

CHAPTER 8.0

8.0 APPRAISAL

8.1 SUMMARY OF THE FINDINGS

In summary, the current study is the first randomized control trial of *yama* and *niyama*. We observed the parameters of energy level showed significant differences in *yama-niyama* group and *yoga* group after intervention compared to control group. There were no significant differences between *yama-niyama* group and *yoga* group after intervention. The outcome variables of energy level in YN and *yoga* group had positive changes, and with better quality and stability which indicated optimal homeostasis in the body. It was also observed that the energy level in the control group had large fluctuations due to the effect of the external environment. The outcomes showed significant energy changes of ER and is in keeping with the five emotion-related organs and its entropy levels. Further, in the YN group, the psychospiritual factors including *sattva* showed a significant increase and *cakrās* were significantly better aligned, whereas *rajas*, *tamas* and emotional pressure were significantly reduced after the third month of intervention. There were no significant changes observed in the *yoga* group which may due to lack of sufficient time to practice *yama* and *niyama* disciplines which lasted for only 10 minutes in the total 45 minutes of *yoga* practice.

8.2 CONCLUSIONS

In the light of the study carried out as per available data demonstrated 3 months of YN intervention provides stability of physiological energy (HEF, HS, ER, heart, lung, liver, spleen, kidney) in the human body, better coping with the changes in environmental conditions, and keeping the mind and body in a more robust harmony. The findings also found *yoga* intervention promotes physiological energy in the human body. In addition, practice of the *yama* and *niyama* techniques heightens awareness and cognitive ability, provides the basis to regulate the emotions and remove blockages of vital energy in meridians. Outcomes of the study suggest that ethical disciplines of *yoga* can be applied to regulate subtle energy and improve the physiological and psychospiritual well-being.

8.3 IMPLICATIONS OF THE STUDY

It can be implied that *yoga* ethics are not simply limited to philosophy; they are universally and

pragmatically necessary that can be applied to actual practice in everyday life. Hence, after constant practice, it promotes positive health.

8.4 APPLICATIONS OF THE STUDY

The ethical principles of *yama-niyama* give the basis for physical, mental and spiritual development. This special intervention can be one of the useful means in education system and as an aid to cultivate overall personality of the students. *Yama-niyama* practice also can be added to complementary and alternative medicine to release the burden of insufficient resource of outpatient mental health treatment. Furthermore, *yama-niyama* is necessary to incorporate as a part of *yoga* classes to bring people into all-round well-being.

8.5 STRENGTH OF THE STUDY

A particular strength of the present work is that it has filled the gap of ignoring the benefits of the first two limbs of *yoga*.

8.6 LIMITATIONS OF THE STUDY

First, the homogeneity of the present sample which consisted of were predominantly young adults restricted the findings and not represent the entire general population. Second, using Bio-Well, it was not possible to maintain the same temperature and humidity at data collection time points. The third limitation of this study is limited empirical evidence of *yama* and *niyama* to help guide design and timescale of assessment. Finally, the limitations of the assessment tools. The VPI outcome measure is a self-reported tool; more objective tools [such as Transcranial magnetic stimulation (TMS), Magnetic resonance imaging (MRI), Functional near-infrared spectroscopy (fNIRS)] are not available in the present study to assess the impact of *yama-niyama* practices on the brain and related nervous systems. The VPI questionnaire used in the current study may be sensitive to the participants' ethnic backgrounds and therefore may not be applicable to all. Furthermore, EPI needs more intense studies and evidence in order to become a regular clinical method for evaluating individuals' psychophysiology.

8.7 SUGGESTIONS FOR FUTURE STUDIES

Future research is required to examine in different age groups, race and across nations. In terms of future directions, we hope readers will adopt *yama* and *niyama* approach in incorporating *yoga* in different domains, such as education system, self-care management, and integrate them with other steps of *yoga* as complementary and alternative medicine practices.