

A Comparative Study on Effect of Different Variation of Chakra Meditation on Root Chakra of Athletes

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Abstract – Within every human being there is a subtle body of three energy channels (nadis) and seven energy centers (chakras). At the root of this system lies a creative, protective and nurturing power which is a dormant, maternal energy (Kundalini). When this power is awakened within us, it rises spontaneously through the spinal column, passes through each of the chakras and emits from the fontanel bone area on top of the head. This process is referred to as Enlightenment (Self-realization). To attain the purpose of the study, 45 students were selected as subjects from Lakshmibai National Institute of Physical Education, Gwalior, Madhya Pradesh. The age of the subjects ranged between 18 to 25 years. For administration feasibility three intact groups were formed, namely group 1, group 2 and group 3 with each group consisting of fifteen students. The treatment (chakra meditation with beej mantra chanting, chakra meditation with chakra colour, and control group) was randomly allotted among groups. The training duration was five days in a week for total eight weeks. The root chakra was selected for the study. The criterion measure chosen for testing the chakras in this study was Auramed Biopulsar Reflexograph and the energy readings of root chakra was recorded in percentage before the training programme (pretest), after 4 and 8 weeks of training programme. To compare the effects of different chakra meditation training and training duration on selected chakra 3 (Training Durations) X 3 (Training Variations) between within factorial ANOVA was used as the statistical technique and the level of significance was set at 0.05. Partial Eta Square was also calculated to see the effect size of treatment. The SPSS-20 software was used for analysis. The findings indicated that that practice of chakra meditation for 4 and 8 weeks is sufficient to bring out significant improvement in root chakra (main effect of training duration).

Key words: Chakra Meditation, Auramed Biopulsar Reflexograph, Effect Size, Interaction Effect.

INTRODUCTION

'Everything is Energy'. This is a widely accepted theory in Quantum Physics and a scientifically proven fact. In religion and spirituality, the movement of energy is the central, and fundamental, core around which many traditions are based. Ancient practices such as Reiki, QiGong and Tai Chi focus on the manipulation of energy to achieve well-being.

Within every human being there is a subtle body of three energy channels (nadis) and seven energy centers (chakras). At the root of this system lies a creative, protective and nurturing power which is a dormant, maternal energy (Kundalini). When this power is awakened within us, it rises spontaneously through the spinal column, passes through each of the chakras and emits from the fontanel bone area on top of the head. This process is referred to as Enlightenment (Self-realization).

Kundalinī Shakti (spiritual energy) has its roots in the Mūlādhāra Chakra, but it is in a deep, motionless sleep. When we awaken this slumbering potential that lies within the Mūlādhāra Chakra we are able to work our way towards the light of knowledge and attain the fruit of Self-Realisation. The Bīja Mantra (Seed Mantra) of the Mūlādhāra Chakra is LĀM, the sound of spiritual awakening. It releases tensions and removes blockages in this Chakra and activates its energy. The colour assigned to the Mūlādhāra Chakra is Red. The colour red means energy and vitality. It indicates the existence of a strong, dense energy and is connected to the earth.

Shirley MacLaine claims in her book Going Within (1989), "To be more aware of the value of our chakra system is to be more aware of our internal power." In addition to their relation to levels of consciousness and elements, it has been suggested that, on a physiological level, these seven major chakras correspond to major central nervous system clusters

that emanate from the spinal column, as well as to glands in the endocrine system. (Judith, 2002) (Rand, 1991) (Brennan, 1987). However, it is important to note that chakras are not meant to be interpreted as synonymous with any portion of the physical body, but are still considered to be part of the subtle body (Judith, 2002).

MATERIALS AND METHODS

Subjects:

For the purpose of this study forty five (45) athletes from Lakshmbai National Institute of Physical Education, Gwalior (M.P), were considered as subjects. The age of the subjects ranged between 18 to 25 years.

Tools:

Auramed Biopulsar Reflexograph was used to take the energy readings of brow chakra and was recorded in percentage.

Procedure:

The data was collected from the three groups (two experimental and one controlled group) before the training of chakra meditation, after four weeks, and after the 8 weeks training of chakra meditation.

Administration of Training Programme

The details of the training programme are as follows:

- Total training program duration was of eight weeks.
- Five days a week training session.
- Training session was of 30-40 minutes/day.
- Beej mantra (LĀM) and chakra’s colour (RED) were used as chakra meditation technique.

DATA ANALYSIS:

In order to see “A Comparative Effect of Different Variations of Chakra Meditation on Brow Chakra of Athletes”, 3X3 mixed (Between-Within) ANOVA was used as the statistical technique and level of significance was set at 0.05. The SPSS-20 software was used for analysis. The results have been depicted in the following table:

RESULTS AND DISCUSSION

Table 1 Descriptive Statistics of Root Chakra of Different Groups and Training Durations of Chakra Meditation

Training Duration	Groups	Mean	Std. Deviation	N
Pre-test	Beej Mantra	51.00	4.41	15
	Colour Meditation	50.53	4.22	15
	Control Group	51.00	3.70	15
Four Weeks	Beej Mantra	53.07	4.20	15
	Colour Meditation	52.87	4.76	15
	Control Group	52.93	5.23	15
Eight Weeks	Beej Mantra	55.60	3.20	15
	Colour Meditation	56.80	3.51	15
	Control Group	54.53	4.31	15

Table 1 shows the scores of mean and S.D. of root chakra of different groups and training durations of chakra meditation. The pre-test mean scores and S.D. of spleen chakra for the beej mantra meditation group, chakra colour meditation group and control group were 51.00±4.41; 50.53±4.22; 51.00±3.70 respectively.

After four weeks training duration, the mean scores and S.D. of root chakra for the beej mantra meditation group, chakra colour meditation group and control group were 53.07±4.20; 52.87±4.76; 52.93±5.23 respectively.

The mean scores and S.D. of root chakra after eight weeks of meditation training the beej mantra meditation group, chakra colour meditation group and control group were 55.60±3.20; 56.80±3.51; 54.53±4.31 respectively.

Table 2

F-Table for Training Durations (Within-Subject Effect) and Interaction Effect of Root Chakra

Source		Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Time	Sphericity	520.90	2.00	260.45	23.28	.00	.36
	Assumed						
Time * Training_Variation	Sphericity	33.19	4.00	8.30	.74	.57	.03
	Assumed						
Error (Time)	Sphericity	939.91	84.00	11.19			
	Assumed						

*p-value < 0.05 is significant.

Table 2 shows that there was a significant main effect of training durations on chakra meditation as the p-value was 0.00 which was less than 0.05. It also shows that there was no significant interaction effect between groups and training durations as the p-value was 0.57 which was greater than 0.05.

Partial eta square in the above table explains 36% of variance of training durations and 3% of variance was explained by the interaction effect, which shows variance of interaction between training durations and groups. Partial eta square of training duration indicates moderate effect size and interaction indicates very low effect size.

Table 3

F- Table for Groups (Between-Subjects Effects) of Root Chakra

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Training Variation (Groups)	7.88	2.00	3.94	.13	.88	.01
Error	1297.16	42.00	30.88			

*F(0.05) > 3.23 (2, 42 df) is significant.

Table 3 shows that there was no significant main effect of groups (beej mantra meditation, chakra colour meditation and control group) on spleen chakra due to chakra meditation practice as the as the calculated F-value (0.88) was found to be less than the tabulated f value (F=3.23) with df 2, 42 at 0.05 level of significance (p-value > 0.05). Partial eta squared in the above table explains 1% of variance of groups, which indicates very low effect size.

Table 4

Marginal Means of Root Chakra among Training Durations Irrespective of Groups

Time	Mean	Std. Error	95% Confidence Interval	
			Lower Bound	Upper Bound
pretest	50.84	.61	49.60	52.08
4 weeks	52.96	.71	51.53	54.38
8 weeks	55.64	.55	54.53	56.76

The marginal mean of root chakra for overall pre-test irrespective of groups (beej mantra meditation, chakra colour meditation and control group) suggests that its mean score and standard error of mean score were 50.84 and 0.61 respectively. The marginal mean of root chakra for overall 4 weeks irrespective of groups (beej mantra meditation, chakra colour meditation and control group) suggests that its mean score and standard error of mean score were 52.96 and 0.71 respectively. The marginal mean of root chakra for overall 12 weeks irrespective of groups (beej mantra

meditation, chakra colour meditation and control group) suggests that its mean score and standard error of mean score were 55.64 and 0.55 respectively.

Marginal means of all the training durations are presented graphically below:

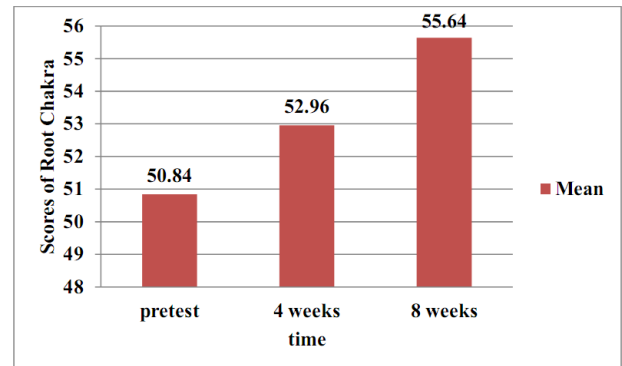


Figure 1. Graphical Representations of Marginal Means of Root Chakra among Training Durations

From table1 it is evident that there was a significant main effect of training duration. To compare different training durations (i.e. pretest, after 4 weeks and after 8 weeks), pairwise comparisons were performed after Bonferroni adjustment, and the results are shown in the table underneath:

Table 5

Pairwise Comparisons between Training Durations of Root Chakra

(I) time	(J) time	Mean Difference (I-J)	Std. Error	Sig. ^b	95% Confidence Interval for Difference ^b	
					Lower Bound	Upper Bound
pretest	4 weeks	-2.11*	.66	.01	-3.75	-.47
	8 weeks	-4.80*	.70	.00	-6.54	-3.06
4 weeks	pretest	2.11*	.66	.01	.47	3.75
	8 weeks	-2.69*	.76	.00	-4.57	-.80

Based on estimated marginal means

*. The mean difference is significant at the .05 level.

b. Adjustment for multiple comparisons: Bonferroni.

Table 5 shows that there was significant difference were found between pretest- 4 weeks, pretest- 8 weeks and 4 weeks- 8 weeks as the p-values were less than 0.05.

On the basis of the finding we conclude that practice of chakra meditation for 4 and 8 weeks is sufficient to bring out significant improvement in root chakra (main effect of training duration). There are several studies which shows regular practice of meditation improves the energy levels of chakras and their associated organs in the body (James C. Corby et.al. 1978; E

Mohandas, 2008; Richard W. Maxwell, 2009; Arora. Sandeep.S.2013).

In all the three groups the pattern of improvement in root chakra is almost similar after 4 and 8 weeks.

CONCLUSIONS

The findings indicated that the practice of chakra meditation for 4 weeks and 8 weeks was sufficient to bring out significant improvement on root chakra (main effect of training duration). In all three groups, improvement in root chakra was almost similar after 4 and 8 weeks (interaction effect found insignificant). There was no significant difference found among three groups (main effect of groups) on root chakra at pre test, after 4 weeks and after 12 weeks.

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