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REVIEW ARTICLE

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Comparative Effect of Padmasana (Gyan Mudra) and Trataka on Selected Psychomotor Variables

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INTRODUCTION:-

From the centuries ago yoga had been practiced in the Indian continent. There were countless practitioners and experts expelling their beliefs and thoughts over the horizon out of many some were renowned for their philosophies on yoga. From the decades "Buddha" the light of Asia is known for calmness and peace even today his concepts related to human behaviour and meditation are fruitful. As a result, some forms of yoga have gained significant popularity outside India, particularly in the West during the past century.

There are numerous experts and practitioners who define and explain the meaning and concept of yoga in their own way. Some explain it as a philosophy and others as a science but on the basis of literature available and with our own experience we accept it as a combination of both philosophy and science. We cannot accept it completely as a science because one cannot evaluate everything in the form of experiment related to human behaviour and his environment. However it happens (e.g. Kundalini awakening) on the other hand that cannot be justified to accept it totally as a philosophy because there are number of studies have been found which involved science (e.g. physiology and biochemistry etc.).

The book was written by Swami Swatamarama in 15th century AD. It includes information about asanas, pranayamas, chakras, kundalini, bandhas, kriyas, nadis and mudras among other topics. Mudra means the position of body parts in a particular manner so the posture looks peaceful and the practitioner feels inner bliss and calmness. There are many forms of mudras namely Ashwini, khechari, Bhuchari, Simha, Viparitkarni, Mahamudra, Cancari, Agochari, Unmani etc. mudra can be collaborated with meditation and pranayama and also with the asana for maximum effect of the practices.

Yogic Mudras are weapons to use the energy in a better manner in a specific direction. Yoga Mudra has a tremendous effect on posture and thought process. It is an easy process of exhaling and inhaling and can be done sitting in Easy Pose or Sukhasana, which is a

comfortable cross legged sitting posture. In Yoga mudras denote the finger and hand gestures and movements used in the performance of dances, rituals and rites and while engaging in spiritual exercises such as meditation. Mudras symbolically express inner feelings and inner psychological states. They also generate various qualities such as fearlessness, power, charity and peace in the practitioner and to on-lookers. The Gherand Sanhita and the Vajrayana Tantra advise that the Mudras are capable of bestowing great powers and psychic abilities called "Siddhies" on their practitioners, hence, their knowledge should not be conveyed to those steeped in sin, to those that are not true to their word, to the skeptics and non-believers, to heretics and insincere persons and those who do not observe the precepts.

Mudras have therefore always been considered an esoteric science and even as of date there are thousands of Mudras that are not available to the uninitiated (like in the Chen Yen Buddhism or True Buddha Schools). However, besides the mudras providing spiritual gains, there are mudras which are likewise of tremendous value in therapy. Constant researches by the dedicated have brought a large number of these to the fore although we still seem to be scratching the surface only of this sea of knowledge.

Scientific look

Any living body is made of 5 distinct elements:

FIRE

WIND

ETHER

EARTH

WATER

These are not as per science's definition of elements but refer to the five building blocks that go into the

formation of any living body. Several ancient health systems are based on the concept of the balance of the five elements. Indian Medical science according to Ayurveda and metaphysics affirm that distortion or impairment of the 5 elements create outer disturbance and inner sickness in the body.

The 5 fingers of the hands represent these 5 elements:

The Thumb	symbolizes the Fire
The Forefinger	symbolizes the Wind
The Middle finger	symbolizes the Ether
The Ring finger	symbolizes the Earth
The Little or small finger	symbolizes the Water

The fingertips of every living being have many concentrated nerve root endings which are free energy discharge points. Science also confirms that around every tip there is a concentration of free electrons. By touching together of the tips of the fingers or the finger tips to other parts of the palms this free energy (Prana) is redirected back into the body along specified channels, back up to the brain. The redirected energy traveling through the nerves stimulates the various chakras. Keeping the hands on the knees stimulates the Gupta Nari and makes the energy start from the Mooladhara Chakra. Thus, the tension applied to the nerve/s and/or the neural or psycho-neural circuits formed by the mudras help in balancing the five basic elements (or building blocks). This balancing of the tension and redirection of the internal energy effects the changes in veins, tendons, glands and sensory organs, to bring the body back to a healthy state.

When anyone concentrate on any object with steady gaze without blinking eyes or continuous gazing on the tip of the nose/ between the eyebrows with open eyes without blinking of eyelids is termed as trataka. On the basis of available literature on Psychological variables and their tests; findings of the related research studies and keeping in mind the specific purpose of the study is to find out the effect of Padmasana (Gyan Mudra) and Trataka on the selected psychological variables. Therefore, based on literary evidence, correspondence with the researcher own understanding the following variables are selected for the purpose of this study:

Psychological Variables:

1. Stress
2. Anxiety

METHODOLOGY:

There were 120 subjects of the Government degree college lalitpur (U.P.) with the age group ranging from 18- 21 years had been selected randomly for the purpose of study. The subjects were assigned in to three equal groups by simple random sampling. Every Group comprising of 40 subjects each. Experimental Group I practiced Gyan Mudra accompanied with Padma Asana, Experimental Group II Practiced Trataka accompanied with vajrasana and Group III was not practiced any activity and consider as a control group. The experiment was administered for 12 weeks training programme regularly for 20 minutes. Control group remained same as they were without any training session they followed up their daily routine as they followed earlier before selected as a research subjects.

The Data were collected two times i.e. before the training and then after the completion of 12 weeks training. The data was collected for each variable by administering their respective questionnaire according to their given norms and keys. Necessary instructions were given to the subjects before filling the questionnaire. Confidentiality of responses was guaranteed so that the subjects did not conceal their real feelings. The method was explained to the subjects prior to their administration.

Measures: - for the data collection from stress questionnaire developed by "Ministry of Social Security, National Solidarity & Reform Institutions" following answers, scores and keys are given. Never: 0, Rarely: 1, Sometimes: 2, Often: 3, Very Often: 4 and the interpretation of Scores:

0 - 20: Good control over stress.

21 – 40: Low level of stress.

41 – 60: Medium level of stress: Should reconsider means of coping with stress.

61 – 80: High level of Stress: Needs Counseling.

Measures: - for the data collection from anxiety questionnaire developed by "William W.K. Zung, A rating instrument for anxiety disorders. Psychosomatics 1971 Zung Self-Rating Anxiety Scale (SAS)" following answers, scores and keys are given. 1 to 4 marks scale norms according to the questions to the given answers, none or a little of the time, some of the time, good part of the time and most of the time.

0 - 20: Good control over anxiety.

21 – 40: Low level of anxiety.

41 – 60: Medium level of anxiety: Should reconsider means of coping with anxiety.

61 – 80: High level of anxiety: Needs Counseling.

The data will be examined by applying MANOVA with regard to experimental groups and control group, as the pre-post random group design will be employed in this study.

RESULTS/FINDINGS

The data was examined by applying analysis of covariance. Analysis of covariance was applied with regard to two experimental groups and a control group and the random group design was employed in this study. The subjects for the experimental group and the control group were divided at random. The difference between initial means of the groups at pre-test was taken into account during analysis of post-test differences between the means by the process of application of MANOVA, where the final means were adjusted for difference in the initial means and adjusted means were tested for significance at 0.05 level.

Linearity assumption were checked by means of scatter plots; whereas normality assumption were checked by applying Wilk's Lambda test and the assumption for multi co-linearity was tested by means of correlation matrix.

Descriptive Statistics

	DIFFERENT TRAIN. GROUPS	Mean	Std. Deviation
Pre	Gyan Mudra Anxiety	64.0000	6.99084
	Trataka Anxiety	59.8500	7.65791
	Control Anxiety	60.9250	6.56872
	Gyan Mudra Stress	61.9500	8.85481
	Trataka Stress	61.2000	6.74138
	Control Stress	62.8500	7.95033
post	Gyan Mudra Anxiety	22.6500	5.18652
	Trataka Anxiety	46.8750	17.72755
	Control Anxiety	61.8000	7.72342
	Gyan Mudra Stress	23.4250	6.09703
	Trataka Stress	44.1250	15.62081
	Control Stress	63.9000	10.09646

Effect		Value	F	Sig.
Intercept	Wilks' Lambda	.014	8213.324	.000
TG	Wilks' Lambda	.310	37.153	.000

Above table explained multivariate analysis of variance (between groups) of different experimental groups. Out of many outputs Wilk's Lambda considered to be the most appropriate for the assumption because it not severely affected by the violation of assumption. For the duration the Wilk's Lambda value for intercept (.014) was found to be highly significant with p-value (.000) which much lesser than the required p-value of .05 level but value for Training Group (.310) was found to be significant with p-value (.000) which is higher than the required p-value of .05 level.

Tests of Between-Subjects Effects

Source	Dependent Variable	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	Pre	435.721	5	87.144	1.548	.176
	Post	55247.371	5	11049.474	84.569	.000
Intercept	Pre	916494.004	1	916494.004	16282.372	.000
	Post	439556.004	1	439556.004	3364.210	.000
TG	Pre	435.721	5	87.144	1.548	.176
	Post	55247.371	5	11049.474	84.569	.000

Univariate Tests

Dependent Variable		Sum of Squares	Df	Mean Square	F	Sig.
Pre	Contrast	435.721	5	87.144	1.548	.176
Post	Contrast	55247.371	5	11049.474	84.569	.000

The findings of statistical interpretation had clearly established that there was significant effect of both Padmasana (Gyan Mudra) and Trataka practice on reduction of stress and Anxiety of college students further, Padmasana (Gyan Mudra) was more effective than the Trataka. Researcher was viewed that the noble purpose for which this research project was conceptualized and experimented has been accomplished to the base of expectation. The findings will definitely open a new vista of Yogic experimentation for therapeutic application in the context of psychological problems like stress and Anxiety problems.

The effectiveness of Padmasana (Gyan Mudra) and Trataka practice on stress and Anxiety as revealed by

this study of 12 weeks experimentation clearly indicates utility of such Yogic programme to deal with various psychological problems.

CONCLUSIONS

Within the limitations of the present study, the following conclusions may be drawn.

- Padmasana (Gyan Mudra) and Trataka were highly effective for the reduction of Stress and Anxiety.
- Padmasana (Gyan Mudra) was more effective in reducing Stress and Anxiety as compared with the Group Practiced Trataka and Control Group.
- To be significantly effective Padmasana (Gyan Mudra) and Trataka programme should be of minimum of 12 weeks duration and could be prolong for more effective results.
- While performing Padmasana (Gyan Mudra) and Trataka based yogic exercise the intensity, the duration and pitch should be decided after adequate experimentation on probable subjects.

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