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**Dr. Santanu Patar**

Dr. S. Radhakrisnan Post-Doctoral Fellow, Department of Physical Education Vinaya Bhavana, Visva-Bharati, Santiniketan-731235, West Bengal, India.

**Dr. Kallol Chatterjee**

Assistant Professor, Department of Physical Education, Vinaya Bhavana, Visva Bharati, Santiniketan-731235, West Bengal, India.

**Mrinal Das**

Research Scholar, Department Of Physical Education, Vinaya Bhavana, Visva-Bharati, Santiniketan-731235, West Bengal, India.

**Correspondence**

**Dr. Santanu Patar**

Dr. S. Radhakrisnan Post-Doctoral Fellow, Department of Physical Education, Vinaya Bhavana, Visva-Bharati, Santiniketan-731235, West Bengal, India.

## Muscular strength compression of different religious people in India

**Dr. Santanu Patar, Dr. Kallol Chatterjee, Mrinal Das**

**Abstract**

For the purpose of the study Two hundred ten (210) men from Buddhist monastery, Vaisanab and Tantrik(seventy from each group), age ranged from 30 to 35 years were selected randomly as the subject for the study from Uttar Pradesh, India. All the subjects belong to three different religion of India. The subjects were categorized into three groups, namely group (A) Himalayan Buddhist (B) Vaisanabs and (C) Tantriks. All the subjects chosen for the study had completed at least five years in their respective religious field. To measure Upper Body Muscular Strength YMCA Bench Press Test was used. To compare the significance difference in mean One-Way analysis of variance (ANOVA) with LSD Post Hoc test was employed at 0.05 level of significance and it was found significant for all the three groups. In Post Hoc comparison of bench press test Buddhist and Tantric, Buddhist and Vaisanab and also Tantric and Vaisanab have significance differs among each other's.

**Keywords:** Muscular Strength, Buddhist, Vaisanab, Tantric

**Introduction**

Religion refers to a "belief in, or the worship of god or gods or the "service and worship of God or the supernatural. Indian religions are practiced or were founded in the Indian subcontinent. They are sometimes classified as the *dharmic religions*, as they all feature dharma, the specific law of reality and duties expected according to the religion. Buddhism was founded by Siddhattha Gotama in the 6th century BCE. Buddhists generally agree that Gotama aimed to help sentient beings end their suffering (dukkha) by understanding the true nature of phenomena, thereby escaping the cycle of suffering and rebirth (saṃsāra) that is, achieving nirvana.

Buddhists monk who traveled barefoot and unarmed to spread the gospel of Buddha seems to have accepted this art of judo and karate with alterations suitable to the philosophy of nonviolence. Such a technique of defense would have been necessary for them as they traveled individually or in small groups in foreign lands during which they were exposed to dangers from bandits and fanatic from other religious. Buddhist monks seem to have tempered the originally violent character of this art. The violent and exterminate nature of Kalaripayate is evident from the daggers and knives that are used. Unlike Kalaripayate, judo and karate do not allow the use of lethal weapons. Hinduism is the most ancient of still-active religions, with origins perhaps as far back as prehistoric times. Hinduism is not a monolithic religion but a religious category containing dozens of separate philosophies amalgamated as Sanātana Dharma which is the name by which Hinduism has been known throughout history by its followers. Vaishnavas are worshipers of the Hindu god Vishnu, and different subgroups worship him in his various forms and incarnations (avatars). Often these forms are associated with places-he is worshiped as Jagannath at Puri, as Rama at Ayodhya, and as Vithoba at Pandarpur. In West Bengal, he is worshiped as Krishna. Bengali Vaishnavism, or Gaudiya Vaishnavism (after Bengal's older name, "Gaur"), is unique in India in several ways. It claims that Krishna is the supreme deity, rather than an incarnation of Vishnu, and that he is in eternal play (lila) with his beloved consort Radha. The major human focus is the fifteenth-century saint/avator Caitanya, who is believed to be a joint incarnation of Krishna and Radha (they were born together in a single body, in order to share each other's experiences intimately). Caitanya is himself worshiped as a form of the deity.

There is also an emphasis upon the role of aesthetics and the belief that the divine is best understood through emotional and erotic (though sublimated) Experience. Vaishnavas generally live according to three major lifestyles. One style is that of Lay people, who hold Krishna as their god and worship him (usually with his consort Radha) at the household altar and participate at temple festivals. Another approach is that of the monastic devotee, an initiate who lives in community in a math or monastery (which is vegetarian and usually follows strict purity rules). A third option is for the Vaishnava ascetic to live separately, in a meditation hut (bhajan-kutir) or in the woods. Devotees or bhaktas whether monk or ascetic, are usually initiated into a guru lineage (a line of religious leaders or teachers) and vow to lead a religious life. They may rise at 4 A.M. to begin chanting the day's several lakhs of mantras (one lakh is 100,000 repetitions), eating little, with shaven head, saffron or white robes, and the tilaka marks of white clay on the face and body. There are fewer women Vaishnava ascetics, and these are most frequently widows. They dress in white or saffron saris, keep their heads and faces covered, and spend the day in prayer and chanting. Vaishnava religious activity revolves around the forms and images of Krishna.

There are temple gatherings, festivals, worship ceremonies (pujas), and processions for chanting (kirtan). Devotees dance, sing, play music, chant, and recite the stories of Krishna's exploit. These celebrations differ from more traditional Hindu ceremonies (both Vedic and dharmic) in which there are strict ritual requirements, and participation is restricted by caste and status. For Bengali Vaishnavas, spontaneous love (prema) is most important, and Krishna's perfect milkmaid devotees were neither Brahmans (the priestly caste) nor ritual specialists. The god may be loved as a young child, a divine lover, a master, or a friend, residing in the statue or within the teacher or guru. More private ritual activity can involve visualization of Krishna or Caitanya and their associates (lilasmarana) and inner or mental worship of the deity. Tantrik usages and popular formulas were current and practiced in a much earlier age; they belong to a type of thought that is primitive and among primitive peoples varies little in the course of the centuries. Until recent years little was known of these works outside of India. A few have now been made accessible in translations, but the greater number is as yet unexplored. The Indian commentator, Kulluka, Bhatta, asserts that revelation is two-fold, vaidik and tantrik. In the popular knowledge and belief they have practically superseded Vedas over a large part of India, where religious practice and ritual are guided by the teaching of the Dharmasastras, Puranas, and Tantras. A native writer and exponent of these works in Bengal assert that two-thirds of our religious rites are Tantrik, and almost half our medicine. They are the sastras, the scriptural authority and rule for the present age, the kaliyuga, and it is therefore incumbent on all orthodox Hindus to follow their directions. The moral path is followed by those who seek to control and purify their will in order to do but one thing well: serve their god or realize

ultimate truth. The spiritual soldier is one who cultivates discipline in order to do his duty. Frequently that duty demands asceticism: by denying himself the ordinary pleasures of life, the ascetic reaches for extraordinary bliss. While studying the different religion of India the researcher found that each and every religion has its own culture, rituals and practice. Considering the diversity of the pattern of worship it was thought by the researcher that the different pattern of practice has tremendous effect on Physical Fitness components of those monks. From the above reason the study was conceptualized and the researcher took up the study to compare the Muscular Strength (upper Body) among the Buddhist, Tantrik and Vaisanab Monks.

**Purpose of the Study**

The purpose of the study was to find out the muscular strength (Upper Body) compression of different religious people in India.

**Methodology**

For the purpose of the study Two hundred ten (210) men from Buddhist monastery, Vaisanab and Tantrik(seventy from each group), age ranged from 30 to 35 years were selected randomly as the subject for the study from Uttar Pradesh, India. All the subjects belong to three different religion of India. The subjects were categorized into three groups, namely group (A) Himalayan Buddhist (B) Vaisanabs and (C) Tantriks. All the subjects chosen for the study had completed at least five years in their respective religious field. To measure Muscular Strength (upper Body) YMCA Bench Press Test was used. To compute all the results 'ANOVA' was employed at 0.05 level of significance.

**Table 1:** One-Way Analysis Of Variance of Bench Press Test

Sources of variance	Degree of Freedom	Sum of Square	Mean Sum of Square	F-Value
Between groups	2	6038.314	3019.157	11.405*
Within groups	207	54799.443	264.732	

\* Significant at .05 level

**Tab F.05 (2.207) = 3.039**

It is clearly evident from the above table No.1 that in case of Bench Press Test the calculated F value is greater than tabulated F value. So we can say that in case of Bench Press Test among Buddhist, Tantric and Vaisanab is significantly different. This finding signifies variation in Bench Press Test among Buddhist, Tantric and Vaisanab. Since F Value was found significant, LSD Post Hoc test was employed to find out the actual status of differential effect and which one is better.

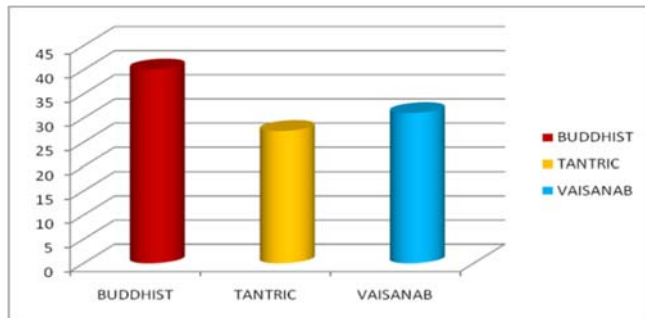
LSD means comparison on Bench Press Test is presented in Table 2

**Table 2:** Post Hoc Means Comparison of Bench Press Test among Buddist, Tantric and Vaisanab

Buddhist	Tantric	Vaisanab	Mean Difference	Critical Difference
40.08571	27.31429		12.77143*	2.75023
	27.31429	31.04286	3.72857	
40.08571		31.04286	9.04286*	

\* Significant at .05 level

From table No. 2 it is clearly evident that the Tantric and Vaisanab having significant difference in Bench Press Test. Since the means difference in Bench Press Test level between Tantric and Vaisanab (3.72853) is greater than critical difference (2.75023). It is also found that Buddhist and Tantric (12.77143) and Buddhist and Vaisanab (9.04286) having significant difference in Bench Press Test.



**Fig1:** Representing Means Differences in Bench Press Test between Buddhist, Tantrik, Vaisanab

### Discussion at Glance

From the above table and graphical representation it has been found that in case of bench press test initially it was found significant for all the three groups. In post HOC comparison in case of bench press test Buddhist and Tantric, Buddhist and Vaisanab and also Tantric and Vaisanab have significance difference. Because all the three groups regularly practice different yogic technique which directly effect on their muscular levels and Buddhist have better performance in bench press, because they regularly practice different martial art which strengthen the muscles on an individual as well.

### Conclusion

It is concluded that rituals and religious activity or programmes are equally effective in inducing optimum physiological adaptation in Upper Body Muscular Strength.

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