

**EXPLORING YOUTHS' PERCEPTIONS OF YOGA IN EVERYDAY LIFE: A
STUDY FROM DANG DISTRICT**

A Thesis

Submitted to the Physical Education Department in Partial
Fulfillment of the Requirements for the Master of Education in Physical Education

Submitted by
Durga D.C.

Central Department of Education
Faculty of Education
University Campus
Tribhuvan University
Kirtipur, Kathmandu
August 2025

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2025

Submitted Date: 30 July, 2025

Viva Date: 6 August 2025

DECLARATION

I hereby declare that this thesis is my original work to the best of my knowledge. The title and subject matter of my thesis have not been submitted before. The contents and academic writing in this study have not been copied from to any institution and University previously submitted thesis for a research degree at any university, college, or educational institution. The research presented in this report is my own work and is not copied from any previous research study.

Date: 30 July, 2025

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TRIBHUVAN UNIVERSITY
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RECOMMENDATION LETTER

This is to certify that **Ms. Durga D.C.** has completed her thesis entitled "**Exploring Youths' Perceptions of Yoga in Everyday Life: A Study from Dang District**" under my guidance and supervision. This thesis report reflects her independent, diligent and original work conducted by the candidate himself. Therefore, I hereby recommend this thesis report to the Thesis Evaluation Committee of Physical Education Department for final evaluation and viva-voce.

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CERTIFICATION

This thesis, entitled "**Exploring Youths' Perceptions of Yoga in Everyday Life: A Study from Dang District**" was prepared and submitted by **Ms. Durga D.C.** for the partial fulfillment of the requirements of the master's degree in physical education and has been approved.

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Durga D.C.

ABSTRACT

The study entitled “Exploring Youth's' Perceptions of Yoga in Everyday Life: A Study from Dang District” analyzes the perception of participants and the situation of practicing yoga in the study area. The objectives of this study are to explore the perceptions of Youth's toward Yoga practice in their daily lives and to analyze the practice of Yoga exercise by Youth's in their daily lives. The research examines the practice of yoga and the perceptions of young people about it. Conducted in the Ghorahi sub-metropolitan area of Dang district, the study included five participants aged 20 to 40 years. A descriptive qualitative research design was used, as it effectively explores individuals' perceptions, opinions, and attitudes. This study specifically looks at the views of youth within the 20 to 40 age range regarding yoga.

The participants were long-term residents of the Ghorahi sub-metropolitan city in Dang district. Primary data were gathered through in-depth interviews, using interview guidelines that featured open-ended questions to explore the participants' perceptions of yoga. After analyzing the data, it is concluded that participants believe that yoga promotes their overall health; however, they were confused about the theoretical underpinnings of their' practice of yoga, particularly aiming to cure their specific diseases. The study highlights a need for further exploration of why Youth's are motivated to participate in yoga without their theoretical understanding.

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CHAPTER: I

INTRODUCTION

Background of the Study

Yoga is an effective ancient technique or discipline that evolved thousands of years ago. Pranayama is one of those techniques. Etymologically, it is a compound Sanskrit word constituting two words: prana, life force, vital energy, breath or oxygen, and Ayama, prolongation or expansion. So, pranayama is a technique that prolongs or controls the vital force of our body (Shakya, 2020). When we are talking about hormonal imbalances in women, stress management is a good place to start. This Yoga sequence calms your nervous system and digestive organs. Without time for stillness, your hormones can pay a steep price for an accelerated pace of life. Years after a Yoga injury inspired me to slow down and study acupuncture, women elude the dangerous cycle of chronic stress. Here, a cautionary tale, a Yoga sequence, and acupressure meditations to boost vitality wake up energized and find peaceful and calming bliss. Yoga for women is as ancient as the exercise itself.

The term “yoga” is derived from Sanskrit and originally signifies “unite, connect” (Paramhans Swami Maheshwarananda, 2006). In its initial context, the term “yoga” represents “an all-pervasive, eternally awake consciousness that maintains balance throughout the universe” (Paramhans Swami Maheshwarananda, 2006, p. 11). Yoga pertains to the objective of achieving unity and harmony with oneself and others, as well as the techniques employed to reach that objective. The earliest written records are said, by some sources, to trace back to approximately 3000 BC, but according to the scriptures, it can be inferred that the understanding of yoga dates much earlier, to when it was handed down orally (Kumar, 2008).

Yoga is a system of practice consisting of eight levels of development in the areas of physical, mental, social and spiritual health. When the body is physically healthy, the mind is clear, focused and stress is under control. This gives the space to connect with loved ones and maintain socially healthy relationships (Swami Maheshwarananda, 2012). Yoga is the physical and mental concentration yoga of mind, soul and body. The aim of the yoga is controlled body and mind once at time by doing something (Veda Vyas, 2074). The word “Yoga” originates from Sanskrit and means “to join, to unite” (Handa, 2010). Yoga exercises have a holistic effect and bring body, mind, consciousness and soul into balance. In this way Yoga assists us in coping with everyday problems. Yoga helps to develop a greater understanding of our self, the purpose of life and our relationship to God (Larson, 2000). On the spiritual path, Yoga leads us to supreme knowledge and eternal bliss in the union of the individual self with the universal self (Wood, 1993). One of the growing problems of our times is drug addiction. It is a clear sign of social illness. The system of “Yoga in Daily Life” can assist in overcoming this illness and grant people a new, positive aim and purpose in life. The importance of keeping good, positive company has a great influence upon our psyche; as such companionship molds and forms our personality and character. Positive company is of great importance in spiritual development. Living “Yoga in Daily Life” means to work for ourselves and for the benefit of others.

Yoga in Daily Life offers the spiritual aspirant guidance on life’s path through the practices of Mantra Yoga and Kriya Yoga. As the most highly developed beings upon earth, humans are capable of realizing their real nature and inner Self, God. The spiritual goal of Yoga is God-Realization, the union of the individual soul with God. The realization that we are all one in our common root and connection to God is the

first step. Decisions regarding your health and Wellbeing and a free, happy life, are in your hands. Practice regularly with firm determination and success is certain.

To practice Yoga means to be active in the most positive sense and to work for the welfare of all of mankind. Yoga is one of the main branches of Hindu knowledge system. In modern time yoga is being popular among young age because the effect of yoga can realize by the people visibility than the other education. Now it is adjoined with health and treatment system so that the popularity of the yoga is increasing in Nepal. In this context, the study also analyzes the popularity of the yoga among young generation age between 20 to 40 years old, living in Ghorahi Sub-Metropolitan City.

Statement of the Problem

Sports and education are complementary to each other. Sports play a vital role in the development of all round aspects of an individual. Frequent participation in sport and physical activity encourages positive cognitive development in students, i.e.; developing and learning to use the core skills of the brain to think, read, learn, and remember (Larson, 2000). In the present time, yoga is taken as the main physical exercise for wholesome development of an individual. There are many Yoga Centers in different parts of the country. Though, several types of exercise can be done through Yoga. However, people can practice any of the items of Yoga. In the present context, yoga has become popular among youth too. In this context it is necessary to explore the perception of Youth's towards yoga to understand how their perception about yoga affects to practice it in their daily life. Thus, this study aims to examine the perception of Youth's on Yoga exercise.

Objectives of the Study

Objectives of this study as follows;

- To explore the perceptions of youths toward Yoga practice in their daily life
- To analyze the practice of Yoga and its benefit in daily life

Significance of the Study

Yoga is one of the best and popular exercises. Yoga is popular among youth. The study will concentrate on the popularity of yoga among young generation. The study will be significant to the policy makers who are involved in the policy making about yoga. More than that the study will be significant for those who want to know the importance of yoga in daily life

Delimitation of the Study

- The study is delimited on the yoga exercise and perception of youth on yoga
- The study is conducted in Dang District Ghorahi Sub Metro- Politician city.
- Five youth aged between 20 to 40 years are the participants of this study

Definition of Key Terms Used

Yoga: A Hindu spiritual and ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily postures, is widely practiced for health and relaxation. The traditional exercise based on philosophy of Patanjali and other Hindu philosopher

Youth's: The people between age 20 to 40 year old are known as young age

Physical Education: Physical education is the education that is related to play and movement exploration setting to promote health and physical fitness

CHAPTER II

LITERATURE REVIEW

This chapter offers a comprehensive examination of the literature on job satisfaction among makeup artists working in Nepali television serials. It delves into different theories related to job satisfaction and incorporates both national and international research, as well as articles from various journals that serve as references. Numerous researchers have undertaken extensive studies on job satisfaction.

Theoretical Review

The theory and practice of yoga are discussed in order to realize the ultimate truth about people and the world. As per vedanta, yoga is interpreted as "union.". E. Spiritual unitation between the supreme soul and the individual soul. There is a lack of clarity in this viewpoint. According to patanjali, the creator of the yoga system, yoga is a spiritual endeavor to achieve perfection by mastering the gross body, subtle mind, intellect, ego, and sense organs. It helps one reach spiritual realization and the highest level of wisdom (Krishnanada, 1982).

Yoga philosophy, often just called yoga, constitutes one of the six principal darshans, or orthodox schools of Hinduism. The origins of this philosophy are not well defined, but initial references appear in the Upanishads from the first millennium B. C. E. Yoga is a dualistic philosophy that operates with two fundamental realities: purusha, meaning "pure consciousness," and prakriti, meaning "matter." Every living entity symbolizes a connection of these two realities, and every living being is regarded as a combination of body and mind (Malhotra 2020). The journey of yoga is directed by ethical standards known as yamas and niyamas,

and should ultimately lead to moksha (spiritual liberation). Yoga philosophy has close ties to one of the other six Hindu schools, Samkhya, though unlike Samkhya, yoga embraces the idea of God, which Patanjali describes as Ishvara. Some academics characterize yoga philosophy as "Samkhya with God. " While Samkhya asserts that knowledge is the sole path to moksha, yoga contends that it must be paired with systematic practice or personal experimentation. Yoga philosophy acknowledges Samkhya's theory of the three gunas - sattva, rajas, and tamas inherent in every living being. Sattva denotes harmony and kindness; rajas signify passion and activity; and tamas indicates darkness, destruction, and confusion. Although these three gunas are present in all living beings, they exist in varying proportions. The theory of the three gunas serves as foundations for the yoga philosophy regarding the mind. Yoga philosophy posits that purusha is represented by sattva and prakriti by tamas. From the ethical guidelines of yamas and niyamas, yamas define the values to be avoided, such as stealing, lying, or violence, while niyamas delineate the values to be embraced, such as purity, self-examination, and contemplation of God. Yoga philosophy is extensively characterized in "The Yoga Sutras of Patanjali," where patanjali outlines the eight limbs, or stages, that one ought to follow to achieve moksha. The eight limbs comprise the yamas and niyamas, asanas (physical practice), pranayama (breathing exercises), pratyahara (withdrawal), dharana (concentration), dhyana (meditation), and samadhi (union with God). (Burley, (2007).

Patanjali's eightfold path of yoga the essence of patanjali's teachings is the eightfold path of yoga. It is also referred to as the eight limbs of patanjali, due to their interweaving nature like the branches of a tree in a forest. These aren't commandments (even though they may occasionally seem like them), strict laws, or rigid rules.

These are patanjali's recommendations for enhancing life through yoga. Below are the eight limbs of patanjali. Yama entails social behavior, specifically how one interacts with others and the environment. These are ethical principles.

There are five yamas.

In terms of both theory and practice, Patanjali's "Yoga-sutras" are the first and most authoritative and methodical explanations of yoga. Vasys's "Yoga-bhasya" and Vacavpati Mishra's "Tattva-vaisharadi" are both excellent additions to yoga philosophy, and Patanjali comes next. These two pieces of writing are regarded as commentary on the Yoga Sutras. The philosophy of Samkhya and yoga are closely related. While the Samkhya is focused on achieving self-knowledge through meditation and concentration, the Yoga offers a practical route to self-realization. It would not be incorrect, then, to say that Samkhya is the theory of yoga and that yoga is the practice. The practical and theoretical aspects of the same system are described in the Gita as yoga and samkhya. Despite the fact that the Samkhya and Yoga systems share many similarities, some differences are pointed out. Similarities between the two schools include their belief that knowledge is the key to achieving liberation. Additionally, the ability to control one's body, mind, senses, intellect, and ego is necessary in order to grasp this knowledge. The Samkhya agrees on three pramanas that are accepted in yoga. Verbal testimony, inference, and

perception are these three Pramanas. According to the Samkhya, there are 25 metaphysical principles, and the Yoga agrees. When Yoga asserts that there is only one Purusa, referred to as the "Supreme self," who is timeless, all-pervasive, and transcendental of space and time, the differences lie. The definition of yoga is the principle of discontinuity. Buddhism is beneficial to the whole person. Meditation is beneficial to the entire soul. The phenomenon has been dubbed the globalization of disrespect. By becoming a better part of the global human body, we can promote health and peace in our societies, our countries and the world at large. Deep philosophical and psychological knowledge of the interconnectedness of mind and body is the root cause of the widespread appeal of yoga. As regards the relationship between the mind and the body and our knowledge of the external world, it is a self-contained system. Although, the asana (physical practice) of yoga exploded in popularity, the sacredness of the asana (Brent, 2022).

According to the yoga philosophy, the cause of all suffering and the reason we remain stuck in the revolving door of samsara (the cycle of rebirth) is spiritual blindness. To eradicate ignorance (avidya), one can employ a variety of techniques. The development of insight, dispassion, enlightenment, and self-awareness remains a key component of yoga's philosophical underpinnings (Krishnananda, 1982). The concept of karma is central to yoga. We remain trapped in Maya's delusion of happiness and the samsaric cycle of suffering because of karma. The term "illusion or ignorance," or maya, refers to the wall separating our awareness from the unity with which we view the universe. Although Westerners might find these fundamental worldviews perplexing, they can help retrain our brains to recognize and value the interconnectedness of all things. However, western philosophy presents a distinct viewpoint on the world. Certain

concepts are unique to Indian epistemology, while others are not familiar to Western philosophy. Comparing Indian philosophy to western philosophical approaches, the former offers a worldview focused on attaining permanence in the form of salvation. Western philosophers were primarily interested in describing the world and the human condition. The majority of them were unable to offer a way to experience the non-sensual reality, even those who acknowledged its existence. The German philosopher Immanuel Kant, who is renowned for his enlightened ideas, is one example. (Dasgupta, 1920).

From 1500 BC to 500 BC, yoga was practiced during the Vedic period. The Vedas are the acknowledged texts about yoga from this era. The core of contemporary Hinduism is found in the holy texts known as the Vedas. Vedic yoga refers to the teachings found in the Vedas, which contain the oldest known Yogic teachings. This is distinguished by customs and ceremonies that aim to transcend mental boundaries. The Brahmanas, Aranyakas, and Samihitas are among the Vedas. Among the Samihitas are the Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda, which are compilations of metered texts (hymns and mantras). The oldest of the Vedas and the oldest text in any Indo-European language is believed to be the Rig Veda. It includes vintage prayers for life and prosperity as well as numerous mythological explanations of the world's beginnings. Prose texts known as the Brahmanas describe the meanings of particular rituals and how they are performed. The Aranyakas, also known as "forest treaties," were written by reclusive meditation practitioners in the woods and include interpretations and discussions of the Samihitas and Brahmanas. (Hiriyanna, 1932).

Another creation, the Yoga Sutra, marks the Classical Period. It was an attempt to define and standardize Classical Yoga and was written

by Patanjali sometime in the second century (Common Era, CE). The result of a protracted development of yogic concepts is Patanjali's yoga. The accepted authority on the subject of yoga was Patanjali's theories and outline. It is unclear if the numerous similarities between Patanjali's yoga and Buddhism are a result of the times or if they reflect Patanjali's particular interest in Buddhism. Even though yoga existed for a long time prior to his teachings, the Yoga Sutras were the first comprehensive guide to yoga practice. Many teachings were transmitted orally rather than in writing during Patanjali's lifetime. This likely contributes to the briefness and relative ease of memorization of each sutra. Nobody can be certain who the first to write down the sutras was. The three guiding principles of the Yoga Sutras' teachings and practices are as follows: 1) our flawed and constrained view of life and ourselves is what causes suffering, not external factors. Our perceptions of the circumstances are what lead to suffering, not the actual circumstances. 2) By discovering the boundless and eternal peace that is our actual selves, we can achieve the unwavering peace we seek. It is within us, awaiting revelation, despite being concealed by our ignorance. There is peace within us. 3) Calm and self-healing. (Johnson, 1970).

The term "hatha yoga" describes a series of physical exercises, also referred to as "asanas" or postures, and asana sequences that are intended to align your bones, muscles, and skin. The poses are also intended to allow energy to freely flow through the body's numerous channels, particularly the spine, which is the main channel. Ha, which means "sun," and tha, which means "moon," are other translations of hatha. The balance of feminine qualities receptive, cool, and moon and masculine qualities active, hot, and sun in each of us is meant by this. Hatha yoga is a way to bring opposites together and create balance. Our physical bodies learn to

balance flexibility and strength. Additionally, we learn how to balance surrender and effort in each pose. A potent instrument for self-transformation is hatha yoga. It invites us to focus on our breathing, which soothes mental turbulence and makes us more aware of how each moment is developing. (Krishnanada, 1982).

Theory of Knowledge in Patanjali's Yoga

Yoga philosophy and practice were first thoroughly and authoritatively covered in Patanjali's "Yoga-sutras.". Patanjali, Vasys' "Yoga-bhasya," and Vacavpati Mishra's "Tattva-vaisharadi" are examples of good contributions to yoga philosophy. Yoga offers an approach to self-awareness that can be used. In the Gita, Samkhya and Yoga are merely two ways of looking at the same system. Although the yoga tradition and Samkhya share many similarities, they also differ significantly. Enlightenment, according to both ideologies, is the route to liberation. Acquiring such knowledge also requires mastery of one's own body, mind, senses, intellect, and ego. A person's entire mental faculties, including awareness, information intake, storage, retrieval, application, and opinion formation, make up their mind. One way to think about it is as an individual's internal, conscious, and subconscious thought processes. According to Patanjali, yoga is the practice of calming the racing mind in the Yoga Sutras. This is in accordance with Ananda and Bhavani (2016).

The three pramanas of Yoga make sense in the Samkhya tradition. Inference, perception, and sabda. For followers of this school of thought, the truth and the process of producing knowledge are inseparable, even though the Yoga tradition emphasizes the distinction between knowledge and true belief. The only people who make such claims are false sources. Stated differently, no source

of information produces non-veridical cognition. The definition of a knowledge source is not limited to authoritative doxastic practices. Reliability alone is insufficient. To translate traditional Indian concepts, perhaps the terms "perception," "inference," and "testimony" would be preferable. The term "epistemically successful testimony" in English is the only instance of the Sanskrit word for testimony, according to Schreiner (1991). E. When a speaker tells the truth, the hearer is aware of the consequences. Non-veridical perceptions are merely "appearing perceptions" (pratyaka-bhṣa) or "pseudo-perceptions" (pratyaka-bhṣa) that attempt to deceive the mind into believing it has a true perception. The snake isn't there, but you might think you see it because of an optical trick. (Philips, 2021).

Patanjali's Yoga-Sutra:

The Yoga Sutra is divided into four sections: i) Samadhipada: This section provides an overview of the nature and various forms of yoga praxis. It talks about the various organ variations, including citta, which is an internal organ of humans. The second section, Sadhanapada, teaches us what causes people to suffer and what can be done to stop it. There is discussion of karma and human connection. iii) The last section, Vibhutipada, goes into great detail about how yoga can be used to develop superhuman abilities. The nature of freedom and spiritual unity with the highest soul/self are finally covered in Kaivalyapad (iv). A strong mental foundation is also required before beginning the yoga path. Put differently, even a small understanding of psychology could help make the yoga path much easier to understand. Yoga psychology's main focus is citta. The term "citta" in Samkhya philosophy refers to the intellect, ego, and mind. The sattva

guna predominates over the rajas and tamas in the Prakriti with its initial modifications.

In the sense that everything that is known in this universe is a manifestation of the Gunas, each Guna stands for distinct qualities. The three Gunas theory provides a philosophical explanation for the universe's composition. Controlling our emotional state of mind requires an awareness of how Gunas affect our thoughts and feelings. You will be able to comprehend and manage your emotional world more effectively once you can see the Gunas in action. (Hueneburg, 2021).

Mostly material, rajas only become conscious when they are near the Purusa. However, it assumes the "shape" of the topic in question. Vrtti is a type of alteration. The self has become more accustomed to the material world thanks to Citta's modifications. The self has not undergone any real or significant change. It does, however, appear to be changing because the Citta's modifications reflect the Purusa. In the same way that the moon appears to be floating in the river and the waves seem to be bright, Purusa's reflection in Citta conveys the sense that it is changing and conscious. After the object has been carefully examined and the self has gained the knowledge required to alter Citta, the self vanishes. The mind detached itself from the joys and sorrows of the outside world. This whole liking/disliking thing is actually "bondage.". Humans must learn to control Citta's changes in order to break free from this servitude. The only way to learn to control Citta's swings is to practice yoga on a daily basis. Yoga, according to Patanjali, is the culmination of Citta alteration. According to the philosophy of yoga, citta can take many different forms. I would like to suggest that we address these questions one at a time. (Bryant, 2022).

The Citta changes and becomes conscious when the Purusa, or self, is reflected in it. The physical world, however, is where Citta's true essence lies. Citta's changes are described by Vrttis adjustments. There are five possible customizations for Citta. They are specifically: (i) Pramana (right cognition): The three Pramanas are essential to all schools of yoga and are also at the heart of Samkhya (sources of reliable knowledge). Perception, inference, and Sabda (verbal testimony) are a few instances. In order for the Citta to perceive anything, it must physically touch it using both internal and external senses. The Citta comprehends the general nature of objects in the case of inference, and vocal evidence is no exception.

Wrong cognition: "Viparyaya" is an English word that means "doubt.". Doubt is the state in which one is unsure of something. Confusion could arise, for example, if one cannot distinguish between silver and a shell. (iii) Vikalpa (imagination): Information in which the object is recognized but absent. As such, we treat it as a verbal process and disregard it as though it were a mental mental process. Ex: a horse's horn, the children of sterile women, etc. (iv) Nidra, also known as sleep: Nidra is a mental state in which all thought is stopped. Realizing that nothing is there is what it is. Presently, the Citta is under the control of Tamas. At this point, the knowledge that is just a little bit present while someone is sleeping won't be disregarded.

This is because one realizes upon regaining consciousness that they had a good night's sleep and had not learned anything new. Your mind and body change in many ways while you sleep. (v) Memory, or Smrti: Memory, or Smrti, is simply the brain's method of replaying past experiences. We can later recreate the objects we recognized thanks to the traces we left behind. Citta is currently

experiencing a number of changes as a result. Additionally, there are several steps in the process of changing citta, which are detailed below (Burley, 2007).

In the perceptual levels, the spiritual vision continues to function at the level of the mind and the psyche, while the inner genius is still embodied through the external, personal man. When all psychical masks are taken off, the spiritual man has not yet completely realized who he is in his world. Yoga puts you in a state of activity that could initiate the three-step process (liberation, realization, and mergence) that leads to union. Yoga involves bringing together or uniting various facets of oneself, and the Sanskrit word "yuj" means "to unite" or "to merge.". (Kabel ,2018).

Practices such as yoga form the basis of all knowledge. Our perspective is widened as a result of yoga practice. Yoga practice on a regular basis helps this awareness develop into an understanding that eventually results in illumination. Similar to meditation, physical exercise also serves to strengthen the heart and mind. Meditation on the heart promotes a more acute awareness of one's environment and, more importantly, of oneself. A very accomplished yogi or a Master Yogi (like the Overlord in Clarke's novel) is this guide, whose heart is as big as the universe's heart. It is believed that the Yoga Sutras are a collection of guidelines that could aid in our spiritual development. Next, we discuss mental images or psychic objects. These mental images are compared, arranged, and superimposed to create general notions. This process of picking out specific traits from a collection of mental images and then ranking those of similar quality is known as the judicial activity of the mind. Rapid divination on the imagery of the mind is a technique used by poets and men of genius who possess a power that is closer to the spiritual man's keen vision (Mohanty, 2022).

Our mental selves, made up of subtler components, collide and recombine in an endless cycle of conflagration and collision; our spiritual selves, capable of true consciousness only in the context of unity, where the barriers between ourselves and the Highest and between ourselves and others are torn down and we are all made perfect in the One; and our physical, external selves, which are easily identifiable and unique in every way (name, location, makeup) are finally dismantled. They can only access the greatest wealth when all good minds unite. We can overcome our differences and become the people we were always meant to be when we work together (Gabriel, 2019).

Policy Review

The government of Nepal has introduced a variety of policies designed to promote yoga practices within the community. A notable example is the Education Policy of 2019, which places a strong emphasis on this initiative. In addition, the Health Policy of 2019 supports the practice of yoga, underscoring its importance for public health. The policy articulates a commitment to holistic health by stating, 'Ayurveda, naturopathy, yoga, and homeopathy shall be developed and expanded in an integrated manner' (Health Policy 2019). This reflects a comprehensive approach to health and wellness that includes traditional practices alongside modern healthcare.

Yoga exercises, the method of execution and length should be tailored to the psycho-physical capabilities of children (paramhans swami maheshwarananda, maheshwarananda, puchnarova, 1998). Exercises have a shorter duration, and the time can be increased gradually. as the skeletal and hormonal systems are still maturing, children should not remain in specific positions for extended periods. Engaging in yoga also requires certain conditions, such as understanding the

main parts of the body, comprehending the breathing process, and recognizing the state of tension from

Review of Previous Study

Field (2020) studied yoga research conducted from 2016 to 2019. It includes summaries of studies on the prevalence of yoga and its use for both physical and mental health. Most of the existing literature has focused on the impact of yoga on mental and physical health issues in Youth's, although some studies have also explored its effects on prenatal, pediatric, and geriatric populations. The research concerning adult mental health conditions addresses topics such as stress, depression, anxiety, PTSD, and substance use disorders. Regarding physical health, the conditions examined include tinnitus, obesity, eating disorders, and various pain syndromes, such as neck pain, lower back pain, knee pain, and pain related to conditions like fibromyalgia, diabetes, inflammatory bowel disease, multiple sclerosis, and cancer.

Feifei, & Attil (2021) notes about yoga practices as a therapeutic method has seldom been explored, making it crucial to examine the impact of yoga on stress. the primary objective of this study is to analyze how different forms of yoga influence stress levels in healthy individuals. additionally, the authors aim to systematically evaluate the effects of yoga on stress. to achieve this, a systematic literature review was performed to identify studies that evaluate the impact of yoga and related interventions on stress reduction in nonclinical populations

Lindahl, & Tilton (2016) Notes about yoga on stress among diverse age groups and social backgrounds, including both inmates and office employees. The mechanisms that link yoga to stress reduction have been emphasized. A recent systematic review identified factors such as positive emotions, self-compassion,

inhibition of the posterior hypothalamus, and salivary cortisol as mediators in the relationship between yoga and stress. Due to the variety of yoga styles and the limited evidence on how different types of yoga affect stress in healthy individuals, this study seeks to clarify the benefits of yoga for stress relief. This systematic review evaluates the current scientific literature regarding the impact of yoga practice on stress. We suggest that all yoga forms can lead to beneficial outcomes in stress management..

Riding and Falzon (1991) conducted a study on occupational stress and its contributing factors among primary school teachers in Malta. The researchers found that environmental factors, such as student misbehavior, time and resource challenges, the need for professional recognition, and poor interpersonal relationships, significantly influenced teachers' stress levels. Their findings indicated that teachers experiencing higher stress were less satisfied with their jobs and showed a decreased commitment to staying in the teaching profession if given the chance to choose again. A 1999 study in New Brunswick, Canada, examined the relationship between teachers' professional satisfaction and workplace conditions in elementary schools. The research revealed that workplace factors, evaluated through teaching competence, administrative control, and organizational climate, positively impacted teachers' job satisfaction. These findings somewhat contrasted with those of Singh (1992), who investigated the link between organizational climate and leadership behavior in relation to job satisfaction among secondary school teachers in Madhya Pradesh, India. Singh discovered that job satisfaction was positively associated with leadership behavior dimensions known as Initiating Structure and Consideration. Additionally, teachers in an Open climate reported higher levels of satisfaction compared to those in Autonomous, Controlled, Paternal, and Closed climates. It was also observed that female teachers experienced greater job satisfaction than their male counterparts.

One of the key precursors to the study of job satisfaction was the Hawthorne studies. Conducted from 1924 to 1933 and primarily linked to Elton Mayo of Harvard Business School, these studies sought to investigate how various environmental factors, especially lighting, affected worker productivity. The results indicated that changes in work conditions could temporarily enhance productivity, a phenomenon known as the Hawthorne Effect. However, it was later concluded that this increase was not a direct result of the changes themselves, but rather due to the workers' awareness of being observed. This finding provided strong evidence that individuals are driven by factors beyond just financial rewards, prompting researchers to explore additional aspects that influence job satisfaction. The concept of scientific management, commonly known as Taylorism, also significantly influenced the study of job satisfaction. Frederick Winslow Taylor's 1911 work, *Principles of Scientific Management*, argued that there is an optimal way to perform any task. This work transformed industrial production practices, shifting from skilled labor and piecework to modern methods like assembly lines and hourly wages. The initial application of scientific management across various industries led to increased productivity, as workers were pushed to work faster. However, this approach also resulted in worker fatigue and dissatisfaction, leading researchers to investigate new questions about job satisfaction. It is essential to recognize that the foundational contributions of W. L. Bryan, Walter Dill Scott, and Hugo Munsterberg were instrumental in shaping Taylor's theories. Some scholars argue that Maslow's hierarchy of needs theory, a motivational framework, laid the groundwork for theories of job satisfaction. This theory suggests that individuals seek to fulfill five distinct needs: physiological.

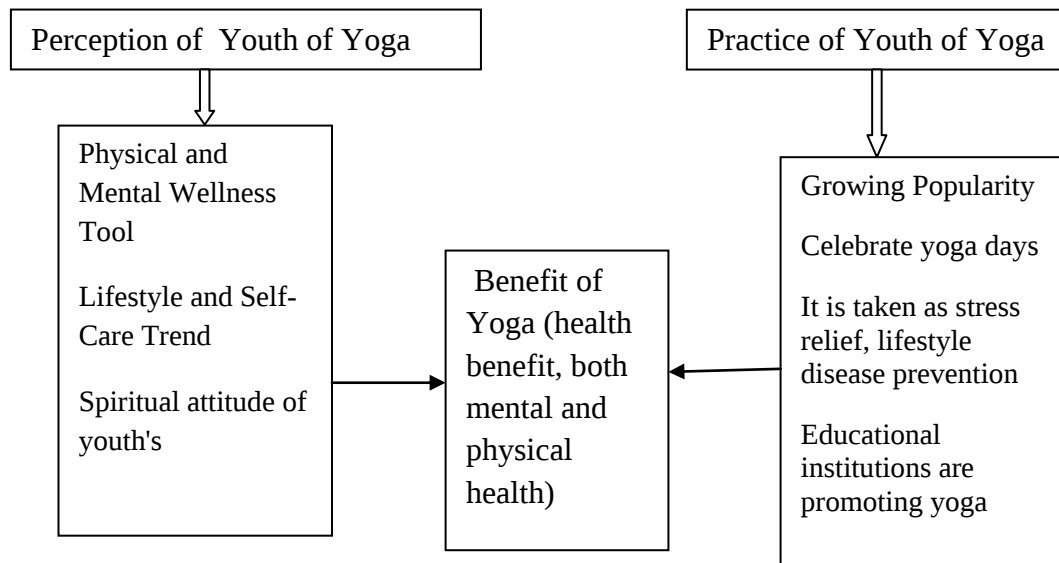
Holdnak (1993) discovered two connections between a leader's behavioral style and job satisfaction. The study revealed a positive relationship between

consideration styles and job satisfaction, indicating that leaders who demonstrate consideration in their approach can improve their subordinates' job satisfaction.

Conversely, Holdnak found a negative relationship between initiating structure and job satisfaction, suggesting that leaders who adopt an initiating leadership style might experience a decline in their employees' job satisfaction levels.

Conceptual Framework

The study is based on the following conceptual frame work;



The conceptual framework of this research is founded on the recognition that yoga is extensively practiced by Youth's in the study region as both a preventive and therapeutic method for non-communicable diseases (NCDs). These diseases encompass conditions such as diabetes, often referred to as "sugar," thyroid issues, elevated cholesterol levels, and hypertension. The framework indicates that individuals participate in yoga not solely for general fitness or spiritual enhancement but with a specific aim to preserve their health and prevent chronic ailments. Yoga is regarded as a natural, economical, and easily accessible health practice that aids in managing and mitigating risk factors linked to lifestyle-related diseases.

CHAPTER: III

RESEARCH METHODOLOGY

This chapter discusses about research methodology including research design, population of the study, sampling procedure, tool of data collection, data collection procedure and data analysis and interpretation.

Research Design

The study followed the experiential qualitative research design because the qualitative research design helps to analyze the perception, opinion, and attitude of the people. In this study, the study analyzes the perception and opinions of the youth aged 20-40 regarding Yoga. Thus, the study uses a qualitative research design.

Population of the Study

Sample size refers to the number of participants or observations included in a study. For this research, participants were youths aged 20 to 40 years, consisting of three females and two males. Data were collected from the Patanjali Yoga Centre in Tulasipur, Dang, which was established in 2065 BS. The centre is located in the peaceful area of Dang Valley and is one of the most renowned yoga centres in the region. All participants were permanent residents of Ghorahi Sub-Metropolitan City in Dang District. Detailed information about the participants is provided in Chapter Four.

Sampling Procedure

Sampling is a process or technique used to choose a subgroup from a population to participate in a study. It involves selecting a number of individuals in such a way that they represent the larger population. In this study, participants were

selected using a convenient sampling method. This approach was chosen because the sample size is small, and the individuals were readily available at the yoga center. Five individuals, including both males and females who have been participating in yoga practices at the selected center, were purposively chosen as participants for this study.

Research Tool

In depth interview was used as a tool for data collection. An in-depth interview was conducted with three females and two males who have been practicing yoga from the Patanjali Yoga Centre. An open discussion was conducted with the participants. The face-to-face method was used to ask the questions in the discussion. Questions were open types and based on the objectives of the study.

Source of Data

The study is based on primary source of data. The study is based on primary source of data because the study only focused the perception of youth about yoga

Data Collection Procedure

The face-to-face interview was used to collect primary data from the field. In a face-to-face interview, both parties are allowed to interact more directly than with other types of interviews, such as telephone or online interviews. First of all, I begged permission from the individuals who have been practicing yoga at the Patanjali Yoga Centre. After becoming ready to take part in the study, I have asked some open questions related to perception, practice, and the benefits of Yoga. I recorded the voice in my mobile and transcribed the recorded data in Nepali language. While transcribing the data, I omit unnecessary words and information that is not related to the objectives of this study. The first was translated into English. Before

translating the transcript, the Nepali text was categorized on the basis of them and the objectives of the study and then translated into English.

Data Analysis and Interpretation

Translated data were analyzed and interpreted on the basis of objectives. Personal opinions and views were systematically interpreted in paragraphs, and explained the perception of youth about Yoga and its practice. An interpretive mode of data interpretation was used to analyze the data from the field study.

CHAPTER: IV

DATA ANALYSIS AND PRESENTATION

In this section, it analyzes the data collected from the field. It analyzes the data related to perception and practice of yoga of the respondents. In this study five individuals who are practicing yoga were the participants. In depth interview was conducted to collect the main data from the field.

Socio- Economic Status of the Respondents

In this study, participants were practiced in yoga since five years. Questions were asked to about the perception and practice of yoga in their life. I have given name p1 for participants 1, p 2 for Participant two, p3 for Participant three, p4 for Participant four and p5 for Participant Five.

P1: 30-year-old male, have been practicing yoga since five years. He passed SLC level and has been working in government office as assistance level staffs. He is also working as yoga teacher in free time in his local area.

P2.: 33 years female work as house wife. She has three children. She has been practice yoga since 10 years. She has passed +2 levels.

P3: 39 yeas old male working in private company as manger. He has been practicing yoga since 10 yeas

P4: 25 years old female working as yoga teacher in school. She has completed diploma in yoga. She has been involved in the job since three year.

P5: 40 yeas female teaching in private college. She has passed master degree. She has practice yoga more than 10 years.

Perception of Yoga

In this section, it analyzed the perception of yoga of the participant. All the participants perceive yoga in different angle. They practice yoga in their daily life. I asked five questions about the perception of yoga related to how do you perceive yoga in daily life. Do you feel yoga is important in human life? How do you feel public response on yoga being one perception of the yoga? The main perceived benefit of practicing yoga was the improvement of physical health, whereas the most commonly expressed concern about negative effects was the worry that improper or excessive practice might result in injury.

The first question is related about yoga and participants analyze yoga based on their knowledge with its importance. In this regards p5 notes:

Yoga, an ancient practice with a history of 3,000 years, is now acknowledged in the Western world as a holistic approach to health and is classified by the National Institutes of Health as a form of Complementary and Alternative Medicine (CAM). The word "yoga" comes from the Sanskrit root "yuj," which means union, yoke, joining, and the ability to focus and direct one's attention. Regular yoga practice improves strength, endurance, and flexibility, while also nurturing qualities like friendliness, compassion, and enhanced self-control, all of which contribute to a sense of peace and well-being. Ongoing practice offers substantial benefits, including shifts in perspective, increased self-awareness, and a deeper sense of vitality that enables individuals to live authentically and joyfully. Additionally, yoga promotes a physiological state that mitigates the fight-or-flight stress response, fostering a balanced connection between the mind and body. (*Personal interview, 2024*)

P5 notes the important of yoga on her perception. She narrates history of yoga, physical and spiritual importance of the yoga. Lie that p4 explains about yoga as "yoga is noting the simple practice of life it is necessary for us because without yoga we cannot live healthy life, animals also practice yoga while they move from one place to another place without yoga none of the living creature create power in their life. So Yoga is important in every stage of life"(Personal Interview, 2024). p4 highlights the important of yoga and expresses her perception which very important in itself. Similarly p3 notes, "yoga enhances both physical fitness and mental peace, there are significant similarities between the factors associated with regular physical activity and the choice to incorporate yoga into one's lifestyle" (Personal Interview, 2024). Yoga is related to the life style of the people. It is helpful to maintain fitness in the life. Participants shared the belief that yoga is particularly suitable for Youth's for several reasons. They described it as a well-rounded workout that fits this age group. As one female participant from the group noted, yoga is an activity they can continue to practice at this stage in their lives. P2 notes, "We all probably played hockey or netball or something similar. At our age, we don't rush around playing netball or tennis as much. Yoga is something you can do." "(Personal Interview, 2024).

It shows yoga as inclusive, not overly strenuous, and, unlike many other forms of exercise, requiring little preparation. Yoga experience regarded it as a holistic practice that combines breathing and movement. In the same lines p1 highlights, "Yoga help us to create power form body movement. It is based on different styles of yoga and its physical, mental, relaxing, and spiritual dimensions. Yoga brings positive vibrant in both mind and body of the people who practice in the yoga show yoga should begin from the beginning of the life. In past people, use their food to

walk. At that time, they use different style of walking and taking rest that was actually yoga. (Personal Interview, 2024). Yoga fosters a sense of peace, mindfulness, and spiritual health. It promotes balance across physical, mental, social, and spiritual dimensions. Furthermore, it is vital for regulating blood sugar levels and fighting chronic illnesses, such as cancer. The origins of yoga lie in ancient traditions, offering valuable and practical insights into body movement, breath regulation, concentration, relaxation, and meditation. This practice enhances physical fitness, cardiovascular endurance, posture, oxygen absorption, and the overall performance of various bodily systems, including the circulatory, musculoskeletal pain management, respiratory, digestive, endocrine, reproductive, and excretory systems.

Yoga promotes a sense of peace, mindfulness, and spiritual health. It helps achieve balance across physical, mental, social, and spiritual dimensions. Moreover, it assists in managing glucose levels and fighting chronic illnesses, such as cancer. With origins in ancient traditions, yoga offers valuable, practical insights into body movement, breath regulation, concentration, relaxation, and meditation. Additionally, it enhances physical fitness, cardiovascular endurance, and posture, boosts oxygen intake, and improves the efficiency of various bodily systems, including the circulatory and musculoskeletal systems. P1 notes:

Another key perception was the non-competitive aspect of yoga. It characterized yoga as a personal journey that allows individuals to progress at their own pace, with one male participant from the group reflecting on this idea. (Personal Interview, 2024)

Participants indicated they had limited knowledge of yoga and were unsure about its various styles. A few had some familiarity with yoga due to its promotion in libraries and churches. In this regards p5 notes:

I believe it offers three main benefits: first, the physical postures that improve flexibility, helping us maintain our current state even if we aren't as flexible as we used to be; second, it fosters emotional balance and harmony, with relaxation being especially beneficial; and third, it includes meditation and a focus on the inner self, which I find fascinating. (Personal Interview, 2024)

Participants acknowledged that practicing yoga improved physical fitness and increased flexibility, suppleness, strength, and balance. They also observed that yoga had a beneficial effect on other sports and activities, including badminton. Enhanced posture was recognized as a key benefit. Participants mentioned that yoga helped relieve joint and back pain, reduced discomfort, and aided in recovery from different health issues. P2 noted that yoga was instrumental in her preparation for and recovery from hip replacement surgery, giving her the confidence to participate in activities after the procedure.

Practitioners viewed yoga as a powerful tool for achieving a state of peace and calmness in their lives. Many participants reported that engaging in regular yoga practice significantly contributed to their ability to relax, allowing them to unwind from the stresses of daily life. This relaxation not only fostered a sense of tranquility but also led to noticeable improvements in their sleep quality. Participants shared that they experienced deeper, restorative sleep, which in turn enhanced their overall well-being. Moreover, yoga was widely acknowledged for its beneficial effects on mental health. Many individuals noted that the practice encouraged cognitive engagement,

helping them to focus their minds and enhance their concentration. This mental clarity was particularly valuable for older Youth's, who often face challenges related to cognitive decline. By incorporating yoga into their routines, they found that they could sharpen their mental faculties and maintain a greater sense of awareness and presence in their daily activities. The older Youth's who practiced yoga also reported a significant boost in their self-efficacy. As they learned and mastered various postures, many expressed a profound sense of accomplishment and pride in their abilities. P3 notes:

Yoga is perceived to get spiritual healing This new confidence often surprised them, as they discovered that they could execute poses they initially thought were beyond their reach. The process of learning and improving in yoga not only fostered physical strength and flexibility but also reinforced a positive self-image and a belief in their capacity to overcome challenges. Overall, the practice of yoga emerged as a holistic approach that nurtured both the mind and body, empowering older Youth's to lead healthier, more fulfilling lives. (Personal Interview, 2024)

Yoga practitioners have long recognized the profound significance of the meditative and spiritual dimensions of their practice, with a particular emphasis on the art of breathing techniques. These practitioners often describe their experiences as trans-formative, noting that the intentional focus on breath serves as a bridge between the mind and body, fostering a deeper connection to the present moment. The breathing exercises, or pranayama, are not merely physical activities; they are holistic practices that invigorate the body while simultaneously instilling a sense of calm. Many practitioners report that engaging in these breath work techniques can elevate their energy levels, making them feel more alert and alive, while also providing a

soothing balm for the mind. This duality of invigorating and calming effects is one of the most cherished aspects of yoga, allowing individuals to navigate the complexities of daily life with greater ease. Moreover, the soothing effects of breathwork extend beyond the yoga mat, proving to be particularly beneficial in high-stress situations. For instance, many individuals have found that practicing specific breathing techniques can significantly reduce anxiety during challenging experiences, such as dental appointments or receiving injections. In these moments of potential discomfort or fear, the ability to focus on controlled, rhythmic breathing can create a sense of self-regulation, helping to ground the individual and mitigate feelings of panic or unease. The practice of breath work empowers individuals to take charge of their physiological responses, enabling them to cultivate a state of calm amidst chaos. By harnessing the power of their breath, yoga practitioners can transform anxiety into tranquility, allowing them to approach stressful situations with a newfound sense of confidence and composure. In this regards p3 notes " "This ability to self-regulate through breath not only enhances their overall well-being but also equips them with valuable tools for managing life's inevitable challenges"(Personal Interview 2024). In summary, the meditative and spiritual aspects of yoga, particularly the focus on breathing techniques, are invaluable to practitioners. The invigorating yet calming nature of breath-work not only enriches their yoga experience but also serves as a powerful resource for navigating anxiety-inducing situations, ultimately promoting a greater sense of balance and resilience in their lives.

The yoga participants emphasized the significance of social interaction within their experience. They perceived the yoga class as a welcoming and communal environment, greatly appreciating the conversations held over coffee following the sessions. Additionally, they noted that some individuals who had discontinued

attending the class still participated in the coffee gatherings and lunches. This social connection fostered a sense of inclusion and support among them. The participants in the two focus group discussions were well-acquainted, having practiced yoga together for an extended period. The camaraderie and warmth among them were clearly observable. A statement from a female participant illustrates that the positive effects and advantages of yoga extend beyond the studio, creating a profound and enduring influence. P3 notes:

Everyone goes through important events in their lives. For example, ten years ago, I was diagnosed with breast cancer, prompting me to take a year off from yoga and other classes. During that period, my yoga instructor generously shared printed materials with me that detailed various exercises, mainly centered on breathing techniques. This thoughtful gesture helped me stay connected to the group. Many of us have encountered personal struggles, like losing spouses or dealing with health problems, and we have always been there for each other during these tough times, whether through phone calls or letters. (Personal Interview, 2024)

Participants observed a change in how society views yoga, which is increasingly recognized as a practice that is not solely for women. This shift is reflected in the integration of yoga into football and rugby clubs, along with a rising number of young men enrolling in yoga classes. To boost male participation in yoga, several suggestions were made, such as promoting yoga through gyms, rugby, football, and swimming clubs, and featuring male role models to make the practice more appealing to men. Some participants supported the idea of male-only classes and male instructors, while others opposed this notion. One male participant, who does

not practice yoga, suggested that men might benefit from a gentle introduction to yoga to encourage their involvement.

Benefit of Yoga

The contemporary way of life, characterized by our habits and demanding daily routines, contributes to various health issues, ignorance, and egoism within the human body. The increasing pollution of our environment and the depletion of resources are direct consequences of excessive human consumption and activity. The shift in moral values among modern individuals has resulted in health conditions such as diabetes, constipation, migraines, cardiovascular disorders, anxiety, sleep disturbances, obesity, hypertension, stress, and numerous other ailments. The well-known saying “A sound mind in a sound body” underscores the significance of maintaining a healthy body, as the body and mind are intrinsically linked. It is essential to recognize that our bodies respond in accordance with our mental state. As Swami Vivekananda stated, “Health is wealth; peace of mind is happiness. Yoga shows the way.”. In the same lines p3 highlights:

In today's world, yoga has become an indispensable practice for individuals of all ages seeking to enhance their quality of life. By fostering a union and harmony between the mind and body, yoga promotes physical, mental, intellectual, and spiritual well-being. Additionally, it plays a crucial role in managing and alleviating stress, anxiety, depression, and various other mental health disorders. (personal interview , 2024).

Through yoga, practitioners experience improved states of well-being, including physically, physiologically, emotionally, and mentally. In the West, yoga is popularly viewed as a form of physical activity, as a way to exercise one's physical body and to

release the stress of everyday life. The yoga of physical posture is referred to as Hatha Yoga . According to Chaline (2000), Hatha yoga corrects posture; increases flexibility, muscle strength and endurance; and also promotes relaxation. Attending a Hatha yoga class often means following guided instruction in a dimly lit room, accompanied by the aroma of incense, while quiet music plays in the background.

Yoga is an excellent method for alleviating stress. Regular practice not only helps in preventing illnesses but also aids in recovery from health issues. It enhances flexibility, encourages muscle development and toning, and improves posture. Additionally, yoga protects cartilage and joints, supports spinal health, and strengthens bones. It also assists in regulating blood pressure, boosts immunity by enhancing lymphatic drainage, and stabilizes heart rate and blood sugar levels, ultimately leading to sustained energy throughout the day.

Yoga embodies a practice focused on finding tranquility amidst the chaos of life. This goal is attained through a gradual process of self-purification, which involves not only physical postures but also mental and emotional cleansing. The journey of yoga is not merely about mastering asanas; it is a holistic approach that encourages individuals to delve deep into their inner selves, fostering a sense of awareness and mindfulness. Throughout this journey, individuals will face numerous obstacles and challenges, both on and off the mat. These challenges can manifest in various forms physical limitations, emotional turmoil, or even external stressors such as work pressures and personal relationships. Each obstacle presents an opportunity for growth and self-discovery. The practice of yoga teaches us to confront these difficulties with patience and resilience, reminding us that every setback is a stepping stone toward greater understanding and strength. As practitioners engage in their yoga routines, they learn to cultivate a sense of presence and acceptance. This process often

involves confronting uncomfortable emotions and thoughts that may arise, allowing individuals to process and release what no longer serves them. The breath becomes a powerful tool in this journey, guiding practitioners to remain grounded and centered, even when faced with overwhelming sensations or distractions. Moreover, the community aspect of yoga cannot be overlooked. Sharing this journey with others fosters a sense of connection and support, reminding individuals that they are not alone in their struggles. The collective energy of a yoga class can uplift and inspire, creating a safe space for vulnerability and growth. Ultimately, the practice of yoga is about transformation. It encourages individuals to embrace their imperfections and to view challenges as integral parts of their personal evolution. With dedication and perseverance, practitioners can conquer the obstacles that arise, emerging stronger and more balanced. The tranquility that yoga offers is not a fleeting escape from chaos; rather, it is a profound state of being that can be cultivated and sustained, allowing individuals to navigate the complexities of life with grace and equanimity. Through this journey of self-purification, one can discover a deeper sense of peace and fulfillment, enriching not only their life but also the lives of those around them.

Yoga improves conditions like ulcers, digestive issues, irritable bowel syndrome, constipation, and vision problems. The physiological benefits of practicing yoga help practitioners build resilience against stress and reduce several major risk factors linked to various illnesses, especially those affecting the cardiovascular and respiratory systems. Yoga connects the individual soul with the supreme soul, fostering detachment from thoughts and emotions. It enhances relaxation, self-esteem, and body image, improving personal relationships and work performance. Yoga also strengthens memory and cognitive functions, helping set clear goals and promoting a positive outlook. Additionally, it reduces anxiety and stress, improves sleep quality,

boosts immune function, and enhances blood circulation, optimizing oxygen delivery to cells. Through yoga, breathing exercises, and meditation, individuals can experience lower stress levels, faster healing, and an overall improved quality of life, particularly for those with cancer.

Yoga is rapidly gaining popularity in the Western world as a practice that harmonizes the mind and body, fostering a sense of unity and balance. When adopted as a lifestyle, yoga contributes to overall physical, mental, intellectual, and spiritual health. It is an effective method for managing and alleviating stress, anxiety, and depression, with numerous studies supporting its beneficial effects on mood disorders. Currently, the treatment of anxiety and depression mainly relies on psychological and pharmacological approaches; however, mind-body interventions are increasingly recognized as effective alternatives for stress relief. As a form of mind-body exercise, yoga has emerged as a widely accepted therapeutic practice that promotes wellness and addresses various health concerns. It should be considered a complementary or alternative therapy for managing stress, anxiety, depression, and other mood disorders, as it has been shown to improve overall well-being, encourage relaxation, enhance self-esteem and body image, boost productivity, strengthen interpersonal relationships, increase focus, reduce irritability, and foster a positive outlook on life.

Practice of Yoga

In the context of study area yoga is practicing for treatment certain types of physical and mental disease. In Dang district there are certain Yoga centre rest of the people have no idea about yoga. They take yoga as a therapy. Most of the time practice of yoga is related to health issue. In my study area people who are in the recovery phase of accident involved in yoga practice. Like that person who is

infected by non communicable disease like Sugar, pressure and other disease are involved in yoga practice. Most of the time, Pranayama are practice. In this regards, p1 notes:

Pranayama, or breath control, enhances the strength of the diaphragm and intercostal muscles, which in turn fortifies the muscles within the lungs of the practitioner. This may account for observed improvements in cardiovascular health. Many practitioners indicate that yoga assists them in managing challenging situations, particularly in navigating their negative emotions more effectively. (Personal Interview, 2024)

P1 highlights the desire and practice of local people about yoga. They practice Pranayama as main yoga that practice in yoga centre and their home. In some case person who are psychologically unrest also involved in yoga class. p2 highlights " In common sense people believed that yoga improves certain psychological condition of the people so that they involved yoga to console their soul, mind and body which a practice of mediation " (Personal Interview, 2024). However people understand that yoga means either *surya namskar* or *pranyam*. Notably, despite the psychological differences among various yoga styles, slow breathing remains a consistent element across them. Recent studies indicate that meditation induces a physiological state akin to sleep. Although practitioners are technically awake, they often experience a sense of boundlessness, becoming unaware of spatial, temporal, and even bodily sensations. P5 notes about the practice of yoga in this way:

The practice has played a crucial role in my growth in patience, kindness, happiness, and a sense of fulfillment. After meditating, I noticed a significant boost in my calmness, which helped me to let go of many negative emotions

and face the challenges of the pandemic and lockdowns with a sense of composure. Engaging in yoga and meditation has been remarkably effective in improving my mood, allowing me to release the anxiety and dissatisfaction tied to both my academic endeavors and everyday life. (Personal Interview, 2024)

This practice promotes a thorough release, reducing feelings of anxiety, restlessness, and other emotional burdens. Several participants shared their insights, with one stating. P3 notes about the practice of yoga on his experiences:

"While experiencing a state that is both beneficial and uncomfortable for the body, I learned to coexist peacefully with the pain, recognizing it as part of my journey toward better health." Others mentioned, "My body has become more flexible," and "I have experienced significant stretching." One participant noted, "Meditation has helped me fall asleep by 10 PM, effectively addressing my insomnia"(Personal Interview, 2024). These comments indicate that yoga postures enhance flexibility and overall health by building resilience in the face of discomfort. Psychologically, participants expressed, that p2 notes, "I am more open to embracing new experiences with curiosity." This evidence highlights the effectiveness of yoga in improving physical flexibility and the role of meditation in alleviating insomnia.

Several participants' shared similar thoughts that p4 highlights:

After mastering abdominal breathing and meditation in yoga, I find that I can calm myself when facing challenges, thoroughly analyze the situation, and avoid overreacting emotionally I have built greater resilience and learned to manage my emotions effectively, I can clearly see that my ability to control and regulate my emotions has significantly improved. These insights suggest

that meditation fosters emotional self-acceptance, enhancing self-care and self-love. In the context of yoga meditation, some participants remarked, after each yoga meditation focused on unlocking potential, my thoughts become clearer, more aligned with my goals, and I experience a deep sense of confidence and inner strength. These observations indicate that consistent practice of action and meditation can greatly enhance self-worth as part of overall well-being. (personal interview , 2024).

The appeal of heath yoga lies in its ability to be a lifelong journey and practice, enabling individuals to connect with their bodies as a means to achieve freedom and wholeness. Heath yoga is not primarily focused on accomplishment, perfection, or technique alone. It does not seek to twist the body into complex shapes; however, the athleticism that can be cultivated through heath yoga if one avoids the traps of self-absorption can be seen as a remarkable art form in its own right. The key question is how mindful this practice is, and whether its evolution is aimed at fostering self-awareness, wisdom, and liberation, or if it simply represents physical fitness disguised as spirituality. P2 highlights:

In partner yoga, I commit to supporting her with all my strength, even if it causes some discomfort; By assisting her with poses that enhance her well-being, I feel our bond has deepened. There's an amazing sensation when we draw on each other's strength, sharing energy and experiencing a profound warmth .When her body relies entirely on me, I am prepared to give my all to help her execute the movement. However, reflections on altruistic behavior in meditation journals were not as clearly articulated, suggesting that yoga meditation tends to emphasize personal growth and transformation more than the altruistic aspects found in partner yoga poses.(Personal Interview ,2024)

Yoga and meditation, when utilized as methods for relaxation and stress management in the face of a demanding and high-pressure lifestyle, have shown to be beneficial for practitioners by promoting positive emotions and alleviating anxiety and restlessness. Interviews with participants revealed a significant increase in positive emotional states and a reduction in negative feelings. Through meditation, yoga practitioners can achieve a state of spiritual enlightenment, which enables them to experience a broader consciousness and attain a deeply relaxed and enjoyable mental state, thus easing symptoms of anxiety, depression, and other negative effects. The implementation of yoga interventions has been found to significantly enhance various aspects of psychological well-being, supporting findings from previous research. Additionally, yoga fosters greater health awareness among people, improves sleep quality, reduces late-night activities, and encourages healthier eating habits, thereby aiding in the maintenance of positive lifestyle choices. In this regard, p3 notes, "Thematic yoga interventions also promote healthier dietary decisions by addressing harmful lifestyle habits, ultimately leading to improvements in both physical and mental health, and significantly enhancing overall psychological well-being" (Personal Interview, 2024). Yoga exercise interventions can be divided into four key components postures, meditation, breathing techniques, and relaxation methods. These interventions have shown significant improvements in the subjective well-being of female affecting areas such as life satisfaction, positive emotions, and negative emotions across nine dimensions of overall well-being. Furthermore, notable progress was seen in two aspects of psychological well-being health concern and personality development along with substantial enhancements in the other four dimensions, which include life vitality, altruistic behavior, interpersonal relationships, and self-esteem.

Yoga goes beyond just physical poses and breathe work; it is a practice that nurtures a deep awareness of reality in its most authentic state. By enabling your energies to thrive and attain a state of bliss, you enhance your sensory perception. This enhancement creates a feeling of oneness with the universe, merging all facets of existence into a unified experience, which embodies the essence of the union that yoga promotes. Short-term yoga practice interventions have shown significant improvements in cardiovascular health metrics for individuals with pre-existing health conditions. For example, a yoga program lasting just ten days resulted in lower LDL cholesterol levels and higher HDL cholesterol levels. P4 notes:

Notably, the most pronounced improvements were seen in participants who were hyperglycemic or had high cholesterol levels. Additionally, a 16-week yoga program aimed at obese postmenopausal women led to better serum adiponectin levels, improved lipid profiles, and various factors linked to metabolic syndrome. Moreover, yoga has been shown to be an effective primary preventive strategy, significantly reducing the risks of morbidity and mortality associated with cardiovascular disease in healthy individuals over 30 years old. A six-month yoga intervention resulted in considerable decreases in resting heart rate and blood pressure among participants, while also improving their overall quality of life. (*Personal Interview* , 2024).

Practice of yoga aligned with their interests. Another suggested strategy was to integrate aspects of yoga into different exercise classes. It was recognized that those who practice yoga often inspire their friends and partners to join in. Although this method has not always produced favorable outcomes, many members of the yoga community were introduced to the practice by friends, which helped them feel more at ease during their first experiences.

Combining yoga practice with a culturally informed understanding of the body can create a unique 'encounter' that enriches our exploration of the nature of embodied existence. As mentioned earlier, this dimension is often neglected in modern postural yoga. Current yoga styles typically downplay the spiritual goals linked to traditional yoga, placing greater emphasis on the physical benefits gained from asana and pranayama.

The various types of yoga practitioners The Mystic, The Self-Helper, The Pragmatist, The Explorer, and The Capitalist represent distinct interpretations and approaches to yoga, forming unique archetypes within the community. It is important to understand that these classifications do not fully capture the essence of yoga or its core practice. Rather, they serve to categorize the diverse motivations and interests of practitioners, providing a framework to understand the significance and relevance of yoga in contemporary society.

Meditation (Dhyana) is the seventh element of Ashtanga Yoga and takes on many different forms. It involves much more than simply sitting cross-legged with closed eyes and hands resting on the knees, with the thumb and forefinger touching. A crucial internal process occurs during meditation, beginning with focusing the mind on the third eye (ajna chakra), situated between the eyes. Notably, practitioners can aim to sustain a meditative state throughout their daily activities, which is a key goal of yoga.

Many people mistakenly believe that yoga and meditation are practices meant only for monks. This misconception has prevented numerous individuals from improving their lives, often causing them to pursue peace, joy, and a deep sense of fearlessness through misguided avenues. It is important to recognize that the true

essence of yoga is available to everyone. Additionally, love is a vital component of yoga, though it differs greatly from the love typically experienced in everyday life. This love is free from lust, greed, anger, jealousy, and ego. The love found in yoga is a reflection of truth, often described as eternal love, representing a state of unbroken harmony.

The yoga participants observed a notable imbalance in gender representation within the classes, with a significant predominance of women. This observation prompted them to delve deeper into the underlying reasons for this gender disparity. Through their discussions, they identified a key factor contributing to this phenomenon: the widespread perception of yoga as a predominantly feminine pursuit. Both groups of participants reached a consensus that older men, in particular, often cling to traditional masculine viewpoints, which can lead them to dismiss yoga as a "soft" practice that does not align with their understanding of masculinity. This perception can create a barrier for men who might otherwise be interested in yoga, as they may feel that engaging in such an activity could challenge their masculine identity. Additionally, many men may grapple with heightened self-consciousness in environments where they perceive themselves as out of place or inadequate, further deterring them from participating in yoga classes that are predominantly attended by women. Some male participants expressed the belief that yoga is inherently more suited for women, citing the general observation that women tend to possess greater flexibility than men. This notion, however, was met with some resistance. One male participant took a stand against this stereotype, arguing that flexibility is not solely a feminine trait and that men can also develop significant flexibility through consistent practice. Interestingly, while a few men admitted to feeling uneasy in classes dominated by female participants, the two male participants who were more vocal

about their experiences did not share this discomfort. One of them openly confessed that before he began his yoga journey, he had held the misconception that yoga was primarily an activity for women. This revelation highlights the importance of challenging stereotypes and preconceived notions about gender roles in various activities, including yoga. Ultimately, the discussions among the participants shed light on the complex interplay of gender perceptions, societal expectations, and personal experiences that contribute to the gender disparity in yoga classes. By addressing these issues, there is potential for creating a more inclusive environment that encourages participation from individuals of all genders, allowing everyone to experience the physical and mental benefits that yoga has to offer.

One explanation offered for this phenomenon is the tendency of men to gravitate towards individual activities, such as weightlifting, running, or cycling, which allow for personal achievement and self-reliance. In contrast, women often find themselves more attracted to group-oriented activities that foster social interactions, such as dance classes, group fitness sessions, or team sports. This difference in preferences can create an environment where certain classes may inadvertently cater more to one gender over the other, perpetuating the cycle of bias. Furthermore, the discussion highlighted the challenges associated with involving men in conversations about long-term health issues. Many men may feel uncomfortable discussing topics related to health and wellness, particularly those that touch on emotional or psychological aspects. This reluctance can stem from societal expectations and stereotypes that dictate how men should express vulnerability or seek help. As a result, important dialogues about health, fitness, and well-being may be skewed or overlooked, leading to a lack of comprehensive understanding and support for all genders. Overall, the conversation illuminated the need for a more inclusive approach

to fitness and wellness that acknowledges and addresses these gender biases. By fostering an environment that encourages participation from all individuals, regardless of gender, we can create a more equitable landscape in the world of exercise and physical activity. This may involve rethinking class structures, promoting diverse activities that appeal to a wider audience, and actively engaging men in discussions about health in a way that feels safe and supportive.

Yoga is one of the traditional ways of living because it has broad area of practice; however, it is popular among people who have just recovered from long run disease. Nepal government also fit exercise machine in certain places to support people for physical exercise. Slowly people are aware about physical exercise and yoga so that Yoga being popular in Nepal. From basic level private school teach student about yoga and run yoga classes in school. Like in government school also there is certain part of lesson related in yoga. People have give due respects to the practice of yoga

Yoga is popular in Nepal, however, Nepal government including federal, province and local level has no programs and budget for the promotion of yoga in daily life. People of ethnic and Dalit community take yoga as the personal matter of high cast people or Brahman and do not be ready to learn yoga. Like that there is lack of sufficient knowledge of yoga teacher to teach yoga to common people. Common people still understand that yoga means a kind of exercise only for rich and affluent people. There lack of pride yoga in free of cost because yoga centre collect money in different title that play role to undermined the yoga in Nepal. Common people understand yoga as means of earning money and do not love to join yoga class. Except that lack of sufficient resource to promote and practice yoga in grass-root level, people have no idea about the benefit yoga.

Discussion

In everyday life yoga is being popular in Nepal because people believed that Yoga is useful to control over non communicable disease. It is also useful to maintain physical fitness

Participants of this study noted that Yoga enhances physical strength, balance, and flexibility, making it an excellent practice for overall fitness. It is particularly beneficial for alleviating back pain, easing the symptoms of arthritis, and promoting cardiovascular health. Additionally, yoga fosters relaxation, which can significantly improve sleep quality, increase energy levels, and elevate mood. Furthermore, it serves as an effective tool for stress management, helping individuals cope with daily pressures and challenges. Practicing yoga regularly can lead to numerous positive outcomes for both physical health and mental well-being.

Participants of this study yoga transcend mere physical postures and breathing exercises; it is a discipline that fosters profound awareness of reality in its truest form. By allowing your energies to flourish and reach a state of bliss, you elevate your sensory perception. This elevation fosters a sense of unity with the universe, integrating all aspects of existence into a cohesive experience, which encapsulates the essence of the union that yoga advocates. Brief interventions involving yoga practice have demonstrated notable enhancements in cardiovascular health metrics for individuals with pre-existing health issues.

Summing Up

On the basis of the perception of participants and my observation it is found people have no clear perception of yoga even in yoga teacher expresses her view about yoga on the basis of its history rather than day to to practice. Yoga is one of the popular but less practice in in Nepal whatever it is important for maintain both physical and mental age.

CHAPTER: V

SUMMARY, FINDINGS AND CONCLUSION

Summary

The study entitled “Perceptions of Youth's on Yoga Practice in Everyday Life: Exploratory Study in the Case of Dang District” analyses the perception of participant and the situation of the practicing yoga in study area. Objectives of this study areas, to explore the perceptions of Youth's toward Yoga practice in their daily life and to analyze the practice of Yoga exercise by Youth's in their daily life. The research examines the practice of yoga and the perceptions of young people about it. Conducted in the Gorahahi sub-metropolitan area of Dang district, the study included five participants aged 20 to 40 years. A descriptive qualitative research design was used, as it effectively explores individuals' perceptions, opinions, and attitudes. This study specifically looks at the views of youth within the 20 to 40 age range regarding yoga. The participants were long-term residents of the Gorahi sub-metropolitan city in Dang district. Primary data was gathered through in-depth interviews, using interview guidelines that featured open-ended questions to explore the participants' perceptions of yoga. Only primary data was collected through face-to-face interviews, which allow for more direct interaction compared to other methods like telephone or online interviews. During these interviews, questions generally focused on the participants' backgrounds, skills, and experiences. The collected data were thematically analyzed and categorized in accordance with the study's objectives.

Findings

After analyzing the perceptions of respondents regarding yoga in the study area, along with my own observations, I have drawn the following findings:

Participants do not possess a thorough understanding of yoga, even though some have practiced it for a decade and others are yoga instructors. Their primary focus is on the health benefits associated with yoga. In this region, yoga center participation is mainly restricted to wealthy individuals from higher castes, while poor and marginalized groups seldom engage in yoga practices. There is significant interest in yoga among those over 60, who view it as a valuable tool for maintaining health and preventing non-communicable diseases like diabetes, hypertension, and thyroid disorders. Young people facing specific mental and physical challenges are also interested in yoga, but the broader population tends to ignore it. Additionally, there is a noticeable absence of government initiatives in the area to promote yoga and physical education. Only a handful of yoga centers and temples provide instruction to the youth, leading to limited awareness of yoga among them, as many have only heard of it. Often, individuals with health concerns turn to yoga in hopes of achieving quick recovery or enhancing their health.

Conclusion

The practitioners engaged in a comprehensive exploration of the concept of the true self, drawing parallels to contemporary psychological and philosophical perspectives that regard the self as a coherent, stable, and unchanging entity. This exploration is particularly significant in a world where the nature of the self is often debated, with various schools of thought offering differing interpretations. Despite these discussions surrounding the essence of the self, one aspect remains clear: the substantial health benefits associated with regular yoga practice are well-documented and widely recognized. Throughout the sessions, participants articulated their understanding of the true self through a lens of positive emotions and attributes. They identified qualities such as love, patience, clarity, and truth as integral components of

their true selves. These positive emotions serve as guiding principles, illuminating the path toward self-discovery and personal growth. In stark contrast, the practitioners characterized negative emotions such as hate, greed, and anger as antithetical to the true self. This distinction highlights a common theme in many spiritual and psychological frameworks, which often suggest that negative emotions can cloud one's perception of self and hinder personal development.

A striking consensus emerged among all participants regarding the role of yoga in facilitating a deeper connection to their true selves. They unanimously expressed the belief that their yoga practice serves as a vital tool for uncovering or drawing closer to this authentic self. For many, this journey is not merely about personal insight; it is also perceived as a spiritual endeavor, with participants viewing their connection to the true self as a pathway to connecting with a higher power or God. This intertwining of self-discovery and spirituality underscores the profound impact that yoga can have on an individual's life, fostering a sense of purpose and belonging that transcends the physical practice itself. In summary, the practitioners' reflections reveal a rich tapestry of beliefs surrounding the true self, emphasizing the importance of positive emotional states and the trans-formative power of yoga. Their collective experiences illustrate how the practice not only enhances physical well-being but also nurtures a deeper understanding of self, ultimately guiding them toward a more profound spiritual connection. Although people may occasionally catch a glimpse of their true selves, sustaining a continuous state of presence is nearly unattainable, rendering a full comprehension of their genuine identity elusive. Nevertheless, with committed practice in yoga and meditation, they can forge a deeper connection with their inner selves and a higher spiritual essence.

Recommendations for Practice

- a. Yoga is one of the main exercise that play role to reduce the risk of controlling non communicate disease so that government should include Yoga as course of health education.
- b. Community people and non government organization should collaborate with Yooga centre and enhance the yoga practice in their daily life
- c. Yoga is not only health issue it is also heritage of oriental lifestyle so that it should develop as tool to enhance the tourism in Nepal
- d. It should promote yoga program with collaborate university hospital and community people
- e. Government should enhance the resources to promote the yoga in study area. There need to manage yoga teacher in all the schools of Nepal

Recommendations for Policy

- a. Introduce yoga as part of the school and college curriculum in Dang District and across Nepal, focusing on both physical postures and mental well-being practices.
- b. Develop teacher training programs to ensure qualified instructors can guide students effectively.
- c. Launch community-based awareness programs highlighting the physical, mental, and social benefits of yoga.
- d. Use local media, social platforms, and youth clubs to encourage participation and break misconceptions about yoga being limited to certain age groups or religious practices.

Recommendation for Further Research

- a. Yoga practice to reduce the risk of spreading non communicable disease.
- b. Examine changes in youths' attitudes and practices over time, especially after exposure to yoga training or awareness programs.
- c. Investigate how gender, education level, income, and urban-rural background influence perceptions and accessibility to yoga.
- d. Use empirical health data to measure the effects of regular yoga practice on stress levels, concentration, physical fitness, and emotional well-being among youths.
- e. Explore how online yoga classes, mobile applications, and social media influence youth engagement and learning about yoga.

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APPENDIX-A**खुल्ला प्रश्नको विषय**

गहिरो अन्तरवार्तामा निम्न बुँदामा खुला प्रश्न सोधिएको थियो :

१. सहभागीको सामाजिक तथा आर्थिक अवस्था
२. सहभागीको योगा सम्बन्धी बुझाई
३. सहभागीको योगाबाट हुने फाइदा
४. सहभागीको योगाको अभ्यास
५. सहभागीको योगा अभ्यासको विश्लेषण



त्रिभुवन विश्वविद्यालय
शिक्षाशास्त्र संकाय
शारीरिक शिक्षा विभाग

TRIBHUVAN UNIVERSITY
FACULTY OF EDUCATION

Physical Education Department

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विश्वविद्यालय क्याम्पस
कीर्तिपुर

मिति/Date: २०८१/०९/१८

श्रीमान्

विषय: जो जस संग सम्बन्ध छ ।

महोदय,

यस विभाग अन्तर्गत एम.एड. प्रथम वर्ष / दोस्रो वर्ष / त्रिसस वर्ष र सेमेस्टरका विद्यार्थी / समूह तपाईंको कार्यालय / समुदाय / विद्यालय क्षेत्रमा आउंदा उनीहरूलाई आवश्यक सहयोग गरिदिनु हुनको लागि हार्दिक अनुरोध गर्दछु ।

सहयोगको लागि धन्यवाद ।

उप. प्रा. शैलेन्द्र चिलुवाल
प्रमुख

शारीरिक शिक्षा विभाग
त्रि.वि. कीर्तिपुर

Head of Department

" नरीं योग, रहीं बिरोज "

पतंजलि योगपीठ नेपाल
महिला पतंजलि योग समिति नेपाल



पतंजलि योग समिति नेपाल
युवा नेपाल समिति

पतंजलि योग जिल्ला समिति

दाङ

पत्र संख्या: २०८५/०८२

चलानी नं.: ५२

दर्ता नं.: ८४/०६४/०६५

मिति: २०८५/०९/०९

विषय: तथ्याङ्क सङ्कलन सम्बन्धमा ।

महोदय,

जो जससङ्ग सम्बन्ध राख्दछु ।

प्रस्तुत विषयमा त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र सङ्काय एम.एड. चौथो सेमिष्टर शारिरीकशिक्षा विषयमा श्री दुर्गा डि.सी.ले थेसिसको तथ्याङ्क सङ्कलनको लागि यस पतंजलि योग जिल्ला समिति दाङमा प्रत्यक्ष सम्पर्कमा रहेर तथ्याङ्कन सङ्कलनको कार्य सफलता पूर्वक सम्पन्न गर्नु भएको व्यहोरा प्रमाणित गरिन्छ ।

अन्तमा वहाँको सर्वोत्तम प्रगति र उज्ज्वल भविष्यको कामना गर्दछु ।

धन्यवाद ।

.....
उदय बहादुर डाँगी
जिल्ला प्रभारी