



## Effect of Yogic Practices With and Without Mantra Meditation Practices On Hemoglobin among Adolescent Boys

Mr. Praveen Kumar, B.E, M.Sc (Yoga), NET (Qualified)

Yoga Teaching Faculty cum Co-coordinator for Yoga (Academics), Narchinthanai Vattam, Chennai.

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### Abstract

The purpose of the study was to find out the effect of yogic practices with and without mantra meditation practices on Hemoglobin among adolescent boys. To achieve this purpose a sample of 45 adolescent boys were selected at random from Erode and the age group of 12-17 years. They were divided into three equal groups. Experimental group I is yogic practices with meditation practices, Experimental Group II is Yogic practices without meditation practices and the other acted as control group; pre test was conducted to all the three groups before training., but the control group was not given any type of training. After 8 weeks of training the post test was taken from all the subjects. Analysis of covariance was used to test of significance. The results of the study reveals that the efficiency of the Hemoglobin improved significantly ( $p > 0.05$ ).

**Keywords:** Yogic Practices, Meditation Practices, Hemoglobin.

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### Introduction

Yoga is a part of Indian culture and Religion. People believed the origin of yoga was Ancient India. Between 4000 B.C. and 2000 B.C. artifacts of Indus Valley Civilization showed figures in seated, cross legged poses, and symbols later associated with yoga (Sports Digest, 2009). Swami Vishnu Devananda says, "The yogi's life is a triangle; the physical body undergoes birth, growth, change, decay and death." Yogis say that human were not born merely subject themselves to pain and suffering, disease and death. According to Iyengar, "Yoga is the true union of our will with the will of god". Most people know that the practice of yoga makes the body strong and flexible. Yoga is essentially an art of understanding all about the soul and to realize the self.

All the masses are made up of fundamental particles and the fundamental particles got 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 his 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. When one converts the

power which is available naturally, into a power which gives benefits then this talent is called an art. In yoga, the natural mental power is regularized and is converted as peace, happiness and bliss and hence yoga is an art. The sudden and rapid physical changes that adolescents experience typically lend this period of development to be one of self-consciousness, sensitivity and concern over one's own body changes, and excruciating comparisons between oneself and peers.

Because physical changes may not occur in a smooth, regular schedule, adolescents may go through stages of awkwardness, both in terms of appearance and physical mobility and coordination. During adolescence, it is appropriate for youngsters to begin to separate from their parents and establish an individual identity. In some cases, this may occur with minimal reaction on the part of all involved.

As adolescents pull away from parents in a search for identity, the peer group takes on a special significance. It may become a safe haven, in which the adolescent can test new ideas and compare physical and psychological growth. In early adolescence, the peer group usually consists of non-romantic friendships, often including "cliques," gangs, or clubs. Members of the peer group often attempt to behave alike, dress alike, have secret codes or rituals, and participate in the same activities. (Pelletier, and Kenneth R., 2002.) Adolescence is characterized by dramatic physical changes moving the individual from childhood into physical maturity. Early, prepubescent changes are noted with the appearance of secondary sexual characteristics. (Pelletier, and Kenneth R., 2002)

Siddhars, the great forefathers have described

### Correspondence

Praveen Kumar  
Chennai

body as the temple of God. Indeed this body healthy and free from disease. It is better to keep physique fit rather than looking after body with medicine. Yogasana helps in a great deal towards 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.

Man is composed of three things, a body, a mind and soul. The way to master the body, to have a command over one's mind to be initiated into the great mysteries of the soul and to bring about a balance among these three states of being – physical, mental and spiritual – is yoga.

Yoga helps the man to make his body sound and healthy and to free his system from all kinds of toxins and foreign matter which create disturbances in his body. Yoga is like a vast ocean with a whole world at the bottom of it.

In the present day world, man has totally violated himself. He has neglected his inner life and has become more and more involved with the outer one. In short man has disturbed the balance between his internal and external activities, a balance which is necessary for a successful and happy life. He interferes with the natural laws of his body by stuffing himself with chemical products, drugs, medicines, toxins, etc., which brings about a state of confusion in his entire body. (Dr.V.Krishnamoorthy, 2007)

#### Purpose of the study

The purpose of the study was to find out the effect of yogic practices with and without meditation practices on Hemoglobin among adolescent boys.

Saravanan,V.S (2013) studied the effect of Pathanjali yoga and Manavalakkalai Yoga. The study was conducted on 45 middle aged men They were divided into three groups each with 15 subjects. The group-I was given training for six weeks of Patanjali Yoga (Suryanamaskar) and the group-II was given

training of Simplified Kundalini Yoga Practices. The control group was given no training. Manavalakalai Yoga (Simplified Physical Exercises) significantly reduced body mass index of the middle aged men and was found to be better than Patanjali Yoga (Suryanamaskar). Manavalakalai Yoga (Simplified Physical Exercises) significantly improved vital capacity of the middle aged men and Manavalakalai yoga was found to be better than Patanjali Yoga (Suryanamaskar). Manavalakalai Yoga (Simplified Physical Exercises) significantly regulated blood pressure of the middle aged men and was found to be better than Patanjali Yoga (Suryanamaskar). The physiological variables of heart rate, systolic blood pressure and diastolic blood pressure were significantly reduced. Manavalakalai Yoga (Simplified Physical Exercises) significantly improved self confidence of the middle aged men and Manavalakalai yoga was found to be better than Patanjali Yoga (Suryanamaskar). Manavalakalai Yoga (Simplified Physical Exercises) significantly reduced anxiety of the middle aged men and Manavalakalai yoga was found to be better than Patanjali Yoga (Suryanamaskar).

#### Methods and Materials

The sample for the present study consists of 45 adolescent boys from erode. The subjects were selected using random sampling method. Their age ranged from 12-17 years. They were divided into three groups namely Experimental group I was under the practice of Yogic practices with mantra meditation practices for the period of 6 weeks in morning and Experimental group II was under the practice of Yogic practices without mantra meditation practices for the period of 6 weeks . The training programme was administered for sixty minutes per session. The control group did not engage in any special activities. Hemoglobin was measured by blood samples from the standard laboratory. The pre test and post test were taken before and after the experimental training programme. Analysis of covariance was used as a test of significance.

#### Training Schedule

##### Experimental Group I (Yogic practices with mantra meditation practices)

S. NO	NAME OF PRACTICES	DURATION
1	Pawanamuktasana Series	10 min
2	Suryanamaskar	20 min
3	Anulomvilom	2 1/2 min
4	Suryabhedana	2 1/2 min
5	Chandrabhedana	2 1/2 min

6	Nadishodana	2 1/2 min
7	Meditation (Mantra)	10 min
8	Shantiasana	10 min

**Experimental Group II (Yogic practices without mantra meditation practices)**

S. NO	NAME OF PRACTICES	DURATION
1	Pawanamuktasana Series	10 min
2	Padmasana	2 min
3	Vajrasana	2 min
4	Paschimotanasan	2 min
5	Janusirsasana	2 min
5	Yogamudra	2 min
6	Bhujangasana	2 min
7	Salbasana	2 min
8	Dhanurasana	2 min
9	Sarvangasana	2 min
10	Halasasana	2 min
11	Anulomvilom	2 1/2 min
12	Suryabhedana	2 1/2 min
13	Chandrabhedana	2 1/2 min
14	Nadishodana	2 1/2 min
15	Shantiasana	10 min

**Results**

The data pertaining to the variables under the study was examined by analysis of covariance for each

criterion variables separately in order to determine the differences, if any between the groups at different stages.

Table 1. Analysis of covariance for pre and post tests data on hemoglobin of yogic practices with mantra meditation practices group, yogic practices without mantra meditation practices and control group.

Test	Ex. Gr. I	Ex. Gr.II	Control group	Source of Variance	df	Sum squares	Mean Squares	F-ratio
Pre-test Mean	10.05	10.02	10.23	Between	2	0.37	0.19	0.14
SD	166.76	166.33	127.70	Within	42	55.79	1.33	
Post-test Mean	13.91	13.02	10.49	Between	2	94.5	47.25	59.81*
SD	164.86	163.17	124.64	Within	42	33.33	0.79	
Adjusted Test Mean	13.93	13.06	10.43	Between	2	98.85	49.43	91.54*
				Within	41	22.26	0.54	

\*Significant at .05 level

Table value required for significant at 0.05 level with df 2 and 42; and 2 and 41 are 3.22 and 3.23 respectively.

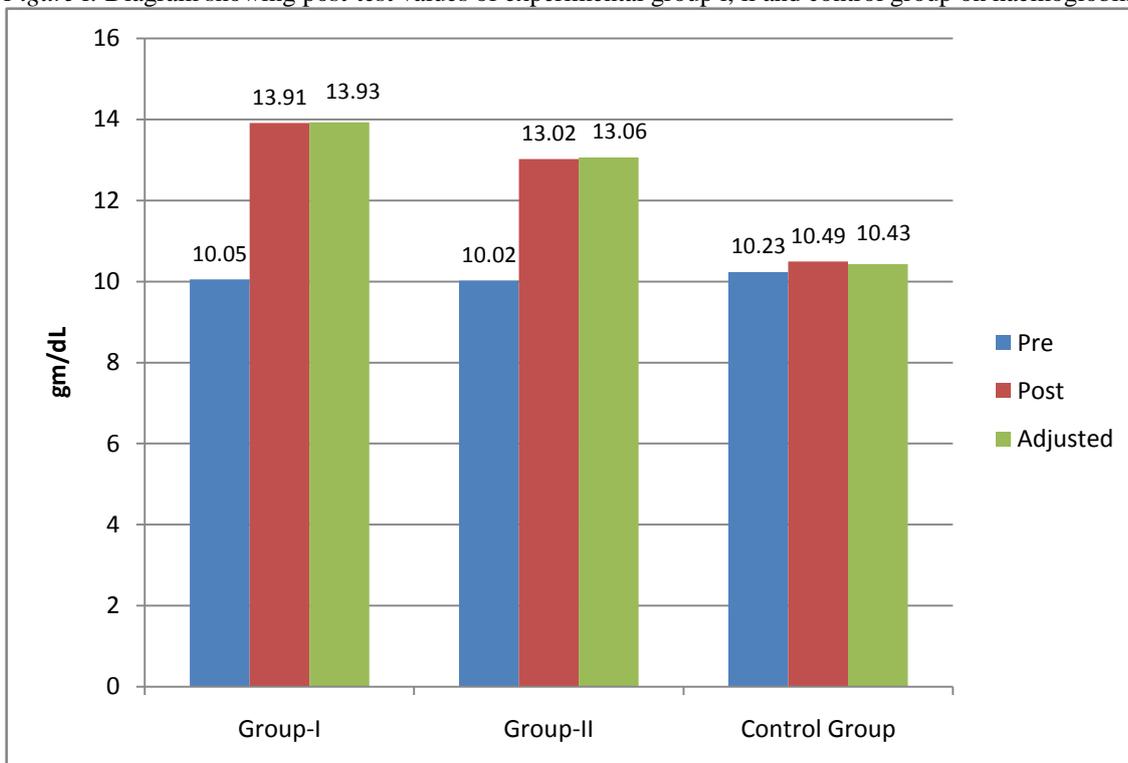
To determine which of the three paired means had a significant difference, scheffe’s test was applied and the results are presented.

Table 2. Sheffe’s test for the differences between the adjusted post-test paired means of haemoglobin

Ex. Gr. I	Ex. Gr.II	Control Group	Mean Difference	Confidence Interval
13.93	13.06	-	0.87*	0.68
13.93	-	10.43	3.5*	
-	13.06	10.43	2.63*	

\* Significant at 0.05 level of confidence.

Figure I. Diagram showing post-test values of experimental group i, ii and control group on haemoglobin



It may be concluded from the results of the study that there is significant difference between the

means of Yogic practices with mantra meditation practices, Yogic practices without mantra meditation

practices groups. Statistically insignificant difference exists between the Yogic practices with mantra meditation practices and control groups and Yogic practices without mantra meditation practices and control groups.

### Conclusions

The result indicated that the Yogic practices with mantra meditation practices and Yogic practices without mantra meditation practices Group had significantly improved in Hemoglobin in terms of mean gain when compared with Control Group among selected school adolescent boys.

Finally, the findings of the present study proved that the Yogic practices with mantra meditation practices Group has definite effect on the improvement of Hemoglobin in terms of mean gain when compared with Yogic practices without mantra meditation practices Group.

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