

EFFECT OF YOGIC PRACTICES WITH AND WITHOUT MANTRA CHANTING ON SELECTED PSYCHOLOGICAL VARIABLE AMONG STRESSED COLLEGE MEN

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Abstract:

The purpose of the present study was to find out the effect of yogic practices with and without mantra chanting on psychological variables among stressed college men. The study was conducted on 45 stressed college men. Totally three groups, namely, control & experimental group I & II, consisting of 30 stressed college men underwent eight weeks practice in yogic practices with and without mantra chanting whereas the control group did not undergo any type of training. The stress was measured before and after the experimentation using the standardized test to measure the stress. The data were analyzed by Analysis of Co-variance (ANCOVA) and it was concluded that the yogic practices with and without mantra chanting had significant ($P < 0.05$) effect on the stress level.

Key Words: Yogic Practices With and Without Mantra Chanting, Stress

Introduction:

It is now well known that disorders of stress are increasing at a faster rate all over the world. This is mainly due to the fact that there is too much of urbanization, industrialization and sedentary life style. The stress diseases occur in persons who are exposed to too much of stress and strain of life, because of various environmental factors. All these factors produce changes not only at the psychological level, but also in the brain and autonomic nervous system, leading to development of disease in one of the weak organs of an individual. Yoga has a solution for all these problems. "Stress doesn't only make us feel awful emotionally," says Jay Winner MD, author of take the stress out of Your Life and director of the Stress Management Program for Sansum Clinic in Santa Barbara, Calif. "It can also exacerbate just about any health condition you can think of. "Studies have found many health problems related to stress. Stress seems to worsen or increase the risk of conditions like obesity, heart disease, alzheimer's disease, diabetes, distress, gastrointestinal problems, and asthma.



Yoga means the experience of oneness or unity with inner being. This unity comes after dissolving the duality of mind and matter into supreme reality. It is a science by which the individual approaches truth. The aim of all yoga practice is to achieve truth where the individual soul identifies itself with the supreme soul or God. Yoga has the surest remedies for man's physical as well as psychological ailments. It makes the organs of the body active in their functioning and has good effect on internal functioning of the human body. Yoga is a re-education of one's mental process, along with the physical. A mantra is a sacred word charged with spiritual energy. The word mantra is made up of two Sanskrit roots : 'man'

means 'to think' and 'tra' means 'to protect or to free or to release' from the bondage of the phenomenal world or from negative thought patterns. Mantra meditation is an exact science. A mantra is something that safeguards our mind. "Mananat trayate iti mantraha" (that which protects mind is mantra).

Mantra is just a sound, but a conducive sound. It can create the right mood and ambience within us. Mantras get us single pointed. The vibrations emanate from mantras bring blissfulness to the mind. They work very positively and trigger love and purity in our expression. The sound of a mantra integrates us. It brings focus and concentration on us. It makes us balanced and help us attain clarity. One of the most important aspects of meditation through the mantras is to chant aloud and after the loud chanting, to remain in calmness without doing anything at the end. Mantras help the mind in its quest to transcend its normal limitations. Chanting Mantras develop detachment and wisdom in life, removing anger and greed and other failings that obscure our innate purity. Just as a mirror can reflect only when clean, the mind can reflect higher spiritual truth only when negative thoughts have been removed. Even a small amount of recitation with feeling and one-pointed concentration on the meaning of a mantra destroys negativities. Revealing the supreme essence to the meditator's consciousness, it confers illumination and supreme joy.

Statement of the Problem:

The purpose of the study was to find out the effect of yogic practices with and without mantra chanting on psychological variables among stressed college men.

Hypothesis:

It was hypothesized that there would be a significant differences on psychological variables among male stressed college men due to yogic practices with and without mantra chanting than the control group.

Review of Related Literature:

Lee MS, Lee EN, and Ernst E. (2008) evaluated evidence from randomized clinical trials testing the effectiveness of tai chi for increasing aerobic capacity. Systematic searches were conducted on fourteen electronic databases without restrictions on population characteristics or the language of publication. The outcome measures considered for inclusion were changes in maximal oxygen consumption as a test for aerobic capacity. Five randomized clinical trials (RCTs) met all inclusion criteria. Three RCTs compared the effects of tai chi with no treatment. The meta-analysis failed to show an effect of tai chi on aerobic capacity compared with sedentary controls [n=151, weight mean difference, ml/kg/min, 0.50, 95% confidence intervals -1.14 to 2.15, P=0.55]. Two RCTs compared tai chi with conventional physical exercise including brisk, low intensity and moderate intensity walking, and aerobic exercise. The results show that tai chi was not statistically significantly superior to physical exercise. In conclusion, the existing evidence does not suggest that regular tai chi is an effective way of increasing aerobic capacity.

Adler PA, and Roberts BL, (2006). Reported that for many practitioners the focus in doing them is not, first and foremost, martial, but as a meditative exercise for the body. For others the combat aspects of Tai Chi are of considerable interest. In Chinese philosophy and medicine there exists the concept of 'chi', a vital force that animates the body. One of the avowed aims of Tai Chi is to foster the circulation of this 'chi' within the body, the belief being that by doing so the health and vitality of the person are enhanced. This 'chi' circulates in patterns that are close related to the nervous and vascular system and thus the notion is closely connected with that of the practice of acupuncture and other oriental healing arts.

Methodology:

The purpose of the study was to find out the effect of yogic practices with and without mantra chanting on psychological variables among stressed college men. For the purpose of this study, ninety stressed college men were chosen on random basis from Karaikal only. Their age group ranges from 18 to 22. The subjects were divided into three group of thirty each. The experimental group I would undergo yogic practices with mantra chanting and the experimental group II undergo yogic practices without mantra chanting and third group consider as control group not attend any practices, and the pre test and post tests would be conducted before and after the training. Training would be given for eight weeks. It would be found out finally the effect of yogic practices with and without mantra chanting on psychological variables among stressed college men in scientific method. Stress was measured by the Equipments of meter Scale and measuring steel tape. The collected data were statistically analysed by using analysis of covariance (ANCOVA).

Training Schedule:

Experimental Group I: Yogic Practices with Mantra Chanting Practices

Attention is to be brought to them when performing Surya Namaskara.

The following mantras are pronounced in each asana:

	Mantra		Chakra	Asana
	Seed	Salutation		
1	om hrām (ॐ ह्रीं)	om mitraya namaḥ (ॐ मित्राय नमः)	Anahata	Pranamasana
2	om hrīm (ॐ ह्रीं)	om ravaye namaḥ (ॐ रवये नमः)	Vishuddhi	Hasta Uttanasana
3	om hrūm (ॐ ह्रूं)	om sūryāya namaḥ (ॐ सूर्याय नमः)	Swadhisthana	Hastapaadasana
4	om hraum (ॐ ह्रौं)	om bhānave namaḥ (ॐ भानवे नमः)	Ajna	Aekpaadprasarnaasana
5	om hraum (ॐ ह्रौं)	om khagāya namaḥ (ॐ खगाय नमः)	Vishuddhi	Dandasana
6	om hrah (ॐ ह्रः)	om puṣṇe namaḥ (ॐ पूष्णे नमः)	Manipura	Ashtanga Namaskara

7	om hrām (ॐ ह्रीं)	om hirāya garbhāya namaḥ (ॐ हिरण्यगर्भाय नमः)	Swadhisthana	Bhujangasana
8	om hrīm (ॐ ह्रीं)	om marīcaye namaḥ (ॐ मरीचये नमः)	Vishuddhi	Adho Mukha Svanasana
9	om hrūm (ॐ ह्रूं)	om ādityāya namaḥ (ॐ आदित्याय नमः)	Ajna	Ashwa Sanchalanasana
10	om hraum (ॐ ह्रौं)	om savitre namaḥ (ॐ सवित्रे नमः)	Swadhisthana	Uttanasana
11	om hraum (ॐ ह्रौं)	om arkāya namaḥ (ॐ अर्काय नमः)	Vishuddhi	Hasta Uttanasana
12	om hraḥ (ॐ ह्रः)	om bhāskarāya namaḥ (ॐ भास्कराय नमः)	Anahata	Pranamasana

Experimental Group II: Yogic Practices without Mantra Chanting

Tai Chi Qigong:

Shibashi posture names (shibashi means 5 to 18 movements in Chinese)

Shibashi Set 1

Set 1: Posture Names

- Start breathing (6)
- Expand the chest (6)
- Wave rainbow (6)
- Separate cloud (6)
- Stand monkey (4)
- Row boat (6)
- Play ball (6)

Group III: Control Group (No Training)

Computation of Analysis of Covariance and Post Hoc Test on Stress:

The statistical analysis comparing initial and final means of stress due to yogic practices with and without mantra chanting among stressed college men is presented in table 2.

Table 2: Analysis of Covariance of the Means of Two Experimental Groups and the Control Group in Stress

Tests/ Groups	Ex. Gr - I	Ex. Gr - II	CG	SOV	Sum of Squares	df	Mean Squares	"F" Ratio
Pre Test	107.13	112.07	108.53	B	193.91	2	96.956	1.18
				W	3464.40	42	82.49	
Post Test	66.66	81.87	103.67	B	10376.40	2	5188.20	40.22*
				W	5418.40	42	129.01	
Adjusted Post Test	66.92	81.53	103.75	B	10306.10	2	5153.05	39.35*
				W	5369.530	41	130.96	
Mean Gain	40.46	30.20	4.87					

* $F_{(0.05)} (2, 42 \text{ and } 2, 41) = 3.23$. *Significant at 0.05 level of confidence.

Since significant improvements were recorded, the results were subjected to post hoc analysis using Scheffe's Confidence Interval test. The results were presented in Table II.

To find out which of the paired means had a significant difference, the Scheffe's post-hoc test is applied and the results are presented in table 3.

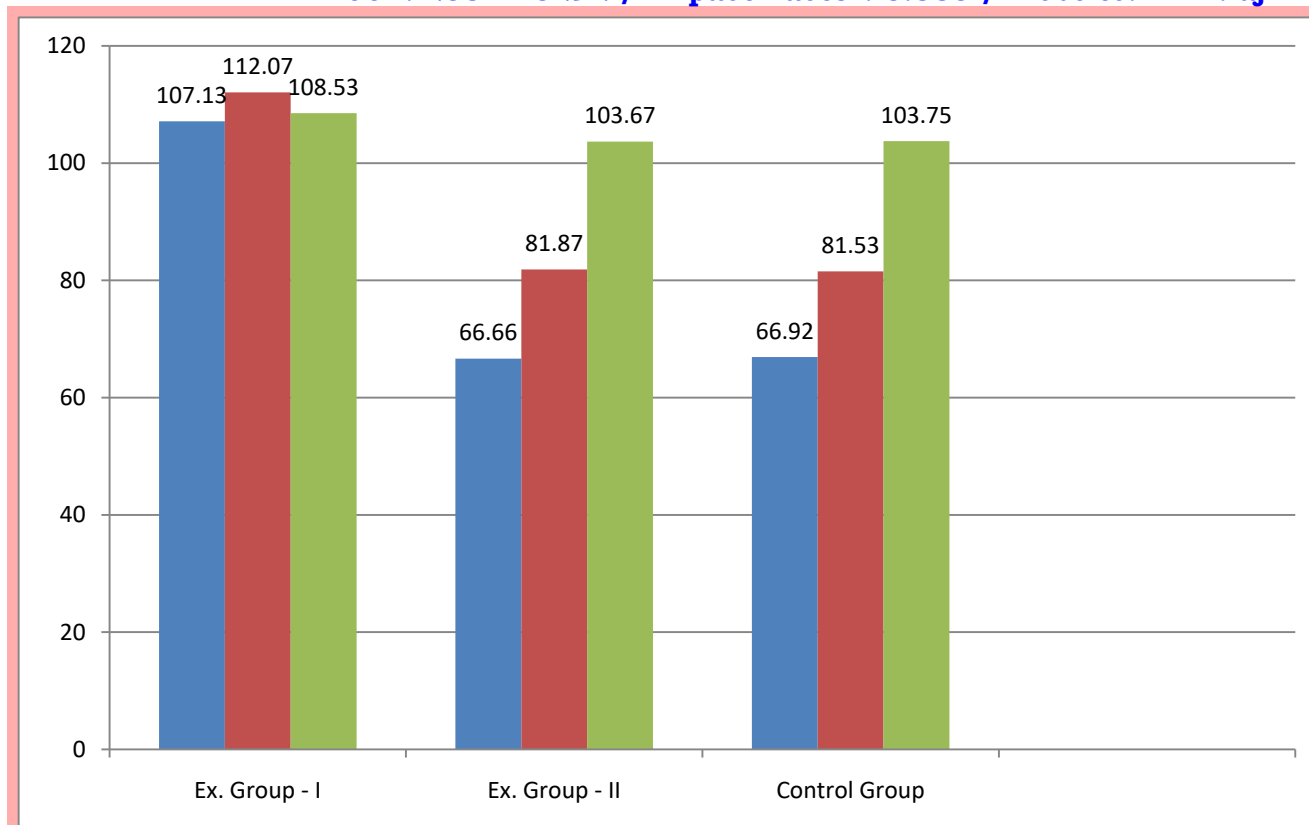
Table 3: Scheffe's Post-Hoc Test for Stress

Mean Values			MD	Required C.I
Ex. Gr - I	Ex. Gr - II	CG		
66.92	81.53	-	14.61	10.40
66.92	-	103.75	36.83*	
-	81.53	103.75	22.22*	

* Significant at 0.05 level.

The ordered adjusted means were presented through bar diagram for better understanding of the results of this study in figure 1.

Figure 1: Bar Diagram Showing the Mean Difference among Experimental Group I, Experimental Group II and Control Group of Stress



Results and Discussions of Stress:

Taking into consideration of the pre test means and post test means adjusted post test means were determined and Analysis of Covariance was done and the obtained F value 33.78 was greater than the required value of 3.10 and hence it was accepted that the yogic practices with and without mantra chanting significantly improved the stress among male stressed college men at 0.05 level. The post hoc analysis of obtained ordered adjusted means proved that there was significant differences existed between yogic practices with mantra chanting group and control group and yogic practices without mantra chanting group and control group on stress. This proved that due to eight weeks yogic practices with mantra chanting practices and yogic practices without mantra chanting stress was significantly improved among stressed college men.

Discussion on the Findings of Stress:

The Analysis of Co-variance of stress indicated that experimental group I (Yogic practices without mantra chanting), experimental group II (Yogic practices with mantra chanting Practices), were significantly improved than the control group on stress. It may be due to the effect of Yogic practices with mantra chanting and Yogic practices without mantra chanting. The findings of the study showed that the experimental group II (Yogic practices with mantra chanting) had improvement stress more than the experimental group I (Yogic practices without mantra chanting). Nearly everything in life requires balance. Yogic practices with and without mantra chanting on its own is a good step toward a healthy life style. However, as individual, it is important to malaise that we need to work on our body as well as our mind. We can use Yogic practices with and without mantra chanting not only as part of a program to improve stress, but also as a way to assist in attaining other goals, Alder PA and Roberts BL, (2006) .

Conclusion:

There was a significant improvement in stress of experimental groups when compared to the control group. Yogic practices with mantra chanting group has shown mild improvement than the Yogic practices without mantra chanting.

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