

Effect Of Chandra Namaskara And Om Meditation On Aggression Of Adolescents

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Abstract: The aim of the present study was to observe the effect of *Chandra Namaskara* and Om Meditation on the aggression level of male adolescents. For this study 45 subjects (college boys) were randomly selected from Bhawanipatna Government College, Bhawanipatna, Kalahandi (Odisha) by using simple random sampling without replacement. Aggression scale designed and standardized by Roma pal and Dr. Tasnem Naqvi was administered to collect the data before intervention and after giving intervention of one month. Results indicated that the *Chandra Namaskara* and Om Meditation significantly decrease the aggression level of the participants.

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Key word: *Chandra Namaskara, Om Meditation, Aggression and Adolescents.*

Introduction:

This research work has attempted to observe the effect of *Chandra Namaskara* followed by Om Meditation on the aggression level of the participants and to highlight the holistic approach of yoga practices to reduce the aggression. Aggression is any action or series of actions in which the direct purpose is to cause to harm or damage. Aggression is nearly always classed as antisocial behavior caused by poor environmental conditions. Here are instances when aggression has positive consequences, for example when it may be used to bring about positive social change in life. The major explanations of aggressive behavior are biological. For example, aggression may be a product of overcrowding and a need to establish a territory. Recent research has established the possible role of the neurotransmitter serotonin in aggressive behaviors of chimpanzees with a suggestion that same role may be observed in humans. Psychological Theories such as the frustration- aggression theory see as an as inevitable consequence of blocked or frustrated goal. A typical example would be the driver who gets stuck in traffic and takes it out on other road users, so called road rage. Social theories, such as the social learning recognize the importance of imitation in the acquisition of aggressive behavior. Children pick up their aggression through watching the aggression of other who we rewarded or not punished in some way. All of these different types of aggression have consequences for the reduction of aggressive behavior. Biological and psychological theories, with their emphasis on biological inevitability or psychological abnormality, may marginalize aggressive behavior. Social psychological theories, on the other hand, are far optimistic about the control and reduction of aggressive behavior. Although the scientific definition of aggression has changed slightly

over the years, the definitions utilized by aggression researchers have (mostly) converged to support a single definition. In social psychology, aggression is most commonly defined as a behavior that is intended to harm another person who is motivated to avoid that harm (**Bushman & Huesmann, 2010; DeWall, Anderson, & Bushman, 2012**). This harm can take many forms such as physical injury, hurt feelings, or damaged social relationships (to name just a few). Although definitions vary slightly, highly similar definitions have been utilized by many prominent aggression researchers (**Anderson & Bushman, 2002; Baron & Richardson, 1994; Berkowitz, 1993; Geen, 2001; Krahé, 2013**). For example, in order to better distinguish between certain subtypes of aggression, **Anderson and Bushman (2002)** more specifically defined human aggression as “any behavior directed toward another individual that is carried out with the proximate (immediate) intent to cause harm. In addition, the perpetrator must believe that the behavior will harm the target and that the target is motivated to avoid the behavior”. **Tripathy and Sharma (2017)** were aimed to determine the aggression of adolescents in relation to their academic achievement. The sample for the study consisted of 100 adolescents. The study revealed that (i) there is negative correlation between academic achievement and aggression of school students. (ii) Academic achievement of boys was found to have negative correlation with aggression. (iii) Academic achievement of girls was found to have negative correlation with aggression. (iv) the average and low aggressive secondary school students were found to be significant in their academic achievement. (v) the high and average aggressive secondary school students were found to be not significant in their academic achievement. (vi) the high and low aggressive secondary school students were found to be

significant in their academic achievement. **Tripathy (2017)** was monitoring aggression in adolescent: Chandra Namaskara as a panacea. For this research researcher used a sample consisting of 40 intermediate and undergraduate students. The entire sample belonged to the age group of 15-20 years. *Chandra Namaskara* practice was given to each and every subject of the group for a period of 30 days regularly. There was a statistically significant decrease in the aggression score from pre-test ($M = 63.85$, $SD = 21.75$) to post-test ($M = 49.95$, $SD = 14.53$), $t(39) = 8.42$, $P < 0.01$ (two-tailed). The mean decrease in aggression score was 13.9 with a 99% confidence interval. The findings revealed that the practice of *Chandra Namaskara* is highly effective in reducing the aggression level in participants, which was significant at 0.01 level of significance. **Tripathy (2018)** was to observe the effect of practicing Pragma Yog with chanting Gayatri Mantra on the aggression level of male adolescents. For this study 30 subjects (college boys) were randomly selected from Bhawanipatna Central School, Kalahandi, (Odisha) by using simple random sampling without replacement. Results indicated that the Pragma Yog with chanting of Gayatri Mantra significantly decrease the aggression level of the participants.

On the basis of existing body of the knowledge between independent variables and dependent variables the following directional hypothesis has been constructed:

“*Chandra Namaskara* and Om Meditation significantly decrease the aggression level of practitioners.”

The idea of looking to the moon for rejuvenation is certainly not new. In fact, *Shiva Samhita*, a 500-year-old tantric text, regarded the moon as the source of immortality. Perhaps Chandra namaskara is not well known Surya namaskara because it has not been around as long. In all like hood, it is an invention of the late 20th century. The Bihar school, which is a yoga school in India founded in the 1960s, first published the sequence in “Asana Mudra Pranayama Bandha” in 1969.

Yoga is an ancient Indian science and way of life which induces a balanced mental state and brings harmony in life. It is first and foremost a spiritual science for the integrated, holistic development of the physical, mental, social and spiritual aspects of our being. Chandra namaskara is an integral part of the yogic approach and it can be easily integrated into our daily life. The word Chandra means "moon". Just as the moon, having no light of its own reflects the light of sun, so the practice of Chandra namaskara reflects that of Surya namaskara. The sequence of asanas is the same as Surya namaskara except that Ardha Chandrasana, the half moon pose, is performed after

Ashwa Sanchalanasana. This is a significant change. The posture develops balance and concentration, which adds another dimension to the practice. It also makes the breathing pattern more demanding, prolonging inhalation and exhalation or retention. Whereas the twelve positions of Surya namaskara relate to the twelve zodiac or solar phases of the year, the fourteen positions of Chandra namaskara relate to the fourteen lunar phases. The lunar energy flows within ida nadi. It has cool, relaxing, and creative qualities. Ida is the negative, introverted, feminine, or mental force which is responsible for consciousness. Similarly, the lunar mantras ascribed to this practice are those which glorify Devi, the female or lunar aspect of divinity. Yogis did specific practices, such as inversions or mudras to both preserve and produce amrita. The act turning upside down was believed to draw vital fluids from the lower chakras up to the crown, where they would be transformed into amrita (soma).

Research methods:

Sample and Sampling: Simple random sampling without Replacement was used to select 45 boys age range 14-20 from Bhawanipatna Government College, Bhawanipatna, Kalahandi (Odisha).

Research Design: Single group Pre - post test design was used.

Test: Aggression Scale was prepared by Roma Pal and Tasneem Naqvi with 30 items and was valid for age range 14-24. In the used scale, reactionary attitudes namely irritation, drive for dominance, love for fighting, anger behavior, aggressive tendency, rude traditional social customs and rules, preference for fighters and for counter behavior, competitiveness etc. were involve in test item construction and for measuring aggression level.

Procedure: *Chandra Namaskara* followed by Om Meditation was given as intervention to the subjects for one month and scale was administered among them avoiding time bar for its completion, but in direct observation.

Results:

Percentage Table

Observation	Below Average (<60)	Average (61 - 89)	Above Average (>89)
Pre	40%	29%	31%
Post	54%	33%	13%

$X^2 = 4.2$ $df = 2$ Significant at 0.05 level.

Computed value of X^2 is 4.2 for $df = 2$ at 0.05 level of significance whereas tailgated value of X^2 is 4.065. Hence the directional hypothesis, “*Chandra Namaskara* Om Meditation significantly decrease the

aggression level of practitioners” is accepted at 0.05 level of significance.

Discussion and Interpretation: Calculated value of X^2 is 4.2 for $df = 2$ at 0.05 level of significance is greater than tabulated value of X^2 4.065. Hence the directional hypothesis, “*Chandra Namaskara* and Om Meditation significantly decrease the aggression level of practitioners” is accepted at 0.05 level of significance. Pre-percentage of respondents with aggression level below average was 40 % while it was 53 % in the post test thereby showing 13% reduction. Similarly, Pre percentage of respondents with average aggression level was 29% which was found 33 % in the post test there by showing reduction of 4%. In above average percentage of respondents was met 13% in post test thereby showing reduction of 18 % in the number of respondents. Thus, researchers came to know that reduced aggression of respondents met at the post test is not due to sampling fluctuation or chance factor but is due to the practice of *Chandra Namaskara* followed by meditation.

The word Chandra means ‘moon’. The sequence of asanas is the same as Surya Namaskara except that Ardha Chandrasana, the half moon pose is performed after Ashwa Sanchalanasana. Whereas the twelve positions of Surya Namaskara relate to the 12 zodiac or solar phases of the year, the fourteen positions of Chandra Namaskara relate to the fourteen lunar phases.

1. PRANAMASANA.
2. Keep the eyes closed. Stand upright with the feet together. Bring the palms to meet in the center of your chest. Relax the whole body.
3. Modify: If you have lower back problems, or if your knees/thighs are rubbing together bring your feet parallel hip width apart.
4. Inhale – HASTA UTTANASANA.
5. Bring the hands shoulder width apart, bring them up over the head, and reaching back. You should bend the back slightly.
6. Modify: Hand straight up instead of back.
7. Exhale – UTANASANA.
8. Bend forwards from the hips until the fingers or palms of the hands touch the floor on either side of the feet. Do not strain.
9. Modify: If you have slipped disc or lower back problems keep the knees bent so that the palms come to the floor. Bring the hands onto the shins/ankle until you have enough flexibility to reach the floor.
10. Inhale – ASHWA SANCHALANASANA.
11. Stretch the right leg back as far as is comfortable tucking the toes under. At the same time bending the left knee leaving the foot flat on the floor. Arch the back and gaze up to the sky.
12. Modify: Bring the back knee onto the floor.

13. Inhale – Ardha Chandrasana.

14. Raise the hands, and stretch both arms over the head keeping them shoulder width apart. Arch the back look up, raising the chin.

15. Modify: Bring the back knee onto the floor.

16. Exhale – PARVATASANA/MOUNTAIN POSE.

17. Bring the palms onto the floor and stepping the left foot back beside the right, while lifting the hips up into the air. Lengthening through the spine, bringing the shoulders towards the ankles. Take a few breaths. Modify: Keep the knees slightly bent if the posture is too intense.

18. On the next Exhale – ASHTANGA NAMASKARA.

19. Coming onto your toes, simultaneously lower the knees, chin, and chest to the floor. The hips and abdomen remain raised.

20. Modify: Lower the knees first then the chest and chin.

21. Inhale – BHUJANGASANA.

22. Keeping the hands and feet in place, slide the chest forward and raise the chest up. Opening the shoulders (pulling them away from the ears) and tilting the head back to look at the sky. The hips and thigh should be on the floor.

23. Note: Keep the buttocks and thighs engaged (squeezed) to prevent problems in the lower back. Unless you are very flexible don't try to straighten your arms.

24. Exhale – PARVATASANA/MOUNTAIN POSE.

25. Keeping the hands and feet in the same position lift the hips up, bringing the heels to the ground, lengthening through the spine, bringing the shoulders towards the ankles. Take a few breaths here. As you exhale lifting the hips towards the sky and pressing the hands into the ground. (Same as step 6).

26. Inhale – ASHWA SANCHALANASANA.

27. Bring the left foot forwards between the hands, and push the pelvis forwards. Lift the torso and tilt the head back, arching the back and looking up to the sky (Same as step 4).

28. Inhale – ARDHA CHANDRASANA.

29. Raise the hands, and stretch both arms over the head keeping them shoulder width apart. Arch the back look up, raising the chin. (Same as step 5).

30. Exhale – UTANASANA.

31. Bring the right foot next to to the left, and straighten the knees. Bring the crown of the head towards the floor. (Same as step 3).

32. Inhale – HASTA UTTANASANA.

33. Keeping the arms shoulder width apart, raise the torso with spine as straight as possible. Bring the hands up over the head, and reaching back, bending slightly. (Same as step 2).

34. Exhale – PRANAMASANA.

35. Bring the palms together in front of the chest center. (Same as step 1).

Repeat the cycle reversing the legs in Steps 4,5,10 and 11 (Ashwa Sanchalanasana and Ardha Chandrasana), to stretch the other side. Rest all the Postures will be the same.

Benefits of the pose

Practice of moon salutation on full moon days can help in balancing fiery energies and helps in calming down, if you feel stressed, hyper-excited or over-stimulated. It helps channelize creative energies. Moon salutation is best practiced outdoors on moonlit night.

The physical benefits of the pose include stretching and strengthening of the thigh muscles, calves, pelvis, and ankles, mainly the lower body. It also helps activate root chakra.

Moon salutation is beneficial to people under any form of stress. It helps balance your energy before you reach a point of exhaustion, as it is a quieting practice. In School of Yoga, it is practiced with a meditation at the beginning and at the end, and offers the option of chanting a different mantra related to lunar energy for each pose.

Among the specific health benefits of the pose are, it promotes balance, digestion, tones the spine, expands lungs and opens the Heart Chakra. It improves good blood circulation, keeps abdominal tract well regulated and healthy, stimulates spinal nerves, stretches leg muscles and back, cures sexual ailments and improves flexibility prior to childbirth. It also relaxes sciatic nerves, improves confidence, tones pelvic muscles, regulates functioning of adrenal glands, relieves constipation, anger, sciatica, helps in maintaining balance on both sides of the body, and helps develop a healthy sense of poise and respect for mind and body.

Difference between Surya Namaskara and Chandra Namaskara

One of the major differences in the sun and moon salutations is that the later is always performed in a rather slow and relaxed manner, while the former is done in several dozens and are a complete work-out by themselves. The Chandra Namaskara is done only 4 to 5 times and not more than that.

The Chandra Namaskara begins on the left side and then continues on the right, as the left side represents the 'ida nadi' or the moon, while the right side represents the 'pingala nadi' or the sun.

On days when you feel depleted, overheated or over-stimulated, Surya Namaskara has a soothing sequence, while the Chandra Namaskara, as the name suggests, invites you to bow to and cultivate the moon's soothing lunar energy.

Surya Namaskara triggers the yogic process by heating our bodies and giving us the internal fire, while Chandra Namaskara gives us a method for cooling the body and helps to replenish our vital energy.

Therefore, get ready for performing Chandrasana the next full moon night, play a soothing music or begin with a few minutes of candle-light gazing, meditation, followed by 4 to 5 rounds of the moon salutation and complete with Shavasana.

Thus it can be said that the Chandra Namaskara preformed with breathing pattern and devotion includes peace of mind, reduce emotional conflict and stress, purify heart and mind. It balances bio-plasmic energy and removes blockage in the *nadis* through it flows.

Om Meditation provides -

- Deep peace of mind and reduces stress.
- Enhances inner empowerment and spiritual development.
- Enhances emotional and mental aptitudes and attitudes.
- Improve relationships and heals the past.
- Activates the expression of virtues and integrates the faculties of will power, love and creative intelligence.

Devotional practice of Om Meditation enhances secretion of Dopamine, Acetylcholine, GABA, Serotonin, Endorphin and Enkephalin which cause an inner happiness, concentration, memory, emotional maturity and overall fitness of the body and mind (Sharma, 2005).

Conclusion

Both men and women can practice Moon salutation and endure its benefits. Because it is a quiet and gentle practice, all poses must be attained slowly so that you can replenish your energy. Although, Moon salutation is not well-known as Surya Namaskar, it is an ancient practice and a necessity in today's fast pacing lifestyle. Chandra Namaskar is a way for you to get relief from day-to-day problems and connect with yourselves. The Chandra Namaskara, as the name suggests, invites to bow to and cultivate the moon's soothing lunar energy. It helps to replenish our vital energy. It promotes balance, tones the spine, expands lungs, and stimulates the Vishuddhi Chakra. This asana improves good blood circulation, keeps abdominal tract well regulated and healthy, stimulates spinal nerves, stretches leg muscles and back. Chandra namaskara also relaxes sciatic nerves, tones pelvic muscles, regulates functioning of adrenal glands, relieves constipation, anger, improves confidence, helps in maintaining balance on both sides of the body. It helps to develop a healthy sense of poise and respect for mind and body.

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