

CHAPTER 2

LITERARY RESEARCH

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2.1 BACKGROUND AND SCOPE

Addressing aggression and violence through yoga

If parental processes are vital in contributing to children's behavior, research studies have been advocating various ways to deal with adolescent aggression/violent attitude where yoga is one of the significant ones (Govindaraj, Karmani, Varambally, & Gangadhar, 2016). Indian yogic scriptures also assert that yoga can undo this human tendency since it is broad based and works at much subtler and deeper domains (Nagarathna, 2003), irrespective of the causes for this children's behavior. Thus solution through yoga is said to be one of the dominant remedies and this research study makes an attempt to showcase the effect of yoga in addressing the aggression and violent attitude of adolescent.

The science of yoga has its roots in Indian scriptures and it is ages old. One of the well known yoga scriptures, *Bhagavad Gītā* (considered to be the heart and soul of *Mahābhārata* epic) is estimated to have been written about 3000 years before Christ (Vedavyasa, 1990). *Patañjali yoga sūtras*, another scholarly exposition on yoga was written approximately in 200 CE (Adidevananda, 1998). *Hatha yoga pradīpika* of *Yogi Swātmārāma*, *Gorakṣa Saṁhita* of *Yogi Gorakhnāth*, *Gheraṇḍa Saṁhita* of sage *Gheraṇḍa*, *Haṭharatnāvali* of *Srīnivāsa Bhatta Mahāyogindra*, considered to be reliable traditional scriptures describing yoga both as an art and science, are estimated to have been written anywhere between 6th and 15th CE (Muktibodhananda, 2004). All these authors of traditional yoga texts say that they have systematically codified and brought out the science and art of yoga, which was being practiced by yogis in this part of world since time immemorial (Adidevananda, 2003). Thus the history of yoga further goes back.

Indian yogic scriptures declare that yoga is one of the most effective methods to investigate internal and external domains or realms which could lead to ultimate supreme knowledge. The Indian *r̥ṣis* or yogis equated yoga with a system of living to be in harmony with ‘The Supreme Reality’ (Tapasyānanda, 2003). They taught that the science and art of yoga is both for external coherence and internal bliss, with an intention of unifying the physical body, the mind, and the emotions (Govindaraj et al., 2016). Further, irrespective of the causes, age, gender, and method of expression (overt or covert), addressing violent and aggressive behavior through yoga is also recommended by various researchers for the reason that it can bring about significant changes in the conduct of practitioners (GovindarajaSetty et al., 2016) and this must be documented to further the research studies on adolescent aggression and violent attitudes and various other applications of yoga.

In Indian scriptures, we find no instances of endorsing violence or killing of someone even for not agreeing to philosophies embedded or implanted in them. If being violent or aggressive is one’s latent or innate perception, it could be changed only through peaceful (non-violent) method like yoga (Krishna Rao, 2000; Sarang & Telles, 2006). Further, if being violent or aggressive is unrestrained arousal or speed, intended at initiation of instant injury to another person or persons, yoga is an effective art of slowing down to stay equipoise in all situations. What happens in yoga is well explained by Iyengar: ‘What is galloping is slowed down, what is slow is stopped, what is stopped is relaxed (Iyengar, 1993). Yoga has varied components like physical postures (*yogāsanas*), regulated breathing (*prāṇāyāma*), guided relaxation, meditation and sermons on yoga philosophy. These practices are aimed at physical, emotional, mental and spiritual growth of *sādhaka*. During the practice of yoga, one observes the bodily sensations and the slow/synchronized breath that consciously relaxes the body and mind, and the breath slows down further. When one is relaxed, one can see the things in their true nature. When one is relaxed, it allows expansion and allows unity with the

infinite (Nagarathna & Nagendra, 2003). This helps the *sādhaka* to expand the faith and readiness to accept the things as they are (Swami, 2010). That, in turn, helps to love oneself and others without any expectations. Thus, the eventual endeavor of Yoga is purification and perfection of the personality of the *sādhaka* (practitioner) so that the person could stay balanced and equipoise in every situation (Iyengar, 1993). On similar lines, (*Patañjali Yoga Sūtras* 1.3) says “*tadā draṣṭuḥ svarūpe avasthānam*”, that means, when one has control over the activities of the mind, one is in one’s true nature (Prabhavananda, 2004).

Even if only *Yogāsanas* are considered, they are highly methodical, slow physical movements, perfectly synchronized with slow and controlled breathing to exercise various systems, organs, functions and provide them a way to deal with character, attitudes, behavior, and beliefs that can bring about healthy changes in many of the physiological and psychosomatic aspects of an individual (Govindaraj et al., 2016). When yoga-induced *ahimsa* (non-violence) in action, speech, and thought is firmly established, one’s violent behavior is abandoned and even a violent person relinquishes hostility in the presence of such a yogi (Iyengar, 1993).

Though yoga is growing in popularity across many countries, all over the world, many times yoga is confused and wrongly equated with physical exercises. However, there are some differences between them (Govindaraj et al., 2016), both in terms of the method of practice and the effects concerned. Hence, the comparative effects of physical exercises and yoga are yet to be understood in respect of adolescents’ attitude towards violence, beliefs about aggression and alternatives. Further, during adolescence, an individual demonstrates highest level of violent and aggressive behavior (Steinberg, 2010) by flouting or violating code of conduct, etiquette, and display of disobedience, aggression, and resorting to fighting. Hence, the present study seeks to bridge this gap by systematically studying the effect of yoga on

adolescents' attitude toward violence, beliefs about aggression and alternatives, in comparison to physical exercises through a randomized control trial.

Yoga – Conventional perspective

The conventional understanding of yoga is from *Patañjali Aṣṭāṅga Yoga*, where the focus is on meditational or contemplative practices, though *āsanas* and *prāṇāyāma* are also advocated as movement based meditative or contemplative limbs (*aṅgas*) of yoga. Another important yoga text '*Haṭhayoga Pradīpika*' of yogi *Swātmārāma* additionally advocates practice of cleansing techniques also (in addition to limbs of yoga) called '*kriyas*' (*neti, dhouti, bhasti, trāṭaka, nauli, and kapālabhāti*) aimed at purification of vital energy channels (Muktibodhananda, 2004).

From this conventional angle, yoga has eight *aṅgas* (aspects/components) namely,

Yama and *Niyama*: Behavioral level practices (Moral universal commandments)

Āsana and *Prāṇāyāma*: Physical level practices

Prathyāhāra and *dhāraṇa*: Mental level practices (contemplative)

Dhyāna and *Samādhi*: Spiritual level practices (absorption or being one with the Supreme)

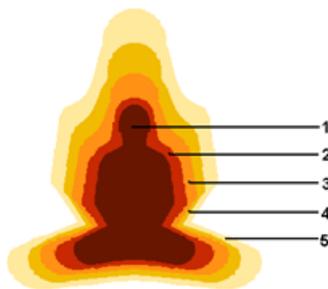
Yamas (non-violence is one of the five *Yamas*) and *Niyamas* are for one's regular practices, that build up the character and personality that one has obtained through inner and outer purity and perfection. Such a *sādhaka* enjoys joyful wellbeing and develops complete mastery over senses. Further, this mastery would lead to moderation in sensual pleasure and enjoyment (Iyengar, 1993; Tapasyānanda, 2003).

In addition to this conventional understanding of yoga, spiritual leaders like *Swāmi Vivekānanda* advocated the practice of four streams of yoga for purification of one's

personality (Swami Vivekananda, 1988) and for spiritual communion with the Supreme namely,

- i. *Jñāna Yoga*: Discriminatory wisdom/intellect (*Nityānitya Viveka*)
- ii. *Bhakti Yoga*: Worship leading to emotional culture
- iii. *Karma Yoga*: Selfless work (work for *Loka saṅgraha*)
- iv. *Rāja Yoga*: Mastery over will power

Further, *Taittirīya Upaniṣad*, one of the Indian traditional scriptures says every individual has five layers of existence (five sheaths). The goal of yoga is to address every sheath of an individual, from grosser domain to subtler domain; and thus the application of yoga with all its components (limbs/*aṅgas*) is understandable:



1. Annamaya Kosha (Physical Sheath)
2. Pranamaya Kosha (Physiological Sheath)
3. Manomaya Kosha (Mental Sheath)
4. Vijnanamaya Kosha (Intellectual Sheath)
5. Anandamaya Kosha (Bliss Sheath)

Practice of yoga

Yoga normally involves a sequence of practice intended at slow and gradual transcendence from gross physical domain to deeper and inner divine plane (realm) which gradually takes the *sādhaka* (practitioner) to a peaceful, tranquil, and contemplative state.

- i. Opening prayer – salutation to the favorite God (*Iṣṭa Daiva*)

- ii. Light warm up exercises with slow movements of body limbs. This prepares the body and helps to avoid physical injuries, muscle tears, and spasm.
- iii. Slow practice of select *āsana* and *prāṇāyāma* with expansive awareness and breath- awareness based on one's necessity/priorities. The mind reaches a contemplative state as *sādhaka* progresses with a steady and steadfast practice.
- iv. Relaxation practices with guided positive suggestions to slow down the thought process.
- v. The practice of contemplative limbs of yoga namely *dhāraṇa* and *dhyāna*. Eventually, the mind is slowed, internalized, and becomes reflexive.
- vi. Closing prayer – wishing for the wellbeing of every soul - a powerful, optimistic suggestion to oneself.

Hence, the scope of science of yoga is very vast and designed for achieving peace and tranquility and not just for achieving physical fitness and health.

This being the classical/neoclassical understanding of yoga, vast majority of people practice movement based limbs (aspects) of yoga namely, *āsanas* and *prāṇāyāma* which involve physical movements and thus yoga is sometimes equated with physical exercise. However, even if the *āsanas* only are considered, there are fundamental differences between *yogāsanas* and physical exercise (Govindaraj et al., 2016).

Sage *Patañjali* says, '*Stiram sukham āsanam*' meaning, 'stable and comfortable physical posture is *āsana*' (Iyengar, 1993). The practice of *āsana* involves slow physical movements (synchronized with slow breathing, with complete awareness) to reach the final position of *āsana*, achieving stability in that position with expansive awareness and slowly releasing the *āsana* (again with slow synchronized breathing with awareness). The 'movement aspect'

involved in this explanation is somewhat similar to physical exercises and hence many times *āsanas* are confused and equated with physical exercise.

Physical Exercise

Normally involving rapid and forceful movements, physical exercise has been a popular way all over the world to stay physically fit and in shape. The exercise intervention can be varied on different modes (different forms of exercises), the dosage of intervention (varying intensity, frequency of intervention, duration of intervention), delivery method to the beneficiary (home based, one-to-one, mass-class based). Physical exercises in the form of out-door sports, gym, and athletics exhibiting physical stamina and strength date back to the beginning of 18th century (Berryman, 2010). It is interesting to note that though they were advocated by Galen, Confucius, and Hippocrates as therapeutic tools both for prevention and cure/correction of health disorders (Tipton, 2014), and were practiced purely for recreation in those days.

Oxford English Dictionary defines physical exercises as ‘bodily movements involving physical efforts, performed with an intention of improving physical fitness and health.’ This implies that the ultimate aim of physical exercise is to pick up overall physical fitness. Physical exercises improve athletic skills by strengthening the muscular system, cardiovascular system, boost the immune system, improve mental health, prevent depression, promote self-esteem and surely help in weight loss (Tipton, 2014). Some kinds of exercises (power exercises in particular) can improve muscle strength and develop organs’ coordination, which can, consequently develop balance, quickness and reduce spasticity of the muscles (LePage, Ferry, & Rieu, 1985). Further, they can also be practiced as different competitive sports aiming at to be the best among the sportsmen.

Classification of physical exercises

Broadly, physical exercises can be classified into three kinds

- i. Isotonic exercises: Muscle building, gym.
- ii. Isometric exercises: Free/dynamic/vigorous movements like jogging, swimming, aerobics, and most other out-door games.
- iii. Static exercises: Hand grip, weight lifting.

Physical exercises involve repetition of bodily movements and they are intended at physical fitness and physical health only, by targeting muscular, cardiovascular, and respiratory functions (Warburton, Nicol, & Bredin, 2006); whereas yoga mostly focuses on mental, emotional, attitudinal, and behavioral aspects, besides addressing the above said physical and physiological functions (GovindarajaSetty et al., 2016; Govindaraj et al., 2016). Some of the studies have said that PE could spurt competitive tendencies leading to greater demonstration of aggression (Kupalayananda & Venikar, 1963). Though like yoga practice, physical exercise is also non-invasive and cost effective, one striking feature of physical exercises is that of increase in the muscle weight and lactic acid buildup in the muscles post practice (Egan & Zierath, 2013). Regular practice of physical exercise may increase the strength of the body, but the growth of the muscles might shorten the muscles and the body becomes inflexible. This is particularly true in case of weight lifting exercises, building large sized muscles on the skeletal structure (Kupalayananda & Venikar, 1963). Dynamic exercise like jogging, swimming, walking, running, uses a very vast muscle groups (more than two-thirds of the total muscle mass), whereas, static exercise and weight exercises engage very small muscle groups (not more than one-third of complete muscle mass) (Egan & Zierath, 2013). Comparatively, static exercise is more tiring than the dynamic exercise of the same duration because of lack of

relaxation phase (Egan & Zierath, 2013). Another feature is that of increase in the breath rate and heart rate due to increased oxygen consumption due to physical exercise (Warburton et al., 2006). Further, fatigue, exhaustion levels, and energy consumption levels are comparatively very high in case of physical exercises when weighed against yoga practice. Acute immunological issues are said to surface due to practice of highly strenuous physical exercises and as a result, infections may become very common. Thus the very purpose of practice of physical exercises is lost. Given the very rapid movements in the style of practice, the chances of injuring are very high, which may range from muscle tear, ligament tear to serious injuries like fractures. This inbuilt hurdle may discourage aged people from practicing. Further, physical exercises normally require props or equipment (e.g. gym/sports) and one may need the assistance of others also to take part as in the case of group sports. Comparing the yoga and physical exercises, Sri Aurobindo puts it very succinctly, “Though we increase the muscle strength by physical exercises and whatever we do at the physical field by physical means is truly insecure and is bound to have limits. Even if it seems to be perfect health and strength of the body, it is insecure and can be challenged and broken down any moment by imbalances within or shocks/attacks from without. Thus, only by annihilating the limitations can a supreme and more enduring perfection is achieved that is obviously through yoga, where the effects of yoga are beyond the physical body” (Aurobindo, 2004).

However, it is interesting to note that physical exercises can be practiced with expansive awareness where the effects are comparable to yoga practice; and similarly when *āsanas* are practiced just mechanically the effects are comparable to practice of physical exercises (Govindaraj et al., 2016).

2.2 INDIAN TRADITIONAL TEXTS

Although broad-based, Indian scriptures have clearly established the importance of parenting and causes for human aggressive and violent behavior (irrespective of age and gender) and affirm that human beings are having propensity to be violent (Tapasyānanda, 2003). Causes could range from 'sense objectivity, greed, and illusion. Besides this vivid explanation on causes for human aggression and violence, Indian scriptures also establish how absolute ruin seizes such a person. They say man has an in-built capacity to control, regulate, and ultimately overcome these behavioral problems and be saved from complete destruction (Tapasyānanda, 2003). If this corrective process is not applied to control this inferior nature in him, he may lose his humanity bringing forth unending misery both to himself and to the society at large (Tapasyānanda, 2003).

2.2.1 INDIAN TEXTS ON PARENTING:

Just providing food, clothing and shelter is never considered adequate. Being parents, they are also accountable for the emotional wellbeing and sociability of the children, and neglectful parenting is strongly discouraged (Kulkarni, 2010). Every child is an enquirer, a researcher, analyzer, a merciless anatomist (Aurobindo, 2004). Every child has an unquenchable intellectual curiosity and has a gift of simulation and touch of ingenious power. The parenting should adequately encourage and respond to this in built quality in a child, thus using the powers and innate nature of child to give him the groundwork of understanding. It is by permitting nature to work that we get the benefit of the gifts she has bestowed on each one of us (Aurobindo, 2004).

One of the verses from *Mahābhārata* epic questions the legitimacy of poor parenting:

अण्डानि बिभ्रति स्वानि भिन्दन्ति पिपीलिकाः।

न भरेथाः कथं नु त्वं धर्मज्ञ सन्स्वमात्मजम् । । महाभारत आदिपर्व।

aṇḍāni bibhrati svāni bhindanti pipīlikāḥ.

na bharethāḥ katham nu tvam dharmajña sanv mātmajam . .

(*Mahābhārata Ādiparva*) (Rangaswami, Vidwan, Vidwan Rameshvaravadhani, Shrihari, 1972).

Meaning: Even the tiny creatures like ants take utmost care of their eggs and siblings; they never allow their eggs to be destroyed. Being a learned scholar how can you be without loving your own siblings?

If delinquency is evident in child's behavior, the cause and source of imperfection must be understood by those who are desirous of bringing forth change. One of the *Sarvajña vachanas* (Kannada Language) emphasizes the importance of parenting and says,

ಎದ್ಯೆ ಕಲಿಸದಾ ಗುರುವು, ಬುದ್ಧಿ ಹೇಳದಾ ತಂದೆಯು,
ಬಿದ್ದಿರಲು ಬಂದು ನೋಡದಾ ತಾಯಿಯು
ಶುದ್ಧ ವೈರಿಗಳು ಸರ್ವಜ್ಞ.

vidye kalisadā guruvu, buddhi heḷadā tandeyu,

biddiralu bandu noḍadā tāyiyu, śuddha vairigaḷu Sarvajña

Meaning: The true enemies are three: the *Guru* who teaches not; the father who counsels not; and the mother who cares not when the child is fallen.

Parental duties towards their children during infancy, childhood, and youth have been clearly defined and established in Indian traditional texts under *ṣoḍaśa saṁskāras* (sixteen Sacraments) (Navarthna, 2014). The following verses from different sources narrate these *ṣoḍaśa saṁskāras*:

गर्भदानमृतौ पुंसः सवनं स्पन्दनात्पुरा। षष्ठेष्टमे वा सीमन्तो अस्येते जातकर्म च। याज्ञवल्क्य
स्मृति॥१.११॥

अहन्येकादशे नाम चतुर्थे मासि निष्क्रमः। षष्ठेऽन्नप्राशनं मासि चूडा कार्या यथाकुलम्॥ याज्ञवल्क्य
स्मृति॥१.१२॥

garbhadānamṛtau puṁsaḥ savanam spandanātpurā.

ṣaṣṭheṣṭame vā sīmanto asyete jātakarma ca (Yājñavalkya smṛti 1.11)

ahanyekādaśe nāma caturthe māsi niṣkramah.

ṣaṣṭhe'nnaprāśanam māsi cūḍā kāryā yathākulam (Yājñavalkya smṛti 1.12)

Meaning: At the appropriate time - *garbhadanam*, before the movement of the foetus - *puṁsaḥ*, in the sixth or the eighth month - *sīmanta*, on delivery of the baby - *jātakarma*, eleventh day - *nāma*, in the forth month – exposing to Sun, in sixth month – *annaprāśanam*, and as applicable to one's *kula* (first or third year) - *cūḍā kāryam* (Kulkarni, 2010).

प्राजाभिवर्धनात्पुंसो जातकर्म विधीयते। मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम्। (मनुस्मृति २.२९)

*prājñābhivardhanātpuṁso jātakarma vidhīyate. mantravatrātpṛāśanam cāsyā
hiraṇyamadhusarpiṣām (Manusmṛti 2.29).*

Meaning: Before severing the umbelical cord, *jātakarma saṁskāras* (birth rituals) should be performed. While doing this, *Vedic mantras* should be recited and the baby may be made to eat the mixture of honey and grounded gold (Navarthna, 2014).

नामधेयं दशम्यां तु द्वादश्यां वाऽस्य कारयेत्।

पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते। (मनुस्मृति २.३०)

nāmadheyam daśamyām tu dvādaśyām vā'sya kārayet.

punyaṁ tithau muhūrte vā nakṣatre vā guṇānvite. (Manusmṛti 2.30)

Meaning: On the 10th or 12th day naming ceremony should be performed (by the parents). If it is not possible, it can be done on any other auspicious day (Navarthna, 2014).

मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम्।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् (मनुस्मृति २.३१)

maṅgalyaṁ brāhmaṇasya syātkṣtriyasya balānvitam.

vaiśyasya dhanasānyuktaṁ śūdrāsya tu jugupsitam (Manusmṛti 2.31)

Describing parental duties in respect of naming of child, *Manusmṛti* says, auspicious (*maṅgala*) name to the *brāhmaṇa*, name denoting valor to the *kṣatriya*, name denoting affluence to *vaiśya*, and a name denoting *jugupsa* to the *śūdra* should be chosen (Navarthna, 2014).

शर्मवद्ब्राम्हणस्य स्याद्राज्ञो रक्षासमन्वितम्।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम् (मनुस्मृति २.३२)

śarmavadbrāhmaṇasya syādrājño rakṣāsamanvitam.

vaiśyasya puṣṭisānyuktaṁ śūdrasya preṣyasānyutam (Manusmṛti 2.32)

Name ‘*śarma*’ to the *brāhmaṇa*, ‘*Varma*’, a name denoting ‘protection’ to the *kṣatriya*, affluence denoting ‘*Gupta*’ to the *vaiśya*, and ‘*dāsa*’ to the *śūdra* should be chosen (by the parents) (Navarthna, 2014).

स्त्रीणाम् सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम्।
मङ्गल्यम् धीर्घवर्णान्तमाशिर्वादाभिधानवत् (मनुस्मृति २.३३)

strīṇām sukhodyamakrūrāṁ vispaṣṭārthaṁ manoharam.

maṅgalyam dhīrghavarṇāntamāśirvādābhidhānavat (Manusmṛti 2.33)

Pleasurable, yielding, clear, auspicious, *dhīrghavarṇāntam* (ending with long vowels),
blessful names should be chosen for girl babies (Navarthna, 2014).

चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात्।

षष्टे ऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले (मनुस्मृति २.३४)

caturthe māsi kartavyam śiśorniṣkramaṇam grhāt.

ṣaṣṭe 'nnaprāśanam māsi yadveṣṭam maṅgalaṁ kule (Manusmṛti 2.34)

Niṣkramaṇam (first outing) to expose the baby to the sun should be done in fourth month.
Annaprāśanam (First feeding of solid food) should be done in sixth month. If this is not
possible, any auspicious day as per one's tradition may be chosen (Navarthna, 2014).

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः।

प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् (मनुस्मृति २.३५)

cūḍākarma dvijātīnām sarveṣāmeva dharmataḥ.

prathame'bde tṛtīye vā kartavyam śruticodanāt (Manusmṛti 2.35)

Brāhmaṇa, Kṣatriya and *Vaiśya* should perform first hair cut to the child in the first year or
third year, according to Vedic rituals (Navarthna, 2014).

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम्।

गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः (मनुस्मृति २.३६)

garbhāṣṭame'bde kurvīta brāhmaṇasyopanāyanam.

garbhādekādaśe rājño garbhāttu dvādaśe viśaḥ (Manusmṛti 2.36)

Upanayanam (Sacred thread investiture) should be performed in the 8th year, 11th year, and
12th year to the *Brāhmaṇas, Kṣatriyas,* and *Vaiśyas* respectively (Navarthna, 2014).

आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते।

आद्वाविंशात् क्षत्रबन्धोराचतुर्विंशतेर्विशः। (मनुस्मृति २.३८)

āṣoḍaśādbrahmaṇasya sāvitri nātivartate.

ādvāvimśāt kṣatrabandhorācaturvimśaterviśaḥ. (Manusmṛti 2.38)

In case of any constraints, *Upanayanam* can also be done in 16th year, 22nd year, and 24th year to *Brāhmaṇas*, *Kṣatriya*, and *Vaiśyas* respectively (Navarthna, 2014).

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः।

द्वितीयमायुषो भागं कृतदारो गृहे वसेत्। (मनुस्मृति ४.१)

caturthamāyūṣo bhāgamuṣitvādyam gurau dvijaḥ.

dviṭīyamāyūṣo bhāgam kṛtadāro grhe vaset. (Manusmṛti 4.1)

Steadfast in *brahmacarya*, a *dvija* should spend first one fourth (25 years) of his life in *Gurukula* (while serving the *Guru*). In the next one fourth (25 years) he should marry and lead the life a house holder (Navarthna, 2014).

The path to perfection is already well established by the elders, there is no need to hesitate to tread that path of elders, says a *subhāṣitam*.

एनास्य पितरो याताः येन याताः पितामहा।

तेन यायात् सतां मार्गं तेन गच्छन् न रिष्यते (सुभाषित)

enāsyā pitaro yātāḥ yena yātāḥ pitāmahā.

tena yāyāt satām mārgam tena gacchan na riṣyate (subhāṣita)

One should carry on and tread the divine path in which the parents and the grandparents have treaded and flourished. Such a person would never be annihilated (VidwanSubrayasharma, 2009).

The parents are not task masters or instructors, they are helpers and guides. When such duties are not discharged in the best interest of the child, the following verse says, the parents virtually destroy the personality of the child:

माता शत्रुः पिता वैरी येन बालो न पाठितः

न शोभते सभामध्ये हंसमध्ये बको यथा (सुभाषितम्)

mātā śatruḥ pitā vairī yena bālo na pāṭhitah

na śobhate sabhāmadhye haṁsamadhye bako yathā (subhāṣitam)

Parents themselves would be the enemies who fail to give right education to the son. Like a crane failing to establish its identity among swans, such an idiotic son fails to be identified among intellectuals (VidwanSubrayasharma, 2009).

Due to negative parenting, the child may develop negative qualities says Indian tradition.

One of the *subhāṣitam* says,

सर्पस्य पुत्रः सर्पैव भवति।

Sarpasya putraḥ sarpaiva bhavati.

‘Snake’s son can only be a snake’ (Ishvarashastri, 2015).

On similar lines, great epic *Rāmāyaṇa* says,

सत्याश्चात्र प्रवादोऽयं लौकिकः प्रतिभाति मा।

पितृन् समनुजायन्ते नरा मातरमङ्गनाः।

Satyāścātra pravādo’yaṁ laukikaḥ pratibhāti mā.

pitṛn samanujāyante narā mātaramaṅganāḥ.

Rāmāyaṇa Ayodhyākāṇḍa 35 sarga 28 śloka //

Meaning: Son develops the qualities of the father, whereas daughter that of the mother. This maxim is true to its core (Velanakar, 2013).

The very idea of hammering the child into the shape desired by the parents is barbarous and truly foolish thinking. The child must be induced and encouraged to expand in line with his own nature. The very notion of the parents that the child develops particular qualities, capabilities, ideas, virtues, can be greatest of the errors. Following verse clearly establishes this message:

लालयेत् पञ्च वर्षाणि दश वर्षाणि ताडयेत्।

प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् (सुभाषितम्)

lālayet pañca varṣāṇi daśa varṣāṇi tāḍayet.

prāpte tu ṣoḍaśe varṣe putraṁ mitravadācaret (subhāṣitam)

Up to fifth year, son has to be loved; up to tenth year of age, like a disciplinarian, give him good education. But after sixteenth year of age, treat him like a friend (VidwanSubrayasharma, 2009).

जननी जन्मभूमिश्च जाह्नवी च जनार्दनः जनकः पञ्चमश्चैव जकाराः पञ्च दुर्लभाः (सुभाषित)

jananī janmabhūmiśca jāhnavī ca janārdanaḥ janakaḥ pañcamaścaiva jakārāḥ pañca durlabhāḥ (subhāṣita)

Mother, Mother land, Ganges, Janardana (The Lord), and father – these five ‘ja’karas are highly exceptionally rare and precious (VidwanK.G.Subrayasharma, 2009).

Śrīmad Vālmīki Rāmāyaṇa says, ‘Parents toil unremittingly for their children. They overstretch to provide good food, good couches, and healthy cosmetics. They speak delightfully to please the children. Their acts can never be repaid in full (Velanakar, 2013):

यन्मातापितरौ वृत्तं तनये कुरुतः सदा। न सुप्रतिकरं तत्तु मात्रापित्रा च यत्कृतम्।

यथाशक्ति प्रदानेन स्वापनोच्छादनेन च। नित्यं च प्रियवादेन तथा सम्वर्धनेन च।

yanmātāpitarau vṛttam tanaye kurutaḥ sadā. na supratikaram tatttu mātrāpitṛā ca yatkr̥tam. yathāsakti pradānena svāpanocchādanena ca. nityam ca priyavādena tathā samvardhanena ca.

Parenting is to suggest and not to impose nor to pamper. Parents do not actually train the child's mind, they only show the way to perfect and discipline the instrument of knowledge and help and encourage him in the process. Further, parents do not impart knowledge, they show the way to acquire the knowledge for himself. The following *subhāṣita* highlights this view:

ललनात् बहवो दोषाः तर्जनाद्बहवो गुणाः।

तस्मात् पुत्रं च शिष्यं च तर्जयेत् न तु लालयेत् (सुभाषित)

lalanāt bahavo doṣāḥ tarjanādbahavo guṇāḥ.

tasmāt putram ca śiṣyam ca tarjayet na tu lālayet (subhāṣita)

Meaning: Too much of pampering of children and disciples might spoil them, and disciplining them might help them to develop certain good qualities. Hence, it is better to discipline them instead of pampering (VidwanK.G.Subrayasharma, 2009).

2.2.2 INDIAN TEXTS ON HOSTILITY:

Indian scriptures broadly classify characteristics (personalities) into two types: *daivic* (divine) and *āsuric* (diabolic/demoniac). Being sensitive to the pain or suffering of others, the former is fully receptive to human values, whereas the latter is hostile to these values. An ordinary man may resort to violence for selfish motive. That violence could be through one's actions or abusive words, or through one's mind. One may resort to violence directly or may get it done through others or may support the violence done by others. All these are violence only.

Renouncing all these could be non-violence (Harshananda Swami, 2000). Thus, the meaning of violence is very broad based according to Indian traditional texts and the following section brings out such verses.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेवच।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्। (भगवद् गीता १६.४)

dambho darpo'bhimānaśca krodhaḥ pāruṣyamevaca.

ajñānaṁ cābhijātasya pārtha sampadamāsurīm (Bhagavad Gītā 16.4).

Meaning: O son of *Prthā!* Pretentiousness, arrogance, overweening pride, wrath and violence, rudeness, as also insensitiveness to spiritual values – all these are found in those born to a demoniac heritage, says *Bhagavad Gītā* (Tapasyānanda, 2003).

Explaining the causes for aggression, *Bhagavad Gītā* (2.62 and 3.37) says,

ध्यायतो विषयान् पुंसः सङ्गस्तेषुपजायते। सङ्गात् सञ्जायाते कामः कामात् क्रोधोभिजायते।

(भगवद् गीता २.६२).

dhyāyato viṣayān puṁsaḥ saṅgasteṣupajāyate.

saṅgāt sañjāyāte kāmaḥ kāmāt krodhobhijāyate. (Bhagavad Gītā 2.62)

Meaning: If one dwells longingly on sense objects, inclination towards them starts; inclination develops into desire; desire begets anger, and finally culminates in aggression (Tapasyānanda, 2003).

काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्। (भगवद् गीता ३.३७)

kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ.

mahāśano mahāpāpmā viddhenamiha vairiṇam. (Bhagavad Gītā 3.37)

Meaning: Insatiable lust, uncontrolled anger, born out of ‘*rajas*’ prompt men to engage in violent activities (Tapasyānanda, 2003).

The gradual degradation of aggressive and violent personalities is brought out by *Bhāgavatam* (4.8.3) and *Bhagavad Gītā* (2.63) as under:

क्रोदात्भवतिसंमोहः संमोहात्स्मृतिविभ्रमः।स्मृतिभ्रंशात्बुद्धिनाशोबुद्धिनाशात् प्रणश्यति। (भगवद् गीता २.६३).

krodātbhavatisaṁmohaḥ saṁmohātmṛcativibhramaḥ.

smṛtibhr̥m̐sātbuddhināśobuddhināśāt praṇaśyati. (Bhagavad Gītā 2.63).

Meaning: Aggressive anger generates delusion, delusion results in loss of memory, loss of memory brings about destruction of discriminative intelligence, and loss of discriminative intelligence spells ruin to a man (Tapasyānanda, 2003).

तयोः समभवल्लोभोनिकृतिश्चमहामते। ताभ्यांक्रोधश्चहिंसाचयद्दुरुक्तिः स्वसाकलिः। (भागवत ४.८.३)

tayoḥ samabhavallobhonikṛtiścamahāmate.

tābhyāṁkrodhaścahimsācayadduruktiḥ svasākaliḥ (Bhāgavata 4.8.3).

Meaning: ‘*Dambha*’ (hypocrisy) and ‘*Māyā*’ (illusion) beget ‘*Lobha*’ (greed) and ‘*Nikṛti*’ (deceitfulness). They, in turn, beget ‘*Krodha*’ (aggression) and ‘*Himsa*’ (violence). The children of ‘*Krodha*’ (aggression filled with fury) and ‘*Himsa*’ (violence) are ‘*Kali*’ (*Kalaha* - clash) and ‘*Durukti*’ (violence and abusive words) (Adidevananda, 2003; Velanakar, 2013).

These two following verses of *Bhagavad Gītā* describe the innate nature of those having scant regard for the human values:

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्। तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनाम्। (भगवद्
गीता १४.७)

rajo rāgātmakam viddhi tṛṣṇāsaṅgasamudbhavam.

tannibadhnāti kaunteya karmasaṅgena dehinam. (Bhagavad Gītā 14.7).

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्। प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत। (भगवद् गीता
१४.८)

tamasvajñānam viddhi mohanam sarvadehinām.

pramādālasyanidrābhistannibadhnāti bhārata. (Bhagavad Gītā 14.8)

Meaning: ‘*Rajas*’ is passion-based leading to craving for objective pleasures; and clinging to objects already possessed by an individual. *Tamas* is ignorance-born, ego-derived and produces delusion leading to negligence, indolence, scant regard for pain of others (*Bhagavad Gītā* 14.7-8) (Tapasyānanda, 2003). The offsprings (children/derivatives) of human aggressive and violent attitude are ‘hostility’ and ‘cruel abusive words’ (verbal aggression) (Velanakar, 2013).

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

कामः क्रोधस्तथालोभस्तस्मादेतत्त्रयं त्यजेत्। (भगवद् गीता १६.२१)

trividham narakasyedaṁ dvāraṁ nāśanam ātmanah.

kāmaḥkrodhastathālobhastasmādetat trayam tyajet. (Bhagavad Gītā 16.21)

Meaning: *Bhagavad Gītā* (16.21) establishes in a pristine way that lust, aggression, and greed lead to destruction of man’s spiritual nature. These three form the entryway to hell; hence surely be abandoned (Tapasyānanda, 2003).

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहायमः (योगसूत्र २.३०)

ahimsāsatyāsteyabrahmacaryāparigrahāyamaḥ (Yogasūtra 2.30)

Meaning: *Patañjali Yogasūtra (2.30)* says, *ahimsā* (non-violence), *satya* (honesty), *asteya* (non-stealing), *brahmacharya* (sexual self-restraint), *aparigraha* (non-obsessively possessive tendency) are five *yamas* (moral universal commandments for self-control) (Prabhavananda, 2004b).

अहिंसाप्रतिष्ठायांतत्सन्निधौवैरत्यागः॥॥योगसूत्र २.३५॥

ahimsā pratiṣṭhāyām tatsannidhau vairatyāgaḥ || ||*Yoga sūtra 2.35*||

Meaning: *Patañjali Yogasūtra (2.35)* says, when a yogi is resolutely committed to non-violence, there is no hostility, wherever he is present (Prabhavananda, 2004a).

गृहेगुरावरण्ये वा निवसन्नात्मवान् द्विजः।

नावेदविहितां हिंसामापद्यपि समाचरेत्॥मनुस्मृति ५.४३॥

gr̥hegurāvaranye vā nivasannātmavān dvijaḥ.

nāvedavihitām hiṁsāmāpadyapi samācaret. (Manusmṛti 5.43)

Meaning: *Manusmṛti (5.43)* says a *Brāhmin* (one of the four *varṇas* described in Indian traditional scriptures) of pious disposition, whether dwells in (his own) house, with a *guru/teacher* or in the forest, must never, in times of distress, cause injury to any creature, which is opposed to *Vedas* (Navarthna, 2014).

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च।

अहिंसया च भूतानाममृतत्वाय कल्पते।(मनुस्मृति ६.६०)

indrinayāṇām nirodhena rāgadveṣakṣayeṇa ca.

ahimsayā ca bhūtānāmamṛtatvāya kalpate. (Manusmṛti 6.60)

Meaning: Through control of senses, relinquishment of love and hatred, and being resolutely committed to non-violence, *sādhaka* gets eligibility to attain immortality (Navarthna, 2014).

आहना रात्र्या च यांजन्तून् हिनस्त्यज्ञानतो यतिः। तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान् षडाचरेत्।

(मनुस्मृति ६.६९)

āhnā rātyā ca yāmjantūn hinastyajñānato yatiḥ. teṣāṃ snātvā viśuddhyartham prāṇāyāmān ṣadācaret. (Manusmṛti 6.69)

Meaning: Even in case of inadvertent killing (of animals) (accidental/unintentional violence), for the sake of purification, the *yati* should bathe and practice *prāṇāyāma* for six times (Navarthna, 2014).

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः। तपस्चरणैश्चोग्रैः साधयन्तीह तत्पदम् (मनुस्मृति ६.७५)

ahimsayenriyāsaṅgairvaidikaiscaiva karmabhiḥ. . tapascaraṇaiścograiḥ sādhayantīha tatpadam (Manusmṛti 6.75)

Meaning: Being steadfast in non-violence, abandonment of sense pleasure, doing one's duties (*niyata karmas*) sanctioned / ordained by Vedas, and by austerities, one can achieve the ultimate goal of realizing *Brahman* (Navarthna, 2014).

अदत्तानामुपादानं हिंसा चैवाविधानतः परदारोपसेवा च शरीरं त्रिविधं स्मृतम् (मनुस्मृति १२.७)

adattānāmupādānam himsā caivāvidhānataḥ paradāropasevā ca śārīraṃ trividham smṛtam (Manusmṛti 12.7)

Meaning: The three bodily involved evil/sinful acts are forcibly snatching others wealth, violence that is opposed to scriptures, illicit physical relationship with other women (Navarthna, 2014).

अहिंसासत्यमस्तेयं ब्रह्मचर्यं क्षमाधृतिः। दयार्जवं मिताहारः शौचं चैव यमादश ॥ ॥ हठयोगप्रदीपिक

१.१६.२॥

ahiṃsā satyamasteyaṃ brahmacaryaṃ kṣamādhṛtiḥ|

dayārjavaṃ mitāhāraḥ śaucaṃ caiva yamādaśa|| (Haṭha yoga Pradīpika 1.16.2)

Meaning: Non-violence, truth, non-stealing, continence (being absorbed in a pure state of consciousness), forgiveness, endurance, compassion, humility, moderate diet and cleanliness are the ten rules of conduct (yama) of a yogi, says *Haṭhayoga Pradīpika (1.16.2)*, another scholarly treatise on yoga philosophy (Muktibodhananda, 2004).

अहिंसा परमो धर्मः (महाभारत आदिपर्व, अनुशासन पर्व)

ahiṃsā paramo dharmah (Mahābhārata ādīparva, anuśāsana parva)

Meaning: Non-violence is the supreme *dharma*. This small but captivating phrase appears in *Mahābhārata* epic several times in various *parvas* like *ādīparva*, *anuśāsana parva*, and *Bhīṣma parva* (Rangaswami, Vidwan, Vidwan Rameshvaravadhani, Shrihari, 1972).

हिंस्यात्क्रोधादवध्यांस्तु वध्यान्सम्पूजयीत च।

आत्मानमपि च क्रुद्धः प्रेषयेध्यमसादनम् । (महाभारत वनपर्व २९.६)

hiṃsyātropidhādavadhyāṃstu vadhyānsampūjayīta ca.

ātmānamapi ca kruddhaḥ preṣayedhyamasādanam. (Mahābhārata vanaparva 29.6)

Meaning: A violently angry person would slay the one who does't deserved to be slayed; and would adore the one who is fit to be killed; and in that height of fury one may kill oneself (Rangaswami, Vidwan, Vidwan Rameshvaravadhani, Shrihari, 1972).

तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम्।

हित्वागृहंसंसृतिचक्रवालंनृसिंहपादंभजताकुतोभयमिति॥भागवतम् ४.१८.१४॥

tasmādrajorāgaviṣādamanyumānasprhābhayadainyādhimūlam|

hitvā gṛham saṃsṛticakravālaṃ nṛsimhapādaṃ bhajatākutobhayamiti||

Bhāgavatam 4.18.14||

Meaning: You will get the divine feet of *Bhagavān Nṛsimha* (one of the ten incarnations of Lord *Viṣṇu*), only on your abandonment of desire, melancholy, aggression, pride, apprehension, and grief which are the causes for unending vicious cycle of birth and death (Velanakar, 2013).

अहिंसासत्यशौचदयाऽऽस्तिक्यादिचारित्र्याणिपरिपालनीयानि॥

॥नारदभक्तिसूत्र

७८॥

ahimsāsatyāśaucadaya'sstikyādicāritryāṇi paripālanīyāni||

||*Nārada Bhakti Sūtra* 78||

Meaning: One should observe steadfast non-violence, truthfulness, cleanliness, compassion, belief in the Supreme (Harshananda Swami, 2000).

अहिंसासत्यमक्रोधस्त्यागःशान्तिरपैशुनम्।

दयाभूतेष्वलोलुप्तंमार्दवंहीरचापलम्॥॥ भगवद् गीता१६.२॥

ahimsā satyamakrodhastyāgaḥ śāntirapaiśunam

dayā bhūteṣvaloluptvaṁ mārdaṁ hrīracāpalam||

||*Bhagavad Gītā* 16.2||

Meaning: Non-violence, truthfulness, freedom from anger renunciation, tranquillity, aversion to slander, compassion to living beings, freedom from sensuality, gentleness, modesty, steadfastness (these are all the qualities present in those born to divine inheritance) says *Bhagavad Gītā* (16.2) (Tapasyānanda, 2003).

2.3 SUMMARY OF EARLIER WORKS ON ADDRESSING AGGRESSION, VIOLENCE THROUGH YOGA

Author, Journal, year of publication	(N)	Experimental design and variables studied	Findings
Reddy, S.K., and Sony, K. (2015). <i>Voice of research</i> , 3(4), 14-16.	100	Randomized control trial (Pre-post). Variables studied: Cognitive functions and attitude toward violence	Effect of Yoga: Significant increase in cognitive function. No significant increase in attitude towards violence in school children.
Deshpande, S Nagendra, H.R., and Raghuram, N., (2008). <i>International Journal of Yoga</i> , 1(2), 76-82.	173	Randomized control trial (Pre-post). Variable studied: Verbal aggressiveness in normal healthy males.	Yoga group showed significant decrease in verbal aggressiveness as compared to control group.
Gloeckner and Stueck (2005). <i>Journal of Early Child Development and Care</i> , 175(4), 371-377.	48	Randomized control trial (Pre-post). Variables studied: Aggression, emotional balance, fear.	Effect of Yoga: A Sense of helplessness and aggression were significantly decreased. The participants were able to transfer the breathing techniques and

			self-instructions learnt during intervention to situations beyond school hours to relax, to improve well-being, and to control negative feelings.
Ana Maria Velasquez, Maria AdelalidaLopez (2015). <i>Educational Research and Evaluation: An International Journal on Theory and Practice</i> , 21(56), 407-421.	125 adolescents	Randomized control trial (Pre-post). Variables measured: Children's anxiety, depression, aggression, and some socio-emotional competencies namely, empathy, anger management, and pro-sociality.	Effect of yoga: Yoga intervention can significantly reduce adolescents' anxiety and aggression levels.
Amaranath, B., Nagendra, H R., (2015). <i>Journal of Ayurveda and Holistic Medicine</i> , 3(5), 453-476.	148 Home guards of both genders.	Randomized Control Trial (Pre-Post). Variables studied: Perceived Stress, Verbal Aggression and Satisfaction in Life	Effect of eight week yoga practice: Perceived stress, verbal aggression is yoga group reduced significantly, where significantly increased in control group. Life satisfaction increased in

			yoga group but decreased in control group.
Ramadoss, Bose (2010). <i>International Journal of Yoga Therapy</i> . 20(1), 73-78.		Two Pilot studies. Intervention of Transformative Life Skills (TLS) consisting of Yoga poses (Āsana), breathing techniques (Prāṇāyāma), and meditation (dhyana).	TLS program demonstrated a significant improvement in stress management, self-control among youth and have significant importance to education and community-wide violence deterrence.
Umesh, D., Sony, K., Akhilesh, K.B., Nagendra, H.R., (2015). <i>Prabhandan: Indian Journal of Management</i> , 8(10),1-8.	80+80	Randomized control trial (Pre-post test). Variables measured: aggression and counterproductive work behavior.	Yoga group showed statistically significant decrease (p=0.001) in aggression scores and counterproductive work behavior scores.
Narke, H.J. (2014). <i>Journal of Contemporary Psychological Research</i> , (1)	60 adolescents (14 to 18 years of age)	Randomized control trial (Pre-post design). Variable measured: Level of aggression.	Yoga group demonstrated significant reduction in adolescents' level of aggression.
Umesh, D., Sony,	80+80	Randomized control trial	10 weeks' yoga practice:

<p>K., Akhilesh, K.B., Nagendra, H.R., (2016). <i>Ayu Journal</i>. 36(1), 375-379.</p>	<p>Working professionals</p>	<p>(Pre-post design). Variables measured: aggression and Positive affectivity.</p>	<p>yoga group demonstrated statistically significant decrease in aggression scores and significant increase in positive affectivity scores as compared to control group.</p>
<p>Shirsath (2015). <i>The International Journal of Indian Psychology</i>, 2(3),1-9</p>	<p>160 male and female students (aged 15 to 25 years)</p>	<p>2X2 factorial design. Variables measured: Self-esteem and aggression levels.</p>	<p>Yoga students showed high level of self-esteem and low level of aggression as compared to control group participants.</p>
<p>Elizabeth Visceglia, Stephen Lewis (2011). <i>The Journal of Alternative and Complementary Medicine</i>, 17(7), 601-697</p>	<p>18 clinically stable patients (12 men and 6 women) (age: 42±13.5 years) with schizophrenia</p>	<p>Randomized controlled pilot study. Variables measured: Positive and Negative Syndromes.</p>	<p>8 weeks' yoga practice: The yoga group showed significant improvement in symptoms of schizophrenia, including Positive and Negative Syndrome scale scores on positive syndrome, negative syndrome, general psychopathology, activation, paranoia, and depression subscales as</p>

			compared to waitlist.
Umesh, D., Sony, K., Nagendra, H.R. (2016). <i>Medical Journal of Dr. D.Y. Patil University</i> , 9(1), 55-60. (Title?)	80+80 working professionals	Randomized control trial (Pre-post) design. Variables measured: Counterproductive work behavior (CWB).	Yoga group showed statistically significant decrease in CWB and its predictors namely, negative affectivity, stress and aggression. Gender difference was also observed in CWB scores.
Shastri, V.V., Hankey, A., Sharma, B., Patra, S. (2017). <i>International Journal of Yoga</i> , 10(3):138-144	12 th grade Pre-University students of both genders.	Arbitrary assignment (in a pre-post design study) of subjects to 3 groups: Yoga group, Vedic Mathematics, and Ordinary Class work group.	Mindfulness, aggression, and negative emotional regulation changed significantly for the Yoga Group, while mindfulness alone improved significantly for the Vedic Mathematics group. No group changed on positive emotion regulation. Controls apparently improved on aggression. An interesting Post hoc correlation analysis is also reported, among other things directly

			<p>linking increased mindfulness to decreased aggression.</p> <p>Conclusions: The study showed positive effects of traditional methods of decreasing emotional pressure on students facing pre-University mathematics examinations. Increasing mindfulness is considered a way of increasing emotion regulation.</p>
<p>Amy L. Accardo, (2017). <i>Journal of Childhood Education</i>, 93(2), 109-113.</p>	<p>Review of existing literature and interviews of yoga program facilitators.</p>	<p>School-Wide Positive Behavior Support of K-12 School Students.</p>	<p>The yoga was reported to be effective as a pedagogical approach, and found to increase mindfulness, emotional regulation and positive behaviors. When Yoga is provided by culturally sensitive instructors, it is easy to implement, cost-effective in school</p>

			settings.
Mo Yee Lee, RSW., Amy Zaharlick., MSW, Deborah Akers. (2017). <i>Journal of Interpersonal Violence</i> , 32(4), 2139-2165.	63 Female Trauma Survivors	Randomly assigned to Tibetan Meditation group and control group. Intervention for 6 weeks.	Meditation group made significant changes in mental health symptoms (anger and aggression) and trauma symptoms. Non significant changes were observed among the control group subjects. There were significant group differences between subjects in the meditation group and control group on their mental health symptoms, and trauma symptoms. Significantly more subjects in meditation group achieved reliable change in mental health symptoms and trauma symptoms.