(1983) are of the opinion that yoga techniques are based on principles of learning and
behavioural modification. It is obvious that the behavioural techniques like progressive
relaxation, autogenic training and desensitization are similar in principle and practice to
pranayam, shavaasna, meditation. The basic component of yama and niyama are aimed at self-
control requirements and stimulus control from health psychology point of view. The various
means that yoga makes use of to attain mental health are as follows: To restrain the
modifications of Chitta. To restrain various mental processes conscious as well as unconscious
that give rise to afflictions, Samaskaras and vasanas. At gaining total control over mind and body
through concentration, introspection, and certain imposed self-disciplines. It aims to enhance
Sattva guna which dissolves ego and sets the path towards reaching the supreme, the cosmic self.
To help individual gain control over his cognitive functions, afflictions (klesas). Samaskaras and
vasanas and leads him to self-realization. To enable the individual to distinguish between facts,
memories and fantasies, thereby helping the individual to see reality as it is. To minimize this
pro-occupation, increase self-awareness and thereby produce better integration of the personality
with resulting actualization of ones creative potentialities. To promote awareness at every
moment, instead of habitual speech, thought and action. Awareness leads to alertness and
ultimately to a spontaneous mind. To bring awareness of ones prejudices, predispositions and
freedom from unconscious emotions and desires, which are known both in psychoanalysis and in
modern psychotherapy as the factors underlying psychopathology. At attaining a relaxed state of
being. A relaxed mind learns to think more clearly and logically. A relaxed mind doesn't get
affected or agitated easily. It is a necessary pre-requisite for improvement in all aspects of life. It
helps harness and channelizes energy and prevents psychic energy from being wasted in tension.

To make use of yogic exercises like asanas, pranayam etc to obtain a state of positive well-being.

These provide mental and physical steadiness, good health and feelings of lightness. The release of muscle tension plays a significant role in the physiological responsiveness to stress by altering the level of general arousal (Grossman, 1973). As asanas are performed and maintained there is no increase in fatigue resulting from exercise (Kuvalyananda and Vinekar, 1968). Besides the benefits of yogasanas to the physical process the cognitive and affective functioning is also influenced positively by such practices. Research has shown that deep and regular breathing over long, gradually extended periods bring the whole organism into a harmonious condition, balancing disturbed rhythms and stabilizing all vital processes. Mental process and breathing processes are closely inter-related.

**Self-development through Yoga:** The main hurdle in preparing for our studies is that we study for hours together and still retain hardly anything because our mind wanders and not remain fixed on the lesson. In Yoga, when we learn to perform Asana and Pranayama, our breathing becomes long and deep. We learn to focus our attention on a particular spot. When this focused mind is applied to studies, it grasps the ideas and concepts better. It can retain the matter effectively. In other words, Yoga improves our learning and memory. When we appear for examination, our mind is cool and composed. So, an unexpected question does not disturb us. Even if we study very hard sometimes we do not get the expected results and our mind gets clouded by anxiety and depression. Regular practice of Yoga - frees us from depression. In a country like Japan, where meritocracy prevails, the percentage of suicides among youth is alarming. Yoga teaches us to do our best and leave the rest in hands of the Lord.

**Relationships:** Our relationship with the persons around brings to us joy and pain together. We are constantly seeking fulfillment through our friends, our family members and people at our work-place. When we practice Yoga, co-operation takes the place of competition. Instead of making constant and unreasonable demands from others we learn to give selfless love to others. While making friends, we learn to give greater importance to the inner qualities that to outer appearances. The sage Patanjali gives important advice regarding our reaction in relationship. He
says, 'Form friendship with those who are awake to the higher values of life and try to put them into practice. There is less likelihood of friction and misunderstandings in their company. For those who are in misery, we must have compassion. We should not be self-centred. We should feel happy in the progress and prosperity of others. There should be no shadow of envy or rivalry in our minds. Towards the wicked we should have indifference. It is not worth spending your precious energy - mental or emotional on their bad works. Being intolerant towards others and getting irritable unnecessarily spoils our mind. If we can be aware of our reactions towards others and develop a habit of giving positive response to even a negative situation, that is emotional development.

**Work:** Work or employment should be seen as a joyous opportunity for self expression and growth. What do we see in the offices? Boredom, clock watching, politics, fights between workers and management! Our work should be seen in terms of what we can give to it rather than what we get from it. Good posture, deep breathing and gentle stretching will help you to keep relaxed at work-place. Pausing for a moment and watching your breath immediately makes you relaxed. It is good to be creative in your work. Try to find new ways of doing things. Learn to enjoy even the routine work. Geeta says that the art of doing work in excellent way without expecting fruit is Yoga.

**How Yoga shapes attitudes, thinking and behaving:**

Everybody feels that he or she should become a happy and successful person. Yoga assures us that our dream can be fulfilled provided that we acquire certain attitudes and habits of thinking and living. The ancient wisdom can be turned into some practical hints for joyous and effective living. Some of them are as follows:-

**Let us not complain about our environment:** Some people are not happy with their parents, their financial status, and social status. They are not happy about their physique, looks and brains. They always look at others, envy them and feel sad! Then think, only if I had a mother like that ‘or’ Had I been in me place of that scholar or that champion!’ It is not healthy to complain about what we have got; it is good to think as to how can we make the best of it. Many
great persons in the world fought against physical disabilities and adverse circumstances and became successful.

Everyone of us is gifted in some way or the other. Let us find out our gift. It may not be academic intelligence it may be social or other types of intelligence. We may not be good with books but we may be very good with machines, which is equally valuable. We may have a potential to become a singer, a painter or a stage-actor. Let us have a goal and decide steps to move towards it. Yogic techniques make our body, mind and intellect strong.

**Let us train the body first:** Yogasanas and Surya Namaskaras shake off our lethargy and idleness. They bring fresh vigor to our body. They free us from tensions and diseases, so that we can focus our attention totally on our goal. How do we train the body? Let us take care of our food. Let us avoid eating very less or eating unnecessarily. Select the food that agrees with us and brings harmony to our body. Digestion of food, its assimilation in the body and excretion of unwanted stuff, must be regular.

**Let us train our mind:** Self-education is very important in Yoga. If we train our mind to become strong it will be strong. If we let it be weak like a pampered child, it will become weak and brittle. It would collapse at the smallest shock. Swami Vivekanand said that he wanted young men of iron muscles and steel nerves. Let us avoid self-pity because it makes us weak. Let us avoid all kinds of negative thoughts like envy, jealousy and narrow-mindedness. Some students do not exchange notes because they feel that somebody would 'steal' their knowledge! They forget that the more we give, the more our knowledge grows! Also, let us give up the ideas of dependence. There is no person or thing in the world without whom or without which it is impossible for us to live. Nothing is indispensable. There are persons, communities’ and nations who have rebuilt life from ashes. Japan is one of living example Why can't we.

**Let us train our intellect:** If we don't give challenging work to our intellect, it gets rusted, it loses its capacity to do mighty things. In fact we do not use our brain to the fullest extent. If brain does not get enough exercise, it gets tired easily.
Seeing dreams and exerting all our energies to fulfill them makes our intellect strong. Let us teach our intellect taking wise decision-making and staying firm with our decisions. Clarity in thinking and grit to stick to our decisions is self-development. This way we build up our character. There is a beautiful saying: Watch your words. They form your thoughts. Watch your thoughts, they form your habits. Watch your habits, they make your character. Watch your character, that builds your destiny.

**Yoga: Motivation and Excellence in Action**

There is a beautiful story about Maharaja of Baroda, Shri Sayajirao Gaikwad. The earlier Maharaja of Baroda had no issue. He wanted to adopt a son who could be the heir of Baroda State. He invited a number of young boys to his palace. Most of the children were bewildered by the riches there. Some started crying in the unfamiliar place. Some got nervous. But a young boy was sitting there in perfect poise and confidence. The Maharaja asked him, 'Child, why have you come here?' The firm answer was, 'I am going to become the King!' And in deed, he was chosen for the throne. He proved himself worthy of it. He used to take exercise regularly, pray regularly, study diligently and nourished the desire to be an excellent Maharaja? We, in our respective fields can make resolution to ourselves that whatever we do, it will be of excellent quality. May it be teaching or typing or plumbing or fitting! One of the definitions of Yoga given in Geeta is; “Yogah karmsu kausalam” Yoga is excellence in action. Excellence in action does not come without motivation. Why do we work? There are two reasons: One is visible. You work because you get money. The second is invisible. You work because you enjoy work, it increases your self-respect, people appreciate you, and you are proud that you are given responsibility and try your best to rise to the occasion.

When we read the life stories of great men and women we realize that they kept a lofty goal as the pole star of their life and strove hard to reach it. They had no place for laziness in their life. They could not afford to get entangled in clumsy and demanding relationships. With singleness of purpose they ultimately achieved their goal. This is Yoga. Thus harnessing all your energies in a particular direction, keeping your instruments i.e. body, mind and intellect ready and sharp for the work undertaken Great men see great dreams and take great effort to make
them great realities- like Taj Mahal, Eifel Tower or Space centers. Our destiny depends on our thinking habits.

**Contemporary Approaches to Yoga**

All religions have their own system of prayer and meditation which bring peace to their followers. Jains have Preksha Dhyan. Buddhists have Vipassana. The crux of various methods of meditation is observing your own mind. Being a witness to it. In Vipassana one first observes his own breath and then the bodily sensations and later, the flow of consciousness. Kiran Bedi held Vipassana classes for the prisoners of Tihar Jail and it was observed that me practise bring about remarkable changes in the temperament of prisoners. It freed them from violence, vengence and irritability. Even for liquor addicts and drug addicts Yoga has proved to have extremely good therapeutic effects. Shri Ravishankar ji has popularized the courses of Art of living in which Sohum Mantra is chanted with breathing rhythm.

Many people find this Sudarshan Kriya beneficial for physical and psychological health and well being. 'So' is God and 'Aham' is I. In this chanting one feels the oneness with God.

There are a number of devotional cults in India and the followers of these cults chant different names of different deities and that purifies their mind and brings happiness to them. Mahesh Yogi discovered a method of meditation called Transcendental Meditation and many people in Europe and America started practising it and doing research on it. The researches have proved that this meditation normalizes your temperature, pulse rate and blood pressure. Bihar school of Yoga teaches the students to do Yoga exercises systematically and to become witness to one's own thoughts. There are various energy centers in human body. Kundalini Yoga is a systematic technique of creating awareness about them, awakening them and availing ourselves of the infinite energy they bring us in contact with.

In the Western world, people look at Yoga for attaining physical excellence and creative ability. A famous computer company in the U.S.A. gives meditation courses to all its employees. Sayaji U Ba Khin, the Accountant General of Brahmdesh or My anmar taught
Vipassana to all the employees in the Govt. Accounts Department. The number exceeded ten hundred. That practice improved their work efficiency in a surprising way. Vipassana is also found useful in a number of diseases related to mind like asthma and skin diseases.

Thus the ancient science of Yoga discovered by our Sages thousands of years back has become in modern age a way of life, a cure for a number of physical and mental diseases. It is an effective antidote for stress and tension. It also is a wonderful energizer for the sportsmen and women who participate in national and international competitions. Here we are reminded of Sri Aurobindo's words, 'Yoga is practical psychology.'

No wonder that it is useful to us, Students who want to excel in examinations life and career can benefit from yoga. It we practice Yogasanas and Suryanamaskaras for about 20 minutes it would make our body and mind healthy. If we practice meditation everyday for about 15 to 20 minutes it would give us strength to cope up with day to day problems and tensions. It would make us happy, smiling persons who spread joy and bliss wherever they go and hence are always welcome everywhere.

**Effectiveness of yoga in various medical and psychiatric conditions:**

Several studies have proved that yoga practices produce significant alterations in physiological functions in the form of increase muscular, cardiovascular and respiratory efficacy and decreased blood pressure, heart rate and positive biochemical changes. From the psychological point of view, yoga and meditation have shown significant positive psychological changes in terms of interaction with others, loss of control, self-worth, emotional adjustment and well being. Yoga practices have been proved to have favourable effects on short-term memory, steadiness, feelings of security and insecurity, feelings of anxiety (Vishal, A. S, and Madhu, 1987). It is well established that yoga and mediation are useful therapeutic methods in management of stress, neurotic and psychosomatic illness.

Several studies have focused on the physiological and biochemical changes after yoga practices. These have reported a reduced activity of the sympathetic nervous system (Selvamurthy et al, 1983; Gharote, 1971), a reduced physiological reactivity to stress (Pratap,
1969) and a faster regaining of homeostasis after stress as a result of yoga training (Selvamurthy et al, 1983). Economical energy expenditure is indicative of improved physical fitness and it means that less energy is expended by the body for more work.

Research has shown that yoga helps to reduce neuroticism, anxiety and hostility (Kocher, 1972; Kocher and Prata, 1971; Udupa et al, 1973; Singh and Madhu, 1987). There is an increase in expressiveness or catharsis, indicating decreased emotional complexes (Kocher and Pratap, 1971; Sahu and Bhole, 1983). Others have reported that yogic exercises help to release muscle tension (Karam-belkar et al, 1969) and there is an improved muscular fitness i.e., enhanced strength, tone, flexibility and work output. (Moorthy, 1982; Gharote 1976 and Nayaretal 1975).

Studies have also examined the therapeutic applications of the techniques derived from yoga. Beneficial effects have been reported for essential hypertension (Datey et al, 1969; Patel, 1973; Udupa 1979); ischemic heart disease (Lakshmi et al, 1979); diabetes (Sahay, 1986); irritable bowel syndrome (Madhu et al, 1988); psychogenic headache (Prabhakar et al, 199; Sethi et al, 1981); back pain (Nespor, 1989); burnt-out professional syndrome (Waliaetal, 1992) and in case of stuttering (Sahasi and Pandit, 1985). Uma et al (1989) reported an improvement in social adaptation in mentally retarded children after the practice of yoga. Cognitive functions showing significant improvement after yoga include immediate memory (Palsane and Kocher, 1773) and mental fatigue (Koeher, 1976; Udupa et al, 1973).

No doubt, these various studies show that yoga is an effective mode of treatment for various conditions both physical and psychological. But one must use it judiciously as indiscriminate use of yoga can even have deleterious effects. For instance, Yogic practices should be used cautiously when an individual is in an active phase of any psychiatric and neurological problem. Some yogic practices like meditation have been found to precipitate a psychotic episode in individuals suffering from psychosis. Some yogic practices that involve the use of rapid breathing have also been found to precipitate an epileptic attack in individuals suffering from epilepsy.
STATEMENT OF THE PROBLEM:

The problem of the present research to was stated as “Effect of Yogic Practices on the Selected Psycho-physiological variables of the prisoners”.

OBJECTIVES OF THE STUDY:

The main objectives of the study were formulated as follows:

a) To find out the effect of yogic practices on the attitude, aggression, anxiety and personality of the jail inmates.

b) To find out the effect of yogic practices on the Blood Pressure, Pulse rate, Vital Capacity and Cardio Vascular Endurance of the jail inmates.

PURPOSE OF THE STUDY:

The purpose of the study was to investigate the effectiveness of the yogic practices on the selected psycho-physiological variables of the prisoner’s of the Meerut jail.

SIGNIFICANCE OF THE STUDY:

It was expected that this study would contribute something in the social reforms of the prisoners. This study was significant in the following ways:

1. This study may improve present health status and physical fitness of the prisoners.

2. This study may help the prisoners in developing healthy attitude towards society, constitution and him.

3. This study also may help them to modify their personality include habits, daily routine.

4. Prisoners may tend to easy and normal life as a good inmate.

5. This study may reduce criminal propensity of the prisoners.

HYPOTHESIS:

It was hypothesized that
Null hypothesis:- There will be no effect of yoga training programme on the selected psychophysiological variables of the prison inmates.

Alternative Hypothesis:- There will be a positive effect on every selected psychological and physiological variable of the prisoners.

DELIMITATIONS OF THE STUDY:

a) This study was delimited to male prisoners only.

b) The maximum duration of the study was 26 weeks.

c) Only sentenced prisoners were selected.

d) The age group of the inmates was 18-30 years.

e) There were 100 subjects in experimental and control group respectively.

f) The study was delimited to single independent variable i.e. yogic practices

g) The study was delimited to the following dependent psychological factors such as Attitude, aggression, anxiety and personality.

h) The study was delimited to the following dependent physiological factors such as Blood pressure, Vital capacity, cardio-vascular Endurance and Pulse rate.

LIMITATIONS OF THE STUDY:

a) Jail lodging and boarding facilities were not considered for the study.

b) Prisoner’s social and educational status was also not considered for the study.

c) The criminal record of the selected prisoners was not seen.

d) Meerut jail inmates were selected for the study.

e) Participant’s overall behaviour pattern was also not recorded in the present study.

DEFINITION OF THE TERMS USED:

Prisoners: Any individual involuntarily confined or detained in the penal institution Encompassing:
1. Individual sentenced to such an institution under a criminal or civic statue.

2. Individual detained in other facilities by virtue of statues or committed procedure, which provide alternatives to criminal prosecution or incarceration in panel institution.

3. Individual detained pending arraignment, trial or sentencing.

**Attitude:** An attitude is often defined as a tendency to react favorably towards a designated class of stimuli such as national racial group, a custom or an institution. In actual practice the term has been most frequently associated with social stimuli with emotionally toned responses.

**Aggression:** A behaviour of any kind that is carried out with the intention of harming another person is called aggression.

**Anxiety:** An Anxiety is the negative emotional state with feeling of nervousness, worry and apprehension associated with activation or arousal of the body.

**Personality:** Personality may be defined as most characteristics integration of an individual structure, mode of behaviour, interest, attitudes, capacities abilities and aptitudes.

**Blood Pressure:** The Pressure e created by the blood (Flowing in the arteries) on the wall of the artery is known as blood pressure or blood pressure is a arterial pressure of blood flowing gin the arteries, created by the valves of the heart.

**Vital Capacity:** Vital capacity of lungs is that volume of the air which is exhaled forcibly after a complete deep breathing.

**Pulse Rate:** Pulse is a wave of increased pressure on the artery, when heart pumps blood. The produced waves in minute are known as pulse rate.

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23 Jeny Shaw and Naomi; Forensic Psychiatry; vol. 3, issue no. 11 Nov. 2004, p. 24
24 Anasasi Anne; Psychological testing ; London, 1968, p. 543
25 Dr. Suresh Kutty; “A Guide for UGC Examination for Physical Education”; New Delhi, 2002, p. 419
26 Ibid pp.420
28 Shri Nandan Bansal, “Anatomy and physiology for nurses” (Delhi : J.P.Brothers, 1999)  p. 346
29 Ibid, pp. 351
**Cardio vascular Endurance:** Cardio vascular endurance is the ability to continue or persist in strenuous task involving large muscle group for longer period of time.\(^{31}\)

**Yogic practices:** The yogic practice implies the practice of Yogasanas, Pranayama, Bandhas, Mudras and Suryanmaskar.

\(^{30}\) Ibid, pp. 339

\(^{31}\) C.A.Bucher, “**Foundation of physical education and sports**”, (London: C.V. Mosby Co. 1983) p.287