



EFFECT OF YOGIC PRACTICES WITH AND WITHOUT MANTRA CHANTING ON THE SELECTED PSYCHOLOGICAL VARIABLES AMONG THE FEMALE GERIATRIC PEOPLE

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Abstract:

The purpose of the present study is to find out the effect of yogic practices with and without mantra chanting on the selected psychological variables among the female geriatric people. The study is conducted on 45 female geriatric people in totally three groups, namely, experimental group – I & II and Control Group, each group consisted of 15 geriatric people. They underwent twelve weeks of practice in Pawanamuktasana series, Asana, Pranayama, Meditation and Relaxation with and without mantra chanting of both the experimental groups whereas the control group do not undergo any type of training. The stress of the psychological variables are measured before and after using the standard questionnaires (Dr.Latha Sathish Questionnaire). The Analysis of Covariance (ANCOVA) analyzes the data and it is concluded that the Pawanamuktasana series, Asana, Pranayama, Meditation and Relaxation with mantra chanting have a significant of ($P < 0.05$).

Keywords: Geriatric, Pawanamuktasana series, Asana, Pranayama, Meditation and Relaxation with mantra chanting and psychological variables.

INTRODUCTION

In Ancient Chinese scholars divided human lives into seven phases; during 6th century B.C. Pythagoras compared human lives to different seasons. According to traditional Indian culture, the life span of human being is 100 years (Holdger, R. Stub, 1982). Manu, the law giver in his *Dharmashastra* divided this life span into four "ashrmas" or life stages: A – s'rama refers to the period a person remains in a role. 'a' – s'rama : s'rama refers to the efforts needed to carry out the role and "a" refers to the time when the efforts began and the time when the efforts are no longer required. The definition of ageing varies from society to society and has been modified considerably over time. Ancient Chinese scholars divided human lives into seven phases; during 6th century B.C. Pythagoras compared human lives to different seasons. Many believe that it is an incremental phase in the life span and others associate it with health problems or disease (Choudhry, D. Paul, 1992). This debate aside, ageing is a universal phenomenon. At the collective level, old age poses a challenge to policy makers in the developing and developed countries (Irudayarajan, 2005). This test is emphasized by quick development of science and innovation. Better nourishment, sanitation and wellbeing offices have diminished death rates and expanded the anticipation of life.

All the masses are made up of fundamental particles and the fundamental particles are originated from the space. Knowledge about the particles and masses is Science and the knowledge about the space

and its transformation is Spirituality. Combination of science and spirituality is Science of Divinity – Yoga. In one of the poetries, Vethathiri Maharishi clarifies, "The Universe minus cosmic bodies is the dense darkness (Pure space – in spirituality) which in science is called Gravity". Mind has the capacity to shrink to the particle level and expand to the level of Universe. Yoga is the means to attain this super quality. Yoga is the study of right living and, all things considered, is proposed to be consolidated in every day life. It takes a shot at all parts of the individual: the physical' essential, mental, enthusiastic, psychic and profound. The word yoga signifies "solidarity" or "unity" and is gotten from the Sanskrit work yuj, which signifies 'to join'. This solidarity or joining is depicted in profound terms as the union of the individual cognizance with the all inclusive awareness. On a more reasonable level, yoga is a methods for adjusting and fitting the body, brain and feelings.

Pranayama is an excellent means of dealing with tensions. By exercising and strengthening the lungs, rebalancing the autonomic nervous system, and strengthening the entire nervous system, it diminishes the possibility of a future asthma attack. Essentially pranayama is designed to allow us to master the body's energy systems. The practices lead to increase the self-confidence and mastery the mind. Through greater control of prana, we gain greater control over ourselves. Kriya means action. Shat kriya consists of six groups of purification practices. These process intent to

purify the body from its impurities and the three dhosas or humors in the body (i.e. – phlegm, wind and bile), and balance them to help the free flow of prana.

The sound of 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 the detachment and wisdom in life, removing anger and greed and other failings that obscure our innate purity. Mirror can reflect only when it is clean, just as a mirror, the mind can also reflect higher spiritual truth only when the negative thoughts are removed. Even a small amount of recitation with the feeling and one-pointed concentration on the meaning of the mantra destroys the 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 is to find out the effect of yogic practices with and without mantra chanting on the selected psychological variables among the geriatric people.

Review of Related Literature

David, et al. (2009) researched patients with stoutness, diabetes, and Chronic Kidney Disease (CKD) are by and large physically idle, have a high death rate, and may profit by an activity program. They played out a 24-week randomized controlled attainability examine looking at oxygen consuming activity in addition to ideal therapeutic administration to restorative administration alone in the patients with sort 2 diabetes, weight (body mass record [BMI] > 30 kg/m²), stress and stage 2-4 CKD (assessed glomerular filtration rate [GFR] 15-90 mL/min/1.73 m² with the tireless proteinuria). Subjects randomized to practice and experienced thrice week after week high-impact preparing for 6 taken after by 18 weeks of managed home exercise. The essential result variable was changed in proteinuria. Seven subjects randomized to exercise and 4 control subjects finished the review. Practice preparing brought about an expansion in exercise span amid the treadmill testing, which was joined by slight however irrelevant declines in resting systolic circulatory strain and 24-hour proteinuria. Exercise did not adjust GFR, hemoglobin, glycated hemoglobin, serum lipids, or C-Reactive Protein (CRP). Caloric admission and body weight and structure likewise did not change with the activity preparing. Henceforth they presumed that the activity

preparing in stout diabetic patients with CKD is attainable and may have the clinical advantages. A substantial scale randomized controlled trial to decide the impacts of activity on renal capacities, cardiovascular wellness, irritation, and oxidative worry in diabetic patients with CKD is arranged.

In a study by Esteghamati, et al. (2008) checked on that the inactive way of life is considered as a fundamental hazard figure for DM-II. The part of consistent exercise is refreshing in both the essential aversion and treatment. Diabetic individuals can profit by physical action keeping in mind the end goal to have a superior control on blood glucose level, lipid profile, body weight, and circulatory strain. Besides, the mental changes may take after such diminishing tension or discouragement, stress and change of rest quality. Various types of preparing including vigorous, resistive, and adaptability activities could be suggested, yet a few parameters like force, length, and recurrence of activities and also wellbeing measures ought to be disclosed to the patient while endorsing an activity program. An intensive restorative assessment is required before beginning an unaccustomed exercise program keeping in mind the end goal to change it, as required. It is prescribed that the diabetic individuals take part in the direct high-impact (40-60% VO₂max) and resistive (30-half 1RM) practices 3-5 and 2-3 sessions for each week, separately. Nonetheless, it is a general suggestion, and a specialist in exercise treatment ought to tailor the program as for the individual conditions.

Methodology

The purpose of the study was to find out the effect of yogic practices with and without mantra chanting on the selected psychological variables among the female geriatric people. For the purpose of this study, forty-five female geriatric people were chosen on the random basis from Chennai only. Their age group ranges from 60 to 70. The subjects were divided into three groups, first group considered as Experimental Group - I would undergo yogic practices with mantra chanting and the second group considered as Experimental Group - II would undergo yogic practices without mantra chanting and third group consider as Control Group not attend any practices, and the pre test and posttest would be conducted before and after the training. Training would be given for twelve weeks. It would be found out finally the effect of yogic practices with and without mantra chanting on the selected psychological variables among the female geriatric people in scientific method. The collected data were statistically analyzed by using the Analysis of Covariance (ANCOVA).

Training Schedule**Experimental Group – I : Yogic practices with mantra chanting****Training Programme:**

Pawanamukthasana for all joints
Suryanamaskar
Thalasana
Ardha Kati Chakrasana
Utthita Trikonasana
Kati Chakrasana
Drutha Halasana
Jathara Parivardhanasana
Bhujangasana
Ardha Shalabhasana
Shashankasana
Shavasan
Kapalabhatti
Ujjayi
Nadi Shuddhi Pranayama
Meditation
Mantra chanting – om or amen or allah.

Experimental Group – II: Yogic practices without mantra chanting.**Group III : Control Group (No Training).****Results and Discussions**

The statistical analysis comparing initial and final means of stress due to yogic practices with

and without mantra chanting among the female geriatrics people is presented in the Table 1.

Table 1

Computation of analysis of covariance of the two experimental groups and control group on stress (scores in marks)

Test	Exp. Gr. I	Exp. Gr. II	Cont. Group	Source of variance	Sum of squares	Degree of freedom	Means squares	Obtained F value
PRE TEST	67	68.53	69.60	between	51.24	2	25.622	0.12
				within	8895.33	42	211.79	
POST TEST	57.866	61.80	70.13	between	1176.93	2	588.47	7.21*
				within	3429.87	42	81.66	
ADJUSTED POST TEST	58.17	61.77	69.86	between	1071.00	2	535.50	7.32*
				within	3000.46	41	73.18	
MEAN GAIN	9.1333	6.73	0.53					

*significant.

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

Since significant improvements were recorded, the results were subjected to post hoc analysis using

the scheffe's confidence interval test. The results were presented in the table 2.

Table 2
Scheffe's post-hoc test for stress

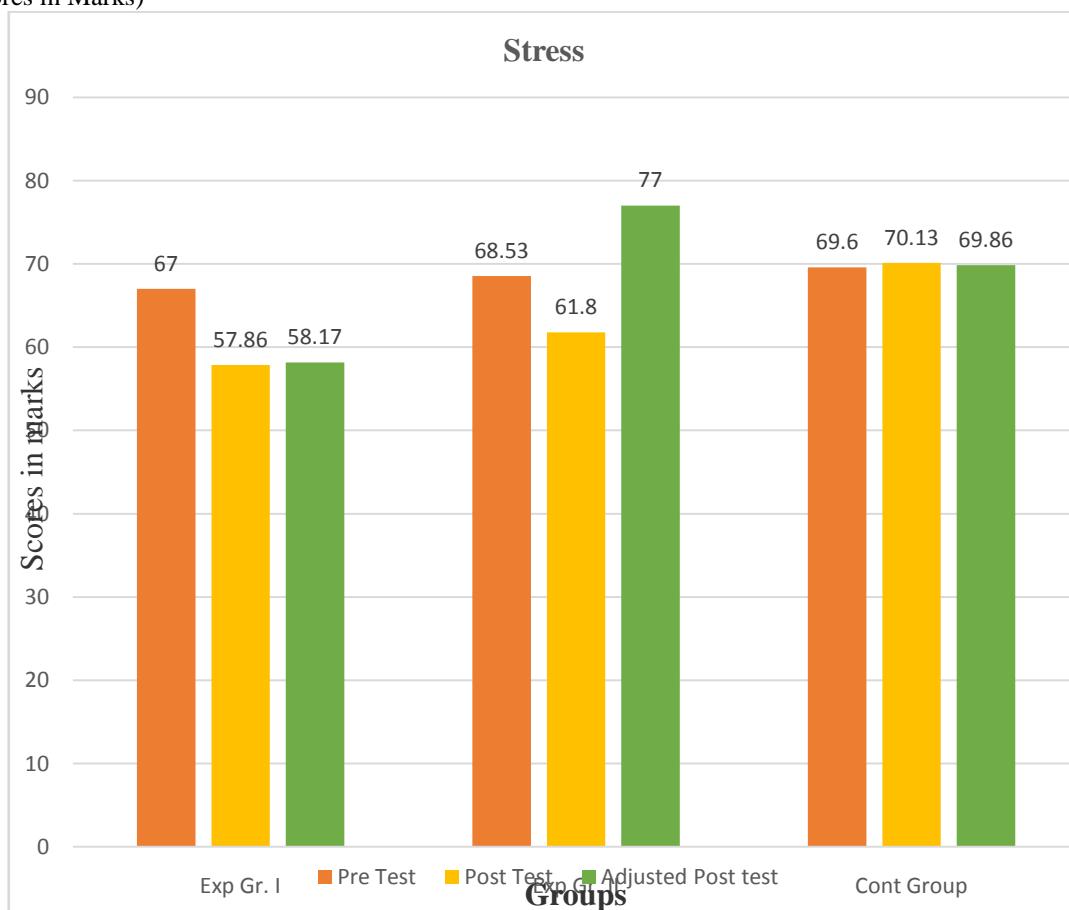
Control Group	Exp. Gr. I	Exp. Gr. II	Mean difference	C.I
69.86	58.17	-	11.70*	7.78
69.86	-	61.77	8.10*	7.78
-	58.17	61.77	3.60	7.78

*significant

The obtained adjusted mean values were presented through bar diagram in the figure 1.

Figure 1

Bar diagram showing the mean difference among Experimental Group I, Experimental Group II and Control Group of Stress (Scores in Marks)



Discussions on the Findings of the Psychological Variables

Taking into consideration of the post test means and adjusted post test means were determined and analysis of covariance was done and the obtained F value 7.12 and 7.32 were greater than the required value of 3.22 and hence it was accepted that the yogic practices with and without mantra chanting significantly improved (reduced) the stress of the geriatric peoples.

Conclusion

The analysis of co-variance of stress indicated that the Experimental Group – I (yogic practices with

mantra chanting) and Experimental Group – II (yogic practices without mantra chanting) Group III (Control group), were significantly improved in (reducing) the stress. It may be due to the effect of Yogic Practices with and without mantra chanting. The findings of the study showed that the Experimental Group – I (yogic practices with mantra chanting) and Experimental Group – II (yogic practices without mantra chanting) group III (Control group) had improvement (reduced) in stress. Nearly everything in life requires balance. Yogic practices with and without mantra chanting on its own is a good step towards a healthy life style. However, as an 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 a part of a program to improve (Decreased) Resting pulse rate and stress, but also as a way to assist in attaining other goals.

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