



Effect of Yogic Practices With and Without Mantra Chanting on Self Confidence Among Stressed Middle Aged Men

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Abstract

The present study was designed to find out the effect of yogic practices with and without mantra chanting on self confidence among stressed middle aged men. It was hypothesized that there would be significant differences in self confidence among stressed middle aged men due to the influences of yogic practices with and without mantra chanting. To achieve the purpose of the study, 45 stressed middle aged men from Chennai city aged between 25 and 35 years. The Experimental group I and II underwent yogic practices with and without mantra chanting for the period of 6 weeks of an hour in the morning. The control group was not exposed to any specific training but they participated in the regular activities. The pre-test and post-test were conducted before and after the training for three groups. The data pertaining to the variables collected from the three groups before and after the training period were statistically analyzed by using Analysis of Covariance (ANCOVA) to determine the significant difference and tested at 0.05 level of significance.

Keywords: Yogic Practices, Mantra Chanting, Self Confidence, Middle Aged Men.

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Introduction

Born is to live in happiness. Birth is not for being tortured by Diseases. Happiness is the birth-right. The whole creation is meant to endow the happiness. No one outside can prevent from being happy. Not even God can prevent from enjoying bliss. When God has created this universe and men in order to live in happiness and Peace, god is certainly not going to prevent from being happy. It is one who lose the own happiness. It is not lost through the fault of others. The responsibility is self only. Disease represents only the reverse state of happiness. When the body losses its balance it becomes ill. Peace and happiness are twin-expressions of the same quality. Without peace there is no happiness and the absence of happiness denotes loss of Peace. Illness of the body will attack the mind also. Mental illness will affect the body. The mind which is ill adversely affects the brain, the nervous system and finally destroys the entire body. Real pleasure or happiness is not born from anything bad. It does not lead to any evil result. The real pleasure is near to nature and productive of good results.

Although occasional stress may not impair our health, chronic or repetitive stress can eventually weaken the body's immunesystem (Epstein, 2003; Kemeny, 2003). A weakened immunesystem increases our susceptibility to many illnesses, including the common

cold and the flu, and may increase the risk of developing chronic diseases, including cancer. Psychological stressors can dampen the response of the immune system, especially when the stress is intense or prolonged (Segerstrom & Miller, 2004). Even relatively brief periods of stress, such as final exam time, can weaken the immune system, although these effects are more limited than those associated with chronic or prolonged stress. The kinds of life stressors that can take a toll on the immune system and leave us more vulnerable to disease include marital conflict, divorce, and chronic unemployment (e.g., Kiecolt-Glaser et al., 2002). Traumatic stress, such as exposure to earthquakes, hurricanes, or other natural or technological disasters, or to terrorist attacks or other forms of violence, can also impair immunological functioning (Solomon et al., 1997). Patanjali in his text of Yoga Sutras mentioned pranayama as means of attaining higher states of awareness, he mentions the holding of breath as important practice of reaching Samadhi. Hatha Yoga also talks about 8 types of pranayama which will make the body and mind healthy. Five types of prana are responsible for various pranic activities in the body, they are Prana, Apana, Vyan, Udana & Samana. Out of these Prana and Apana are most important. Prana is upward flowing and Apana is downward flowing. Practice of Pranayama achieves the balance in the activities of these pranas, which results in healthy body and mind. (Swami Satyananda Saraswathi, (2005).

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

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or to free or to release' from the bondage of the phenomenal world or from negative thought patterns. Mantra mediation 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.

Methodology

The present study was to find out the effect of yogic practices with and without mantra chanting on self confidence among stressed middle aged men. To achieve the purpose of the study, 45 stressed middle aged men from Chennai city aged between 35 to 45 years were selected randomly into experimental group I, experimental group II and control groups of 15 subjects each. The selected subjects were divided into two experimental group and control group with 15 subjects each in a group. Experimental Group I underwent yogic practices with mantra chanting for the period of 6 weeks for the maximum of an hour in the morning and the Experimental Group II underwent yogic practices without mantra chanting for the period of 6 weeks for the maximum of an hour in the morning. The control group (CG) was not exposed to any specific training but they participated in the regular activities.

Results

Table 1

Analysis of covariance of the means of two experimental groups and the control group in self confidence

| Tests/ Groups | EX.GR-I | EX.GR-II | CG | S O V | Sum of Squares | df | Mean Squares | "F" Ratio |
|-----------------------|---------|----------|-------|-------------|-------------------|----|-----------------|--------------|
| Pre Test | 21.4667 | 22.27 | 22.67 | betw een | 11.20 | 2 | 5.600 | 0.81 |
| | | | | withi n | 290.00 | 42 | 6.90 | |
| Post Test | 28.8 | 25.67 | 21.27 | betw een | 429.64 | 2 | 214.82 | 18.62* |
| | | | | withi n | 484.67 | 42 | 11.54 | |
| Adjusted Post Test | 28.85 | 25.66 | 21.23 | betw een | 423.86 | 2 | 211.93 | 17.98* |
| | | | | withi n | 483.278 | 41 | 11.79 | |
| Mean Gain | 7.3333 | 3.40 | 1.40 | | | | | |

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

Table 2

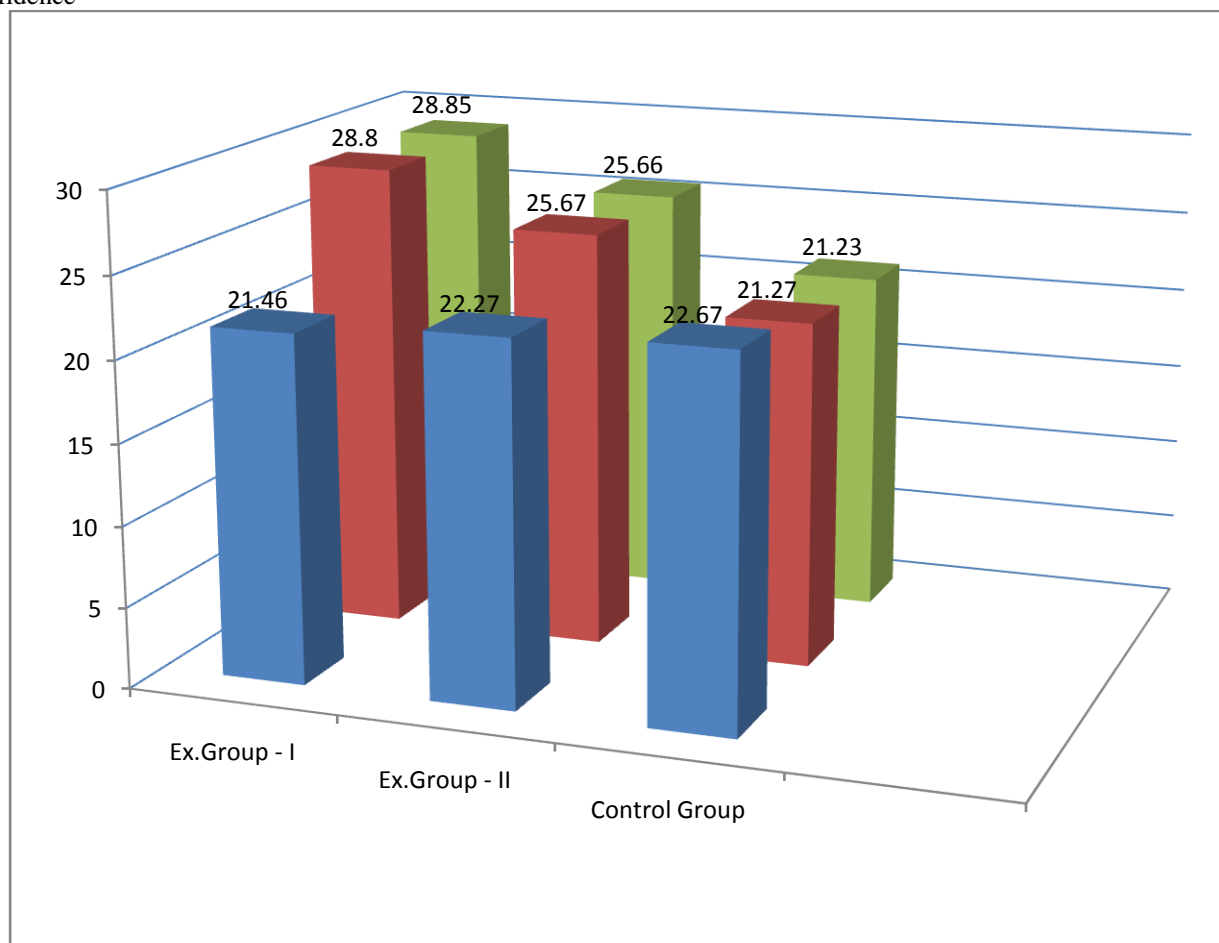
Scheffe's post-hoc test for self confidence

| Mean Values | | | MD | Required C.I |
|-------------|----------|-------|-------|--------------|
| EX.GR-I | EX.GR-II | CG | | |
| 28.85 | 25.66 | - | 3.19* | 3.12 |
| 28.85 | - | 21.23 | 7.62* | |
| - | 25.66 | 21.23 | 4.43* | |

* Significant at 0.05 level.

Figure 1

Bar diagram showing the mean difference among Experimental Group I, Experimental Group II and Control Group of Self confidence



Discussion on Findings

The results of the study indicated that the experimental groups namely yogic practices with mantra chanting and yogic practices without mantra chanting had significantly on the selected dependent variables such as self confidence.

The results of the study showed that self confidence increased significantly as a result of yogic practices with mantra chanting and without mantra chanting groups. Hence, the hypothesis was accepted at 0.05 level of confidence. Systematic yogic practices with mantra chanting and yogic practices without mantra chanting increase the self confidence. The above findings can also be substantiated by observation made by renowned expert.

Conclusion

1. During pre and post tests, both the experimental groups exhibited a significant increase on self

confidence immediately after the practices than the control group.

2. The yogic practices with mantra chanting group better than the yogic practices without mantra chanting helped to increase the self confidence among the stressed middle aged men. .

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