

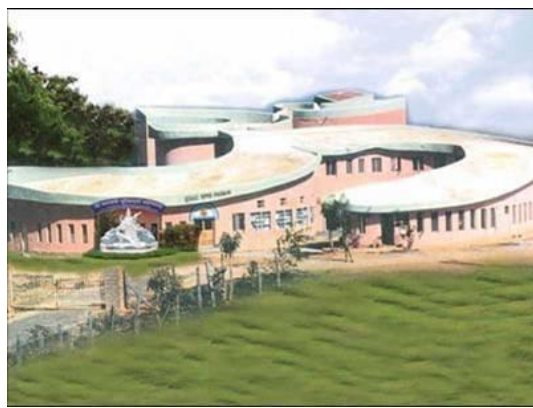
EFFECT OF ARUTPERUNJOTHI MANTRA ON COMPASSION USING QUESTIONNAIRES

Dissertation submitted by

CHANDRAMOULI J

Under the guidance of

Dr. JUDU ILLAVARASU V, PhD



Towards

Partial fulfilment of Master of Science in Yoga Therapy



Submitted to

SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMATHANA

(Deemed to be University, Recognized by UGC)

19, Eknath Bhavan, Gavipuram Circle, Bengaluru - 560 019, India.

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CERTIFICATE

This is to certify that **CHANDRAMOULI** is submitting this Experimental research entitled “**EFFECT OF ARUTPERUNJOTHI MANTRA ON COMPASSION USING QUESTIONNAIRES**” in partial fulfilment of the requirement for the degree of Master of Science (Yoga) registered in Swami Vivekananda Yoga Anusandhana Samsthana (SVYASA University), Bengaluru. This is a bonafide work carried out by her under our guidance and supervision under the division of Life sciences and is a record of the work carried out by her in this institute.

Dr. Judu Illavarasu

(Guide)

Date:

Place: Prashanti Kutiram, Bengaluru

DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bengaluru, under the guidance of Dr. Judu Illavarasu and Dr. Guru Deo from SVYASA University, Bengaluru.

I also declare that the subject matter of my dissertation entitled “**EFFECT OF ARUTPERUNJOTHI MANTRA ON COMPASSION USING QUESTIONNAIRES**” has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

Date:

CHANDRAMOULI

Place: Prashanti Kutiram, Bengaluru

ACKNOWLEDGEMENT

I offer my humble salutations to the Divine Almighty without whose grace and blessings, it is impossible for me to accomplish this work. Just after God I would like to appreciate all my family members and my closed friends who always have been an inspiration for me.

I would like to express the deepest gratitude to Thiru Aruprakasa Vallalar who made me an instrument to do this Divine work.

I would like to thank Mr. Saravanan from Salem Sanmaraga Sangam and Mrs. Archana Devi for their guidance and support. Their contribution to this Divine work cannot be expressed in words.

I would like to thank my guides Dr. Judu Illavarasu and Dr. Guru Deo for their guidance and encouragement.

I would like to thank Thiru. Arutpa Govindaswamy Iyya, Mr. Ravikumar Mr.Ramkumar and Mr.Karthick Kanniappa for their guidance and support.

Also I would like to thank all Sanmarga Sangam People from Salem, Chennai and Bengaluru involved and supported in this Divine work as participants.

I will be always grateful to my university Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA) for its support in promoting my career.

God bless all with full of Divinity in their Physical, Mental, Emotional and Spiritual Life forever.

CHANDRAMOULI

**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO
TRANSLITERATE SANSKRIT WORDS**

a	=	अ	na	=	न	pa	=	प
ä	=	आ	ca	=	च	pha	=	फ
i	=	इ	cha	=	छ	ba	=	ब
é	=	ई	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ü	=	ऊ	ña	=	ञ	ya	=	य
ṛ	=	ऋ	ṭa	=	ट	ra	=	र
ṝ	=	ॠ	ṭha	=	ठ	la	=	ल
e	=	ए	ḍa	=	ड	va	=	व
ai	=	ऐ	ḍha	=	ढ	śa	=	श
o	=	ओ	ṇa	=	ण	ṣa	=	ष
au	=	औ	ta	=	त	sa	=	स
aṁ	=	अं	tha	=	थ	ha	=	ह
aḥ	=	अः	da	=	द	kṣa	=	क्ष
ka	=	क	dha	=	ध	tra	=	त्र
kha	=	ख	na	=	न	jña	=	ज्ञ
			ga	=	ग			
			gha	=	घ			

STANDARD TAMIL TRANSLITERATION CODE

Vowels:

அ = a

ஆ = A,aa

இ = i

ஈ = I,ee

உ = u

ஊ = U,oo

எ = e

ஏ = E

ஐ = ai

ஓ = o

ஔ = O

ஔள = au,ou

ஃ = H (Aytham)

Consonants:

க = k,K,kh,g,G,gh

ங் = ~g

ச = c,ch,C,Ch

ஞ = ~j

ட = T,Th,D,Dh

ண = N

த = t,th,d,dh

ந் = ~n

ப = p,P,ph,b,B,bh

ம = m,M

ய = y,Y

ர = r

ல = l

வ = v,w

ழ = zh,Lx

ள = L

ற = R,rx

ன் = n

ஜ = j,jh,J

ஷ = Sh

ஸ = s

ஹ = h,~h

ABSTRACT

BACKGROUND

Compassion is an inherent human capacity which influences our psychic and psychological function. Compassion is invoked by Chanting and Meditation. *Arutperunjothi Maha Mantra* is the *mantra* which intends to invoke compassion. This study has been conducted to evaluate the effect of this mantra on compassion using Questionnaires.

MATERIALS AND METHODS

In this study initially 90 people participated for Pre-test including Male and Female. Finally In Chanting group 21 subjects was taken to validate the Self Compassion, 23 subjects for ERQ and 22 for PANAS. In Meditation group 13 subjects for Self Compassion, 15 for ERQ and 13 for PANAS. The single group Pre-Post design was used to show the effect of chanting and meditation on *Arutperunjothi Mantra*. The Between group design was used to validate the changes between chanting and meditation group. Participants were asked to practice themselves for 48 days. For Meditation group guided audio was given for individual practice. Assessments were done 1st day prior to intervention, after immediate intervention and on the last day after intervention by using Questionnaires.

RESULTS

Chanting group showed the significant reduction in Self Judgement, Isolation Item and Over Identified Item which showed that increase in Compassion Level. It also showed that there was significant reduction in Negative mood Changes and Emotional Suppression which represented the increase in Compassion level. Meditation group showed that Self Kindness level increased significantly ($p < 0.001$) also there was significant reduction in Self judgement score. It also showed that positive mood changes increased significantly and also it showed that there was significant reduction in Negative mood changes.

CONCLUSION

Findings show that compassion level was increased in both *Arutperunjothi Maha Mantra* chanting and Meditation group. This shows that positive emotion was significantly improved

well in shorter period of *Arutperunjothi Maha Mantra* Intervention. Osho mentioned Compassion is the only therapeutic because all that human ill in man is because of lack of love. Compassion was the Universal Panacea. We all try to develop our core Compassion nature to make us healthy and make our world healthy and peace.

KEYWORDS

Arutperunjothi Maha Mantra, Self Compassion, Chanting, Meditation, Emotional Regulation, Positive and Negative affect

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1. INTRODUCTION

1.1. RAMALINGA SWAMI

Vallalar is the embodiment of Compassion and true wisdom. He has brought the eternal divine path called *chamaracha chuttha chanmaarkka chatya cha~gkam*. This path teaches us how to attain enlightenment, *chaakaa kalvi* (Deathless education), Deathless state, triple bodies (*chutta, piraNava, ~jaana dEkam*) and triple *siddhis* which are *Karma siddhi* (*Ashtama siddhi*), *Yoga siddhi* (64 *siddhis*), *Jnana siddhi* (64,000 *siddhis*) and also *Maha siddhi* (647crores of *Maha siddhis*). He became *Arutperunjothi* Vast Grace light by dematerialising his body in 1874 and is performing five functions of God (Ramalingam, 2011).

1.2. MANTRA

Sivanandha mentioned in Japa Yoga, "*Mananat-trayate iti Mantrah*" – one who memorize and recite the mantra can overcome the cycle of birth and death. *Man* means think and *tra* means protect or free from bondage of worldly life. It is a divine power manifested in a sound body".

Swamy Niranjanda Sarasathi mentioned about mantra as Mantra is used to free the mind from obsessive nature. By practice of mantra one can able to overcome the dissipation of mind. Mantra is nothing but vibration. Each vibration has certain frequency. Vibration of *Mantra* can change the attitude of animals, human beings. Some form of sound vibrations stimulate us, some other form of sound relaxes us, Sound directly relate with mind body complex. Through sound one can able to dance, Mantras work at *pranic* level of the body, it alters and affect the *shaktis* in the psychic centres of the body. Through mantra one can realigning, rebalancing our body and mind. Finally he concluded as the word mantra is liberating the mind from obsessive involvement of tensions, worries, and anxieties.

1.3. UNIQUENESS OF MAHA MANTRA

Vallalar mentioned in *pErubadEcham*, "The *ma~nthiram* which favourable to attain Supreme bliss or final destiny is *Makaa vaakkiyath thiruma~nthiram* which openly express the truth of his being (*Arutperunjothi*) or truth of himself. So I revealed this, I am revealing this now and I will also reveal this in future out of the compassionate feeling of the universal right of the integrity or oneness of soul love (*Anma~nEya orumaippaaTTurimai*). This truth is emerging from my soul experience of truth knowledge, and enjoyment of the soul bliss (Eternal blissful life). So everyone have to attain like me, without doubt, misconception or

confusion. God has commanded me that Compassion is the first step for *chaadhanaa*, for that purpose, he has taken this *Thiruma~nthiram* explicitly" (Ramalingam, 2011).

அருட்பெருஞ்ஜோதி அருட்பெருஞ்ஜோதி
தனிப்பெருங்கருணை அருட்பெருஞ்ஜோதி

AruTperu~jjOthi aruTperu~jjOthi
Thanipperu~gkaruNai aruTperu~jjOthi

Vast Grace-Light.... Vast Grace-Light
Supreme Compassion..... Vast Grace-Light

Mercy, Compassion, Grace have the same sense, and indicate the same meaning. The knowledge that possesses Compassion is perfect and Integral Bliss itself. The Bliss is the supreme knowledge possessing Compassion. This is the meaning of mantra (Ramalingam, 2011). And the English translation was given by Thulasiram (Thulasiram, 1980).

1.4. COMPASSION

Compassion happens when you have no desire, because in absence of desire your whole energy transformed into compassion. Desire has a motivation in it, a goal, Compassion is not motivated, and there is no goal to it. It is simply overflowing it. Buddha greatness consists in introducing Compassion before you start to meditate. There is a hidden science behind it. Before you become enlightened, if you have a heart full of Compassion there is a possibility that after meditation you will serve people to same height, same celebration as you have achieved. Compassion accepting the people frailties, their weakness, not expecting them to behave like gods, that expectation is cruelty. When passion becomes alert and aware, the whole energy of love comes to a refinement, it becomes Compassion (Osho, 2007).

1.4.1. THE WAY OF COMPASSIONATE WORSHIP

In *Jaana chariyai* Verse 1, Vallalar sang about how to worship the God (Ramalingam, 1873). The English translation of this verse which was given by Thulasiram is given below (Thulasiram, 1980).

நினைந்துநினைந் துணர்ந்துணர்ந்து நெகிழ்ந்துநெகிழ்ந் தன்பே

நிறைந்துநிறைந்து ஊற்றெழுங்கண் ணீர்தனால்
உடம்பு நனைந்துநனைந் தருளமுதே நன்னிதியே ஞான
நடத்தரசே என்னுரிமை நாயகனே என்று
வனைந்துவனைந் தேத்துதும்நாம் வம்மின் உலகியலீர்
மரணமிலாப் பெருவாழ்வில் வாழ்ந்திடலாம் கண்டீர்...

Ninai~nthu~ninai~n thuNar~nthuNar~nthu ~nekizh~nthu~nekizh~n thanpE
NiRai~nthu~niRai~nthu URRezhu~gkaN NIrathanaal
UDampu ~nanai~nthu~nanai~n tharuLamuthE ~nannithiyE ~jaana
NaDaththarachE ennurimai ~naayaganE enRu
Vanai~nthuvanai~n thEththuthum~naam vammin ulakiyalIr
MaraNamilaap peruvaazhvil vaazh~nthiDalaam kaNDIr...

"Call the lord by beautiful and loving words of worship and praise Him as the Amrita of bliss and Grace, that treasure of goodness, the lord of knowledge-play (that is of knowledge-will, ~jaana ~naDanam) and as the rightful master of my (or your) being. Remember Him, Remember Him, Feel Him, Feel Him in the heart of love. Melt and Melt in love for Him. Fill and Fill the heart with love for Him and Drench and Drench the body with flowing tears of Joy and Love"

1.4.2. COMPASSION AND ITS BENEFITS

Vallalar mentioned in *urai~naDai* "*Batthi* means *mana ~nekizhchchi mana urukkam* (melting of mind), *Anbu* (love) means *Anma ~nekizhchchi Anma urukkam* (melting of Anma), *Ichuvarabatti* means realizing the God pervades in all living beings; when *JeevakaaruNyam* (Compassion) arises, *AruL* (Grace) arises; when *AruL* arises, *Anbu* arises; when *Anbu* arises, *chivaanubavam* (Divine Bliss) arises; Compassion is *Anma*; So the nature of *Anma* is Compassion (Ramalingam, 2011)".

1.5. PURPOSE OF THE STUDY

The purpose of this study is to show the value of Compassion. According to Vallalar, "Compassion is the best *chaadhanaa* for spiritual growth". According to Osho, "Compassion is the only and foremost therapy for removing all kind of illness". This mantra gives the chance to realize and remember the God. Remembering the God is one of the greatest spiritual practices for cultivators. This *Thiruma~nthiram* helps to bring the inherent nature (Compassion) of soul, to develop the Universal Brotherhood Characteristics of Human society, to establish the world peace and for the spiritual growth of human beings.

2. LITERATURE REVIEW

2.1. ANCIENT LITERATURE REVIEW

2.1.1. DIVINE SONGS ABOUT COMPASSION BY THIRUMULAR

Here We have given few songs which represents love and Compassion from *Thirumanthiram* Verses(270,272,273,274) (Subramaniam, 2014). English Translation was given by Dr. Natarajan (Rajan, 1991).

அன்பும் சிவமும் இரண்டு என்பர் அறிவிலார்
அன்பே சிவமாவது ஆரும் அறிகிலார்
அன்பே சிவமாவது ஆரும் அறிந்தபின்
அன்பே சிவமாய் அமர்ந்திருந் தாரே

Anbum chivamum iraNDu enbar aRivilaar
AnbE chivamaavathu Arum aRikilaar
AnbE chivamaavathu Arum aRi~ntapin
AnbE chivamaay amar~nthiru~n thaarE

The Ignorant prate that love and shiva are two.
But none do know that love alone is shiva.
When men but know that love and shiva are the same.
Love as shiva they e'er remain.

என்பே விறகா இறைச்சி அறுத்திட்டுப்
பொன் போல் கனலில் பொரிய வறுப்பினும்
அன்போடு உருகி அகம் குழைவார்க்கு அன்றி
என்போன் மணியினை எய்த ஒண்ணாதே

enbE viRagaa iRaichchi aRuththiTTup
pon pOl kanalil poriya vaRuppinum
anpODu uruki akam kuzhaivaarkku anRi
enpOn maNiyinai eytha oNNaathE

You may turn your bone to fuel,
your flesh to meat, And let them roast and sizzle to the gold-red blaze;
But unless your heart melts in the sweet ecstasy of Love,

My Lord, my Treasure-trove, you ne'er can

ஆர்வம் உடையவர் காண்பர் அரன் தன்னை
ஈரம் உடையவர் காண்பர் இணை அடி
பாரம் உடையவர் காண்பார் பவந் தன்னைக்
கோர நெறி கொடு கொங்கு புக்காரே

Arvam uDaiyavar kaaNbar aran thannai
Iram uDaiyavar kaaNbar iNai aDi
Baaram uDaiyavar kaaNbaar bava~n thannaik
kOra ~neRi koDu ko~gku pukkaarE

They, of intense love, Hara surely see,
They, of the Compassionate heart, see the Holy Feet to praise;
The world-burdened see only life's revolving wheel,
And, in horror's mazes lost, enter Hell's trackless ways.

என் அன்பு உருக்கி இறைவனை ஏத்துமின்
முன் அன்பு உருக்கி முதல்வனை நாடுமின்
பின் அன்பு உருக்கி பெருந்தகை நந்தியும்
தன் அன்பு எனக்கே தலைநின்ற வாறே

en anbu urukki iRaivanai Eththumin
mun anbu urukki muthalvanai ~naaDumin
pin anbu urukki peru~nthakai ~na~nthiyum
than anbu enakke thalai~ninRa vaaRE

Worship the Lord with heart melted in love;
seek the Lord,
with love When we direct our love to God
He too approaches us with love.

2.1.2. DIVINE SONGS ABOUT COMPASSION BY THIRUVALLUVAR

Here We have given few songs about Love and Compassion from *Thirukural* (verses 77, 80 and 245) and the English translation was given by Yogi Suddhan (Bharatiar, 1999).

அன்பின் வழியது உயிர்நிலை அஃதிலார்க்கு
என்புதோல் போர்த்த உடம்பு

Anpin vazhiyathu uyir~nilai aHthilaarkku
EnputhOl pOrththa uDampu

The seat of life is love alone
Or beings are but skin and bone

என்பி லதனை வெயில்போலக் காயுமே
அன்பி லதனை அறம்

enpi lathanai veyilpOlak kaayumE
anpi lathanai aRam

Justice burns the loveless form
Like solar blaze the boneless worm

அல்லல் அருளாள்வார்க் கில்லை வளிவழங்கும்
மல்லன்மா ஞாலங் கரி

allal aruLaaLvaark killai vaLivazha~gkum
mallanmaa ~jaala~g kari

The wide wind-fed world witness bears
Men of Mercy meet not sorrows

2.1.3. STATEMENT ABOUT COMPASSION BY BUDDHA

According to Buddha, "To realize enlightenment, person must develop two qualities those are Wisdom and Compassion. These two are the two wings of birds and two eyes of beings. Compassion is the Buddha seed or Buddha nature. Our potential is to become a Buddha. It's

because all living being possess the seed that they will all eventually become Buddhas (Buddha means awaken soul).

Compassion is the essence of spiritual practice and main practice those who wants enlightenment" (O'Brien, 2017).

2.1.4. STATEMENT ABOUT COMPASSION BY OSHO

According to Osho, Compassion is Universal Panacea. Only Compassion is the therapeutic, other than all are ill in man due to lack of Love. The Misery of being is that he has not been able to love or receive love and share his beings. This creates all sort of complex inside. It leads to physical, mental illness and loneliness. Love is needed for the Soul as the food is needed for the body. So soul cannot survive without love as the body cannot survive without food. So the truth is without love, soul is never born. There is no question of its survival. So the Compassion is the therapeutic. Compassion is the purest form of Love. The highest form of energy is Compassion. Unless the Compassion has happened to you, don't think that you have lived rightly or that you have lived at all. Compassion is the flowering and when the Compassion happened to one person, millions are healed. Whosoever comes around him is healed. Compassion is Therapeutic (Osho, 2017).

2.1.5. DIVINE SONGS ABOUT COMPASSION BY VALLALAR

Here We have given few songs which represents love and Compassion from *Arutperunjothi Akaval* (Ramalingam, 1873). English Translation was given by Saravanananda (Saravanananda, 2009).

எங்கே கருணை இயற்கையின் உள்ளன
அங்கே விளங்கிய அருட்பெருஞ் சிவமே

E~gkE karuNai iyaRkaiyin uLLana
A~gkE viLa~gkiya aruTperu~j chivamE

Where there is a Mercy naturally
There Arutperunjothi is manifested (*Akaval* Verse 961-962)

அருள்பெறில் துரும்பும் ஓர் ஐந்தொழில் புரியும்
தெருளிது எனவே செப்பிய சிவமே

AruLpeRil thurumpum Or ai~nthozhil puriyum
TheruLithu enavE cheppiya chivamE

With Grace, Even atom does all five functions of God Creation, Protection, Destruction,
Involution and Evolution (*Akaval Verse 983-984*)

அருளே நம் இயல் அருளே நம் உரு
அருளே நம் வடிவாம் என்ற சிவமே

aruLE ~nam iyal aruLE ~nam uru
aruLE ~nam vaDivaam enRa chivamE

Grace is our True nature, form and essence
ie., Swabhava, rupa and swarupa (*Agaval Verse 999-1000*)

அருளே நம் அறிவு அருளே நம் மனம்
அருளே நம் குணம் ஆம் என்ற சிவமே

aruLE ~nam aRivu aruLE ~nam manam
aruLE ~nam kuNam Am enRa chivamE

Grace is verily our consciousness and intelligence
Grace is our mind, Grace is our quality (*Agaval Verse 1003-1004*)

Vallalar mentioned in *Urai~naDai*, "Compassion is the great practice. The people who have great Compassion can gain thousands of thousands *siddhis* with in a single day than the *siddhis* gained by the yogis who is doing meditation in mountain, forest, etc.

Grace expands to Mercy, Compassion, Love, Kindness. The base of *karma yOkaa*, *kuNDalini yOkaa*, *~jaana yOkaa* is Compassion. Compassion is related to all beings. So we should live with Compassion towards all beings. The people whose heart is full of Compassion, they detach from Angry, Jealous, Guile, Theft, Animosity, Mutiny, Taradiddle, and Greedy. The people who detached from all these negativity, they automatically detach from Worldly Matters. They become Great Yogis. Their wisdom becomes Deathless. Their body become Deathless" (Swamy, 2010).

Changes within us, when we worship God with melting heart

Vallalar mentioned in *pErubadEcham*, "Just as we remove the fungus above the stagnant water of the pond, it is not easy to remove the thick dark green veil of *Raaga Dhuvessa*, the likes and dis-likes which obstructs the vision of our soul knowledge, without the transcendental heat of *Vichaaram*, *Vichaara Athi-Ushnam*. This kind of divine causal heat can be realized by the spiritual experience of an adept yogi. This Divine heat is not being known to be created or kindled by any other human efforts. *Athi-Ushnam* can be created exceedingly by doing melting prayer, praying with devotional songs, and meditating and thinking about the Divine nature, Divine truth and glory than *Vichaaram*. Only for this *Athi-Ushnam*, the Yogi, go and live in forests, mountains and caves for hundreds and thousands of years and kindle the heat with severe tapas, penance and strict observances and self-control" (Ramalingam, 2011).

2.2. MODERN LITERATURE REVIEW

- One study was done on mindfulness and self compassion against anxiety, depression, worry and quality of life using Mindful Attention Awareness scale and Self Compassion Scale. This study shows that Self-Compassion is a Better Predictor than Mindfulness of Symptom Severity and Quality of Life in Mixed Anxiety and Depression.
- Another study was done between Compassion Meditation and Health Discussion group using 30-item Profile of Mood States. The result shows that the meditation group showed a better immune and stress response than the Health Discussion group.
- A Randomized Controlled Trial was done between Compassion Cultivation Training group and Wait list control group using The Fears of Compassion Scales and Self-Compassion Scale. This result shows that Fear of Compassion significantly reduced (15 to 40%), and self-Compassion significantly increased (20%).
- Another Randomized Controlled Trial study was done between Taiji and Wait list control group by using Self Report Scale. The tai-chi group increased their levels of Compassion by 5 to 10%. While statistically significant, the control also increases their levels of Compassion by 2 to 7%.
- Recent brain imaging studies was done on Regulation of the Neural Circuitry of Emotion using Functional Magnetic Resonance Imaging (fMRI). This result shows

that the brain regions underlying emotions and feelings are modulated in response to emotional sounds as a function of the state of compassion, the valence of the emotional sounds and the degree of expertise.

Modern Literature Review

s.no	Name of author	Title	Parameter	Result/conclusion
1	(Van Dam, Sheppard, Forsyth, & Earleywine, 2011)	Self-Compassion is a Better Predictor than Mindfulness of Symptom Severity and Quality of Life in Mixed Anxiety and Depression	Mindfulness (Mindful Attention Awareness Scale) and self-Compassion (Self-Compassion Scale)	Self-Compassion was two to three times more predictive than mindfulness in explaining anxiety, depression, worry, and quality of life.
2	(Pace et al., 2009)	Effect of Compassion Meditation on Neuro endocrine, Innate Immune and Behavioral Responses to Psychosocial Stress	30-item Profile of Mood States	The meditation group showed a better immune and stress response than the control group.
3	(Jazaieri et al., 2012)	Enhancing Compassion: A Randomized Controlled Trial of a Compassion Cultivation Training Program	The Fears of Compassion Scales and the Self-Compassion Scale	Fear of Compassion significantly reduced (15 to 40%) and self-Compassion significantly increased (20%).
4	(Nedeljkovic, Wirtz, & Ausfeld-Hafter, 2012)	Effects of Taiji Practice on Mindfulness and Self-Compassion in Healthy Participants—A Randomized Controlled Trial	Self-Compassion Scale	The tai-chi group increased their levels of Compassion by 5 to 10%. While statistically significant, the control also increases their levels of Compassion by 2 to 7%.
5	(Crawford & Henry, 2004)	The Positive and Negative Affect Schedule (PANAS): Construct validity, measurement properties and normative data in a large non-clinical sample	The Positive and Negative Affect Schedule (PANAS)	The PANAS is a reliable and valid measure of the constructs
6	(Balzarotti, John, & James, 2010)	An Italian Adaptation of the Emotion Regulation Questionnaire	Emotion Regulation Questionnaire (ERQ)	the Italian ERQ is a reliable and valid measure

7	(Lutz, Brefczynski-Lewis, Johnstone, & Davidson, 2008)	Regulation of the Neural Circuitry of Emotion by Compassion Meditation: Effects of Meditative Expertise	Functional Magnetic Resonance Imaging (fMRI)	The brain regions underlying emotions and feelings are modulated in response to emotional sounds as a function of the state of compassion, the valence of the emotional sounds and the degree of expertise.
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3. AIM AND OBJECTIVES

3.1. AIM OF THE STUDY

The aim of this study is to invoke Compassion by chanting and meditating on the *Arutperunjothi Maha Mantra* which was revealed to the saint Vallalar.

3.2. OBJECTIVE OF THE STUDY

- To find the changes in their Compassion level by chanting and meditating Maha mantra by using Self Compassion scale questionnaires.
- To assess the positive and negative emotion in normal healthy people by using Positive and Negative Affect Scale (PANAS).
- To find the Cognitive reappraisal facet and Expression and Suppression by using Emotion Regulation Questionnaire (ERQ).

3.3. RESEARCH QUESTIONS

- Does it improve their Compassion level?
- Are there any changes in their Positive and Negative Emotions?
- Can *Arutperunjothi Maha Mantra* chanting and Meditation practice to be tool for enhancing Compassion level of healthy people.

3.4. HYPOTHESIS

- There is a change in their Compassion level after chanting mantra for 48 days.
- *Arutperunjothi Maha Mantra* Chanting may improve the Compassion level.
- *Arutperunjothi Maha Mantra* Meditation may improve the Compassion level.
- *Arutperunjothi Maha Mantra* Chanting and Meditation may change the positive and negative emotion.

3.5. NULL HYPOTHESIS

- There is no change in their Compassion level after chanting mantra for 48 days.
 - *Arutperunjothi Maha Mantra* Chanting may not improve Compassion level.
 - *Arutperunjothi Maha Mantra* Meditation may not improve Compassion level.
- Arutperunjothi Maha Mantra* Chanting and Meditation may not change the positive and negative emotion

4. METHODOLOGY

4.1. SUBJECTS

4.1.1. SOURCE OF SUBJECTS

- Participants were recruited from *Sanmaarga Sangam*, Salem, Tamilnadu for both chanting and Meditation.

4.1.2. SAMPLE SIZE

- Based on Cohen's d Effect size = 0.5, Alpha = 0.05, Power = 80%, Tail = Two
- Sample Size : 134

4.1.3. SAMPLING

- Convenience Sampling

4.1.4. INCLUSION CRITERIA

- Male and Female
- Normal Healthy People
- Age : 20 - 65
- People who is willing to chant and meditation.

4.1.5. EXCLUSION CRITERIA

- People who is taking medicine for any kind of diseases
- People who cannot sit continuously minimum 30 min

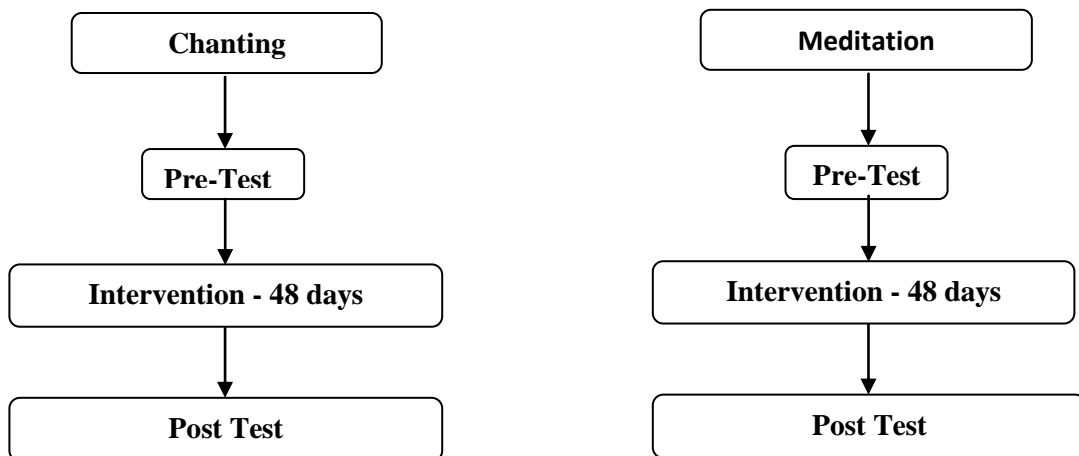
4.2. ETHICAL CONSIDERATION

The participants were briefed about the study and a voluntary signed informed consent was obtained from them.

4.3. DESIGN

In this study Between Group and Single group Pre-Post Experimental design was chosen as the researcher attempted to test the effectiveness of Chanting and Meditation in community.

Flowchart



4.4. INTERVENTION

The intervention, Loud Chanting of *Maha Mantra* - 108 times using *Jeba Mala* and sit in silence for 10 min was given for Chanting group, and Guided Meditation on *Maha Mantra* was given for Meditative group. Both groups spent around 30 - 45minutes daily for 48 days. Guided Meditation was recorded and given to the participants for continuing the practice in home.

4.5. ASSESSMENTS

Assessments were done by using below mentioned Questionnaires.

4.5.1. SELF COMPASSION SCALE

Reliability is 0.91 according to the research "Effects of Taiji Practice on Mindfulness and Self-Compassion in Healthy Participants - A Randomized Controlled Trial" was done by "Marko Nedeljkovic, Petra H. Wirtz & Brigitte Ausfeld-Hafter" (Nedeljkovic et al., 2012).

4.5.2. EMOTION REGULATION QUESTIONNAIRE (ERQ)

Reliability is 0.84 for the Reappraisal scale and 0.72 for the Suppression scale according to the research "An Italian Adaptation of the Emotion Regulation Questionnaire" was done by "Stefania Balzarotti, John O.P and James J. Gross" (Balzarotti et al., 2010).

4.5.3. THE POSITIVE AND NEGATIVE AFFECT SCHEDULE (PANAS)

Reliability is 0.89 for Positive affect and Reliability is 0.85 for Negative affect according to the research "The Positive and Negative Affect Schedule (PANAS): Construct validity, measurement properties and normative data in a large non-clinical sample" was done by "John R. Crawford and Julie D. Henry" (Crawford & Henry, 2004).

5. DATA EXTRACTION AND ANALYSIS

5.1. DATA COLLECTION

All data were collected using Questionnaires. Demographic data and consent forms were obtained using written forms.

5.2. DATA EXTRACTION

Data Extraction was done based on Manual and Scoring Scale.

5.3. DATA ANALYSIS

Data analysis was carried out using "R statistical package"(Team, 2014). Normality test on the pre and post data of Chanting and Meditation group were done using Shapiro-Wilk test. Levene's test was used to find the homogeneity of variance between the groups. Based on the result from Normality test Paired t - test was used for Parametric and Wilcoxon signed rank test was used for Non parametric in within group validation. For Between group validations, Two Sample t-test was used for Parametric and Wilcoxon rank sum test with continuity correction was used for Non parametric. Differences were considered significant only if P value < 0.05 from the tests. An alpha was fixed as 0.05 for all statistical tests.

6. RSEULT

6.1. STUDY PROFILE

There are two groups those are Chanting group as well as Meditation group and There are 3 validation those are Effect of long-term Chanting and Effect of long-term Meditation and Comparison of changes between Chanting and Mediation group after long-term intervention.

Table 6.1.1.1 and 6.1.1.1 present the characteristics for all subjects.

Table 6.1.1.1: Participant's Characteristics

Variables		Count	%
Location	Salem	33	35.87
	Meicheri	28	30.43
	Neikarapati	31	33.7
Gender	Male	56	60.87
	Female	36	39.13
Marital Status	Married	77	83.7
	Unmarried	15	16.3
Education	Educated (College Level)	52	56.52
	Educated (School Level)	32	34.78
	Uneducated	8	8.7

Table 6.1.1.2: Participant's Characteristics

Variables	Male		Female		Total	
	Mean	SD	Mean	SD	Mean	SD
Age	49.08	13.77	43.14	12.25	46.69	13.43
Height	168.6	7.59	158.58	8.01	164.46	9.17
Weight	65.21	12.29	60.53	11.41	63.37	12.1
Body Mass Index	23.22	4.21	24	4.32	23.53	4.24
Respiratory Rate	16.71	5.38	18.15	3.55	17.28	4.76
Pulse Rate	80.52	10.8	87.74	12.16	83.37	11.83
Brahmari	13.65	4.99	11.85	3.35	12.93	4.47
Oxygen Level	96.65	1.28	97.26	1.6	96.9	1.44
Happiness Index	54.62	20.63	54.62	20.63	53.51	18.95

For validation, among those 90 subjects who attended the first day session, only minimal numbers of healthy subjects were considered for analysis. Table 6.1.2 presents the Study Profile for Chanting and Meditation.

Table 6.1.2: Study Profile for Chanting and Meditation

Study Profile								
Group	Pre Test	Intervention	Post Test			Rejected		
			Compassion	ERQ	PANAS	Compassion	ERQ	PANAS
Chanting	61	61	21	23	22	40	38	39
Meditation	29	29	13	15	13	16	14	16
Total	90	90	34	38	35	56	52	55
Reason - Missing Value, Unable to continue the practice, did not appear for post data								

6.2. EFFECT OF CHANTING ARUTPERUNJOTHI MANTRA

Table 6.2.1: Effect of Chanting Arutperunjothi Mantra on Self Compassion

SELF COMPASSION	Variables	Mean	SD	Effect Size	Power %	P Value
SC_SKI	Pre_CCH_SKI	19.33	2.61	0.11	7.55	0.153
	Post_CCH_SKI	19.67	3.41			
SC_SJI	Pre_CCH_SJI	17.9	2.39	1.15	99.89	< 0.001
	Post_CCH_SJI	14.76	2.96			
SC_CHI	Pre_CCH_CHI	16.43	2.29	0.01	5.08	0.936
	Post_CCH_CHI	16.48	2.71			
SC_IOI	Pre_CCH_IOI	25.62	3.4	0.84	95.53	0.006
	Post_CCH_IOI	22.62	3.72			
SC_MF	Pre_CCH_MF	14.33	2.31	0.15	10.34	0.658
	Post_CCH_MF	13.95	2.48			
SC_OID	Pre_CCH_OID	13.62	2.82	0.40	41.04	0.020
	Post_CCH_OID	12.57	2.23			

Note: SC = Self Compassion, CCH = Compassion Chanting, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.2.1 showed that significant changes in scores of self judgement and its p value < 0.001 and power was 99.89%. Similarly significant changes in scores of isolation items, p value (0.006) and power was 95.53% and over identified items p value (0.020).

Table 6.2.2: Effect of Chanting Arutperunjothi Mantra on ERQ

ERQ	Variables	Mean	SD	Effect Size	Power %	P Value
ERQ_CR	Pre_ECH_CR	33.61	3.53	0.39	44.33	0.136
	Post_ECH_CR	32.35	2.64			
ERQ_ES	Pre_ECH_ES	15.3	5.26	0.65	84.87	0.001
	Post_ECH_ES	18.39	3.92			

Note: ERQ = Emotion Regulation Questionnaire, ECH = ERQ Chanting, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.2.2 showed that significant changes in post Expression Suppression facet (18.39±3.92) as compared to pre Expression suppression (15.3±5.26) P value < 0.001 and the power was 84.87%.

Table 6.2.3: Effect of Chanting Arutperunjothi Mantra on PANAS

PANAS	Variables	Mean	SD	Effect Size	Power %	P Value
PANAS_PE	Pre_PCH_PE	36.68	8.64	0.133	8.98	0.338
	Post_PCH_PE	37.68	4.31			
PANAS_NE	Pre_PCH_NE	34.41	8.68	1.385	99.99	< 0.001
	Post_PCH_NE	23.68	6.21			

Note: PANAS = The Positive And Negative Affect Schedule, PCH = PANAS Chanting, PE = Positive Emotion, NE = Negative Emotion

Table 6.2.3 showed that post Negative scores (23.68±6.21) significantly improved by (31.18%) compared to pre Negative scores (34.41±8.68), p value (< **0.001**) and the power was 99.99%.

6.3. EFFECT OF MEDITATION ON ARUTPERUNJOTHI MANTRA

Table 6.3.1: Effect of Meditation on Arutperunjothi Mantra on Self Compassion

SELF COMPASSION	Variables	Mean	SD	Effect Size	Power %	P Value
SC_SKI	Pre_CM_SKI	18.15	3.74	0.68	62.41	< 0.001
	Post_CM_SKI	20.62	3.43			
SC_SJI	Pre_CM_SJI	16.46	3.38	0.63	55.49	0.018
	Post_CM_SJI	14.08	4.05			
SC_CHI	Pre_CM_CHI	15.38	3.48	0.55	5.53	0.819
	Post_CM_CHI	15.15	3.58			
SC_IOI	Pre_CM_IOI	23.92	4.11	0.09	9.89	0.780
	Post_CM_IOI	24.31	3.75			
SC_MF	Pre_CM_MF	14.69	3.66	0.44	31.36	0.116

	Post_CM_MF	16.23	3.24			
SC_OID	Pre_CM_OID	11.69	3.17	0.56	46.94	0.199
	Post_CM_OID	13.31	2.36			

Note: SC = Self Compassion, CM = Compassion Meditation, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.3.1 showed that Post Self Kindness scores (20.62±3.63) was improved compared to Pre Self Kindness Scores (18.15±3.14). P value < 0.001. Similarly significant changes post Self Judgement scores (14.08±4.05) compared to pre Self judgement scores (16.46±3.38) P value (0.018).

Table 6.3.2: Effect of Meditation on Arutperunjothi Mantra on ERQ

ERQ	Variables	Mean	SD	Effect Size	Power in %	P Value
ERQ_CR	Pre_EM_CR	35.4	3.48	0.07	5.95	0.786
	Post_EM_CR	35.13	3.31			
ERQ_ES	Pre_EM_ES	17.27	4.53	0.38	27.88	0.129
	Post_EM_ES	19	4.57			

Note: ERQ = Emotion Regulation Questionnaire, EM = ERQ Meditation, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.3.2 showed that significant changes in post Expression Suppression scores (19.00±4.5) compared to pre Expression Suppression scores (17.27±4.53) but statistically insignificant.

Table 6.3.3: Effect of Meditation on Arutperunjothi Mantra on PANAS

PANAS	Variables	Mean	SD	Effect Size	Power in %	P Value
PANAS_PE	Pre_PM_PE	38.85	5.23	0.36	22.92	0.001
	Post_PM_PE	41	6.35			
PANAS_NE	Pre_PM_NE	28.92	9.94	1.24	98.45	< 0.001
	Post_PM_NE	18	6.52			

Note: PANAS = The Positive And Negative Affect Schedule, PM = PANAS Meditation, PE = Positive Emotion, NE = Negative Emotion

Table 6.3.3 showed that significant changes in post positive scores (41.00±6.3) compared to pre positive scores (38.85±5.23) p value < 0.001 and power was 22.92% so statistically insignificant. Similarly significant changes in Post Negative Scores (18.00±6.52) compared to post Negative Scores (28.92±9.94) and P value < 0.001 and the power was 98.45%, statistically significant.

6.4. BASELINE MATCH BETWEEN CHANTING AND MEDITATION GROUP

Table 6.4.1: Base line matching between Chanting and Meditation group on Self Compassion

SELF COMPASSION	Variables	Mean	SD	Effect Size	Power %	P Value
SC_SKI	Pre_CCH_SKI	19.33	2.61	0.36	17.15	0.286
	Pre_CM_SKI	18.15	3.74			
SC_SJI	Pre_CCH_SJI	17.9	2.39	0.49	27.21	0.154
	Pre_CM_SJI	16.46	3.38			
SC_CHI	Pre_CCH_CHI	16.43	2.29	0.35	16.51	0.298
	Pre_CM_CHI	15.38	3.48			
SC_IOI	Pre_CCH_IOI	25.62	3.4	0.45	23.61	0.201
	Pre_CM_IOI	23.92	4.11			
SC_MF	Pre_CCH_MF	14.33	2.31	0.11	6.20	0.727
	Pre_CM_MF	14.69	3.66			
SC_OID	Pre_CCH_OID	13.62	2.82	0.64	42.40	0.074
	Pre_CM_OID	11.69	3.17			

Note: SC = Self Compassion, CCH = Compassion Chanting, CM = Compassion Chanting, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.4.1. showed there was slight difference in the scores but not statistically significant.

Table 6.4.2: Base line matching between Chanting and Meditation group on ERQ

ERQ	Variables	Mean	SD	Effect Size	Power in %	P Value
ERQ_CR	Pre_ECH_CR	33.61	3.53	0.51	32.22	0.132
	Pre_EM_CR	35.4	3.48			
ERQ_ES	Pre_ECH_ES	15.3	5.26	0.40	21.77	0.243
	Pre_EM_ES	17.27	4.53			

Note: ERQ = Emotion Regulation Questionnaire, ECH = ERQ Chanting, EM = ERQ Meditation, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.4.2. showed there was slight difference in the scores but not statistically significant.

Table 6.4.3: Base line matching between Chanting and Meditation group on PANAS

PANAS	Variables	Mean	SD	Effect Size	Power in %	P Value
PANAS_PE	Pre_PCH_PE	36.68	8.64	0.30	13.04	0.064
	Pre_PM_PE	38.85	5.23			
PANAS_NE	Pre_PCH_NE	34.41	8.68	0.58	37.19	0.096
	Pre_PM_NE	28.92	9.94			

Note: PANAS = The Positive And Negative Affect Schedule, PCH = PANAS Chanting, PM = PANAS Meditation, PE = Positive Emotion, NE = Negative Emotion

Table 6.4.3. showed there was slight difference in the scores but not statistically significant.

6.5. COMPARISON BETWEEN CHANTING AND MEDITATION GROUP

Table 6.5.1: Comparison between Chanting and Meditation group on Self Compassion

SELF COMPASSION	Variables	Mean	SD	Effect Size	Power %	P Value
SC_SKI	Post_CCH_SKI	19.67	3.41	0.27	11.90	0.437
	Post_CM_SKI	20.62	3.43			
SC_SJI	Post_CCH_SJI	14.76	2.96	0.19	8.08	0.628
	Post_CM_SJI	14.08	4.05			
SC_CHI	Post_CCH_CHI	16.48	2.71	0.41	21.03	0.230
	Post_CM_CHI	15.15	3.58			
SC_IOI	Post_CCH_IOI	22.62	3.72	0.45	23.76	0.209
	Post_CM_IOI	24.31	3.75			
SC_MF	Post_CCH_MF	13.95	2.48	0.79	56.31	0.023
	Post_CM_MF	16.23	3.24			
SC_OID	Post_CCH_OID	12.57	2.23	0.32	14.36	0.366
	Post_CM_OID	13.31	2.36			

Note: SC = Self Compassion, CCH = Compassion Chanting, CM = Compassion Meditation, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.5.1. showed that significant changes in post Mindfulness scores of Meditation group (16.23±3.24) compared to post Mindfulness scores of chanting group (13.95±2.48). P value (0.023).

Table 6.5.2: Comparison between Chanting and Meditation group on ERQ

ERQ	Variables	Mean	SD	Effect Size	Power in %	P Value
ERQ_CR	Post_ECH_CR	32.35	2.64	0.92	77.71	0.006
	Post_EM_CR	35.13	3.31			
ERQ_ES	Post_ECH_ES	18.39	3.92	0.14	6.94	0.940
	Post_EM_ES	19	4.57			

Note: ERQ = Emotion Regulation Questionnaire, ECH = ERQ Chanting, EM = ERQ Meditation, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.5.2 showed that Significant changes in post Cognitive Reappraisal scores in Meditation group (35.13 ± 3.31) compared to post Cognitive Reappraisal Scores in Chanting group (32.35 ± 2.64), P value (0.006).

Table 6.5.3: Comparison between Chanting and Meditation group on PANAS

PANAS	Variables	Mean	SD	Effect Size	Power in %	P Value
PANAS_PE	Post_PCH_PE	37.68	4.31	0.611	39.67	0.074
	Post_PM_PE	41	6.35			
PANAS_NE	Post_PCH_NE	23.68	6.21	0.892	69.68	0.014
	Post_PM_NE	18	6.52			

Note: PANAS = The Positive And Negative Affect Schedule, PCH = PANAS Chanting, PM = PANAS Meditation, PE = Positive Emotion, NE = Negative Emotion

Table 6.5.3 showed that Significant changes in post Negative scores of Meditation group (18.00 ± 6.52) compared to post negative scores of chanting group (23.68 ± 6.21) P value (0.0149).

6.6. RELIABILITY FOR CHANTING GROUP

Table 6.6.1: Reliability for chanting group on Self Compassion

SELF COMPASSION	Variables	Raw Alpha	Std Alpha
SC_SKI	Pre_CCH_SKI	0.29	0.3
	Post_CCH_SKI	0.7	0.71
SC_SJI	Pre_CCH_SJI	0.28	0.26
	Post_CCH_SJI	0.28	0.26
SC_CHI	Pre_CCH_CHI	0.54	0.54
	Post_CCH_CHI	0.68	0.69
SC_IOI	Pre_CCH_IOI	0.32	0.29
	Post_CCH_IOI	0.41	0.3
SC_MF	Pre_CCH_MF	0.18	0.3
	Post_CCH_MF	0.18	0.14
SC_OID	Pre_CCH_OID	0.26	0.25
	Post_CCH_OID	0.12	0.1

Note: SC = Self Compassion, CCH = Compassion Chanting, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.6.1 showed that reliability of chanting group on compassion was not so reliable.

Table 6.6.2: Reliability for chanting group on ERQ

ERQ	Variables	Raw Alpha	Std Alpha
ERQ_CR	Pre_EC_CR	0.13	0.17
	Post_EC_CR	-0.09	0.11
ERQ_ES	Pre_EC_ES	0.42	0.42
	Post_EC_ES	0.11	0.18

Note: ERQ = Emotion Regulation Questionnaire, ECH = ERQ Chanting, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.6.2 showed that reliability of chanting group on Emotional regulation was not so reliable.

Table 6.6.3: Reliability for chanting group on PANAS

PANAS	Variables	Raw Alpha	Std Alpha
PANAS_PE	Pre_PC_PE	0.58	0.61
	Post_PC_PE	0.65	0.69
PANAS_NE	Pre_PC_NE	0.88	0.88
	Post_PC_NE	0.74	0.75

Note: PANAS = The Positive And Negative Affect Schedule, PC = PANAS Chanting, PE = Positive Emotion, NE = Negative Emotion

Table 6.6.3 showed that reliability of chanting group on PANAS was not reliable.

6.7. RELIABILITY FOR MEDITATION GROUP

Table 6.7.1: Reliability for Meditation group on Self Compassion

SELF COMPASSION	Variables	Raw Alpha	Std Alpha
SC_SKI	Pre_CM_SKI	0.64	0.65
	Post_CM_SKI	0.67	0.7
SC_SJI	Pre_CM_SJI	0.35	0.33
	Post_CM_SJI	0.45	0.43
SC_CHI	Pre_CM_CHI	0.78	0.79
	Post_CM_CHI	0.39	0.44
SC_IOI	Pre_CM_IOI	0.18	0.16
	Post_CM_IOI	0.25	0.4
SC_MF	Pre_CM_MF	0.63	0.73
	Post_CM_MF	0.63	0.73
SC_ID	Pre_CM_ID	0.27	0.28
	Post_CM_ID	-0.2	-0.27

Note: SC = Self Compassion, CCH = Compassion Meditation, SKI = Self Kindness Item, SJI = Self Judgement Item, CHI = Common Humanity Items, IOI = Isolation items, MF = Mindfulness Items, OID = Over Identified items

Table 6.7.1 showed that reliability of Meditation group on compassion was not so reliable.

Table 6.7.2: Reliability for Meditation group on ERQ

ERQ	Variables	Raw Alpha	Std Alpha
ERQ_CR	Pre_EM_CR	0.2	0.49
	Post_EM_CR	-0.43	0.28
ERQ_ES	Pre_EM_ES	0.57	0.28
	Post_EM_ES	0.44	0.45

Note: ERQ = Emotion Regulation Questionnaire, EM = ERQ Meditation, CR = Cognitive Reappraisal, ES = Expression Suppression

Table 6.7.2 showed that reliability of Meditation group on Emotion Regulation was not so reliable.

Table 6.7.3: Reliability for Meditation group on PANAS

PANAS	Variables	Raw Alpha	Std Alpha
PANAS_PE	Pre_PM_PE	0.7	0.73
	Post_PM_PE	0.007	0.82
PANAS_NE	Pre_PM_NE	0.92	0.91
	Post_PM_NE	0.87	0.9

Note: PANAS = The Positive And Negative Affect Schedule, PM = PANAS Meditation, PE = Positive Emotion, NE = Negative Emotion

Table 6.7.3 showed that reliability of Meditation group on Emotion Regulation was not so reliable.

7. DISCUSSION AND CONCLUSION

7.1. DISCUSSION

The aim of this study was to know the effect of *Maha Mantra* on compassion by chanting and meditation methods.

Effect of Chanting and Meditation

In Chanting group, self judgement score of self compassion questionnaires was significantly reduced. This results showed indirectly that their compassion level was increased after 48 days *Arutperunjothi Maha Mantra* chanting (p value < 0.001, power - 99%). Similarly isolation items scores also reduced (power - 99.53%) which showed that isolation feeling was much reduced. It clearly showed compassion level was increased. Similarly Over identified items scores also reduced which showed the determination of one's individuality or subjectivity was decreased. It showed compassion level was increased. Expression suppression score of ERQ was increased significantly. Expression Suppression most probably accesses the Negative emotional and Psychological effects on individuals. It just controls the facial expression and controls the positive and negative emotions. It clearly showed that positive emotion was increased. In PANAS questionnaire Negative moods was reduced well. It showed that person moves towards psychologically healthy life.

In Meditation group Self Kindness score of self Compassion questionnaires was improved significantly. It clearly showed the compassion level was improved well while doing *Maha Mantra* Meditation. Similarly Self judgement score was reduced well. It also clearly indicates compassion level of participants increased well significantly. In PANAS positive mood was improved well. It well showed that reduction in stress, positive emotion was increased while *Arutperunjothi Maha Mantra* Meditation. Compassion is a positive feeling.

Comparison of Chanting and Meditation

In Compassion there were no significant changes between Chanting and Meditation group but Meditation influences the Mind Fullness, Cognitive Reappraisal, reduction of Negative emotion variables much more than chanting group.

7.2. CONCLUSION

Findings show that compassion level was increased in both *Arutperunjothi Maha Mantra* Chanting and Meditation group. This shows that positive emotion was significantly improved well in shorter period of *Arutperunjothi Maha Mantra* Intervention. Osho mentioned Compassion is the only therapeutic because all that human ill in man is because of lack of love. Compassion was the Universal Panacea. We all try to develop our core Compassion nature to make us healthy and make our world healthy and peace.

8. APPRAISAL

8.1. STRENGTHS OF THE STUDY

- It was the unique study to invoke the compassion by using *Arutperum jothi Maha Mantra* chanting.
- Main Strength of this study is even though the study was completed, still people are continuing their *Sadhana*.
- This study served as a platform to create awareness about the effect of Chanting and Meditation on *Arutperunjothi Mantra*.
- This study was the platform to Awareness about compassion and Showed Compassion is the universal panacea for all human health problems.
- Participants voluntarily came to participate.
- This study creates awareness about core nature of being.

8.2. LIMITATIONS OF THE STUDY

- Many of those screened, dropped out in between the intervention due to time, work constraints and other commitments
- The major demerit of this study was Convenience Sampling and also lack of control group.

8.3. IMPLICATIONS OF THE STUDY

- This study will be helpful to the seeker who wants to know about *this Arutperunjothi Mantra*.
- This study helped to go to his core nature.
- All people want this kind of transformation for healthy and joyful life.

8.4. SCOPE OF THE FUTURE STUDY

- Similar study can be done using other tools to find the accurate benefits physically.
- This study can also be done on unhealthy people to see the changes.

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10. APPENDIX

10.1. DEMOGRAPHIC DETAILS

10.1.1. REGISTRATION FORM

Activity Name :

Place :

Name :

Date :

DOB :

Age :

Address :

Email ID :

Mobile :

Education :

Occupation :

Gender :

Marital Status :

Weight :

Height :

Veg/Non-Veg :

Bowel :

Sleep :

Smoking/Alcohol :

Reason to participate :

Present Illness (Yes/No) :

If Yes, Details about it :

Parameter List :

Parameter	Pre -Test	Post -Test
Respiratory Rate (bpm)		
Brahmari Time (sec)		
Pulse Rate (bpm)		
Oxygen Level (%)		
Happiness Index		

10.1.2. DAILY ACTIVITY SHEET

Name :

Age :

Activity Name :

Place :

No.	Date	Morn/ Eve	Time	No.	Date	Morn/ Eve	Time	No.	Date	Morn/ Eve	Time
1.				17.				33.			
2.				18.				34.			
3.				19.				35.			
4.				20.				36.			
5.				21.				37.			
6.				22.				38.			
7.				23.				39.			
8.				24.				40.			
9.				25.				41.			
10.				26.				42.			
11.				27.				43.			
12.				28.				44.			
13.				29.				45.			
14.				30.				46.			
15.				31.				47.			
16.				32.				48.			

10.2. INTEGRATED ARUTPERUNJOTHI MEDITATION TECHNIQUE (IAMT)

1. Breath Awareness (Anapana Sati) & watch mind in Padmasana or Sukhasana (2 mins)

Sit in a comfortable meditative posture with your spine, neck and head in one straight line. Relax your whole body with 3 to 5 deep breaths. Now observe the flow of natural breath at the entry of both the nostrils. Now observe the mind as a passive observer. The rising of thoughts and feelings.

2. Pranayama – Sectional Breathing[4x5R], Nadi Shuddi[5R] and Bhramari [5R] (10 mins)

Now let us practice pranayama. First let us regulate the breath with *sectional breathing*. Adopt chinmudra in both the hands and keep it on the knees. Let us practice only abdominal breathing for 5 deep breaths. Inhale slowly & deeply and bulge the abdomen out. Exhale completely and suck the abdomen towards the back. Now feel the energization of the lower portion of the lungs. Next let us practice thoracic (chest) breathing for 5 deep breaths. Adopt Chinmaya mudra in both the hands. As you inhale deeply now expand your chest alone to the sides and as you exhale slowly relax the chest muscles. Feel the energization of the middle portion of the lungs. Now let us practice clavicular breathing for 5 deep breaths. Adopt Adi mudra in both the hands. As you inhale deeply and slowly raise the collar bone along with the shoulders slightly and take it little bit back. As you exhale completely bring the shoulders little bit forward and lower it down. Feel the energization of the upper portion of the lungs. Now let us practice full yogic breathing for 5 deep breaths. As you inhale deeply and slowly first bulge the abdomen out, then expand the chest to the sides and then raise the collar bone. As you exhale first lower down the collar bone, then relax the chest muscles and then suck the abdomen towards the back. Feel the energization of the entire lungs.

Next let us practice *Naddi Shuddi Pranayama* for balancing the breath. Adopt chin mudra in the left hand and keep it on the left knee. Adopt pranayama mudra in the right hand. Exhale the remaining air in the lungs through both the nostrils. Close the right nostril with right thumb and then inhale slowly, deeply and continuously through the left nostril. Then close the left nostril with the right little and ring finger. Then exhale slowly

and completely through the right nostril. Now inhale through the right nostril and exhale through the left nostril. This completes one round. Let us repeat it for 5 rounds.

Next let us practice *Bhramari pranayama* for deepening our awareness. Touch the tip of the tongue to the upper palate. Close the ears with the index fingers. Inhale deeply and as you exhale completely produce humming bee sound in the pit of the throat. Feel the resonance throughout the body, especially in the brain. At the end of 5 rounds feel the increased awareness and calmness of the mind.

3. Experience deep peace (1 min)

Maintain the deep silence and peace for some time.

4. During inhalation chant mentally “Arutperunjothi” and Thaniperungkarunai” on exhalation at the eyebrow center (5R) (3 mins)

Now let us take our awareness to the eyebrow center and feel as if we are breathing through our eyebrow center for some time. Then as you continue to breath through the eyebrow center chant mentally “Arutperunjothi” with each inhalation and “Thaniperungkarunai” on each exhalation.

5. Breath awareness (1 min)

Now observe the flow of natural breath at the entry of both the nostrils.

6. Concentrate on stillness (pause) after inhalation and exhalation with breath awareness (2 mins)

Let us now try to observe the stillness after each inhalation and exhalation phase along with breath awareness. Feel the deep awareness and concentration.

7. Golden shining flame ‘Arutperunjothi’ at the base of spine (30 secs)

Bring the awareness to the base of spine and visualize a tiny flame(Arutperunjothi) with effulgent golden light surrounding it. Feel the strong pulsation of the flame.

8. Effulgent flame moving from base of spine to center of head (30 secs)

Now visualize and feel the flame is ascending up from the base of the spine crossing each major chakras along the spine and reaching the center of the head behind the eyebrow center. The golden flame is shining on the top of a beautiful white lotus.

9. Feel the effulgent flame pulsating strongly at center of head (30 secs)

10. Shower of energy chanting “Arutperunjothi Mahamantra” (30 secs)

Now as you visualize the effulgent flame shining, start to chant continuously the ‘Arutperunjothi Mahamantra’ mentally.

11. Golden flame expands and its light fills the body and beyond to reach the all pervasive awareness. Feel deep peace, joy and silence (3 mins)

Now as you continuously chant the mahamantra feel the effulgent light filling the entire body and then gradually expanding beyond it to the boundaries of the room where we are sitting. Then expand the awareness towards the boundaries of the district and then to the state. Further expand to the boundaries of the country and then the circumference of the world. Then expand into the space all around till you reach the all pervasive awareness. Feel the total silence. Enjoy deep peace, joy and harmony as the mantra is repeated slowly in the mind. Feel the oneness with all living beings in this universe thus establishing universal brotherhood.

12. Shanti Mantra with feeling of compassion, peace and happiness to one and all (5 min)

Now let us feel the suffering of living beings and invoke compassion towards them praying for their wellbeing as you chant mentally the shanthi mantra “Ella Uyirgalum Inbutru Vazhga”.

Then gradually shrink back your awareness to the circumference of the world, then to the boundaries of the country, state, district and then to the boundaries of the room where we are now. Slowly shrink the awareness to a few inches away from the body and then to the physical body. Then bring back the awareness to the middle of the head behind the eyebrow center. Visualise the effluent flame on the white lotus.

13. Concentrate on the effulgent flame in the middle of the head. Then watch the mind (2 min)

14. Breath awareness near the entry of nostrils (2 mins)

15. Observe silence (2 mins)

Total duration = 35 minutes

Integrated Arutperunjothi Meditation Technique is a simple healing meditation with combination of pranayama, creative visualization and meditation.

IAMT designed by K.Saravanan, M.Sc(yoga)., Director, Arrutjothi Yoga Center, Salem, Tamilnadu

10.2. INFORMED CONSENT



Swami Vivekananda Yoga Anusandhana Samsthana

No.19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar, Bangalore- 560019, India.

Informed Consent form for Participants who wish to participate in a Research.

Title: Effect of *Arutperunjothi Mantra* on Compassion using Questionnaires

Name of Principal Investigator: Chandramouli. J

Name of Organization: SVYASA University, Bangalore.

This Informed Consent Form has two parts:

- **Information Sheet (to share information about the research with you)**
- **Certificate of Consent (for signatures if you agree to take part)**

You will be given a copy of the full Informed Consent Form

PART I: Information Sheet

Introduction

I am Chndramouli, doing MSC Yoga Therapy in VYASA University, Bangalore. I'm doing research on Chanting *Maha Mantra*. I am going to give you information and invite you to be part of this research. You do not have to decide today whether or not you will participate in the research. Before you decide, you can talk to anyone you feel comfortable with about the research. There may be some words that you do not understand. Please ask me to stop as we go through the information and I will take time to explain. If you have questions later, you can contact me.

Purpose of the research

Thiru Arutprakasa Vallalar, He is full of compassion. He attained *~Jaana dEkam*. There is a proverb "What you think that you are". If we think or study about God or Deathless education (*Chaakaa kalvi*) forever, we will become like that. Vallalar proved that. Vallalar gave this

mantra which he got directly from God. In *Mantra Arutperunjothi* represents *Chachchithaana~ntham*/The Vast Grace Light/Source of all, we meditate directly towards the source of all beings. So this mantra is called *Maha Mantra*. I would like to expose the value of this *Mantra*.

Intervention

There are two groups. Intervention for first group is *Maha mantra* Chanting with feelings 108 times (Loud Chanting and Chanting in Mind slowly with awareness on breathing) and silence for 10 min. Intervention for second group is Meditation on *Arutperunjothi Mantra*. It may take 45 min to 1 hr.

Objective of Study

- To find the changes in their Compassion level by chanting and meditating *Maha mantra* by using Self Compassion scale questionnaires.

Voluntary Participation

Your participation in this research is entirely voluntary. It is your choice whether to participate or not. You may change your mind later and stop participating even if you agreed earlier.

Benefits

It helps for Spiritual growth.

It may improve your health in physically and psychologically

Procedures and Protocol

First day we check your Positive and Negative Emotion and Compassion Level by using Questionnaires and let you chant *Maha Mantra* which we mentioned in Intervention earlier for 48 days. Then we will do same assessment in 50th day by using same questionnaires. Total Duration of this research is around two months.

Side Effects: There are no Side Effects and Risks

Reimbursements: You will not be given any money or gifts to take part in this research.

Confidentiality

The information that we collect from this research project will be kept confidential. Information about you that will be collected during the research will be put away and no-one but the researchers will be able to see it. Any information about you will have a number on it instead of your name. Only the researchers will know what your number is and we will lock that information up with a lock and key. It will not be shared with or given to anyone except our Research team.

Sharing the Results

The knowledge that we get from doing this research will be shared with you through community meetings before it is made widely available to the public. Confidential information will not be shared. There will be small meetings in the community and these will be announced. After these meetings, we will publish the results in order that other interested people may learn from our research.

Right to Refuse or Withdraw

You do not have to take part in this research if you do not wish to do so. You may also stop participating in the research at any time you choose. It is your choice and all of your rights will still be respected

Who to Contact

If you have any questions you may ask them now or later, even after the study has started. If you wish to ask questions later, you may contact this number [Chandramouli, 9449754854/chandraauro10@gmail.com].

This proposal has been reviewed and approved by [Local IRB of VYASA University], which is a committee whose task it is to make sure that research participants are protected from harm.

PART II: Certificate of Consent

I have read the foregoing information, or it has been read to me. I have had the opportunity to ask questions about it and any questions that I have asked have been answered to my satisfaction. I consent voluntarily to participate as a participant in this research.

Print Name of Participant _____

Signature of Participant _____

Date _____

Day/month/year

If illiterate

I have witnessed the accurate reading of the consent form to the potential participant, and the individual has had the opportunity to ask questions. I confirm that the individual has given consent freely.

Print name of witness _____
participant

AND

Thumb print of

Signature of witness _____

Date _____

Day/month/year



Statement by the researcher/person taking consent

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands that the following will be done:

- 1. Explained about the Research.**
- 2. Explained about their participant**
- 3. Explained about their benefits**

I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered correctly and to the best of my ability. I confirm that the individual has not been coerced into giving consent, and the consent has been given freely and voluntarily.

A copy of this ICF has been provided to the participant.

Print Name of Researcher/person taking the consent_____

Signature of Researcher /person taking the consent_____

Date _____

Day/month/year