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Effect of Yogic Practices With and Without Mantra Chanting on Selected Physical Variables among the Female Geriatric People

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Abstract

The aim of this study is to find out the effect of yogic practices with and without mantra chanting on the selected physical variables among the female geriatric people. The subjects (n= 45) are randomly assigned to three equal groups of fifteen each. The experimental groups are participated in their respective Pawanamuktasana series, Asanas, Pranayama, Meditation and Relaxation with and without mantra chanting for a period of twelve weeks. The results proved that the yogic practices with and without mantra chanting group has been increased significantly on the physical variables ($p < 0.05$). It is also found that Exp.Group - I – Yogic practices with mantra chanting group and Exp.Group - II – Yogic practices without mantra chanting group are significantly better than the Control Group and it is normalized the physical variables. It was concluded that the Yogic practices with and without mantra chanting can be implemented among the female geriatric people.

Keywords: Pawanamuktasana series, Asanas, Pranayama, Meditation, Relaxation and mantra chanting, Physical variables.

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Introduction

Old Age is a natural part of the life cycle. All living organisms including humans undergo the process from conception to infancy, child hood puberty, maturity and senescence. Longer life means more frailty and more disability. Apart from the economic problem, they face in their life, the common diseases like ortho, visual, audio and mental and some face grave diseases of heart, blood etc., The care of old people in a separate branch of medicine called Geriatrics and scientific study of old age and process of growing old is called Gerontology. The definition of ageing varies from society to society and has been modified considerably over time. In yoga, innumerable techniques and principles have evolved over thousands of years. It has been protected by great teachers during their lifetime. It is continuously being practiced generation after generation in succession without fail and still continuing to grow in vitality. Time is only making these principles more and more contemporary in yoga. In life many individuals are first attracted to yoga as an approach to keep their bodies fit and supple great to look additionally come in looking for cause or alleviation to particular grumbling like strain or spinal pain some are just actuated by a feeling that they are not getting as much out of life as they could be. wherever the reason, yoga can be a device and

instrument for you - giving both what you sought and more to comprehend what really matters to yoga, you have to experience it for yourself at first look and it is by all accounts minimal abnormal in physical stances, which keep the body slender and adaptable. Be that as it may, in time any individual who proceeds with general practice winds up plainly mindful of unpretentious change in their way to deal with life and steadily conditioning and unwinding the body and quieting the psyche, you start to witness a condition of internal peace which is your actual nature. (The sivananda companion to yoga 2000).

Science and innovation have changed the way of life of man, Increased the way of life and conveyed extraordinary solace to humanity. Inside a brief time of around 100 years, the advanced pharmaceutical with its logical approach and research has possessed the capacity to disentangle numerous secrets, which are distant for the humanity over eras. Alongside this improvements, the present day man getting to be noticeably submerged by a world loaded with focus with huge number of issues and repetitive emergency. Among these are the twists of qualities, the debasement of psyche, interminable social issues. Tranquilize utilization and misuse, push, mental and physical illness is expanded in high rate. (Davidson. G.C and Neal J.M 1990)

Yoga

The term yoga comes from a Sanskrit word which means yoke or union. Generally, yoga is a strategy joining the individual self with the Divine, Universal

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Spirit, or Cosmic Consciousness. Physical and mental activities are intended to help accomplish this objective, likewise called self-amazing quality or illumination. On the physical level, yoga stances, called asanas, are intended to tone, reinforce, and adjust the body. These stances are performed to make the spine supple and solid and to elevate blood stream to every one of the organs, organs, and tissues, keeping all the substantial frameworks sound. On the mental level, yoga uses breathing techniques (pranayama) and meditation (dyana) to quiet, clarify, and discipline the mind. However, the experts are quick to point out that yoga is not a religion, but a way of living with health and peace of mind as its aims. (Stuart Ray Sarbacker, 2005). Siddhars, the great forefathers have described body as the temple of God. Indeed this body should be healthy and free from disease. It is better to keep the physique fit rather than looking after the body with medicine. Yogasana helps in a great deal in achieving this purpose. By yogasana one can prevent the attack of any disease. The forefathers have lived a life like this. Yoga is the ancient property of humanity, the most valuable treasure man has ever possessed. 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.

statement of the Problem

The present study was designed to find out the effect of yogic practices with and without mantra chanting on the selected physical variables among the female geriatric people.

Review of Related Literature

Pramanik, et al (2008) conducted the “study on immediate effect of slow pace bhasrika pranayama on blood pressure and heart rate”. They select heart rate and pulse of volunteers (n = 39, age = 25-40 years) and it were recorded. Following 5 minutes of this breathing practice, the circulatory strain and heart rate again are recorded in the previously mentioned way utilizing a similar instrument. The other gathering (n = 10) partook in another review where their circulatory strain and heart rate were recorded after thirty minutes of oral admission of hyoscine-N-butylbromide 20 mg. At that point they rehearsed the breathing activity, and the previously mentioned

parameters were recorded again to concentrate the impact of parasympathetic barricade on the same pranayama. It was noticed that after moderate bhasrika pranayamic breathing, both the systolic and diastolic pulse diminished altogether. It was noticed that after moderate bhasrika pranayamic breathing (respiratory rate 6/min) for 5 minutes, both the systolic and diastolic pulse diminished fundamentally with a slight fall in heart rate. No huge modification in both the circulatory strain and heart rate was seen in volunteers who played out a similar breathing activity for a similar length taking after an oral admission of hyoscine-N-butylbromide.

Madanmohan, et al. (2004) studied the “modulation of cardiovascular response to exercise by yoga training” This review reports the impacts of yoga preparing on cardiovascular reaction to practice and the time course of recuperation after the activity. Cardiovascular reaction to exercise was controlled by the Harvard step test utilizing a stage of 45 cm stature. The subjects were made a request to venture all over the stage at a rate of 30/min for an aggregate span of 5 min or until weariness, whichever was prior. Heart Rate (HR) and pulse reaction to exercise were measured in the prostrate position before the activity and at 1, 2, 3, 4, 5, 7 and 10 minutes after the activity. Practice delivered a critical increment in HR, systolic weight and a huge reduction in diastolic weight. Following two months of yoga preparing, the activity instigated the adjustments in these parameters were altogether diminished.

Methodology

Totally Forty five female geriatric peoples are randomly selected from T. Nagar area, Chennai. The subjects assigned to three equal group of fifteen each. In Exp.Group I acted as the yogic practices with mantra chanting and Exp.Group II acted as yogic practices without mantra chanting, Group III acted as Control Group. The Pre tests are conducted for all the subjects and the following selected physical variables are selected namely Flexibility. The experimental groups I and II participated in their respective Pawanamuktasana series, Asanas, Pranayama, Meditation and Relaxation practices with and without mantra chanting for a period of twelve weeks. The post test was conducted on the above said variables. The training programme was scheduled as 6.00 to 7.00 am for the three alternative days in a week.

Training Programme:

S. No	Practices
1	Pawanamuktasana series
2	Suryanamaskar
Asanas (Postures)	
1	Uthana padasana
2	Pawanamukthanasana
3	Navasana
4	Vibareetha karani
5	Bhujangasana
6	Dhanurasana
7	Paschimottasana
8	Vakarasana
9	Ardha Shalabaasana
10	Shavasana
Pranayama (Breathing Techniques)	
1	Basthrika
2	Surya Nadi
3	Bhramari
Prathyaghara (Relaxation)	
1	Yoga Nidra
Mantras	Om or Ameen or Allah.

The differences between the initial and final scores are considered as the effect of yogic practices with and without mantra chanting on the selected physical variables. The collected data are analyzed through the Analysis of Covariance (ANCOVA).

Results

The collected data from the experimental group and control group was paired after the experimentation and the selected variables are statistically examined by the analysis of covariance (ANCOVA). The level of significance was fixed at 0.05 level of confidence to test the 'F' ratio obtained by the analysis of covariance.

Table I

Computation of analysis of covariance of the two experimental groups and control group on flexibility (Scores in cm)

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	25.66667	26.00	25.60	between	1.38	2	0.689	0.04
				within	654.93	42	15.59	
POST TEST	28.8	28.27	25.00	between	126.98	2	63.49	7.50*
				within	355.33	42	8.46	
ADJUSTED POST TEST	28.83	28.19	25.05	between	122.82	2	61.41	8.56*
				within	294.258	41	7.18	
MEAN GAIN	- 3.13333	2.27	0.60					

*significant.

*Significant at 0.05 level of confidence. * F(0.05) (2,42 and 2, 41) = 3.23.

Since the significant improvements are recorded, the results are subjected to post the hoc analysis using scheffe's confidence interval test. The results are presented in the table 2.

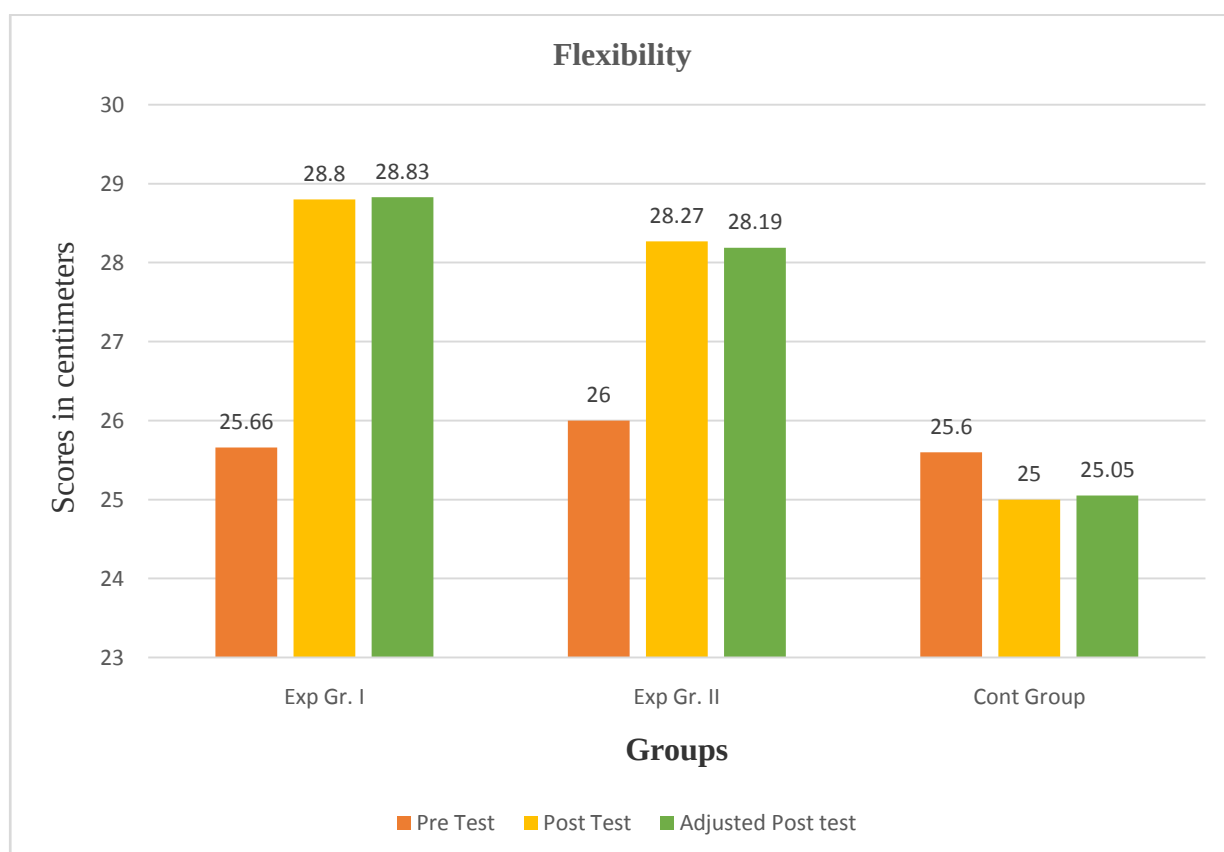
Table 2
Scheffe's post-hoc test for flexibility

Control Group	Exp. Gr. I	Exp. Gr. II	Mean difference	C.I
25.05	28.83	-	3.78*	2.44
-	28.83	28.19	0.64	2.44
25.05	-	28.19	3.14*	2.44

*significant

Figure I

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



Discussion on Findings

In this research, the physical variables of the subjects were measured on the flexibility. These interventional programmers, namely twelve weeks of yogic practices with and without mantra chanting proved that the flexibility can be significantly increased and thereby the geriatrics female can be moderated.

Conclusion

1. After the training period in Yogic practices with and without mantra chanting the efficiency of flexibility increased quickly when compared to the control group.
2. After the training period in Yogic practices with

mantra chanting the efficiency of flexibility increased quickly when compared to the Yogic practices without mantra chanting.

3. On the basis of the findings of the study, it may be considered that the yogic practices with mantra chanting are very useful for the geriatrics female.

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