

**EFFECT OF MASTERING EMOTIONAL TECHNIQUE (MEMT) ON
PHYCHOSOMATIC PATIENT**

Submitted by

Shweta

Towards the partial fulfilment of

MASTER OF SCIENCE IN YOGA, AUGUST 2016

UNDER THE GUIDANCE OF

Dr Vikas Rawat, PhD



SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA
(Declared as Deemed University under Section 3 of the UGC Act, 1956)

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CERTIFICATE

The doctoral committee confirms that this is an authentic approved copy of the

Dissertation **IMMEDIATE EFFECT OF MASTERING EMOTIONAL
TECHNIQUE (MEMT) ON PSYCHOSOMATIC PATIENT**

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CERTIFICATE BY THE GUIDE

This is to certify that *Shweta* who has been given M.Sc. registration with effect from January 01, 2015 by Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Deemed University, has successfully completed the required “training” in acquiring the

relevant background knowledge in Yoga and has completed the M.Sc. course of 2 years to submit this dissertation entitled “***EFFECT OF MASTYING EMOTIONAL TECHNIQUE (MEMT) ON EMOTIONAL REGULATION IN COLLEGE STUDENTS***”, as per the regulation of the University.

We also declare that the subject matter of the dissertation entitled “***EFFECT OF MASTYING EMOTIONAL TECHNIQUE (MEMT) ON EMOTIONAL REGULATION IN COLLEGE STUDENTS***”, has not previously formed the basis of the award of any degree, diploma, associate-ship, and fellowship or Similar titles.

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Place: Bengaluru

*Date:*17/12/2016

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 Vikas Rawat, Research Guide, S-VYASA University Bengaluru
, Controller of Examination, S-VYASA University Bengaluru.

I also declare that the subject matter of my dissertation entitled “**IMMEDIATE EFFECT OF MASTERING EMOTIONAL TECHNIQUE (MEMT) ON PHYCHOSOMATIC PATIENT**”, has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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Date:

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SHWETA

STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE SANĀKRIT WORDS

a = अ णa = ङ pa = प

ā = आ ca = च pha = फ

i = इ cha = छ ba = ब

ī	=	ई	ja	=	ज	bha	=	भ
u	=	उ	jha	=	झ	ma	=	म
ū	=	ऊ	ñ	=	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
m̄	=	अ	tha	=	थ	ha	=	ह
ḥ	=	अः	da	=	द	kṣa	=	क्ष
ka	=	क	dha	=	घ	tr	=	त्र
kha	=	ख	na	=	न	jña	=	ज्ञ
ga	=	ग	gha	=	घ			

ABSTRACT

Background:

The lifestyle of people (20-70 yr) period is an extremely emotional, development period when a person's mood always changeable and the counter feelings flow up. The emotional deregulation lead to the negative outcomes like anger, impulses, depression, self-harm, eating disorder, drug and alcohol abuse, unsafe sex, physical violence, and other kinds of physical risk. A discipline such as meditation technique: Mastering emotional technique (MEMT) offered to psychosomatic patients may increase emotion regulation, but research in this area is lacking. This study was designed to evaluate the impact of a MEMT intervention on the emotion regulation of psychosomatic patients. In addition, potential mediating intervention enhancing positive emotion, improve mindfulness, self-compassion and self-control.

Aim:

The purpose of the study was to assess the immediate effect of mastering emotional technique (MEMT) in emotional regulation in psychosomatic patients.

Methodology:

33 participants with an age range of 20-70 years from Arogyadhama, s-vyasa, Bangalore. The psychosomatic participants were enrolled in the study. All participants are given the meditation technique (MEMT) practice for 1 weeks and immediate effect. Positive Affect and Negative Affect scales (PANAS), Emotional Regulation scale, Mindful attention, awareness scale (MAAS) and State and Trait anxiety questionnaires was administered to the participants before and after the intervention was given.

Results:

The positive PANAS and mindfulness attention awareness scale increased from the pre values. The negative PANAS and STAI(y1 and Y2) decreased.

Conclusions:

The meditation (MEMT) has an important role to play in to regulating emotions in psychosomatic patients.

Key-words:

Psychosomatic people patients, Mastering Emotional Technique (MEMT), Emotional Regulation.

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1. INTRODUCTION

Emotion is a process of the external to internal response to something and begins to evaluate by adapting as own. (Daly et al., 2015) Emotions are gateway to the inner being. It is an important part of human kind which keeps us connected to each other. Everyone lives for contentment and happiness, this is the emotion which is most loved by all. Emotions can be positive and as well as negative and uncontrolled emotions are considered to be negative. Hence a person with no emotion is not considered to be a healthy person but it should in a controlled manner. (H.R. Nagendra. 2014). Emotional regulation is the important part of human life. This is developed step by step like teenage to adolescent age, then adulthood to old age.(Daly, Haden, Hagins, Papouchis, & Ramirez, 2015)

Time to time, emotions rise and fall from the base of worldly mind. Additionally, it is the reaction of the human mind to the current situations. When we involve ourselves to the materialistic objects, then the force and speed of emotions starts to harm. How a person reacts, evaluate and think in the current problem influences the emotional part of the brain. Emotions like fear, anger, jealousy and comparison faced by person in social life is the leading problem which created imbalance in mind. Not only this, infact the moments with which we get strongly attached because of our personal desire, leads to consequence and then those emotions begin to annoy us. Our manipulation of emotion sometimes misleads us as either good or

bad. Emotional regulation means the emotions which are within us and we should know how to experience and express it as we face the problems in the daily life. (Gross, 2002) Emotional regulation depends upon the selections made by us in the phases of life. For instance, suppose you are spending your time with the person who makes you either happy or sad. Then how would you react in the situation when they make you feel low, that totally depends on you not on the other person, either you will react negatively or learn something from that react positively. Sometimes our surrounding also effect our behavior but it our attitude which can control the negative emotions. Also the negative emotions irritates us when we do not give the required effort in the activity for example exams. Let suppose exams are there and the student is not focusing well then later the student will suffer and regret, which creates negative and harmful emotion. And all this happens because of to lack of concentration and cognitive behavior. (Gross, 2002) Regulation of emotional is crucial part of human life. It increases step by step like teenage to adolescent age, then adulthood to old age. (Daly, Haden, Hagins, Papouchis, & Ramirez, 2015). Emotional regulation effects the changes in the body, including neurophysiological, cognitive, behavioural and social behavior. And deregulation leads to the negative effects like fear, anger, depression, impulses, eating disorder, self-harm, alcohol abuse , drug, physical violence and unsafe sex, also increased hormonal changesand other kinds of physical risk. (Daly et al., 2015) (M. R. G. Brown et al., 2015) (Silvers et al., 2012)

Psychosomatic, psyche means mind and soma means body. It is a disorder at mind level as well as body. Sometimes there is mental aspect to physical diseases. And the seriousness of this issue depends on how one cope up with situation and it varies greatly from person to person. Psychological problems also show symptoms from mental illness to physical disorder. For example, do not eat properly, not taking care of oneself which causes physical problems.The study done by Garg S, et al shows that Yoga improves not only physical well being but also the mental state. (Efficacy

of short-term Yoga therapy program on quality of life in patients with psychosomatic ailments.)

There are lot of people in society who are suffering from risky behavior as binge drinking, and impaired driving during the age between 20-70 years. Prallelelly, such behavior grows with emotional imbalance and results in problems in the future life like suicide or injury .(M. R. G. Brown et al., 2015) The regulation of emotion is not a easy thing to execute or keep under control in such situations of life. Not only this, the decision making process of brain is also slowed down as adults. It is important to say that the physical body cannot be healed completely without the regulation of emotion. In society each person try to decrease the emotions or manage them(negative and positive emotions). Clearly, negative feeling spreads the furry behavior of a human. Sometimes emotions rise up either in the form of a conscious behavior, like biting one's lip when angry or changing an upsetting topic. Emotion is the union of feelings which includes behavioural, physiological response and experiential, which impacts the perception of opportunity and challenges in life. The deregulation of emotional increases the lesser physiological response and distress level, leading to various disease like cancer, cardiovascular disease and asthma. These multi-factorial ailments are growing vigorously and these are the result of psychosocial factor such as depression, hostility, feelings, hopelessness and thought etc.(Gross, 2002)

Suppressing the emotion increases the sympathetic working of heart rate and negative behavior. In another scenario, reconsideration of emotions decreases the bad emotions also improves the good expressive behavior towards the people in the society.

As per the previous researches, the suppression is a not a good way to handle the situation as it effects the negative emotions. They found out that the reconsideration is always better than suppressing the emotion. Previously it has been tested through the music, and it the relaxing way to regulate the emotions through a joyful

pleasure. It helps in repairing the mood, decrease in the negative symptoms of emotions. Also for the emotion regulation, regular exercise and healthy diet are compulsory. (Gross, 2002). Yoga helps to a great extent in self-regulating the emotion. Now, It is a very popular and inexpensive way to attain healthy lifestyle.

In the Yoga Sutras, classically, Yoga is union of mind, body and soul. It is originated more than 5000 years ago in India and is basically a science of mind. Circa 200 BCE, Patanjali, the Hindu sage, describes eight components of yoga ethical behavior, self-discipline, postures, breath regulation, sensory withdrawal, and deeper meditative practices, which unite one to self consciousness. (Satchidananda, Patañjali. The yoga sūtras of Patañjali. Buckingham, Va.: Integral Yoga Publications; 2012.)

Yoga is not used only to maintain health but also to treat physical and mental ailments. Yoga's mind body therapy is frequently used by people to treat themselves, includes breathing exercises, meditation, and relaxation techniques (Treating major depression with yoga: A prospective, randomized, controlled pilot trial.) MEMT is one of the advanced deep mindful relaxation yoga techniques, which work through the Manomaya Kosha which allow to release and resolve emotional issues that impede our personal growth, . MEMT can be practiced in the supine or sitting posture to achieve emotional well being. (R Nagarathna, H. R. N. (2014).).

Yoga techniques include asanas, breathing practices, relaxation and meditation, these are effectively helping in regulation of the emotions. (Daly et al., 2015)

2. LITERARY RESEARCH

Literature review:

- Modern literature review:

There are so many researches been done on the topic yoga, pranayama, and meditation with emotional disorders. What we give to an emotional patient to release the stress, anxiety and depression level. These are not only given relaxation of physical, mental or emotional, but also help to get real happiness and bliss.

Yoga postures, Pranayama and meditation given for anxiety and depression.

Author and year of publication	Sample size (n)	Design	INTERVENTION	Variables studied	Findings
aT. Indira Rao, bKuldeep Kumar Kushwah, cT.M. Srinivasan 2014	16	Pre-post Design	An Indian devotional music program of 2.5 hours	Gas Discharge Visualization-area and intensity (GDV) / EPI (Electron Photonic Imaging)	Indian music entertained, relaxed and energized the listeners
T. INDIRA RAO & HONGSA NDRA RAMARA O NAGEND RA 2014	29	single group repeated measures pre-post design	two kinds of music (active and silent) , 45min	Gas Discharge Visualization (GDV)	Both the interventions showed significant effect on GDV parameters. But, there was a significant difference ($p = 0.007$) in the effect between the two types of intervention. It appears that silent music intervention (SMI) lead to boredom compared to active music intervention (AMI).

Karuna Nagarajan, Thaiyar M Srinivasan, Nagendra Hongasandra Ramarao 2015	26	Pre-post Design	Wechsler memory scale (WMS) was used to assess; (i) attention and concentration (digit span forward and backward)	Indian Raga Bhupali (R) for 10 minutes on day one; (ii) an equal duration of Pop music (P); and (iii) an equal duration of Silence or no music (S) on next two different days respectively.	There was a significant improvement in digit forward ($P < 0.05$, increase of 3.17%) and backward span score after ($p < 0.05$, an increase of 5.26%) immediately after the exposure to Indian Raga Bhupali
Karuna Nagarajan, Thaiyar M. Srinivasan, Nagendra Hongasandra Rama Rao 2015	28	two control groups	pop music and no music or silence	3 sessions , the musical session intervention with the Indian raga Bhupali, pop music with steady beats, and “no music session	Indian raga Bhupali reduced sympathetic activity and/or increased vagal modulation with reduced anxiety levels and subjective assessment of perceived feeling showed positive changes
B Amarnath, Hongasandra R Nagendran and Sudheer Deshpande 2016	148	prospective, randomized, single-blind, control study	IYM (integrated Yoga Module)	Positive affect negative affect scale (PANAS)	IYM can be useful for Home Guards to improve the PA and to decrease NA score.
Tolbaños Roche L1, Mas Hesse B2. 2014	20		Asanas, breathing, relaxation, meditation, mindfulness	Positive and Negative Affect Schedule (PANAS), the Hospital Anxiety and Depression Scale (HADS) and the Smith Relaxation States	Decreased systolic, diastolic pressure and heart rate. Reduction of anxiety, negative affect and stress degree. Improvement of the

				Inventory 3 (SRSI3)	cardiovascular response to the physical exercise
Author and year of publication	Sample size (n)	Design	INTERVENTION	Variables studied	Findings
Leslie A. Daly. Et al; 2015.	37	RCT	Yoga postures, Breathing exercises, Relaxation and meditation technique.	Emotional regulation index for children and adolescents (ERICA), Emotional regulation checklist (ERC), Mindful attention, awareness seal in adolescents (MAASA), Self-compassion scale (SCS), Multidimensional Assessment of Interceptive Awareness (MAIA).	Yoga enhances emotion regulation capacities of middle adolescents and brings benefits beyond that of Physical Education alone.

Godse AS, Shejwal BR, Godse AA. 2015.	419	RCT	Surya Namaskar	R-dispositions and stress dispositions	Surya Namaskar is enhance in physical relaxation, calming the mind, at ease/peace, rested and Cool, strength and awareness and joy and reduces sleepiness, somatic stress, worry and negative emotion at a propensity level.
Muller LM.et al; 2014	50	Between group design	Yoga therapy	Hamilton Anxiety (HAMA) Scale,	Decrease in anxiety following yoga
Re P.et al; 2014.	75	Pre-post design.	Two or more yoga sessions	Pulse and Subjective Units of Disturbance Scale	Yoga sessions significantly enhanced patient pulse and self-reported Distress ratings regardless of gender or sensory shape levels.
Streeter CC.et al; 2010.	34	RCT	Yoga therapy	Mood and anxiety scales Magnetic resonance spectroscopy	Greater improvement in mood and Greater decreases in anxiety

				scans	
Chandla SS.et al; 2013	96	RCT	1. Bhastrika, Anulom vilom. 2. suryanamaskar	PGI memory scale, Hamilton- Anxiety scale, psychological general well-being schedule, Recording of Heart rate variability parameters	The practice of the slow breathing type of pranayama for six weeks increases cognition, anxiety and common well-being and Increases the parasympathetic activity.
Newham JJ.et al; 2014.	59	RCT	Yoga, Relaxation and Breathing practice	State Trait Anxiety Inventory (STAI-State), Trait (STAI-Trait), Wijma Delivery Expectancy Questionnaire (WDEQ), Edinburgh Postnatal Depression Scale (EPDS)	Reducing women's anxieties Toward childbirth and preventing increases in depressive symptomatology
Telles S.et al; 2012.	140		Yoga therapy	State-Trait Anxiety Inventory,	Decrease in state anxiety, somatization of stress,

				Symptom Checklist-90-R, SF-12, Nijmegen Discomfort Evaluation Scale And Sleep Rating Questionnaire.	Improved health-related quality of life, self-rated quality of sleep, and decrease in discomfort due to Over-breathing.
Narasimhan L, Nagarathna R, Nagendra H. 2014.	450	Pre-post design	Integrated yoga module (included asana, pranayama, relaxation, notional Correction and devotional sessions.)	PANAS	Integrated yoga practices can reduce the negative effect and Increase the positive effect within one week.
Smith C. et al; 2007.	131	RCT	Compare between Hatha yoga and relaxation	State Trait Personality Inventory, sub-scale Anxiety, General Health Questionnaire and Short Form-36.	Yoga was more effective than relaxation in improving mental health. Yoga improves stress, anxiety and improving Vitality, social Mental function and health.

- **Ancient literature review**

DEFINITION OF MIND AND EMOTION:

According to Bhagavad-Gita:

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपसनं शौचं स्थैर्यमात्मविनिग्रहः ॥भ।गी।१३-७॥

amānitvamadambhitvamahimsā kṣāntirārjavam|

ācāryopasanaṁ śaucaṁ sthairyamātmavinigrahaḥ||bhā|gī|13-7||

Desire, hatred, pleasure, pain, the collective (the body), determination and intelligence—the Field has thus been defined briefly with its modifications.(goswami, 2011)

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥भ।गी।१३-६॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhr̥ṭiḥ|

etat̥kṣetraṁ samāseṇa savikāramudāhṛtam||bhā|gī|13-6||

The great elements, arrogance, intellect and also unmanifested Nature, the ten senses and one, and the five objects of the senses,

COMMENTARY: Great Elements: Earth, water, fire, air and ether are so called because they pervade all changes of matter. The ten senses are: the five organs of awareness (ears, skin, eyes, tongue and nose), and the five organs of action (hand, feet, mouth, anus and the generative organ).

The one: this is the mind. The five entities of the senses are sound, touch, form, color, taste and smell. (goswami, 2011)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२-६० ॥

yatato hyapi kaunteya puruṣasya vipaścitaḥ |
idriyāṇi pramāthīni haranti prasabham manaḥ ||2-60||

The senses are so strong and impulsive, O Arjuna, that they powerfully carry away the mind even of a man of discrimination who is endeavouring to control them.

There are many learned sages, truth-seekers and transcendentalists who try to master the senses, but in meanness of their endeavours, even the greatest of them sometimes fall prey to material sense enjoyment due to the tense mind. Even visvāmitra, a great sage and perfect yogi, were deluded by menakā into sex enjoyment. (goswami, 2011)

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखः संशयात्मनः ॥४० ॥

ajñāścāśraddadhānaśca saṁśayātmā vinaśyati |
nāyaṁ loko'sti na paro na sukhaḥ saṁśayātmanaḥ ||40||

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानम् उच्यते ।

एतैर् विमोहयत्य् एष ज्ञानम् आव्रत्यद् देहिनम् ॥३-४० ॥

indriyāṇi mano buddhir asyādhiṣṭhānam ucyate |
etair vimohayaty eṣa jñānam āvrtyad dehinam ||3-40||

The senses, the mind and intellect are the sitting place of the envy, which veils the real knowledge of the living individual and puzzles him.

Mind is the center of all the actions of the senses, and as a result, the mind is the task of all the ideas of sense, gratification and a result, the mind and the senses become the repository of the list. Next, the intelligence department, the wealth of such lustful tendencies. (goswami, 2011)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नपि चाचारो न सत्यं तेषु विद्यते ॥भ।गी।१६-७॥
pravṛttiṁ ca nivṛttiṁ ca janā na vidurāsurāḥ |
na śaucam napi cācāro na satyam teṣu vidyate ||bha|gī|16-7||

The demoniacal know not what to do and what to renounce from; neither purity nor right conduct nor truth is originated in them. (goswami, 2011)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ भ।गी।१६-८॥
asatyamapraṭiṣṭham te jagadāhuraniśvaram |
aparasparasambhūtam kimanyatkāmahaitukam ||gi|16-8||

They say: “This cosmos is without truth, without a (moral) basis, without a God, brought about by communal union, with lust for its cause; what else?” (goswami, 2011)

इन्द्रियाणां हि चरताम् यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञाम् वायुर्नाविमिवाम्भसिज्ज ॥२-६७ ॥

indriyāṇām hi caratām yanmano'nuvidhīyate |
tadasya harati prajñām vāyurnāvamivāmbhasiñña ||2-67||

“For the mind, which follows in the wake of the rootless senses, transmits away his discrimination as the wind carries a boat on the waters.” (goswami, 2011)

According to Patanjali yoga sutra:

योगश्चित्तवृत्तिनिरोधः ॥२ ॥

yogaścittavṛttinirodhaḥ ||2||

(yogah+Citta+Vrtti+Nirodhah)

The mind is referred to equally a monkey. There will be an unbroken activity going on in the mind. The only time the mind repose is during sleep. When the mind is not working, the living being will experience extreme happiness. Fundamentally, man wants to be happy all the time. Conversely, he cannot afford to sleep all the time. Through yoga, he studies how to rest the mind when he is awake. (teerth omnanda shiri swami, 1960)

Mastery over the mind:

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वेराग्येण च गृह्यते ॥ ६-३५ ॥

asaṁśayaṁ mahābāho mano durnigrahaṁ calam |
abhyāseṇa tu kaunteya veirāgyeṇa ca gṛyhatē ||6-35||

“Undoubtedly, O mighty-armed, the mind is hard to control and is restless;but, by practice, O Son of Kunti, and by serenity it is restrained.” (goswami, 2011)

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥२-१५ ॥

yam hi na vyathayantye te puruṣam puruṣarṣabha |
samaduḥkhasukham dhīraṁ so'mṛtatvāya kalpate ||2-15||

O superlative among men(arjuna), the person who is not disturb by happiness and distress and steady and is steady in both is certainly capable for the liberation. (goswami, 2011)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥३-२६ ॥

na buddhibhedam janayedajñānāṁ karmasaṅginām |
joṣayetsarvakarmāṇi vidvānyuktaḥ samācaran ||3-26||

Let not the wise disturb the minds of the ignorant who involved to fruitive action. They should not be fortified to refrain from work, but to engage in work in the spirit of devotion.

(goswami, 2011)

मात्रास्पशास्तु कौन्तेय शितोष्णसुखदुःखदाः ।

आगमापायीनोऽनित्यास्तांस्तितिक्षस्व भारत ॥२-१४ ॥

mātrāspaśāstu kaunteya śitoṣṇasukhaduḥkhadāḥ |
āgamāpāyīno'nityāstāmstitikṣasva bhārata ||2-14||

O son of Kunti, the nonpermanent entrance of happiness and distress and their disappearance in due course are like the arrival and disappearance of winter and summer season. In the proper discharge of duty, one has to learn to tolerate non eternal appearances and disappearances of happiness and distress.

One has to follow the prescribe rules and regulation of religion, its principles in order to rise up to the stage of knowledge because of knowledge and devotion only one can unfetter himself from the clutches of Maya.
(goswami, 2011)

उद्धरेदात्मनात्मानाऽऽत्मानं नात्मानमवादयेत् ।

अत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६-५ ॥भ ।गी ॥

uddharedātmanātmānā"tmānaṁ nātmānamavādayet|
atmaiva hyātmano bandhurātmaiva ripurātmanaḥ||6-5||bha|gī||

A man must raise himself by his own mind, not degrade himself. The mind is the friend of trained soul, and his enemy as well.

The purpose of the yoga system is to control the mind and to pull it away from attachment to sense objects. In material existence one is subjected to the influence of the mind and the senses. The more one is attracted by sense objects, the more one becomes entwined in material existence. The best way to untangle oneself is to always engage the mind in Krishna consciousness. (verse-5 chap-6) (goswami, 2011)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९ ॥भ ।गी ।६ ॥

yathā dīpo nivātastho neṅgate sopamā smṛtā|
yogino yatacittasya yuñjato yogamātmanaḥ||19||bha|gī|6||

As a lamp placed in a windless spot does not flicker—to such is matched the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).
(goswami, 2011)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥भ ।गी ।१२-१६ ॥

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ|

sarvārambhaparityāgī yo madbhaktaḥ sa me priyaḥ | |bha|gī|12-16| |

He who is free from wants, pure, skilled, unworried, and untroubled, renouncing all undertakings or commencements—he who is (thus) devoted to Me, is dear to Me. (goswami, 2011)

Replace negative by positive emotions:

मैत्री-करुणामुदितोपेक्षाणां सुखदूःख-पुण्यापुण्यविषयाणां भावनाश्चित्तप्रसादनम् ॥३३॥

maitrī-karuṇāmuditopekṣāṇāṁ sukhaduḥkha-puṇyāpuṇyaviṣayāṇāṁ
bhāvanāścittaprasādanam ||33||

1.33 In relationships, the mind becomes purified by humanizing feelings of friendliness towards those who are happy, compassion for those who are suffering, kindness towards those who are worthy, and indifference or detachment towards those we perceive as wicked or evil. (teerth omnanda shiri swami, 1960)

CONCENTRATION OF MIND

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥भ।गी।-५॥

yo'ntaḥsukho'ntarāramastathāntarjyotireva yaḥ |

sa yogī brahmanirvāṇaṁ brahmabhūto'dhigacchati | |24| |bha|gī|-5| |

One whose happiness is within, who is vigorous within, who celebrates within and light up within, is actually the perfect mystic. He is enlightened in the Supreme, and ultimately he attains the Supreme. (goswami, 2011)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाबयक्रोधो यः सदा मुक्त एव सः ॥२८॥ भ।गी।-५॥

sparsānkṛtvā bahirbāhyāṁścakṣuścaivāntare bhruvoḥ।

prāṇāpānau samau kṛtvā nāsābhyntaracāriṇau।।27।।

yatendriyamanobuddhirmunirmokṣaparāyaṇaḥ ।

vigtecchābayakrodho yaḥ sadā mukta eva saḥ ।।28।।bha।gī।-5।।

Finish out all external sense objects, keeping the eyes and vision concentrated between the two eyebrows, swinging the inward and outward breaths within the nostrils-thus controlling the mind, senses and intelligence, the transcendentalist becomes free from desires, fear and anger. One who is continuously in this state is certainly liberated. (verse 27-28) (goswami, 2011)

शनैः शनैरुपरमेत् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६-२५॥

śanaiḥ śanairupamet buddhayā dhṛtigrhītayā।

ātmāsamsthaṁ manaḥ kṛtvā na kiñcidapi cintayeta।।6-25।।

Little by little let him attain to tranquillity by the intellect held firmly; having made the mind create itself in the Self, let him not think of anything. (goswami, 2011)

यदेतद्वय मनश्चेतत् ।संज्ञानमाज्ञानं विज्ञानं मेधा
 दृष्टिघृर्मनीषा जुतिः संकल्पःक्रतुरसुःकामो वश इति ।
 सार्वार्ण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥ऐतरयोपनिषत्-३ ॥२ ॥
 yadetadvṛya manaścetat|sañjñānamājñānaṁ vijñānaṁ medhā
 dr̥stighr̥rmanīṣā jutiḥ saṅkalpaḥkraturasuḥkāmo vaśa iti|
 sārvaṅyevaitāni prajñānasya nāmadheyāni bhavanti|'itarayopaniṣat-3||2||

Meaning:

It is this heart(intellecct) and this mind the specified earliar. It is sentience, ruler-
 ship, knowledge, presence of mind, retentiveness, sense-perception, strength,
 thinking, mastermind, mental suffering, memory, ascertainment resolution, life-
 activities, yearning, passion and such others. All these are the term of
 consciousness. (sankaracharya,2006)

यल्लब्धवा पुमान् सिद्धो भवति
 अमृतो भवति
 तृप्तो भवति ।
 यात् ज्ञात्वा मत्तो भवति
 स्तब्धो भवति
 आत्मरामो भवति ॥
 yallabdhavā pumān siddho bhavati
 amṛto bhavati
 tṛpto bhavati|
 yāt jñātvā matto bhavati
 stabdho bhavati
 ātmārāmo bhavati||

By attaining which a human being realises his precision and divinity and becomes thoroughly contented. Recognising that man becomes tiddly and facinated, as it were, because he is completely engrossed in the enjoyment of the bliss of the Atman, understand the highest SELF.

4. AIM AND OBJECTIVES

- To make positive emotional stability by MEMT
- To measure emotional regulation.

4.3. RATIONALE OF THE STUDY

Many studies of have already demonstrated the complementary and alternative therapies in cognitive variables such as attention, memory etc.

4.4. HYPOTHESIS

“MEMT improves emotional regulation.”

4.5. NULL HYPOTHESIS

“MEMT is doesn't improve emotional regulation.”

5. METHODOLOGY

5.1. Sample

a) Source of the subjects

All subjects were recruited at Arogyadhama, S-vyasa College, Bangalore, Karnataka, India.

b) Sample size

A sample size of Thirty Three (n=33) subjects were included for the present study and subjects were both females and males with an age range from 20 to 70 years.

d.) Gender

Both subjects

e.) Education

Subject should understand English language.

5.2. Inclusion criteria

Criteria for including the subjects were the following

- Students between the age group of 20-70 years.
- Willingness to practice the study.

5.3. Exclusion criteria

Criteria to exclude the subjects from the study were the following

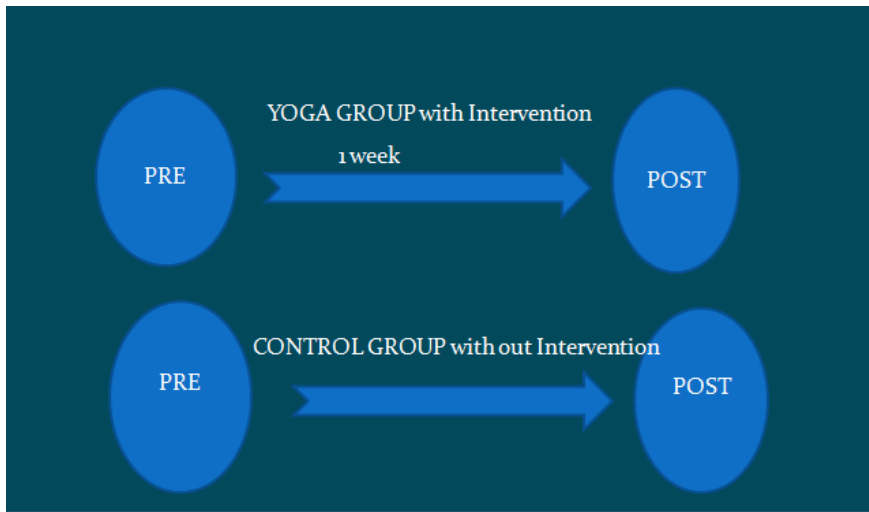
- Alcohol consumption, smoking, tobacco etc. are excluded.
- Subjects with the history of any neurosis or psychosis disorder.

5.4. Ethical considerations

All subjects have been informed about the current research and an informed consent was obtained from each subject.

5.5. DESIGN OF THE STUDY

The present study is a pre post design.



5.6. ASSESSMENTS

1. Mindful Attention Awareness Scale for Adolescents (MAAS) Developed by Brown and Ryan (2003).

Assess: Basic characteristic of mindfulness, namely, a receptive state of mind in which attention, familiar by a sensitive awareness of what is happening in the present, simply observes what is taking place. The MAAS is focused on the presence or absence of thought to and awareness of what is occurring in the present rather than on qualities such as acceptance, trust, empathy, gratitude, or the various others that have been associated with mindfulness.

This is a **15-item** scale. Subject has to indicate how frequently they have the experience described in each statement using a 6-point **Likert scale** from 1 (almost always) to 6 (almost never), To control social popularity, defendants are instructed to respond to the MAAS in a way that reflects their actual experience rather than in a way they think their experience should be. (David S. Black¹, Steve Sussman¹, C. Anderson Johnson², 2013)

Scoring: compute the mean (average) of the 15 items. Higher scores reflect higher heights of dispositional mindfulness. (K. W. Brown & Ryan, 2003) The average score is around 3.86. The highest score is 6 and the lowest score is 1.

Internal Consistency: ($\alpha \geq 0.82$) and 4-week test–retest reliability (interclass= 0.81) MAAS significantly correlated with other psychometrically sound dealings of mindfulness (r through Freiburg Mindfulness Inventory = 0.31, $p < 0.01$; r with Kentucky Register of

Mindfulness Abilities = 0.51, $p < .01$; with Cognitive Affective Mindfulness Scale = 0.51, $P < 0.01$; r with Mindfulness Questionnaire = 0.38; $P < 0.01$. MAAS significantly.

Divergent Validity: Inversely Related, in medium-to-large degree, with a variety of mental health indicators anxiety, hostility, depression, impulsiveness, somatization, disturbed mood, neuroticism, and negative affect (David S. Black¹, Steve Sussman¹, C. Anderson Johnson², 2013), stress, cogitation, and catastrophizing (Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, 2011).

Convergent validity: positively Related with mental and physical health self-esteem, cheerfulness, positive affect, autonomy, self-control, perceived general health, physical functioning, and life satisfaction (David S. Black¹, Steve Sussman¹, C. Anderson Johnson², 2013) acceptance, happiness, healthy self-regulation (Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, 2011)

2.PANAS Developed by Watson, Clark, and Tellegen (1988b). It's support to **measure** of positive and negative affect. Negative Affect (NA) and Positive Affect (PA) reflect dispositional aspect, with high-NA epitomized by subjective distress and unappeasable appointment, and low NA by the lack of these feelings. By contrast, PA represents the degree to which an individual experiences pleasurable engagement with the environment.

The Positive and Negative Affect Schedule (PANAS) is a **20-item** self-report scale. Thus, emotions such as enthusiasm and alertness are indicative of high PA, while lethargy and sadness characterize low PA (Crawford & Henry, 2004). The subjects were asked to rate on a 5-point of **visual analogue** scale the degree to which they had experienced each mood state during a specified time edge.

Time Instructions: Subjects can be asked to rate how they felt (a) "right now (that is, at the current moment)" (moment orders); (b) "today" (today); (c) "during the previous few days" (earlier few days); (d) "during the previous week"; (e) "during the prior few weeks" (earlier few weeks); (f) "during the previous year" (year); and (g) "in overall, that is, on the average" (overall). (Watson & Clark, 1988) **Scale Point:** 1 'very slightly or not at all', 2 'a little', 3 'moderately', 4 'quite a bit' and 5 'very much'. **Items**

Characterise: PA: attentive, interested and alert (attentive); enthusiastic, excited and inspired (excited); proud and determined (proud); and strong and active (strong) **NA:** distressed, upset (concerned); hostile, irritable (angry); scared, afraid (awful); ashamed, guilty (remorseful); and nervous, jittery (edgy).

Scoring Commands: Positive Affect Score:- Add the scores on objects 1, 3, 5, 9, 10, 12, 14, 16, 17, and 19. Scores can series from 10 – 50, with higher scores representing higher heights of positive affect. Mean Notches: - Temporary = 29.7 (SD = 7.9); Weekly = 33.3; (SD = 7.2) Negative Affect Score: - Add the scores on objects 2, 4, 6, 7, 8, 11, 13, 15, 18, & 20. Scores can collection from 10 – 50, with lower scores signifying lower levels of negative affect. Mean Score:- Temporary = 14.8 (SD = 5.4); Weekly = 17.4 (SD = 6.2)(Watson & Clark, 1988).

Reliabilities: Cronbach's alpha figures were calculated to assessment internal consistency reliability for the removed factors based on the sum of item scores. Values above 0.7 are acceptable and above 0.8 are desirable.(Carvalho et al., 2013) Internal consistencies of the PANAS PA and NA scales were estimated using Cronbach's alpha was 0.89 (95% CI = 0.88–0.90) for the PA scale, and 0.85 (95% CI = 0.84–0.87) for the NA scale.(Crawford & Henry, 2004)

Scale Validity: Accounted for coarsely two thirds of the communal variance, ranging from 62.8% in the moment explanation to 68.7% in the overall ratings.

Item Validity: Ranging from 87.4% in the moment data to 96.1 % in the general ratings(Watson & Clark, 1988)

External Validity: It is also interesting to inspect correlations between the PA- NAS scales and measures of related constructs, such as state anxiety, depression, and general psychological distress (Watson & Clark, 1988)

3. **STAI developed** by Spielberger is a multidimensional tool that has been widely used in the study of anxiety in many countries, both in community based studies as well as clinical studies.

The STAI consists of separate self-report scales for measuring two distinct anxiety concepts: state anxiety and trait anxiety. State anxiety is conceptualized as a transitory emotional state or condition that is characterized by subjective, consciously perceived feelings of tension and apprehension and heightened autonomic nervous system activity. Trait anxiety refers to relatively stable individual differences in anxiety proneness that is due to differences between people in the tendency to respond to situations perceived as threatening with elevations in state anxiety intensity

The state anxiety scale consists of 20 statements to indicate how the respondents feel at a particular moment in time. The trait anxiety scale consists of 20 statements that ask the respondents to describe how they generally feel.

The 40-item STAI is easy to administer, simple, short and only requires less than 10 minutes to be filled by the respondents.

5.7. INTERVENTION

MEMT (Mastering Emotion Technique) is an advanced relaxation technique that promotes the cells to undergo quick spontaneous dissolution and improves the immune system and nourish the unhealthy cells more effectively via the prayer on the Istadevata by invoking the ability to tune to the higher level of consciousness. This technique was developed by Swami Vivekananda Yoga Research Foundation to calm and tranquillity of mind and body (Nagendra, 1998).

Steps in MEMT:

1. Opening prayer “Yallabdhava.....”
2. Recognize thinking vs. feeling
3. Art of sublimation
4. Invoke-intensify-diffuse
5. Pairs of opposites
 - Heat and cold

- Stretch and relax
 - Constrict and expand
 - Sukha and dukkha
 - Mana and apamana
 - Punya and papa/apunya
6. Actions towards of difference emotions
- Maiti(friendship) towards sukkah (happy)
 - Karuna(mercy) towards dukkha (unhappy)
 - Mudita (gladness)towards punya(good)
 - Upeksha(indifference)towards apunya(evil)

7. Silence

8. Resolve

9. Closing prayer “sarve bhavantu.....” (R Nagarathna, 2014)

1. Opening prayer:

- Let’s begin. Make yourself comfortable in any sitting meditative posture, rest hands on your thigh or the knees in a mudra of your choice. Keep the head neck spine erect. Close your eyes and relax your whole body.
- Turn your mind inwards. Observe with your breath. Attune yourself with natural breath.
- Repeat after me starting prayer.....

यल्लब्ध्वा पुमान् सिद्धो भवति ।

अमृतो भवति ।

- ऋषो भवति ।

2. Recognize thinking vs. feeling

- Now observe your mind what is going on, you are neither mind nor your emotion.
- Look carefully what kind of thought re following in your mind. Feel and observe yourself.
- Are you happy or sad? Are you feeling aware or lazy?
- Be aware and recognize your thoughts and emotion. Don’t try to suppress or stop them.
- If you have experiencing an emotion, recall an incident when you undergone an emotion, such as happy moment, sad moment, or traumatic moment.

- Emotions, when they are experienced though out the body then they increase the heart rate, breathing rate, speed of thoughts.
- Relieve the same emotion experience.
- Now take a deep breath, and let everything go.
- Try to be here and now. Everything has passed.
- Feel free and light. Relax. Completely.

4. Art of sublimation

- Slow down the breathing and speed of your thought. Ask yourself why I always have to be in the chain of thoughts, like a slave.
- Let your mind slow down. Be aware of your thoughts and your reaction to them. Do not try to suppress or stop them.
- Sublimation is the art of slowing down your reactions. Let it go.
- Your breathing is very calm and your whole body is very strong and light. You can be independent from your thoughts and emotions.
- Let go and totally diffuse. Completely let go.

4. Invoke-intensify-diffuse

Invoke: we start invoking by the singing the bhajan “mukam karoti vacalam “, lead and follow.

- मूकं करोति वाचलं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानंदमाधवम् ॥
अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रिगुरवे नमः ॥

अज्ञानतिमिरान्धस्य ज्ञानञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रिगुरवे नमः ॥

- हे शारदे माँ

he śārade māṁ

- मनोबुद्ध्यहङ्कारचित्तानि नाहम् ।

न च श्रोत्रजिह्वे न च घ्राणनेत्रे ॥
न च व्योमभूमिर् न तेजो न वायुः ।
चिदानन्दरूपः शिवोऽहं शिवोऽहं ॥२॥

5. Pairs of opposites

- Heat and cold
- Stretch and relax
- Constrict and expand
- Sukha(happiness) and dukkha(sorrow)
- Mana(respect) and apamana(insult)
- Punya(virtue) and papa/apunya(vice)

This stages is pairs of opposites thought. Recall two extreme opposite experiences from past.

- Now recall an experience where you experienced intense heat. It was so hot when you got sweaty, thirsty and exhausted.
- Now shift your mind to the opposite experience where it was extremely cold condition. A snowy winter day, and you did not have a warm jacket. You are so cold and shivering.
Feel that. Now drop this experience, and then let go. Completely let go.
- Now recall your experience of stretching of your entire body. You can recall this morning after you woke up in your bed and had a nice stretch.it felt so nice and refreshing.
- Remember the movement, tone of muscle in certain part of the body.
- Relive this experience. Now let go and move to the opposite experience, relaxation, like a deep relaxation technique.
- You are totally relaxed, so that your body feels like a feather, so light. Let go.
- Now go back to your memory and recall an experience of constriction. Where you cannot move yourself freely, so narrow. You just want to get out from that place .stay in that memory and feel the constriction.
- Let go completely diffuse.
- Recall an experience of expansion. You are surrounded by lots of free space .enjoy the infinite space and expansion.
- Now recall the experienced happiness. The happiest moment of your life that makes you smile. Stay in that memory for a while and then shift your mind to opposite experience of sadness, an experience of misery and suffering.

- As you soon recall this memory, your head become heavy. Drop the experience, and let go.
- Another experience of opposite pairs is “Mana” and “Apamana”. Recall an incident that you received a great praise from somebody that made you feel the top of the world.
- Now shift to the phases of the life.
- Now think a person who is always smiling, generous, self-sacrificing. When you see that person, you become happy and comfortable.
- Next shift to the opposite situation, think a person who is very selfish inconsiderate, and rude. Even though they make you feel bad. Try to have some compassion for them.
- Let go. Diffuse completely and totally relax.

Remind yourself that you are here and now.

After this step let go of all the emotion that you have recall and feel free. Recognize your place and everything is gone. Feel the silence and peace inside of you. Now gently we move to the next step.

6. Actions towards of difference emotions

Maitri:

- First recall your experience of developing friendliness towards of a happy person. The person is always smiling, being friendly to everyone, and showing love to people around her/him.
- When you see this person you became calm and peaceful. Let’s smile always to make friendship with other. Let go this experience. Relax. Completely relax.

Mercy/karuna:

- Have mercy on them and pray for them, those are suffering in any illness.
- Let go and relax.

Mudita:

Next imagine yourself mudita being delighted and feel glad towards a person who always helpful and useful for others. He/she is selfless. Have grateful mind toward of them. Let go and relax.

Upeksha:

Recall a situation a saw Wicked, cruel and harmful person. Even though this person doesn't make you happy. Try to understand them. Her /his ego might be wicked and cruel, but their souls are pure. Le go and completely diffuse. Let us go to the next step.

7. Silence

Happiness is silence, bliss is silence, silence lead to pure consciousness.

- Now feel the silence and the bliss, the infinite silence like the blue sky.
- The state of purest silence is the one in which the mind, pana, emotions and even the intellect are completely nullified.
- Diffuse into expansion and blissful awareness of silence. Stat as long as you can and do not be hurry to come back.
- You are full of bliss peace and tranquillity. Just ignore that thoughts those thought are come up, feel the wave of resonance and diffuse them. Dwell in silence longer and longer.

8. Resolve

- From the depth of silence make a short positive statement in present continues tense.
- "I'm a healthy person." "My immune system is so strong." "I'm a part of divinity." "I'm the source of light and always happy."
- Repeated the resolve nine times and allow it to diffuse the bad of silence.
- Now let go, relax, completely relax.

9. Closing prayer

- Now let us prepare to end the session with closing prayer.
- Adopt namaskāra mudra then chant the prayer after me.

सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु

मा कश्चित् दुःखभाग् भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥
sarve bhavantu sukhinah
sarve santu nirāmayāḥ |
sarve bhadraṇi paśyantu
mā kaścit duḥkhabhāg bhavet ||
om çāntiù çāntiù çāntiù ||

Meaning:

May all be happy. May all be free from diseases. May all see things auspicious. May none be subjected to misery.

OM Peace Peace Peace.

- With gratitude surrender yourself. Slowly come to the sitting position by take support your hands.
- Rub the palms of the hands together and place them gently over the closed eyes.
- With a beautiful smile on the face gently open your eyes.

7. DATA ANALYSIS

Immediate data and data before and after 7 days of mastering emotional technique (MEMT) has been collected.

At first normality test was done on the data and it was found that data was not normally distributed. Therefore non-pramaetric test was done the collected data.

The pearson correlation and Wilcoxon rank test was done to see the within group result. As shown in the table below.

8. RESULT

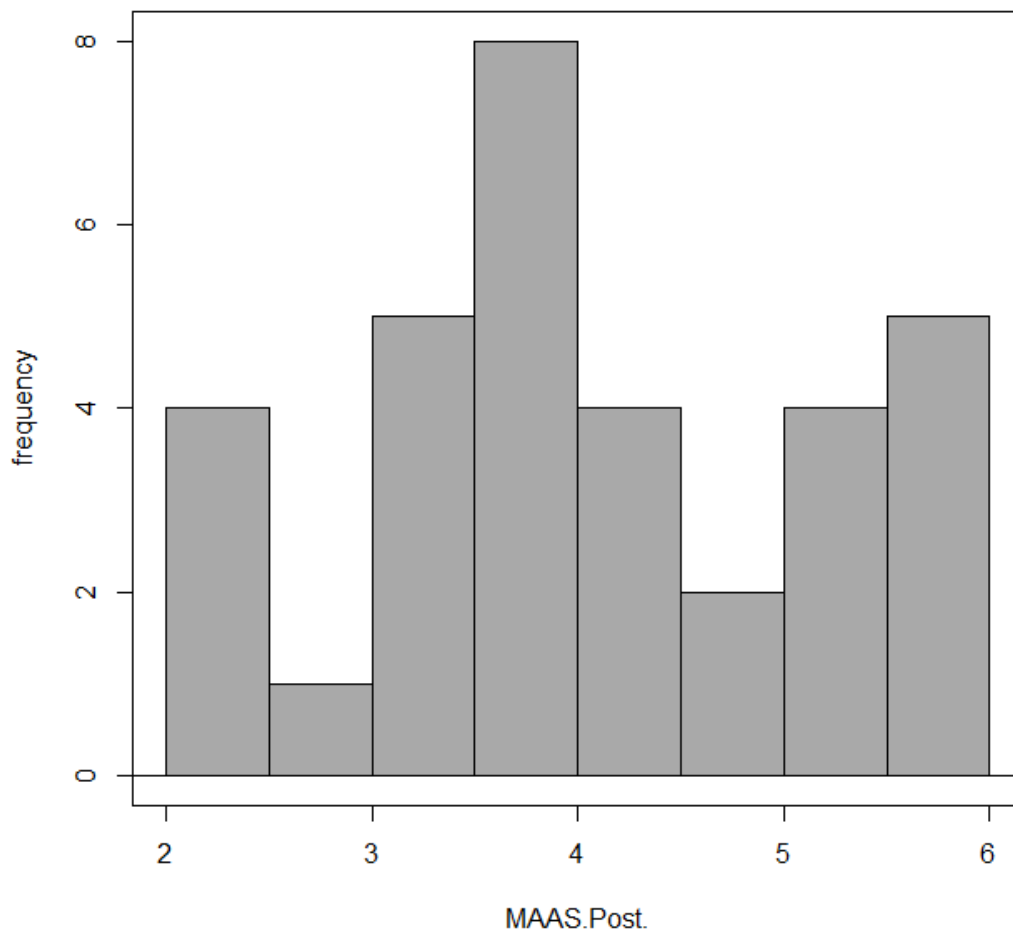
Table 1: Baseline and Post-test Assessment of Study group ($n = 33$)

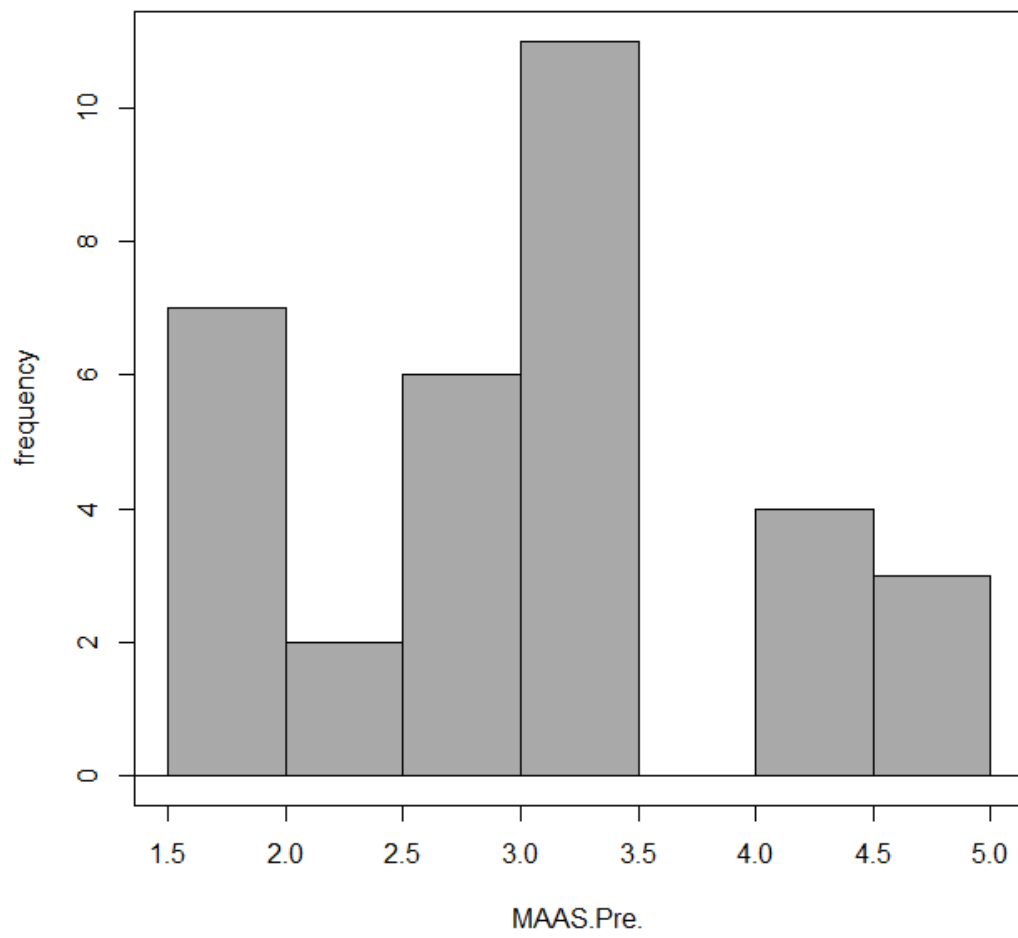
Variables	Study Group ($n = 33$)	p value

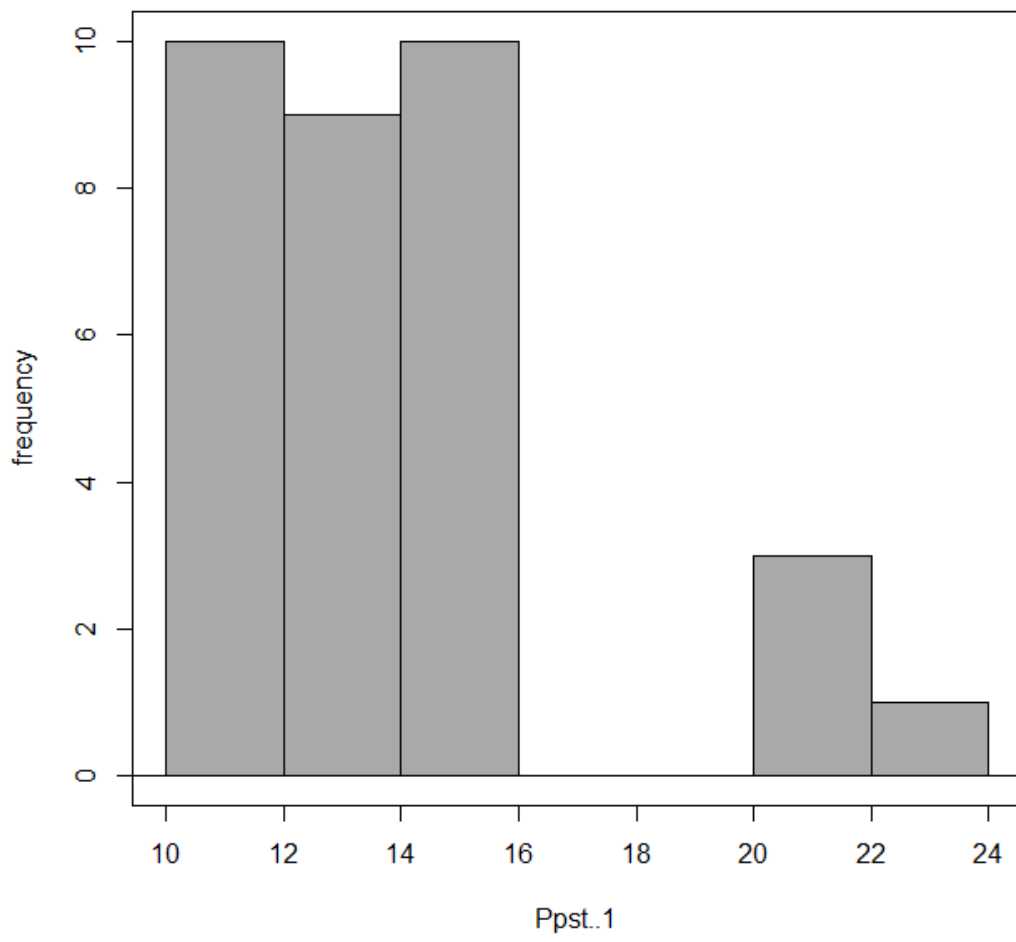
		Pre value	Post value	
PANAS	Positive	15.69 ± 3.88	39.24 ± 3.78	<5.474
	Negative	36.36 ± 3.91	14.39 ± 3.35	<5.512
MAAS		3.04 ± 0.96	4.04 ± 1.18	<0.001
STAI	Y1	55.96 ± 4.13	36.45 ± 5.50	<5.537
	Y2	58.51 ± 1.78	36.78 ± 4.49	<5.483
<p>Note: All values are in mean ± Standard deviations. PANAS = Positive and negative affect scale; MAAS = Mindful attention awareness scale and STAI= State anxiety and trait anxiety.</p>				

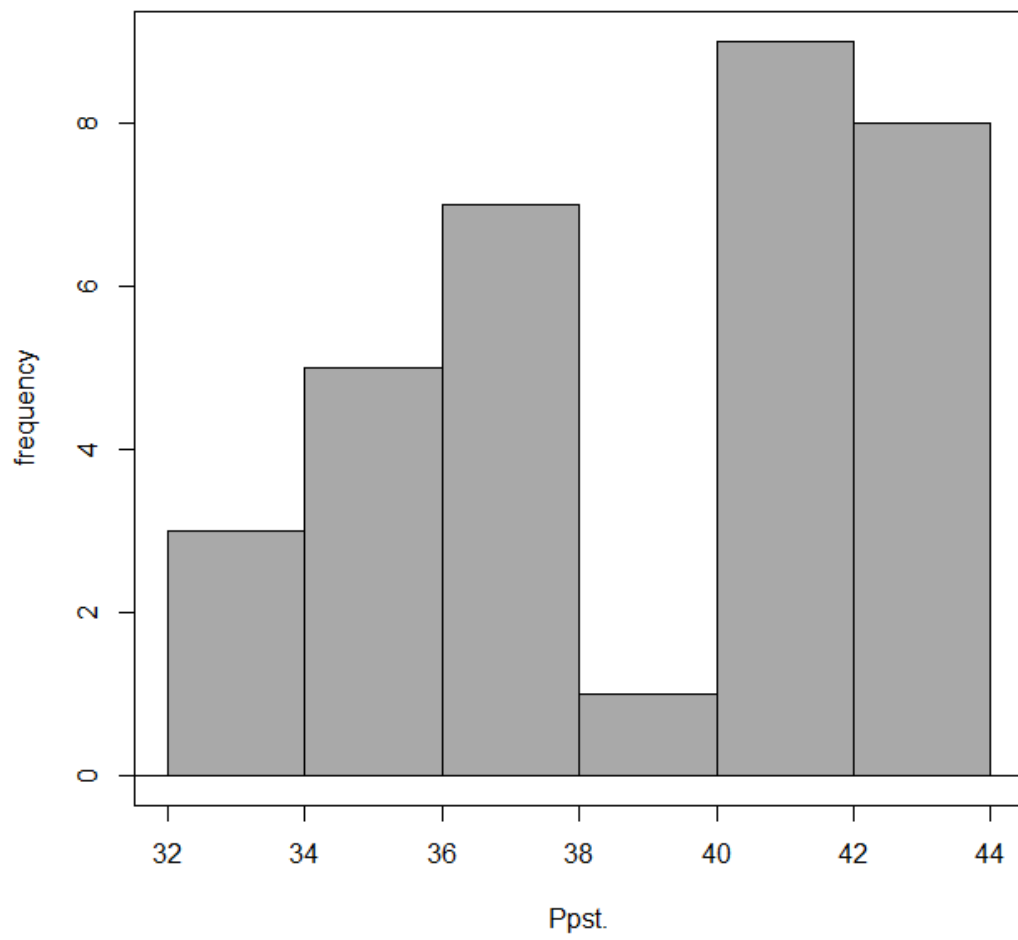
The within group study done on a sample of 33 participants of age group 20 to 70 years showed very significant improvement in their emotional balance as a result of MEMT practice for 7 days and immediate. The positive PANAS score showed an improvement from a mean and standard deviation of 15.69 ± 3.88 before intervention to a level of (39.24 ± 3.78) after the intervention and gave a very significant p value of <5.474. The negative PANAS score ranges from (36.36 ± 3.91) to (14.39 ± 3.35) and gave a p value of <5.512. The mindfulness reading on MAAS questionnaire showed a change of attention and awareness level of the subjects from (3.04 ± 0.96) to (4.04 ± 1.18) with a p value of <0.001. The state anxiety and trait anxiety (Y1 and Y2) compassion reading showed the value from

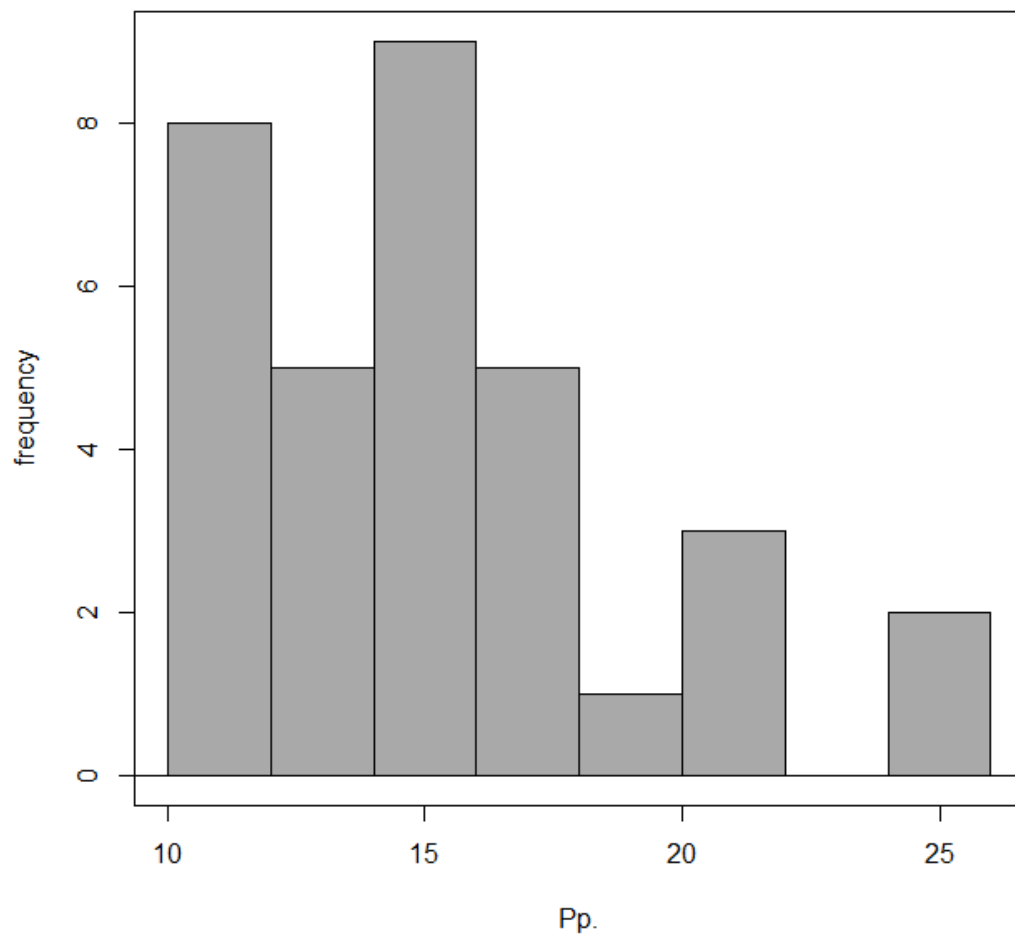
55.96 ± 4.13 to 36.45 ± 5.50 for Y1 with p value of <5.537 , and from 58.51 ± 1.78 to 36.78 ± 4.49 for Y2 with a p value of <5.483 .

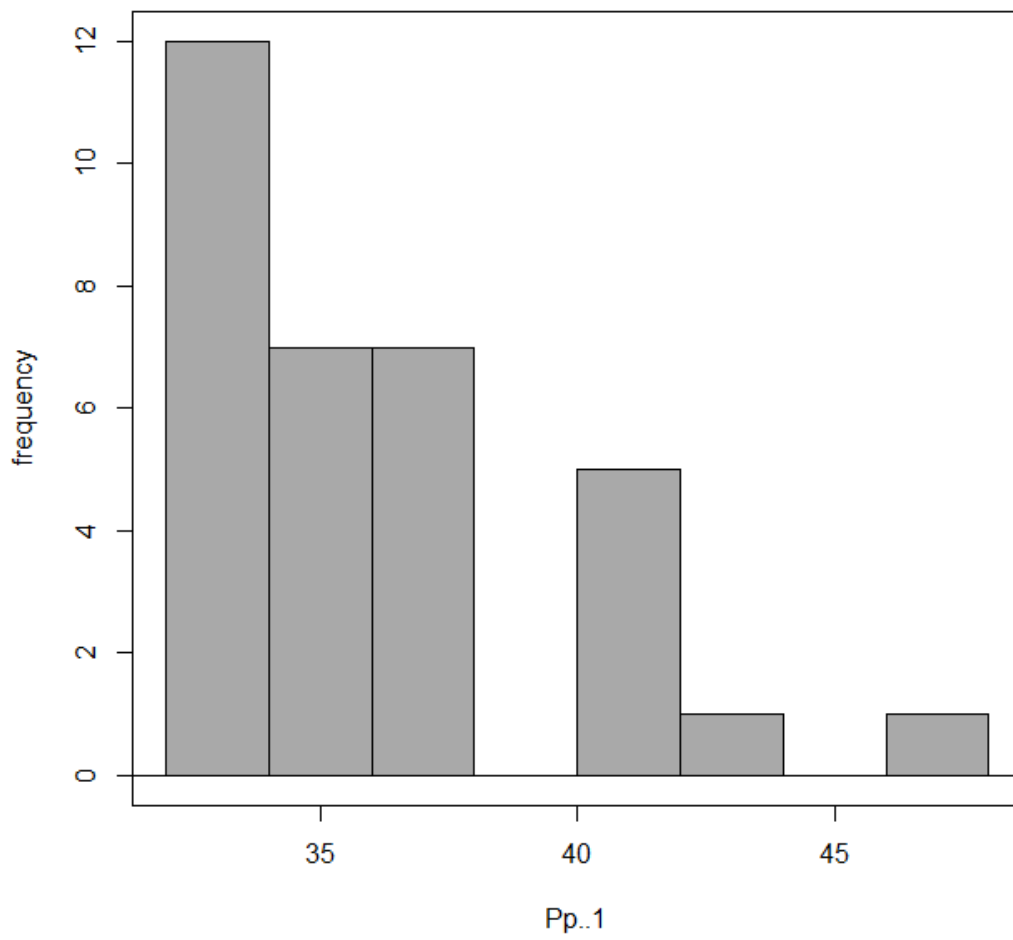


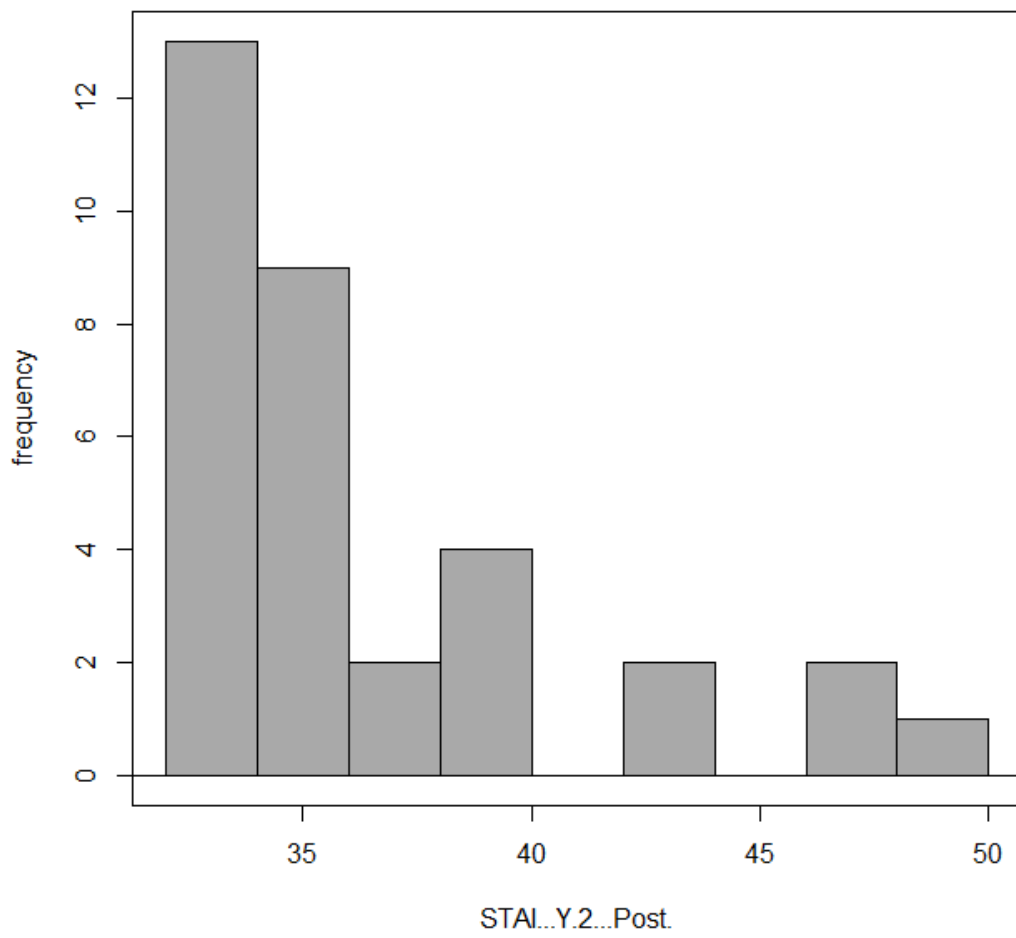


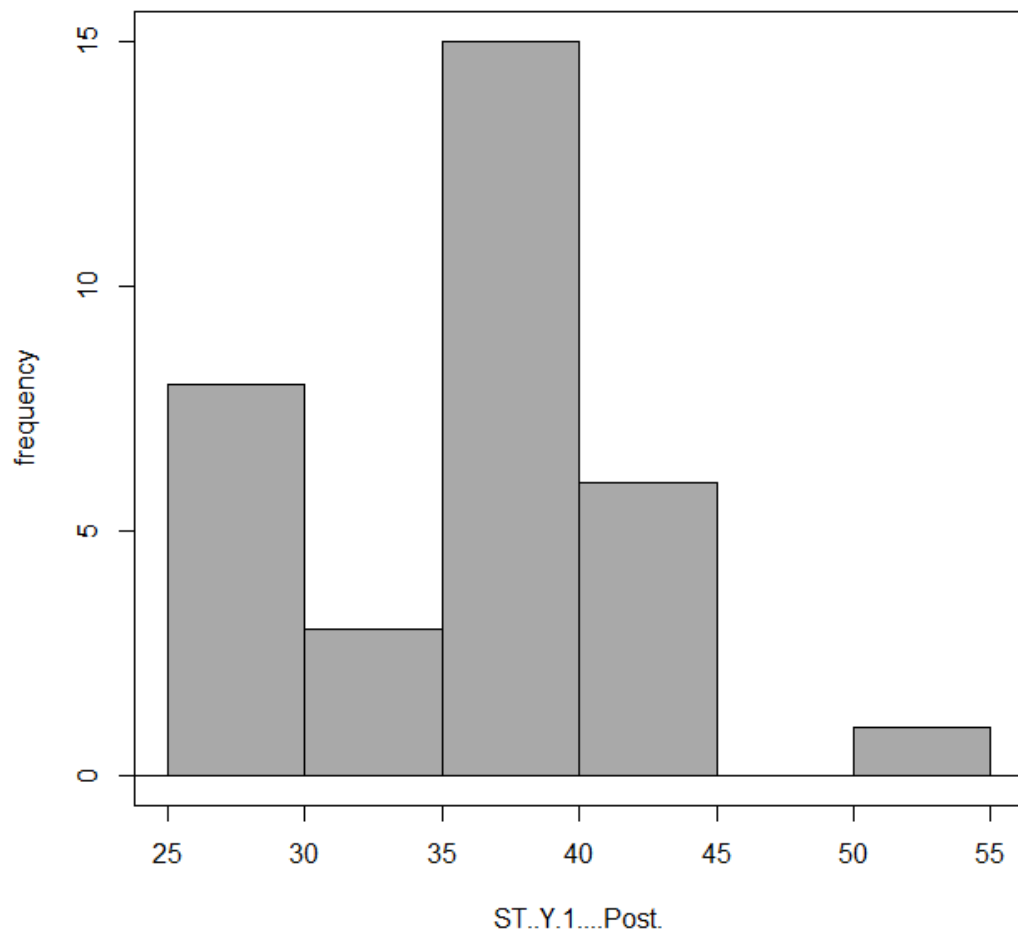


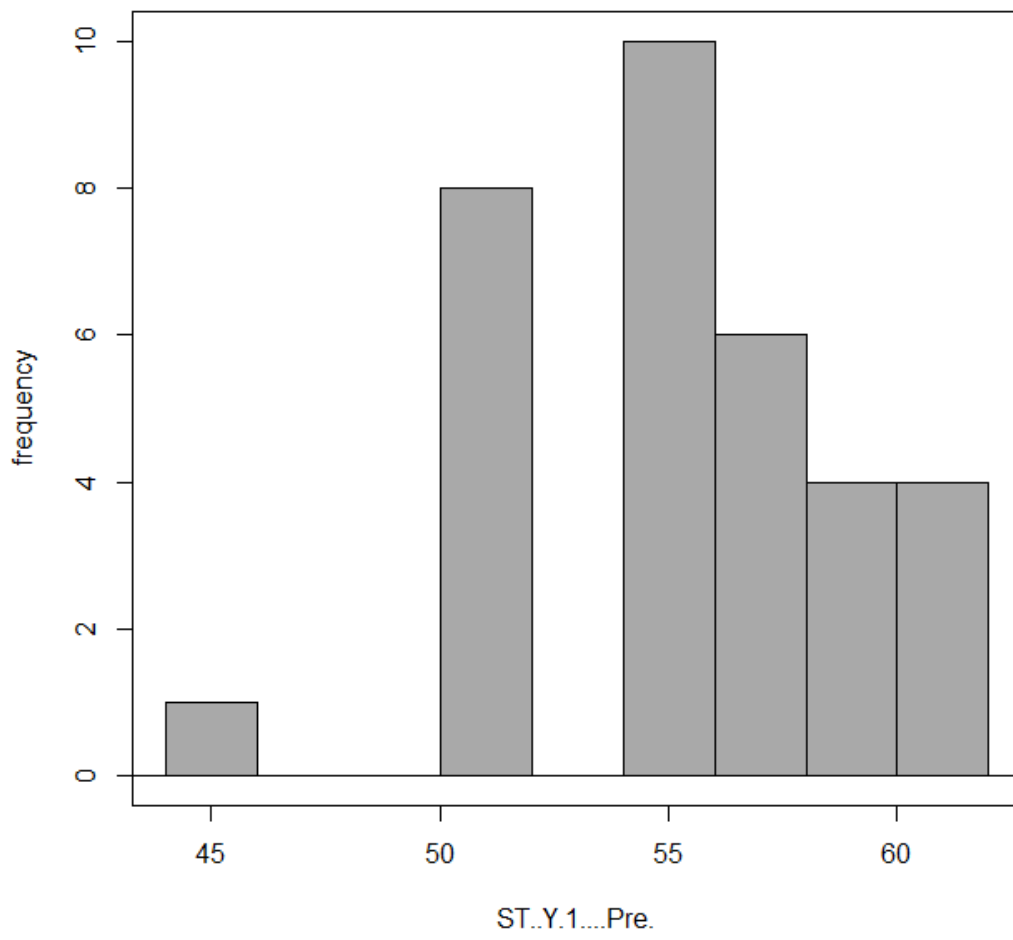


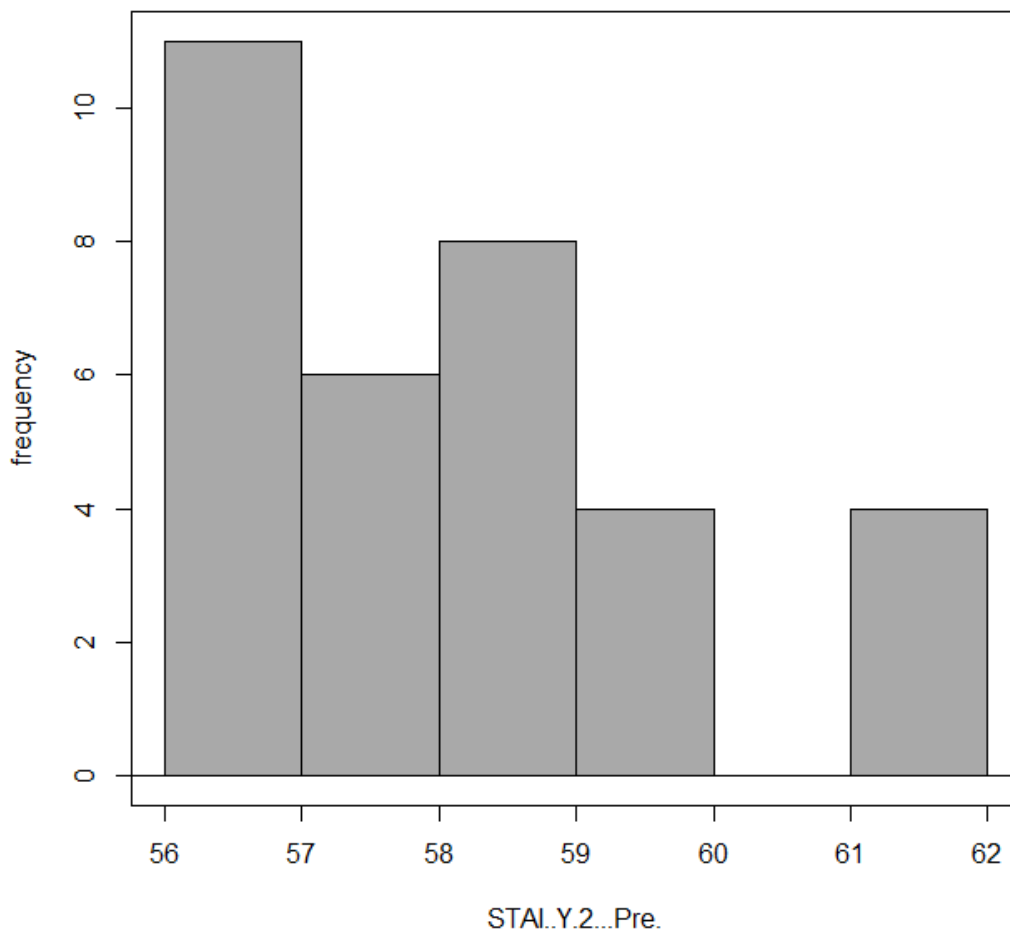












9. DISCUSSION

Analysis on mean score showed 15.69 to 39.24 increase ($p < 5.474$) in positive PANAS, 36.36 to 14.39 decrease ($p < 5.512$) in negative PANAS, 55.96 to 36.45 decrease ($p < 5.537$) in state anxiety and trait anxiety of emotional regulation questionnaires (Y1), 58.51 to 36.78 decrease ($p < ***$) state anxiety and trait anxiety of emotional regulation questionnaires (Y2) and 3.04 to 4.04 decrease ($p < 5.474$) in MAAS.

According to previous studies the suppression is a stupid instrument which is influencing the negative emotions. They found the reappraisal is always better than suppressing. They tested through the music which is the way to regulate the emotions through a joyful pleasure. Its help to repairs the mood, decrease the negative symptoms of emotions. To regulate the emotion the regular exercise and healthy diet is compulsory. (Gross, 2002)

A Research study done by Daly. Et al (2015) has conducted a randomised control trial study to improve the emotional regulation capacity of middle adolescence through Yoga postures, Breathing exercises, and Relaxation and meditation technique. The emotions are measured by the Mindful attention, awareness seal (MAAS), State and trait anxiety (STAI) and Positive and negative affect (PANAS). Result showed that Yoga increases emotion regulation capacities of middle adolescents and provides benefits beyond that of Physical Education alone.

Effect of mastering emotional technique (MEMT) is one of the advanced Yoga Techniques for achieving the goal of regulate the emotions, positive health, will power, concentration, good memory and deep relaxation. MEMT is a short cut to get mastery over the emotions through devotional Bhajan songs and expressing deep emotions. By the proper practice of MEMT we can resolve the problems brought about by emotions of mind and body. This technique was developed by Swami Vivekananda Yoga Research Foundation to calm and tranquillity of mind and body (Nagendra, 1998).

Based on the previous literature the current study has been done to assess the effect of MEMT (mastering emotional technique) practice on emotional regulation on psychosomatic. Both female and male are selected for the study who are suffering from any anxiety which lead to physical ailments.

CONCLUSION

This is the first study done to measure MEMT (mastering emotional technique) practice on emotional regulation on psychosomatic patients and the result shows that there is a improvement in all the variables; which proves that meditation (MEMT) has an important role to play in regulating emotions in psychosomatic patients.

10. APPRAISAL

10.1. STRENGTH OF THE STUDY

The current study that was carried out has the following strength.

1. No previous study done before to demonstrate the emotional balance by MEMT.
2. The acceptance to the practice was good.
3. No any side effects were reported.
4. Even on Sundays the participants were excited to take part in the study.

10.2. LIMITATIONS OF THE STUDY

The current study has following limitation

1. Patient with neurosis and psychosis ailment were not included.

10.3. SCOPE OF THIS STUDY & SUGGESTION FOR FUTURE RESEARCH

The study has great amount of Future and Scope as Emotional imbalance has been a common problem worldwide.

1. Larger sample size can be included.

2. Study can be done for long duration.

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APPENDIX-1

INFORMED CONSENT

S-VYASA University, #19, Ekanath Bhavan, K.G. Nagar, Bangalore – 560019.

You are being invited to participate in a research study. This form is designed to provide you with information about this study. The principal investigator or representative will describe this study to you and answer of your questions. If you have

any questions or complaints about the informed consent process or the research study, please contact the institution or principal investigator.

1. Name of the subject:
2. Title of research study: “Immediate Effect of mastering emotional technique (MEMT) on psychosomatic patients”.
3. Principal investigator: Shweta
4. The purpose of the study:
To study the immediate effect of mastering emotional technique (MEMT) on psychosomatic patients
5. Period of intervention:
You will be given meditation sessions for the duration of 45 minutes.
6. Procedure for measurement:
The variable will assess by the questionnaires PANAS, MAAS, STAI scale.
7. Potential health risks or discomforts:
The meditation sessions will cause no harm to you. If you wish to discuss these or any other discomforts you may experience, you may call the principal investigator.
8. Potential health:
The meditation sessions will ultimately lead you to better health.
9. Compensation for research related injury:
The Nature of intervention or assessment may not cause any injury. In case of untoward events preliminary first aid will be provided by principle investigator.
10. Conflict of interest:
Participation in this study is purely voluntary. However before giving your consent please see that no conflict of interest arises. Your name and personal information will be kept strictly confidential.
11. Alternative to participating in this research study:
Since, Participation in this study is purely voluntary and if you choose to participate, you are free to withdraw your consent and discontinue participation in this research study at any time by giving it in writing without this decision affecting your medical care and health insurance provided to you during the study. If you

have any question regarding your rights as a subject you may phone the principal investigator.

12. Withdrawal from this research study:

13. If you wish to stop this research study for any reason, you should contact with the principal investigator Shweta.

14. Confidentiality:

Anvesana, S-VYASA University will protect the confidentiality of your records to the extent provided by Law. You understand that the study sponsor and the institution have the right to review your records.

15. Signature

The principal investigator or representative has explained the nature and purpose of the above describe procedure and the benefits and risks that are involved in this research protocol.

I have given my permission consciously for participation in this study.

Signature of the Subject

Demographic details

Name	
Date of Birth	

Gender	
Marital Status	
Address	
Contact Number	
Email ID	
Scio Economic Status	Upper <input type="checkbox"/> Middle <input type="checkbox"/> Lower <input type="checkbox"/>
General Health Status	Very Good <input type="checkbox"/> Bad <input type="checkbox"/> Good <input type="checkbox"/> Very Ba <input type="checkbox"/>

History of Medication (If any, specify)	
Height (cm)	
Weight (Kg)	

Signature & Date

APPENDIX-2

PANAS Questionnaire

This scale consists of a number of words that describe different feelings and emotions. Read each item and then list the number from the scale below next to each word.

1	2	3	4	5
Very Slightly or Not at All	A Little	Moderately	Quite a Bit	Extremely

1. Interested _____

2. Distressed _____

3. Excited _____

4. Upset _____

5. Strong _____

6. Guilty _____

7. Scared _____

8. Hostile _____

9. Enthusiastic _____

10. Proud _____

13. Ashamed _____

14. Inspired _____	
15. Nervous _____	
16. Determined _____	
17. Attentive _____	
18. Jittery _____	
19. Active _____	
<hr/>	
20. Afraid _____	

APPENDIX-3

Mindful Attention Awareness Scale

Day-to-Day Experiences

Instructions: Below is a collection of statements about your everyday experience. Using the 1-6 scale below, please indicate how frequently or infrequently you currently have each experience. Please answer according to what really reflects your experience rather than what you think your experience should be. Please treat each item separately from every other item.

	1	2	3	4	5	6
	Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never
I could be experiencing some emotion and not be 6 conscious of it until sometime later.					1 2 3 4 5	
I break or spill things because of carelessness, not paying attention, or thinking of something else.					1 2 3 4 5 6	
I find it difficult to stay focused on what's happening in the present.					1 2 3 4 5 6	
I tend to walk quickly to get where I'm going without paying attention to what I experience along the way.					1 2 3 4 5 6	
I tend not to notice feelings of physical tension or discomfort until they really grab my attention.					1 2 3 4 5 6	
I forget a person's name almost as soon as I've been told it for the first time.					1 2 3 4 5 6	