

**EFFECT OF OM MEDITATION ON CARDIO-RESPIRATORY
AND PSYCHOLOGICAL VARIABLES IN BOTH HEALTHY
AND UNHEALTHY JAPANESE INDIVIDUALS**

Dissertation submitted by

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UNDER THE GUIDANCE OF

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Towards the Partial fulfilment of Master of Science in Yoga [M.Sc. Yoga]



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CERTIFICATE

This is to certify that Ken Igarashi who has been given M.Sc. registration, by Swami Vivekananda Yoga Anusandhana Samsthana, Bangalore, Deemed-to-be University, under Division of Yoga and Life sciences has successfully completed the required training in acquiring the relevant background knowledge related to effect of Yoga and has completed the required course of research as per the regulations of the university.

We also declare that the subject matter of literary research titled **“EFFECT OF OM MEDITATION ON CARDIO-RESPIRATORY AND PSYCHOLOGICAL VARIABLES IN BOTH HEALTHY AND UNHEALTHY JAPANESE INDIVIDUALS”**

In partial fulfilment of the degree of Master of Science (Yoga) registered in SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA (S-VAYSA UNIVERSITY), BANGALORE and this is a record of the work that has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA), Bangalore, under the guidance of Dr. Deepeshwar Singh, Assistant Professor and Dr H R Nagendra, Chancellor, S-VAYSA University Bangalore.

I also declare that the subject matter of my dissertation entitled “**EFFECT OF OM MEDITATION ON CARDIO-RESPIRATORY AND PSYCHOLOGICAL VARIABLES IN BOTH HEALTHY AND UNHEALTHY JAPANESE INDIVIDUALS**” has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

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I offer humble salutations to Lord Brahman. Without his wish and blessings, this work wouldn't have been possible.

Date:

Ken Igarashi

Place: Bangalore

(Name)

International Transliteration Code

Standard International Transliteration Code
(used to transliterate Sanskrit words in the text)

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

Abstract

Background:

Today a large number of people feel stress in the modern fast way of life and feel that they need to reduce stress or anxiety. Now they have come to know that yoga can help to reduce stress or anxiety and give relaxation through the yogic techniques as a stress management. This present research studied thoroughly about the concept, mechanisms and efficiency of Yoga practice named as OM meditation.

Aim:

The aim was to evaluate the effects of OM meditation in cardio-respiratory and psychological aspects in both healthy and unhealthy Japanese individuals.

Materials and Methods:

A single group pre-post study was conducted with the 128 participants (male; 9 , female;119) from YTIC program offered by Japan Yoga Niketan throughout Japan with an intervention of OM meditation practice. The following assessments were taken: Breath rate, Heart rate, Systolic Blood Pressure (SBP), Diastolic Blood Pressure (DBP), Breath holding capacity were taken every before and after the intervention and YG personality test, General Health Questionnaire (GHQ), STAI and SOC were administered before the first intervention in the month 1 and after the third intervention

was given in the month 3, as psychological data. Data were collected from the case studies submitted by Japan Yoga Niketan to S-VYASA, Bangalore.

Results

The results showed the effect of OM meditation practice with respect to cardio-respiratory variables and the sustained effect considering psychological variables throughout the study on large sample size. *Cardio respiratory variables* - OM practice shown statistically highly significant effect on Heart rate, Systolic and Diastolic blood pressure, Breath rate, Breath holding capacity. Whereas, *psychological variables* showed the significant effects, for example, on stress level, anxiety level and depression level in questionnaires such as Sense of Coherence Scale (SOC) and State and Trait anxiety (STAI) .

Conclusion :

Present study supports the effect of OM meditation showing reduction in stress level, anxiety level and depression level along with significant improvement in cardio-respiratory variables such as Heart rate, SBP, DBP, Breath rate and Breath holding capacity. Therefore OM meditation can be one of the stress management techniques.

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CHAPTER-1

INTRODUCTION

1.1 Stress:

Today a large number of people feel stress in the modern fast way of life. We are subjected to a lot of stressful situations and have to manage them well.

Stress is often described as feeling overloaded, wound-up, tense and worried, and occurs when we face a situation we feel we can't cope with (Aldwin, 2012). This word "stress" was coined by Hans Selye (Roach, 2017), he defined this in 1936 focusing in biological terms as "a non-specific response of the body to any demand of change" (International Labour Organization,2016). In other words, it is the reaction to a demanding situation in the human physiology (Nagendra & Nagarathna, 1986).

Stress is to be something that happens to the individuals, an event such as an injury or disturbances in daily life activities (Centre, 2010). Human beings have many biological, psychological and social needs. If these needs are not fulfilled, it leads to stress (Ravichandran & Rajendran,2007). In Yogic language, the uncontrolled speed of mind, which response to the emotional level by the cause of chemical reaction is known as stress (Rajesh, Ilavarasu, Srinivasan, & Nagendra, 2014).

1.1.1 Types and Symptoms of Stress:

It is widely accepted in the psychological field that there are three types of stress that are Acute (short term), Episodic acute (condition based) and Chronic (long term).

According to Selye and Levi, however, there are mainly Eustress and Distress. Eustress is synonymous with healthy essential stress produced by joy, or any other kind of positive impulse, sensible recreational activities, sports, hobbies, which lead pleasure.

Distress is synonymous with morbidity and should be controlled. For example, any physical strain, frustration, irritation, state of tension apparently without hope. Though, even continuous and high Eustress can lead the dangerous situation. So, any kind of prolonged stress will be harmful (Nagendra & Nagarathana, 1986). Stress can affect physical, mental as well as emotional aspect of our life. It is the common trigger to lead any kind of diseases. Symptoms can be physical and emotional (Pijlman, Wolterink, & Van Ree, 2003). Physical symptoms are low energy, sleep disturbance, headaches, diarrhoea, constipation, nausea, muscles pain, chest pains, insomnia, loss of sexual desire and ability, nervousness, excess sweating, dry mouth, difficulty in swallowing, shaking, skin allergy etc. (Goldberg, 2014). Like this, some emotional symptoms can appear, feeling inundated, becoming easily agitated, frustrated, moody, need to take control by other, losing control, low self-esteem, lonely worthless and depressed, avoiding others, difficult to relaxing the mind (Australian Psychological Society, 2002).

1.1.2 Causes of stress – Stressors:

The causes of stress are called stressors. They may be the outside forces that influence unusual demands on person's body or mind. Stressors can be divided into two types; internal and external and there are mainly four kinds of stressors in total as the table below shows;

Table 1. Types of Stressors

	4 major stressors	Examples
Internal stressor	Physical stressor	Environmental circumstances such as changes of temperature, noise etc.
	Social stressor	Social circumstances such as Human relations, Relationship, Financial matters etc.
External stressor	Mental and Emotional stressor	Personal states such as tension, anxiety, botheration, impatience, sadness, anger, hatred etc.
	Physiological stressor	Changes in physiological states such as fatigue, sleeplessness, disorders etc.

1.1.3 Physiology of Stress:

Whenever human beings are subjected to stress; our entire physiology tries to help us cope with the best possible way by making the required internal adjustments. The adjustments take place in all forms of stress, either psychological or physical.

All these adjustments are under control of two major systems:

- 1) the autonomic nervous system (ANS)
- 2) the endocrine system:

The endocrine system consists of ductless glands that secrete physiologically active substances called hormones directly into the blood stream. The important endocrine glands are hypothalamus, anterior pituitary (adenohypophysis), posterior pituitary (neurohypophysis), adrenal cortex, adrenal medulla, thyroid, parathyroid etc., ANS integrates the vegetative functions such as regulation of the activity of cardiovascular system (heart and blood vessels), respiration, glands of gastrointestinal tract, sweat glands, adrenal gland and certain endocrine glands. Its main function is to maintain the optimal internal environment of the body automatically.

For stress response mainly two interrelated systems involved, which are sympathetic adrenomedullary system and hypothalamic pituitary adrenocortical axis.

These components of the stress response are illustrated in Figure (Fig.No.1).

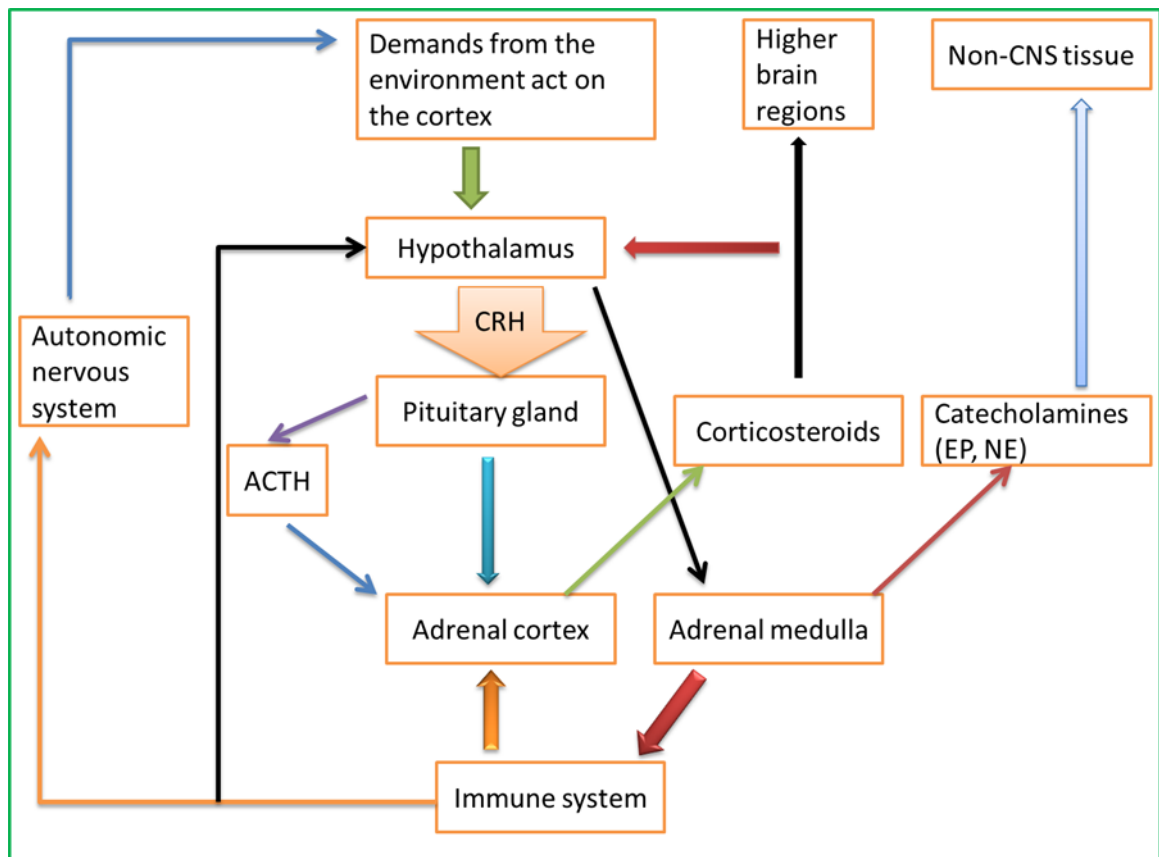


Fig.No.1 *The body's Stress systems according to Shelley E. Taylor's Health Psychology Book*

1.1.4 Anxiety and stress:

Anxiety is an emotion characterized by feelings of tension, worried thoughts and physical changes like increased blood pressure. People with anxiety disorders usually have recurring intrusive thoughts or concerns. They may avoid certain situations out of worry. They may also have physical symptoms such as sweating, trembling, dizziness or a rapid heartbeat. (Kazdin, A.E., 2004)

Everyone experiences stress and anxiety at one time or another. The difference between them is that stress is a response to a threat in a situation. Anxiety is a feeling of fear,

worry, or unease and it can be a reaction to the stress, or it can occur in people who are unable to identify significant stressors in their life.

(<https://adaa.org/understanding-anxiety/related-illnesses/stress>,

<https://www.healthline.com/health/stress-and-anxiety>)

To put it briefly, anxiety can be one of symptoms of stress and it is very much related to stress.

1.2 Yoga and meditation:

Yoga

Yoga is a systematic process for accelerating the growth of a human being in his entirety (Mrs Karuna Nagarajan, Mrs Alaka M H, 2009a).

Yoga is not just exercise and asanas. It is the emotional integration and spiritual elevation with an touch of the mystic element, which gives you a glimpse of something beyond all imagination (<https://www.artofliving.org/in-en/yoga>).

Given above, yoga is not only physical exercise but something that can bring about a great advance in the spiritual way.

However it is also widely considered as a technique that encompasses breathing techniques, strengthening exercises, and meditation.

There are a number of modern schools and types of yoga. They have their own distinct emphasis regarding the relative content of physical postures and *asanas* (physical exercise), *pranayama* (breathing techniques), deep relaxation, and meditation techniques that cultivate awareness and ultimately more profound states of consciousness (Roos, Bennett, & Roos, 2018).

Meditation

Meditation is defined as a form of mental training that aims to improve an individual's core psychological capacities, such as attentional and emotional self-regulation. There are three core components of meditation practice as follows: attention control, emotion regulation, and self-awareness (Gu, Hou, & Fang, 2018).

Meditation is a yogic process that provides deep rest to our mind and body, by allowing the mind to calm down to its basal states.

Features of meditation are:

1. Mind dwells on a single thought of choice,
2. Deep relaxation of all parts of the body,
3. Reduced metabolic rate by slowing down the breath,

4. Freshness, lightness and a feeling of expansion at mental level,

5. Calmness, peace and serene bliss, and

6. Continuous awareness

The benefits are many. Improved Concentration, Memory Emotional Equipoise and higher Creativity are felt (Mrs Karuna Nagarajan, Mrs Alaka M H, 2009b).

Reduction of stress, depression, and anxiety symptoms are also the benefits of meditation.

1.2.1 Yoga and Meditation as stress management:

Yoga is one of the alternative medication for reducing the signs and symptoms of stress (Li & Goldsmith, 2012). It has a holistic approach. Yoga mentions Diet, *Asana*, *Pranayama* (Breathing exercise), *Bandas*, *Mudras*, Meditation and so on so things for human welfare. The main function of Yoga is to make calm and peace of human mind (West, 1979). Breathing techniques are regularly recommended for relaxation, stress management, control of psychophysiological states, and to improve organ function. Yogic breathing, defined as a manipulation of breath movement, has been shown to

positively affect immune function, autonomic nervous system imbalances, and psychological or stress-related disorders (Zope & Zope, 2013). According to one review study, among 17 studies about stress management by giving yoga intervention 12 showed positive effect of yoga to manage the stress (Sharma, 2014). There are many types of meditation which are equally beneficial for reducing the stress and anxiety level (Dumitrescu, 2014).

1.2.2 Yoga or Meditation techniques:

Various yoga programs and meditation techniques are taught in different yoga organizations across the world.

SKY (Sudarshan Kriya Yoga)

It is a powerful rhythmic breathing technique that balances the autonomic nervous system and influences psychophysiological disorders. SKY includes Sudarshan kriya, Bhastrika pranayama, and Yoga nidra and is an integral part of The Art of Living (AOL) programs. Today, its effectiveness is universally acclaimed that it reduces stress, anger, anxiety, and depression bringing one in a pleasant state (Chandra, Jaiswal, Singh, Jha, & Mittal, 2017).

Transcendental Meditation (TM)

Transcendental meditation (TM) is a mantra meditation aimed at avoiding distracting

thoughts. The goal is to use a sound or mantra to be aware of the present without an object of thought(Lee, Kulubya, Goldin, Goodarzi, & Girgis, 2018).

A research whose intervention was TM for women concluded that findings of the research taken as a whole have important implications for developing self-efficacy, improving mental and physical quality of life, and reducing stress in the lives of these vulnerable women (Goldstein, Nidich, Goodman, & Goodman, 2018).

Mindfulness-based stress reduction (MBSR)

It was developed by Kabat-Zinn and Hanh.MBSR focuses on the cultivation of mindfulness through formal meditation practices (i.e., body scan, sitting meditation and yoga), and on the integration of mindfulness-principles into everyday activities (Kabat-Zinn, 1990).

Vipassana

The term Vipassana can describe diverse meditative practices. However, a Vipassana meditation technique by S.N. Goenka is one of the most popular and it is practiced by a large number of people in the world. The main practice of Vipassana consists in mentally scanning one by one each body part and feeling the sensations in each of these body parts. Practitioners are instructed to move their attention down from the top of the head to the tips of the toes and then in the opposite direction in a repetitive pattern,

paying attention to somatic sensations. The instruction for the subject is to keep his/her attention moving and to observe, objectively and with equanimity, the sensations he/she experiences. Given the explicit focus on somatosensory sensations, this particular tradition of Vipassana is a good example of meditation practice where focused attention and open monitoring are combined (Braboszcz, Rael Cahn, Levy, Fernandez, & Delorme, 2017).

Cyclic meditation (CM)

It is an advanced and easiest meditation technique developed by S-VAYSA influenced by the commentary of *Mandukya* Upanishad named Gauda Pada Karika. Followed by this ancient text Dr. Nagendra developed the new meditation technique called Cyclic Meditation. It is a technique which combines "stimulating" and "calming" practices (Sarang & Telles, 2006). This practice is very helpful to control the state of mind, which maintained earlier. CM is the combination of meditation and postures which is an easier way to meditation for new practitioners (Patra & Telles, 2009).

1.2.3 OM meditation

OM meditation is also one of the meditation techniques that is practiced in various yoga schools. The method of this meditation technique is different in each organization, but the basic method is to sit in a comfortable meditative posture, chant OM aloud or

mentally and feel the vibrations inside, relaxing in that posture for a while.

S-VAYSA also has OM meditation technique which consist of 4 phases ;

Phase 1) Sit comfortable and chant OM mentally with eyes closed.

Phase 2) Slow down the chanting of OM

Phase 3) Feel the inner silence and merge into the silence

Phase 4) Feel the OM emerge as an audible sound which diffuse into the entire body and the space around. And slowly open the eyes.

In this OM meditation technique, the meditators first concentrate on a picture of OM and then mentally chant mantra OM effortlessly; this finally leads to a state devoid of effort and focusing, and is characterized by blissful awareness (Shirley Telles, Kumar, Nagendra, Manjunath, & Naveen, 2010).

1.3 Japan Yoga Niketan:

Japan Yoga Niketan has been conducting a Yoga Instructors Certificate Course (YICC) and a Yoga Therapist Instructors Course (YTIC) using the S-VAYSA (Swami Vivekananda Yoga Anusandhana Samsthana of Bangalore, India) method since 1986.

Students learn some S-VYASA meditation techniques such as Cyclic meditation (CM) and OM meditation (OM) as well as yogic theory and asanas in the programs.

The students of YTIC submit the 20 case studies in the end of the program ; 5 cases for CM and 5 cases for OM and 10 cases for IAYT.

1.4 Purpose of the study:

The main purpose of this study is collecting the case studies on OM meditaion that were written in Japanese language by Japanese yoga therapists who completed YTIC in Japan and to analyze the effecs of OM medtaion on Cardiological, Respiratory and Psychological conditions as one of the stress management techniques.

CHAPTER 2

LITERATURE REVIEW

2.1 Ancient Literature Review - Review on OM :

A sound or word OM is one of the fundamental symbols seen in the Indian spiritual tradition.

Many scriptures have mentioned it.

Patanjali Yoga Sutra (P.Y.S) Ch.1. 23-29

ईश्वरप्रणिधानाद्वा ॥

Īśvarapraṇidhānādvā ॥

(P.Y.S 1.23)

Meaning : Or by devotion to *Ishwara* (God), (*asamprajnata smadhi* can be attained)

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥

kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ ॥

(P.Y.S 1.24)

Meaning : *Iswara* is a special soul untouched by afflictions, acts, their traces and their fruits.

तत्र निरतिशयं सर्वज्ञबीजम् ॥

tatra niratīśayaṃ sarvajñabījam ॥

(P.Y.S 1.25)

Meaning : In *Ishwara* there is the seed of limitless omniscience.

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥

pūrvēṣāmapī guruḥ kālenānavacchedāt ॥

(P.Y.S 1.26)

Meaning : Not being limited by time He is the guru of the earliest gurus.

तस्य वाचकः प्रणवः ॥

tasya vācakah praṇavaḥ ॥

(P.Y.S 1.27)

Meaning : Aum (OM) is the word denoting *Ishwara*.

तज्जपस्तदर्थभावनम् ॥

tajjapastadarthabhāvanam ॥

(P.Y.S 1.28)

Meaning : That (the word OM) should be recited repeatedly while dwelling mentally on

its meaning.

ततः प्रत्यक्केतनाधिगमोऽप्यन्तरायाभावश्च ॥

tataḥ pratyakcetanādhigamo'pyantarāyābhāvaścha ॥

(P.Y.S 1.29)

Meaning : From that practice the consciousness turns inward and the obstacles are overcome.

Asamprajnata Samadhi is one of the *samadhi* states through which the aspirant can reach the ultimate *samadhi* state; *Nirbeeja Samadhi*. The sage Patanjali said that devotion to *Ishawara* also can lead us to the *Asamprajnata Samadhi*. *Ishwarais* spiritual consciousness which is so pure that it is completely free of any relation with karma and its effects.

He is the highest manifested consciousness in man, in other words, particular manifestation of consciousness, which is the supreme *purusha*. The *purusha* is not in the realm of manifestation but in the realm of the unmanifested state of things, called *Parabrahman*, the transcendental being. In it there is the seed of limitless knowledge (*sarvajna*).

In yoga, aspirants try to go to that state through *sadhana*, *bhakti* and *karma* yoga etc. There, experience is more important than understanding philosophy intellectually. Patanjali said that the sound of Om, which indicates *Ishawara*, should be recited

repeatedly as mantra *japa* with dwelling mentally on its meaning so that the aspirants can reach the state.

As a result of doing *japa* of OM, two things happen : the consciousness or awareness is introverted and the obstacles disappear.

These are the concept called *Ishwarapranidhana*. Patanjali recommended the practice for those who have an unsteady, vacillating mind, who have attachment to the lower things of life(Swami Satyananda Saraswati, 1976).

Patanjali also mentioned afflictions and that meditation on OM can help overcome those afflictions in other chapter.

Patanjali Yoga Sutra Chapter 2.3-11

अविद्यास्मितरागद्वेषाभिनिवेशाः क्लेशाः ॥

avidyāsmītaarāgadveṣābhiniveśāḥ kleśāḥ||

(P.Y.S 2-3)

Meaning : *Avidya* (ignorance), *asmita* (I-feeling), *raga* (liking), *dvesha* (dislike), *abhiniveshaah* (fear of death) are the *klesha* (afflictions, pains).

अविद्याक्षेत्रमुत्तरेषां प्रसुप्ततनुविच्चिनोदाराणाम् ॥

avidyākṣetramuttareṣāṃ prasuptatanuviichchhinodārāṇām ॥

(P.Y.S 2.4)

Meaning : *Avidya* is the field of the following ones (*kleshas*) in the states of dorant,thin, scatterd or expanded.

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखामख्यातिरविद्या ॥

anityāśuciduḥkhānātmasu nityaśucisukhāmakhyātiravidyā ॥

(P.Y.S 2.5)

Meaning : *Avidya* is to mistake the non-eternal, impure, evil and noumenon for the eternal, pure, good and atman.

दृग्दर्शनशक्तयोरेकात्मतेवास्मिता ॥

dṛgdarśanaśaktyorekātmatevāsmitā ॥

(P.Y.S 2.6)

Meaning : *Asmita* is the identity as it were of the *purusha* with the *buddhi*.

सुखानुशयी रागः

sukhānuśayī rāgaḥ

(P.Y.S 2.7)

Meaning : *Raga* is the liking accopanying pleasure.

दुःखानुशयी द्वेषः ॥

duḥkhānuśayī dveṣaḥ ॥

(P.Y.S 2.8)

Meaning : *Dvesha* is the repulsion accompanying pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः

svarasavāhī viduṣo'pi tathārūḍho'bhiniveśaḥ

(P.Y.S 2.9)

Meaning : *Abhinivesha* is the desire for life sustained by its own force which dominates even the learned.

ते प्रतिप्रसवहेयाः सूक्ष्माः

te pratiprasavaheyāḥ sūkṣmāḥ

(P.Y.S 2.10)

Meaning : Those *kleshas* are reducible by involution when they are subtle.

ध्यानहेयास्तद्वृत्तयः

Dhyānaheyāstadvṛttayaḥ

(P.Y.S 2.11)

Meaning : The modifications of the *kleshas* are reducible through *dhyana* (meditation).

We human beings suffer from affliction, which is called *klesha* in yogic philosophy, and

it can be overcome by the practice of *IshwaraPranidhana* that is doing *japa* (reciting) of

OM or, in other words, OM meditation. *Avidya*(ignorance), *asmita* (I-feeling), *raga* (liking), *dvesha* (dislike), *abhiniveshaah* (fear of death) are the *klesha* (afflictions, pains) and *avidya* is the source of the other four *kleshas*. These five *kleshas* prevent the aspirants reach the *samadhi* state. If the aspirants can control *avidya*, they will easily control all the other *kleshas*. *Asmita* is a consciousness which identifies the *purusha* with its vehicle. The *atman* or *purusha* does the work of cognition. The power of seeing, thinking and hearing belong to *purusha*, but this power is transmitted to the *buddhi* and senses. This conception of blending together is called *asmita*. *Raga* and *dvesha* mean likes and dislikes; liking accompanying pleasure and disliking accompanying pain. Whenever there is an object of pleasure and the mind run after it, wishing to have the pleasurable experience again and again, this is called *raga*, and *dvesha* is the opposite of it. Both of them bind innumerable persons and things, either positively or negatively. If anyone is suffering from disease, everyone will be in a panic. This panic is due to *abhinivesha*. Every creature, not only human beings has the desire to live. Those *kleshas* can be removed by the practice of OM meditation as Patanjali said. Meditation, *dhyana* in Sanskrit, for reducing the manifestations of the *kleshas* includes observation. The aspirants should be able to observe the *kleshas* by a process of *dhyanas* in which they not only meditate on the *ishta*, but are able to see the different phases of mental phenomena taking place within themselves. This *dhyana* is not one-pointedness but it is

antarmouna, or observation of the active modification of the *kleshas*. By close observation, the active *vrittis* go back to the attenuated state, and then to the subtle state. Through meditation one overcomes the tensions created by *kleshas* (Swami Satyananda Saraswati, 1976).

Bhagavad Gita also has many *shlokas* mentioning OM.

Bhagavad Gita

ॐ इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।

यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥

*om ity ekākṣaram brahma vyāharan mām anusmaran |
yaḥ prayāti tyajan dehaṁ sa yāti paramāṁ gatim ||*

(B.G 8-13)

Meaning : After being situated in this yoga practice and vibrating the sacred syllable OM, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets.

पिताहम् अस्य जगतो माता धाता पितामहः ।

वेद्यं पवित्रम् ॐकार् लृक् साम यजुर् एव च ॥

*pitāham asya jagato mātā dhātā pitāmahaḥ |
vedyaṁ pavitram omkāṛ ṛk sāma yajur eva ca ||*

(B.G 9-17)

Meaning : I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable OM. I am also the *Rk*, the *Sama*, and *Yajur Vedas*.

महर्षीणां भृगुर् अहं गिराम् अस्म्येकम् अक्षरम् ।

यज्ञानाम् जप-यज्ञोऽस्मि स्थावराणां हिमालयः ॥

maharṣīṇāṃ bhṛgur ahaṃ girām asmy ekaṃ akṣaram |
yajñānām japa-yajño 'smi sthāvarāṇāṃ himālayaḥ ||

(B.G 10-25)

Meaning : Of the great sages I am *Bhrgu*; of vibrations I am the transcendental OM. Of sacrifices I am the chanting of the holy names (*japa*), and of immovable things I am the Himalayas.

ॐ तत् सद् इति निर्देशो ब्रह्मणस्त्रि-विधः स्मृतः ।

ब्राह्मणस् तेन वेदाश् च यज्ञश् च विहिताः पुरा

om tat sad iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ |
brāhmaṇās tēna vedāś ca yajñāś ca vihitaḥ purā ||

(B.G 17-23)

Meaning : From the beginning of creation, the three syllables-*OM tat sat*- have been used to indicate the Supreme Absolute Truth (Brahman). They were uttered by

brahmanas while chanting Vedic hymns and during sacrifices, for the satisfaction of the Supreme.

तस्माद् ॐ इत्य् उदाहृत्य यज्ञ-दान-तपः-क्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्म-वादिनाम् ॥

tasmād om ity udāhṛtya yajñya-dāna-tapaḥ-kriyāḥ |

pravartante vidhānoktāḥ satatam brahma-vādinām ||

(B.G 17-24)

Meaning : Thus the transcendentalists undertake sacrifices, charities, and penances, beginning always with OM, to attain the Supreme.

Given above, OM is the sacred syllable that represents the Supreme, *Brahman*.

Everything is *Brahman* and *Brahman* is omnipresent everywhere.

Lord Krishna suggested to Arjuna surrendering to Him and as one of the way to surrender to Him, He suggested chanting OM with thinking of Him.

Summary

In Bagavad Gita, the Supreme is called *Brahman* and in Yoga Sutra, the supreme is called *Ishwar*. Although the names are different, there is no difference between two. In addition, both the scriptures say that OM is the symbol that represents the Supreme.

They suggest chanting and meditating on OM with thinking on the Supreme. Through the practice, the aspirants reach the supreme state.

People feel stressed when they cannot accept the situations, events or things happening around them. It is, however, up to them whether they regard the situations or things as stressors. It is up to them how they see the situations.

Usually when you feel difficult to accept the situations, kinds of *kleshas* are often there ; ignorance, selfishness, likes and dislikes, and the priority of yourself. If you overcome the *kleshas*, which is to remove the ignorance and the attachment of likes and dislikes, to become selfless and to overcome the fear of death, nothing can bother you and you can deal with any stressful situations.

To remove the ignorance, it is helpful to meditate on the truth that everything is *Brahman* and to merge with Him by chanting OM. When you not only understand but experience the truth you can see yourself so clearly that you can drop off your I-feeling and attachment to likes and dislikes and can overcome the fear of death.

2.2 Earlier research and scientific literature review:

Yoga, an Indian traditional spiritual way of life, has been getting popular in the world. People in modern society have got interested in some of the yogic techniques such as

asanas (postures), *pranayama* (breathing exercise) and meditation techniques and they practice them. A large number of people working hard have stress and they feel that they need to reduce stress or anxiety and want to feel happy and relaxed.

They came to know that yoga can help to reduce stress or anxiety and give relaxation through the yogic techniques as a stress management.

In research field, the effects of these yogic techniques have been studied and many scientific studies have shown the effects.

Research on Psychological variables

A controlled study with the intervention of Transcendental Meditation (TM) conducted with 81 women (average age 28 years) concluded that TM can develop empowerment from within. The subjects were assigned to either practice of the TM program (n=42) or wait-list (delayed start) control group (n=39). The primary outcome was self-efficacy, which affects overall mental and physical quality of life and is impacted by stress. Results found an increase in self-efficacy ($p < .001$), a decrease in perceived stress ($p < .010$), and improvement in mental and physical quality of life ($p < .007$) (Goldstein et al., 2018).

A study on Sudarshan Kriya Yoga (SKY) was conducted with the sample of consenting women and men (n = 69) who received SKY therapy for a six-month time period. The analyses showed that SKY therapy significantly reduces the scores of Anxiety and

Depression. This is plain, especially after the initial SKY treatment, which is followed by a long plateau phase that seems to verge on no Anxiety/Depression scores. It concluded that participation in SKY adjunct therapy ten days intense workshop and follow-ups, coupled with daily individual and independent practice of a simplified protocol of breathing techniques (30 min), can lead to significant reduction in levels of Anxiety and Depression (Doria, De Vuono, Sanlorenzo, Irtelli, & Mencacci, 2015).

A qualitative study held in S-VYASA University Bangalore showed that Cyclic Meditation helps to reduce the job stress and improve the physical and psychological well-beings as well as make them able to perform their stressful task in stress free manner. 45 IT professionals age range 24 to 42 was taken as a sample and 6 days each 35 minute intervention was given them and rating was done by asking the experience in written form (Srinivas, 2015).

Research on Cardiovascular parameter: Blood pressure (BP) and Pulse

In a TM study which is done on BP with two groups pre-post design, 50 adolescent sample size was assessed and TM was given for 4 months. The result showed that there was significant reduction in daytime systolic BP ($P < .04$) but diastolic BP ($P < .06$) was not found significant reduction (Barnes, Treiber, & Johnson, 2004).

A set of 2 hours meditation and pranayama practice for 15 days done in India by taking 50 healthy volunteers showed pulse rate reduced ($M=78.06-74.38$) significantly ($p<0.001$), like this systolic and diastolic BP reduced ($M=126.80-123.00$ and $79.76-76.68$), significantly ($p<0.001$). In this pre post study the pulse rate was taken for whole one minute and BP was taken by Sphygmomanometer (Ankad, Patil, Chinagudi, Herur, & Shashikala, 2011).

Three months of residential yogic practices (IAYT) on 40 sports teacher in Bangalore India disclosed that the systolic and diastolic BP ($M=127.10/117.80$ and $82.60/75.60$) reduced significantly ($P<0.05$ and <0.001). This is the pre post design where the BP was taken using Sphygmanometer record (S Telles, Nagarathna, Nagendra, & Desiraju, 1993).

Research on Respiratory parameter

A comparative study between CM (a combination technique of "stimulating" and "calming" practices) and shavassana (a 'calming 'technique- a corpse posture) with 50 male volunteers concluded that CM, combination of yoga postures with supine rest, reduces the oxygen consumption more than resting supine alone does. It is for this reason that the results showed the oxygen consumption, breath rate and breath volume increased during the "stimulating" practices of CM, returned to the baseline during the "calming" practices, and the oxygen consumption decreased by 19.3 percent below

baseline values after CM. During the SH session the oxygen consumption, breath rate and breath volume reduced; however the decrease in oxygen consumption after shavaasana was less than after CM (i.e., 4.8 percent). (Sarang & Telles, 2006)

Another comparative study between CM and shavassana was also done with 40 male volunteers. There was a significant decrease in the amount of oxygen consumed and in breath rate and an increase in breath volume after both types of sessions. However, the magnitude of change on all 3 measures was greater after CM: (1) Oxygen consumption decreased 32.1% after CM compared with 10.1% after SH; (2) breath rate decreased 18.0% after CM and 15.2% after SH; and (3) breath volume increased 28.8% after CM and 15.9% after SH. These results support the idea that a combination of yoga postures interspersed with relaxation reduces arousal more than relaxation alone does (Shirley Telles, Reddy, & Nagendra, 2000) .

Research on OM meditation

A literature survey on OM meditation summarized that the mental repetition of OM results in physiological alertness, increased sensitivity as well as synchronicity of certain biorhythms, and an increased sensitivity to sensory transmission due to cognitive involvement. A combination of mental alertness with physiological rest were observed during the practice of Om meditation (Shirley Telles et al., 2010).

A study on OM meditation with a view of autonomic and respiratory variables was

conducted with 12 volunteers in three types of sessions (1). Before, during and after a Subjects were asked to repeat OM for a fixed period of time. Assessments were taken before chanting started, during the period of chanting and also after chanting is finished. (2). A similar session except that the test period was spent mentally repeating a neutral work, 'one' (COM session) (3). A session with non-targeted thinking (NT session). The subjects were familiar with both syllables, and had been practicing meditation on 'OM' for 20 days. It was found that during the test periods of both MOM and COM sessions the rate of respiration (RR) and heart rate (HR) decreased significantly [(two factor ANOVA (RR), paired t test (RR. HR)]. Compared to the pre period. Mental repetition of 'OM' (but not 'one') caused a significant decrease in skin resistance level (SRL) (paired t test). It concluded that the subject recognized the significance of the syllable. No significant change occurred during NT sessions (Shirley Telles, Nagarathna, & Nagendra, 1998).

Another study on OM meditation also mentioned that during meditation there is a statistically significant reduction in heart rate. In the study, each subject was studied in two types of sessions--meditation (with a period of mental chanting of "OM") and control (with a period of non-targetted thinking). During both types of the meditation sessions a comparable increase was noticed in the cutaneous peripheral vascular resistance and the authors interpreted that this was a sign of increased mental alertness,

even while participants were physiologically relaxed (as shown by the reduced heart rate) (S. Telles, Nagarathna, & Nagendra, 1995).

Research in Japan

A study on a sitting isometric yoga intervention with 15 patients with chronic fatigue syndrome (CFS) concluded that sitting isometric yoga reduced fatigue and increased vigor in them and it also increased vagal nerve function and changed blood biomarkers in a pattern that suggested anti-stress and anti-inflammatory effects. The results showed that (A) reduction in the Profile of Mood Status (POMS) fatigue score ($p < 0.01$), (B) increase in the vigor score ($p < 0.01$), (C) reduction in Heart Rate (HR) variability ($p < 0.05$), (D) increase in the high frequency power ($p < 0.05$) of HR variability, (E) increase in serum levels of DHEA-S ($p < 0.05$), (F) reduction in levels of cortisol ($p < 0.05$) and TNF- α ($p < 0.05$), and (F) increase in vigor positively correlated with HVA. It also mentioned as a conclusion that dopaminergic nervous system activation might account for sitting isometric yoga-induced increases in energy (Oka, Tanahashi, Sudo, Lkhagvasuren, & Yamada, 2018) .

A yoga study from the view of salivary immune function and mental stress concluded that yoga stretching can reduce stress and enhance mucosal immune function in elderly women. Saliva samples were collected from 23 adult women (age: 60.4 ± 10.4 years) before and after 90 minutes of yoga stretching or rest to measure secretory

immunoglobulin A (SIgA), cortisol, and testosterone. The results showed the SIgA concentration and secretion rate were significantly higher after yoga than before ($p < .05$). The cortisol concentration and secretion rate were lower and testosterone secretion rate higher after yoga ($p < .05$) (Eda et al., 2017) .

A control study with a intervention of a stress management education program based on an integrated yoga therapy session including psychological education and counseling about stress management and yoga theories, as well as the practices of *asanas*, *pranayama*, relaxation, and cognitive structure based on Indian philosophy showed significant increases in their levels of calmness, comfort, and cheerfulness ($p < 0.001$) and significant decreases in cognitive mind and body stress ($p < 0.001$). Three months after the intervention, the subjects (90 school employees) were assigned to a daily practice group (case: $n=43$) and a nonconsecutive daily practice group (control: $n=47$) according to their daily practice level of the yoga therapy program (Nosaka & Okamura, 2015).

Some other studies on yoga also showed effects on psychological and cardio-respiratory variables. The table below shows the summary of the studies given above and other studies in the field.

Table. 2 Modern Scientific Literature Review Table

S. N.	Author/year	Design/Sample size	Intervention /Duration	Result/Conclusion
Effects on Psychological Variables				
1	(Goldstein et al., 2018)	A controlled study / 81 women TM (n=42) or wait-list (delayed start) control group (n=39)	Transcendental Meditation /20 mins twice a day	Increase in self-efficacy ($p < .001$), decrease in perceived stress ($p < .010$), improvement in mental and physical quality of life ($p < .007$) It develops empowerment within.
2	(Chandra et al., 2017)	Randomized controlled /20 subjects	Sudarshan Kriya yoga (SKY) /30 days	A significant decrement in mental stress and improvement in cognitive performance after SKY, indicating SKY as a good alternative of medication for stress management.
3	(Tejvani, Metri, Agrawal, & Nagendra, 2016)	Pre-post design/ 34 young adults participants in orphanage	Yoga module (asanas, pranayama, suryanamaskara, relaxation techniques, Om meditation) /1 hour a day – 2 weeks	Reduced Anxiety, Depression and improved Self-esteem in young adults in orphanage

4	(Srinivas, 2015)	Qualitative study /45 IT professionals	CM /6 days each 35 minute	CM helps to reduce job stress
5	(Lane, Seskevich, & Pieper, 2015)	single group pre post designed/(n=200) healthy pop ⁿ	Mantra based meditation /12 weeks	Decrease perceive stress significantly(p<0.001) It may reduce the negative affect and increase the positive affect within a week.
6	(Doria et al., 2015)	Single group pre post design / 69 volunteers who received SKY ther apy for a six-month time period	SKY adjunct therapy ten days intense workshop and follow-ups, coupled with daily individual and independent practice of a simplified protocol of breathing techniques (30 min),	SKY therapy can lead to significant reduction in levels of Anxiety and Depression.
7	(Elder, Nidich, Moriarty, & Nidich, 2014).	randomizes wait-list control group / 40 secondary school teachers	Transcendental meditation / 4 months	Perceived Stress Scale (PSS) improved by 13.42%. Effective in reducing psychological distress in teachers.
8	(V. K. Sharma et al., 2014)	ANOVA designed /84 healthy volunteers	Fast and Slow Pranayama /12 week, thrice in a week 35 min. each	Perceived Stress Scale(PSS) score decrease in both intervention (fast and slow pranayama) group more significantly (p<0.001)

9	(Wallmark, Safarzadeh, Daukantaite, & Maddux, 2013)	randomized controlled/(n=20) healthy volunteers	Buddhist meditation/8 week, each day 30 m.	Decrease perceive stress (M=40.15 to 34.40)
10	(Khalsa, Hickey-Schultz, Cohen, Steiner, & Cope, 2012)	211 students (n = 117 yoga; n = 94 control)	Yoga / 1 hour a day – 11 weeks	Subsides Stress and Anxiety level
11	(White, 2012)	Randomized controlled design	Mindfulness training through yoga /1 hour a week for 8 weeks	Subsided stress Level, Enhanced their coping ability and Self-Esteem
12	(Kauts & Sharma, 2009)	Controlled study/159 high-stress students and 142 low-stress students	yoga asanas, pranayama, meditation /1 hour a day- 7 days	The results show that the students, who practiced yoga performed better in academics.
Effects on Cardio-respiratory Variables				
13	(Ankad et al., 2011)	Pre-post/ 50 healthy volunteers	Pranayama and meditation set /15 days, daily 2 hours	Both systolic and diastolic BP reduce significantly (p<0.001)
14	(Ankad et al., 2011)	Pre-post/ 50 healthy volunteers	Pranayama and meditation set /15 days, daily 2 hours	Pulse rate reduce significantly (p<0.001)
15	(Subramanya & Telles, 2009)	Review	Review article	CM helps to reduce occupational stress, oxygen consumption, energy expenditure, autonomic arousal and improve attention, concentration,

				visual scanning ability, quality of sleep etc.
16	(Barnes et al., 2004)	two groups pre-post design/ 50 adolescent	Transcendental Meditation / 4 months	Systolic BP ($P < .04$) decreased but diastolic BP ($P < .06$) not decreased.
17	(S Telles et al., 1993)	Single Pre-post /40 sports teachers	yogic practices (IAYT)/ 3 months	Decrease both systolic and diastolic BP significantly($P < 0.05$ and < 0.001)
Effects on Respiratory Variables				
18	(Sarang & Telles, 2006)	Comparative study/ 50 male volunteers	CM and shavaasana /immediate effect-	CM reduces the oxygen consumption more than resting supine alone does
19	(Shirley Telles et al., 2000)	Comparative study/ 50 male volunteers	CM and shavaasana /immediate effect-	Both CM and shavaasana showed the significant decrease in the amount of oxygen rate and in breath rate, and increase in breath volume after the practices but CM reduces arousal more than shavaasana alone does
Research on OM meditation				
20	(Shirley Telles et al., 2010)	Literature survey	OM meditation	It results in physiological alertness, increased sensitivity as well as synchronicity of certain biorhythms, and an increased sensitivity to sensory transmission.

21	(Shirley Telles et al., 1998)	12 subjects (4 male , 8 female) who had been meditating on OM for 20 days	OM meditation	Mental repetition of 'OM' caused a significant decrease in skin resistance level (SRL). The subject recognized the significance of the syllable.
22	(S. Telles et al., 1995)	Controlled study / 7 experienced meditators	OM meditation compared to non-targetted thinking as control	Reduced in heart rate during meditation compared to the control period. During both types of sessions there was a comparable increase in the cutaneous peripheral vascular resistance.
Research on yoga or meditation in Japan				
23	(Oka et al., 2018)	Pre-Post design /15 patients with chronic fatigue syndrome (CFS)	sitting isometric yoga / regularly for about eight weeks	Sitting isometric yoga reduced fatigue and improved vigor in patients with CFS
24	(Eda et al., 2017)	Single pre-post design/23 adult women	90min. yoga stretching	The SIgA concentration and secretion rate were higher after yoga than before ($p < .05$). The cortisol concentration and secretion rate were lower and testosterone secretion rate higher after yoga ($p < .05$). / Yoga stretching can reduce stress and enhance mucosal immune function in elderly women.

25	(Kusaka, Matsuzaki, Shiraishi, & Haruna, 2016)	Pre-post design twice Time 1(n=44) Time 2(n=35)	Yoga 3 times a week from 20 gestational weeks until childbirth. Time 1 (27-32 gestational weeks) Time 2 (34-37 gestational weeks)	The mean salivary cortisol concentration declined significantly after each yoga class [time 1: 0.36-0.26µg/dL (p<0.001), time 2: 0.32-0.26µg/dL (p=0.001)] The scores for negative dimensions of mood (Trait-Anxiety, Depression, Anger-Hostility, Fatigue, and Confusion) decreased significantly. The scores of Vigor for a positive dimension of mood significantly increased.
26	(Shiba, Nishimoto, Sugimoto, & Ishikawa, 2015)	A population-based, cross-sectional survey/ meditation group (n = 418) and non-meditation group (n = 1,052).	Any meditation practice	Meditation practice may have positive effects on enhancing multiple dimensions of job performance, including work engagement, subjective job performance, and job satisfaction
27	(Nosaka & Okamura, 2015)	Case-control study /90 school employees Daily practice	A stress management yoga therapy session included psychological education and counseling about	Significant increases in their levels of calmness, comfort, and cheerfulness (p<0.001) and significant decreases in cognitive mind and body stress (p<0.001)

		group (case: n=43) and a nonconsecutive daily practice group (control: n=47)	stress management and yoga theories, as well as asanas, pranayama, relaxation, etc.	Effective for reducing stress and the mental health of school employees was promoted by the daily practice of the yoga therapy program.
28	(Yoshihara, Hiramoto, Oka, Kubo, & Sudo, 2014)	Single pre-post design /39 healthy, adult women who had no experience with yoga.	CM/1hour yoga class once in a week and self practice at home twice over 30min. for 12 weeks	All negative subscale scores (tension-anxiety, depression, anger-hostility, fatigue, and confusion) from the POMS and somatization, anxiety, depression, and hostility from the SCL-90-R were significantly decreased
29	(Ando et al., 2009)	single group pre post designed/ 28 patients who were receiving anticancer treatment	mindfulness-based meditation therapy, including breathing, yoga movement and meditation / 2 weeks	Hospital Anxiety and Depression Scale scores significantly decreased from 12 +/- 5.3 to 8.6 +/- 6.3 (p = 0.004) after the intervention / effective for anxiety and depression in Japanese cancer patients.

Summary

Given above, many studies have shown that effects of various yogic techniques, such as reduction in stress, anxiety and depression and improvement in self-esteem in psychological variables. Reductions in Blood pressure and Pulse/ Heart rate in Cardio-respiratory variables have also been shown. Some studies have shown

improvement in job performance and working skills.

2.3 Need of the study:

Many studies on Yoga and Meditation have been done also in Japan but any studies on OM meditation has not published there. In addition, there are more than 100 case studies on OM meditation were available in Japanese language and they have been unpublished. The case studies show the important data and should be collected and summarized. For these reasons, a study on OM meditation has been chosen.

CHAPTER -3

AIM AND OBJECTIVES OF THE STUDY

3.1 Aim of the study:

To study the effect of OM meditation on Cardio-Respiratory and Psychological variables in both healthy and unhealthy Japanese individuals.

3.2 Objectives of the study:

- To study the effect of OM meditation on cardio-logical variables such as Heart rate, Systolic blood pressure (SBP), Diastolic blood pressure (DBP) and respiratory variables of Breath rate and Breath holding capacity in both healthy and unhealthy Japanese individuals.
- To study the sustained/trait effect of OM meditation on psychological changes with the variables such as YG Personality Test, General Health Questionnaire (GHQ), State Trait Anxiety Inventory (STAI) , and Sense of Coherence scale (SOC) in both healthy and unhealthy Japanese individuals.
- To understand the process, effects and possible application of OM meditation in future.

CHAPTER 4

RESERCH QUESTION AND HAYPOTHESIS

4.1 Research question:

Will there be any significant change in the cardio-respiratory and psychological level in both healthy and unhealthy Japanese individuals after OM meditation?

4.2 Hypothesis:

Hypothesis and Null hypothesis of this study is given below:

4.2.1 Hypothesis (H_a):

OM meditation will prove as effective considering the Cardio-respiratory and Psychological variables in both healthy and unhealthy Japanese individuals.

4.2.2 Null Hypothesis (H_0):

OM meditation may not be proved as effective considering the Cardio-respiratory and Psychological variables in both healthy and unhealthy Japanese individuals.

Above mentioned alternate and null hypothesis were tested at 0.05 level of significance.

CHAPTER 5

MATERIALS AND METHODS

5.1 Source of Participants:

- Case studies of yoga course participants (YTIC program) offered by Japan Yoga Niketan were selected throughout selected cities across Japan.
- Time period: Yr.2013-Yr.2015.

5.2 Participant Size:

Total sample size is 128 (male:9, female:119) with ages ranging between 27 to 71 years (group mean \pm SD, 42.8 ± 8.1 years).

5.3 Sampling:

Convenience Sampling

Participants who are interested in the study only were considered for the intervention practice.

Table 3 OM meditation participants' details

S.No.	City/Prefecture and Batch No.	No. of Subjects	Male	Female
1	TOKYO13	17	2	15
2	TOKYO14	27	0	27
3	TOKYO15	20	2	18
4	OSAKA15	10	1	9
5	NIIGATA2	10	2	8
6	Nagoya5	15	1	14
7	Nagano1	9	0	9
8	Hiroshima8	9	0	9

9	Fukuoka10	11	1	10
	Sum	128	9	119

5.4 Inclusion criteria:

- Age Range- Male and female volunteers of age range 27 to 71 years. Volunteers include yoga practices experience, from 1 to 35 yrs.
- Health Condition-Normal and with some health issues examined. Examination based on cardio-respiratory data and psychological questionnaire such as YG Personality Test, General Health Questionnaire (GHQ), State Trait Anxiety Inventory (STAI), and Sense of Coherence Scale (SOC).
- Education Criteria- Participants are literate and knowledge of Japanese language is mandatory.

Successful completion of 1 year's YIC Course.
- Language Medium- All the sessions are in Japanese language. Hence, intermediate to excellent proficiency over Japanese language is mandatory.
- Willingness to participate in the study.

5.5 Exclusion criteria:

- All the sessions carried in Japanese language. Participants if illiterate and/or No knowledge of Japanese language.

5.6 Ethical Consideration:

Informed consent was obtained from each participant after explaining the aim & objectives of the study.

5.7 Design of the study:

Considering Individual's OM meditation practice attendance in the sessions, single group Pre-Post design made is as below:

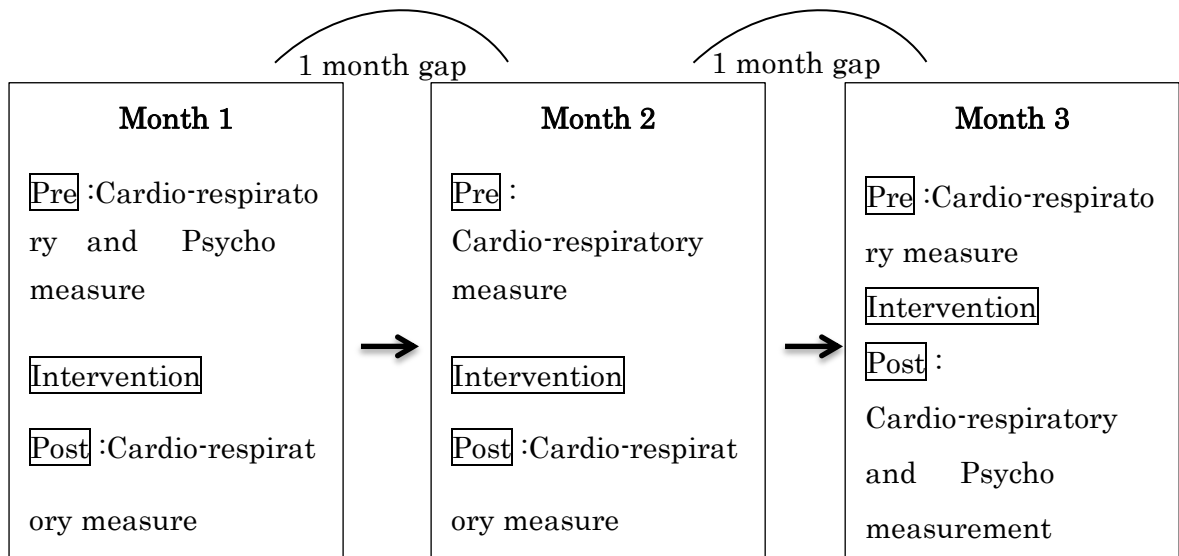


Fig.2 Design

All participants were assessed in 3 time points i.e., month 1, month 2, and month 3 with time gap of 1 month in between each. OM meditation intervention was given at the 9th, 10th and 11th stage out of 20 class phases. Each participant was assessed for psychological variables (Day 1 before practice and after completion of 3 months practice) whereas the biological variables were assessed before and after practice of OM

in each month at different time points. The summarized schematic presentation of the design of the study is given in Fig.2.

5.8 Interventions :

OM meditation as an intervention is a combination of a set of *pranayama* (breathing) practices and meditation on symbol of OM.

This technique is extremely useful for improving concentration, memory and to develop *Chitta Shudhi* (purification of mind) to move towards our causal state of bliss existence.

The technique systematically takes the practitioner from gross level of mind to its subtler layers using *pranayama* and *dharana*,(meditation) as preparations. Using OM as *japa* the method takes the practitioners to *japa* phase and ultimately to silence, the abode of all bliss, knowledge, creativity and freedom.

Steps:

1. Starting prayer
2. *Kapalabhati*
3. *Nadishuddhi pranayama*
4. *Ujjayi pranayama*

5. *Shitali pranayama*
6. *Sitkari pranayama*
7. *Sadanta pranayama*
8. *Bhramari pranayama*
9. *Dharana*
10. *Dhyana*
11. *Anusandhana*
12. Closing prayer

Instructions were given in Japanese.

Here are the instructions translated into English.

Instruction details

1. Starting prayer

शनैः शनैरुपरमेद् बुध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

śanaiḥ śanairuparamed budhyā dhṛtigṛhītaya |

ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi cintayet | | (Bhagavad Gita 6.25)

Meaning : With the intellect set in steadiness, with the mind fastened on the Self, let us calm down the mind again and again attain (quietude by degrees), let us not think of anything.

2. *Kapalabhati (kriya)*

First, continue breathing out and in once a second through the nostrils for a while, then hold the breath naturally and feel the difference happening in the body.

You can start taking a breath when the brain orders you to do so, with the awareness of the order.

First breathe 20 times, once a second.

3. *Nadishuddhi pranayama* (for preparation to broaden the awareness)

Then we are starting *Nadishuddhi pranayama*.

Adaptnasikamudra. Close the right nostril with the right thumb and exhale completely through the left nostril. Then inhale deeply through the same left nostril. Close the left nostril with your ring and little finger of the *nasika mudra*, release the right nostril. Now exhale slowly and completely through the right nostril. Inhale deeply through the same right nostril. Then close the right nostril and exhale through the left nostril. This is one round of *nadishuddhi pranayama*. Exhalation should be twice as long as inhalation. Do 5 rounds more.

4. *Ujjayi pranayama* (for pointed awareness)

Keep breathing slowly through the nostrils and be aware to throat. Feel inhalation and exhalation through the throat. Continue the breath 10 rounds.

5. *Shitali pranayama* (for liner awareness)

Stretch the tongue forward partly out of the mouth and fold it so as to resemble the beak of a crow. Slowly suck in the air through the beak and feel the jet of cool air passing down the throat into the lungs. Slowly exhale through the nostrils, feeling the movement of warm air all the way up from the lungs through throat and the nasal passages. Simultaneously when you breathe, be aware of linear awareness by feel the air flowing from the mouth to the lungs and the lungs to the nostrils. Continue the breath 10 rounds.

6. *Sitkari pranayama* (for surface awareness)

Fold the tip of the tongue inward horizontally. The folded tongue slightly comes out between the two rows of teeth and provides a narrow opening on both sides. Slowly suck the air in through the two sides of the tongue. Feel the stream of air diffusing throughout the mouth and throat into the lungs as surface awareness. Exhale slowly through both nostrils. Feel the warmth of the exhaled air and surface awareness. Repeat the breath 10 rounds.

7. *Sadanta pranayama* (for double surface)

Let the upper set of teeth touch the lower set of teeth. Keep the tip of the tongue just behind the teeth. Inhale through the crevice of the teeth and feel the cool air moving slowly and continuously into the mouth and passing down the throat into the lungs. The warm air is exhaled out slowly through both the nostrils. Feel the warmth of exhaled air and double surface awareness. Repeat the breath 10 rounds.

8. *Bhramari pranayama* (for spatial awareness)

Inhale through the nostrils and exhale with honey bee sound. Do it 5 rounds. Then be aware of the feelings in the whole body.

9. *Dharana*

See the OM figure on paper in front of you. The sound of OM is a symbol of Great God. Open your eyes and gaze at the OM symbol. Then from now on for 2 minutes, keep gazing and closing your eyes and let the symbol come out in the eye brow center even when you close the eyes. Keep gazing and when you close the eyes, imaging the symbol in your mind.

10. *Dhyana*

Next, chant OM many times in your mind. First, matching with the breath, exhaling chant OM mentally and inhaling chant OM mentally without sound. Keep doing it for 5 minutes.

The chanting gradually slows in your mind.

(After a while) Chant OM with natural breath. As you slow down, the gap goes on becoming wider and wider to diffuse into silence.

(After a while) In the silence, feel that the sound and you merge into one.

There is nothing but silence, and feel you are connected to the basis of power, energy, creation, joy and knowledge.

11. *Anusandhana*

Chandogya Upanishad explains that the sound OM means accepting everything.

We are starting to introspect how you deal with some events in your daily life.

Introspect whether you are unwilling to deal with them or accept the situations and deal with them for 5 minutes.

(5 minutes)

12. Closing prayer

Now let us end this practice with the closing prayer. Adopt *Namaskara mudra*.

ॐ सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु मा कश्चित् दुःखभाग भवेत् ॥

ॐ शान्तिः शान्तिः शान्तिः

*om sarve bhavantu sukhinaḥ sarve santu nirāmayāḥ |
sarve bhadrāṇi paśyantu mā kaścit duḥkhabhāga bhavet ||*

om śāntiḥ śāntiḥ śāntiḥ

Meaning: Let all be happy. Let all be free from diseases. Let all see auspicious things around. Let no one suffer from miseries and pain. Om peace, peace, peace.

You may open your eyes.

Let us hope we will always establish in emptiness and the endless happiness of

Annamaya kosha which is your original nature.

Thank you.

5.9 Assessment tools:

Table 4. Assessment tool table

Variables	Tool used
(I.) Cardiovascular process:	
Heart rate	Digital electro sphygmomanometer of various companies was used depending on the course place. Widely used tools are of Company named Omron and Casio.
SBP (Systolic Blood Pressure)	
DBP (Diastolic Blood Pressure)	
(II.) Respiratory process:	
Breath Rate	Manual measurements of number of breath cycles per minute by stopwatch such as i-phone.
Breath holding capacity	Manual measurements of breath duration by inhaling and chanting 'U' syllable till breath stops.
(III.) Psychological variables	
YG Personality Test	Questionnaires based on personality traits.
Japanese version of general health questionnaire	Questionnaires that tests the gaining of absolute health in all Physical, Social, Emotional and Spiritual level.
State-Trait Anxiety Inventory (STAI)	State anxiety is characterized by unpleasant emotions arousal whereas Trait anxiety is a stable tendency to respond with state anxiety.
Sense of Coherence Scale	SOC measures the ability to cope up with the

(SOC)	stress.
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5.9.1. Cardiovascular variables:

The variables were measured on brachial artery using digital sphygmomanometer in lying position. The digital electro sphygmomanometers of various companies such as Omron and Casio were used.

- Heart rate : number of heart beats per minute.
- Systolic Blood Pressure (SBP) : the lateral pressure exerted on blood vessel wall during contraction of heart chamber.
- Diastolic Blood Pressure (DBP) : the lateral pressure exerted on blood vessel wall during relaxation/dilation of the heart chamber.

5.9.2. Respiratory variables:

- Breathe rate was checked manually. Participant was asked to seat comfortably with eyes closed. And, number of breathing per minute was checked.
- Breath holding capacity : Manual measurement of breath duration by inhaling and chanting “U” syllable till breath stops.

5.9.3. Psychological variables:

Data extractions of psychological variables were done primarily by using standard tests below.

5.9.3.1. YG Personality Test:

Yatabe Guilford personality test is known as YG Personality Test. It is one of the famous psychological tests across Japan. It consists of 120 questions with 12 scales. It is a Japanese version of a personality test which was originally invented by an American psychologist, Joy Paul Guilford. Details of the measurement scales are in the table below.

Table 5: YG Personality Test

D	Depression	Dismal, pessimistic or feeling of a guiltiness
C	Cyclic Tendency	Mood swings or is likely to be astonished
I	Inferiority Feeling	Lack of confidence or low self-estimate, or are maladjustive.
N	Nervousness	Tendency to worry or becoming nervous.
O	Lack of Objectivity	Subjective, Hypersensitive or fancy nature.
Co	Lack of Cooperativeness	Making complains and untrustworthy behavior

Ag	Aggressiveness /	Aggressiveness and active in society.
	Lack of Agreeableness	Level of aggressive nature and active in society. Higher points in this variable reflect the nature of maladaptive in society.
G	General Activity	Active or likeness of body exercises.
R	Rhythmic	Casual, optimistic, active or impulsive nature.
T	Thinking Extraversion	Careful, Introspective nature.
A	Ascendance	Ascendant and leadership characteristics.
S	Social Extraversion	Social leadership characteristics.

Emotional instability have measured by D, C, I, N, O, Co, and T (minus), dominance by A, S, G, Ag, I (minus), non-reflective thinking by R and T.

5.9.3.2 Japanese version of General Health Questionnaire 28 (GHQ)

The 28-items of the scaled version of the General Health Questionnaire measure the health condition of participant by following groups of variables. (Goldberg and Hillier 1979)

A : Physical level

B : Emotional level

C : Social level

D : Spiritual level

The test has 4 groups and each having 7 questions with 28 questions in total.

The examinee is supposed to select the correct option among the 4.

The questionnaire score ranges from 0 to 112.

The examinee scoring more than 84 is supposed to be having very good health condition whereas the score ranges from 55 to 28 is supposed to be good and when it is less than 28 considered as not good.

Japan Yoga Niketan has translated this test into Japanese language.

5.9.3.3. State Anxiety Inventory (STAI):

STAI is a widely used inventory to assess individual differences in anxiety. It measures the level of tension and apprehension (Y-1 form-state anxiety).

State and trait scores range from 20-80, high score indicates high level of anxiety. State anxiety is as unpleasant emotional arousal, characterized by feelings of tension and apprehension, and heightened autonomic nervous system activity at the measured moment. Trait anxiety measures stable tendency to respond to the state anxiety (Spielberger, 1983).

Japanese version for the same was invented by Junko Shimonaka, Tadanobu Mizuguchi and Katsuharu Nakazato. The validity and reliability of this version have been demonstrated (Iwasa, Tanaka, & Yamada, 2016).

5.9.3.4 Sense of Coherence Scale (SOC):

Sense of Coherence Scale (SOC) is a psychological test which measures the ability to cope up with the stress. It is invented by Aaron Antonovsky.

SOC consists of measuring capabilities points summarized as follows.

Comprehensibility- 11 options,

Manageability-10 options,

Meaningfulness-8 options,

According to Salutogenic Theory of Antonovsky, the ability to use your own resource is more important than the resources themselves. Hence it can be defined as an attitude towards your own life or mastery. (Nilsen, Bakke, Rohde, & Gallefoss, 2015) The questionnaire is translated into Japanese language by Antonovsky's study group under leadership by Dr. Yoshihiko Yamazaki of Health sociology Dept., Tokyo University. Same is used in this study.

CHAPTER 6

DATA EXTRACTION AND ANALYSIS

6.1 Data extraction:

All data were extracted from YTIC courses in Japan.

Data were extracted based on the measuring instruments and manual, scoring key.

6.1.1 Cardio-respiratory Variables:

Cardio-respiratory variables were assessed before and after practice of OM meditation in each month (month 1, 2 and 3) at different time points with optimal washout period of one month in between each.

6.1.1.1 Heart rate, Systolic blood pressure (SBP), Diastolic blood pressure (DBP):

Participants lied down and relaxed on the floor with natural breathing. And, by using digital electro sphygmomanometer, manual entry was done individually.

6.1.1.2 Breath rate:

Participants lied down and relaxed on the floor with natural breathing. Then, observer counted the participants' breath cycles per minute carefully and recorded manually.

6.1.1.3. Breathe Holding Capacity:

Participants lied down and relaxed on the floor and breathed deeply by chanting “U” syllable. Parallel, observers carefully recorded the duration of breath.

6.1.2 Psychological Variables:

All psychological tests were conducted in the same session for month 1 before OM meditation practice and month 3 after OM meditation practice. Participants sat comfortably and were provided questionnaires accordingly.

6.1.2.1. YG Personality Test:

Test consists of 120 questions and all are mandatory to solve. Speaker announced the questions and participants were asked to mark into the answer sheet accordingly. The participants selected the most suitable option among ‘Yes’, ‘No’ or ‘Neither’ in each question.

6.1.2.2. General Health Questionnaire (GHQ):

Participants read the questions and responded by selecting possible option among the 4 in each question. The test has 4 groups and each having 7 questions with 28 questions in total. The questionnaire score ranges from 0 to 112.

6.1.2.3. State-Trait Anxiety Inventory (STAI):

Participants read the questions and responded by selecting possible option among the 4 in each question. It contains two subscales assessing state anxiety and trait anxiety. Statements reflect the respondent rate from 0-4 about general feelings. Both subscales consisted of 20 items. STAI items are rated on 4-point Likert scale (from 1 “not at all” to 4 “very much so”). In this study, we have used the Japanese version of STAI (STAI-J).

6.1.2.4. Sense of Coherence Scale (SOC):

SOC consists of 29 test items oriented with Life Questionnaire that measures the sense of coherence. Participants read the questions and responded by selecting possible option among the 7 in each question. The response alternatives are a semantic scale of 1 point to 7 points. The questionnaire yields a summed score with a range from 29 to 203. (Mittelmark et al., 2016)

6.2. Data Analysis:

The data obtained from assessment tools were tabulated individually for the cardio-respiratory tests, and on the basis of the case studies received to S-VYASA. The data were structured and calculated using obtained the questionnaires scores. Later, all

statistical analyses were done with by using SPSS statistical 21.0 (Statistical package for social science) software for analysis. Shapiro-wilks test was used to check normality of pre data. The paired t test (within group) and wilcoxon matched-pair sign rank test to check the significance difference in mean between pre and post intervention depending on the normality. All statistical analyses were computed at $P \leq 0.05$, two-tailed, using IBM Statistics 21.00 (IBM SPSS Inc., Chicago).

CHAPTER 7

RESULTS

7.1 Demographic data:

Results analyzed through OM meditation intervention based on the data measurement.

The data clearly indicated that there was significantly improvement on cardio-respiratory variables like Heart rate, Breathe rate, SBP and DBP.

The total no of participants were 128 in this study. There were 9 male and 119 female.

The age range, mean and SD ; both (27 to71, 42.83 ± 8.10 year), male (28 to 65, 41.33 ± 11.14 years), female (27 to71, 42.95 ± 7.88 years).

The statistical analysis of pre and post mean, standard deviation, Z-score, P-value and percentage change in Cardio-respiratory and Psychological Variables is shown in the tables below Table 5 and Table 6.

7.2 Pre-post comparison in cardio-respiratory variables

Table 5 : Pre-post comparison in cardio-respiratory variables in Month 1, 2 and 3

Parameters	Pre Mean±SD	Post Mean±SD	Z-Score	P Value	% change
Heart Rate					
Month1	71.85±10.25	66.98±9.14	-7.988b	P<0.001***	-6.77
Month2	75.36±12.20	69.79±10.82	-8.060b	P<0.001***	-7.39
Month3	73.87±11.27	69.11±10.32	-7.793b	P<0.001***	-6.44
SBP					
Month1	116.84±18.62	113.45±18.27	-4.075b	P<0.001***	-2.90
Month2	116.66±17.57	113.22±18.31	-3.987b	P<0.001***	-2.95
Month3	114.58±16.63	110.47±16.22	-4.118b	P<0.001***	-3.59
DBP					
Month1	71.69±11.76	69.13±12.69	-4.926b	P<0.001***	-3.55
Month2	70.55±12.43	68.53±12.23	-3.130b	P<0.01**	-2.87
Month3	68.50±12.76	66.17±11.77	-3.673b	P<0.001***	-3.40
Breath Rate					
Month1	10.85±3.80	8.21±3.13	-7.578b	P<0.001***	-24.3
Month2	10.72±3.85	7.60±2.81	-8.632b	P<0.001***	-29.04
Month3	9.81±3.30	8.06±3.13	-6.387b	P<0.001***	-17.82
Breath Holding					
Month1	16.80±5.39	17.17±5.33	-1.272c	0.203	2.25
Month2	16.67±5.04	17.37±5.35	-2.457c	P<0.05*	4.21
Month3	17.21±5.44	17.89±5.12	-3.061c	P<0.01**	3.93

Note: *p<0.05, **p<0.01, ***p<0.001, significant of paired sample t-test (p-value), SBP

= systolic blood pressure, DBP=diastolic blood pressure

The data were not normally distributed, hence non-parametric test was conducted.

The pre-post results significantly showed reduction in the Heart Rate of Month 1 by 6.77% (p<0.001), Month 2 by 7.39 % (p<0.001) and Month 3 by 6.44 % (p<0.001).

Regarding Blood Pressure, the results significantly showed reduction in the SBP of

Month 1 by 2.90% (P<0.001), Month 2 by 2.95% (P<0.001) and Month 3 by 3.59 % (P<0.001) and also showed reduction in the DBP of Month1 by 3.55% (P<0.001) and Month 2 by 2.87% (P<0.01) and Month 3 by 3.40 % (P<0.001).

The results significantly showed reduction in the Breath Rate of Month1 by 24.3% (p<0.001), Month 2 by 29.04% (p<0.001) and Month 3 by 17.82% (p<0.001).

The results significantly showed increase in the Breath Holding Capacity of Month 2 and Month 3, by 4.21% (P<0.05) and 3.93% (P<0.01).

7.3 Pre-Post comparison in Psychological variables

The results of pre- post measurements between Month 1 before intervention of OM and Month 3 after the intervention

Table 6: Pre-post comparison in psychological variables in month 1 before intervention and month 3 after intervention

Parameters	Pre Mean±SD	Post Mean±SD	Z-Score	P Value	% change
YG Personality test					
D	4.12±4.47	3.45±4.13	-2.763c	P<0.01**	-16.32
C	5.33±4.01	5.00±4.06	-1.215c	0.224	-6.16
I	3.82±3.87	3.49±3.84	-1.052c	0.293	-8.59
N	5.19±4.44	4.76±4.35	-1.908c	0.056	-8.29
O	5.29±3.33	5.40±3.77	-.602b	0.547	2.06
Co	3.09±3.26	2.95±3.46	-.610c	0.542	-4.57
Ag	8.87±3.69	8.46±3.60	-1.959c	0.5	-4.58
G	13.93±4.35	14.16±4.46	-.417b	0.677	1.62

R	9.77±4.52	9.64±4.54	-.405c	0.685	-1.35
T	11.72±4.08	12.21±4.27	-1.484b	0.138	4.20
A	12.51±4.57	12.77±4.48	-.726b	0.468	2.12
S	14.64±4.57	15.16±4.45	-1.757b	0.079	3.52
GHQ					
A:Physical	17.23±2.63	17.48±2.42	-1.139b	0.255	1.08
B:Emotional	17.26±2.50	17.77±2.55	-1.946b	0.052	2.98
C:Social	14.09±2.87	14.79±3.08	-2.446b	P<0.05*	4.93
D:Spiritual	20.17±1.78	20.58±1.36	-2.635b	P<0.01**	2.01
Sum	68.20±8.31	70.46±7.29	-3.053b	P<0.01**	3.31
State Anxiety Inventory (STAI)					
State. Month1 & 3	32.84±9.34	30.98±7.73	-2.332c	P<0.05*	5.64
Trait. Month1 & 3	34.25±8.43	32.42±8.59	-2.967c	P<0.01**	5.35
Sense of Coherence Scale (SOC)					
Month1 & 3	152.57±23.69	155.95±28.33	-3.078b	P<0.05*	2.22

Note: *p<0.05, **p<0.01, ***p<0.001, significant of paired sample t-test (p-value),

In YG Personality test, D=Depression, C=Cyclic tendency, I=Inferiority feeling, N=Nervousness, O=Lack of Objectivity, Co=Lack of Cooperativeness, Ag=Aggressiveness, G=General activity, R=Rhythmic, T=Thinking extraversion, A=Ascendance, S=Social extraversion

The data were not normally distributed, hence non-parametric test was conducted.

The results of pre-post measurements between Month 1 before the intervention and Month 3 after the intervention in General Health Questionnaire (GHQ) significantly

showed increase in the Social health level by 4.93 ($P<0.05$) and spiritual level by 2.01 ($P<0.01$).The results also showed increase in the total scores of Physical, Emotional Social and Spiritual levels in the test by 3.31% ($P<0.01$).

The results significantly showed reduction in the Depression scale in YG Personality Test by 16.32 ($P<0.01$), in State anxiety level in STAI by 5.64% ($P<0.05$), and in Trait anxiety level in STAI by 5.35% ($P<0.01$).

The results significantly showed increase by 2.22% ($P<0.05$) in SOC.

CHAPTER 8

DISCUSSION

8.1 Immediate effect of OM in different time points on cardio-respiratory variables:

The results in the present study showed significant changes in almost all in cardio-respiratory variables after the intervention of OM meditation practice except Breath holding capacity of Month 1.

Many of previous studies with interventions of various yoga techniques also showed significant reduction in pulse rate and in both Systolic blood pressure and Diastolic blood pressure, for example, as Ankad et al. showed in their study. The results of their study that consist of a set of 2 hours meditation and pranayama practice for 15 days showed that pulse rate reduced (M=78.06-74.38) significantly ($p<0.001$), like this systolic and diastolic BP reduced (M=126.80-123.00 and 79.76-76.68,) significantly ($p<0.001$). In this pre post study the pulse rate was taken for whole one minute and BP was taken by Sphygmomanometer (Ankad et al., 2011). Compared to the previous study, present study also showed the similar results.

Another previous study conducted on OM Meditation in India showed reduction in heart rate during meditation but there was non-significant in the oxygen consumption (S.

Telles et al., 1995). In this present study, however, the pre-post results significantly showed reduction in the Breath Rate of Month1 by 24.3% ($p < 0.001$), Month 2 by 29.04% ($p < 0.001$) and Month 3 by 17.82% ($p < 0.001$) and increase in the Breath Holding of Month 2 and Month 3, by 4.21% ($P < 0.05$) and 3.93% ($P < 0.01$). The showing results seem opposite to the previous OM study results. It may be because the OM meditation practice given as the intervention in the present study was a combination of a set of *pranayama* (yogic breathing) practices and meditation on symbol of OM and it is different from the previous OM meditation study conducted in India. It is quite likely that the pranayama part is a cause of increase in breath holding and reduction in breath rate in the present study.

8.2 Effect of OM in different time points on psychological variables:

In the psychological variables compared between Month 1 before the intervention and Month 3 after the intervention, not all variables showed significant change, but 4 showed the significant change; Depression level in YG Personality Test, both State Anxiety and Trait Anxiety level in STAI and SOC.

As many previous studies in this field mentioned that the results showed decrement in mental stress, in perceived stress in PSS and reduction in levels of Anxiety and Depression, the present study also showed improvement in these kinds of variables.

As a previous study on SKY mentioned that the results indicated SKY as a good alternative of medication for stress management (Chandra et al., 2017), OM meditation practice also can be a good alternative of medication for stress management.

8.3 Strength of the study:

This study has the strength with quite large sample size and success to show the preliminary step in determining the effect of OM in terms of both Cardio-Respiratory and Psychological aspects.

Subjects were given complete freedom to express the personal experiences subjectively as well as objectively before and after the practice protecting the confidentiality.

There are few researches concerned with meditation in Japan.

8.4 Weakness of the study:

- Research based only on Japanese individuals with its peculiar traditional, business and modern cultural background. Hence, it is focussed only on the Japanese society.
- The data are basically from case studies submitted to S-VAYSA as an assignment of 2 years YTIC program that was held across several cities in Japan. 3 times of intervention of OM meditation were given in the program where the participants

were able to learn other yogic techniques such as *asanas*, *pranayama* techniques and yoga philosophy. The results may reflect the effects of various learned yoga practices and philosophy. Hence it cannot be concluded that the results are pure outcome of OM meditation itself.

- Absence of control group.
- Data were collected throughout the Japanese prefectures. Thus, data is prone to affect due to environmental and geographical conditions, seasonal changes considered overall. For an instance, Changes in temperature, humidity, difference in seasonal period.

8.5 Suggestion for future study:

- Present OM meditation research has done very systematically and well maintained with least mistakes. There is a scope to translate this huge amount of data from Japanese to English or local languages to understand more in depth.
- Research case studies of OM meditation duly conducted in Japan and sent to S-VYASA annually can be analysed further.

HAPTER 9

CONCLUSION OF THE STUDY

Present study supports the effect of OM meditation showing reduction in stress level, anxiety level and depression level along with significant improvement in cardio-respiratory variables such as Heart rate, SBP, DBP, Breath rate and Breath holding capacity. Therefore OM meditation can be one of the stress management techniques.

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APENDIX

Y G 性格検査[®]

(矢田部ギルフォード性格検査)
一般用

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れんしゆう

は	い	いい	いいえ
イ	○	△	○
ロ	○	△	○
ハ	○	△	○
ニ	○	△	○
ホ	○	△	○
ヘ	○	△	○
ト	○	△	○
チ	○	△	○
リ	○	△	○

- イ 人中ではだままっている……………
- ロ こまかいめんどうな仕事が好きである…
- ハ いんきである……………
- ニ 元気である……………
- ホ 人の世話が好きである……………
- ヘ いつもはがからかである……………
- ト 人前に出るのが恥ずかしい……………
- チ たのまれたことはすぐ行う……………
- リ 人のうわさはあまり気にしない……………

回答の書き方

は	い	いい	いいえ
1	○		
2		○	
3		△	
4	○	●	
5		▲	○

1. はいのときは……………
2. いいえのときは……………
3. **どちらでもない** } のときは……………
4. はいの所に○をつけたが、あとで
いいえの方がよいと思うときは……………
5. いいえにつけたが、どちらとも
いいえなしと思うときは……………

作者のことは

わたくしたちは、自分の性質についてのどの程度まで、正しい判断をもっているのでしょうか。そのようなことを調べてみたいと思います。次の項目を順々に読みますから、そのうちいつもの自分に当てはまるものはその番号の「はい」の所へ○印を、当てはまらないものには「いいえ」の所へ○印をつけてください。

あまり考えすぎると決められなくなりますから、大体の感じですばやく書いてください。しかしどうしても決められない時には？（どちらでもない）の所へ△印をつけておいてください。

なお、つけたしるしをあとでかえたいときには初めにつけた印は**そのまま**にしておいて、後でつける○印又は△印を●のようによくぬりつぶしておけばよろしい。（次のれんしゆうをする）

- 1 色々な人と知り合いになるのが楽しみである
 2 人中ではいつも後の方に引込んでいる
 3 むずかしい問題を考えるのが好きである
 4 色々違う仕事がしてみたい
 5 周囲の人とうまく調子をあわせていく
 6 いつも何かしていないと気がすまない
 7 世の中の人は人のことなどかまわなれないと思う
 8 わけもなく喜んだり悲しんだりする
 9 人が見ていると仕事ができにくい
 10 失敗しやしないかいつも心配である
 11 気持を顔にあらわしやすくない
 12 時々何に対しても興味がなくなる
- 13 知らぬ人と話すときははかたくなる
 14 会などの時は人の先に立って働く
 15 一人きりでいたいと思うことが時々ある
 16 計画を立てるよりも早く実行がしたい
 17 短い時間に沢山の仕事をやる自信がある
 18 正しいと思うことは人にかまわず実行する
 19 スパイのような人がたたくさいる
 20 心配でねむれぬことがたびたびある
 21 人が来てうるさいと思うことがたびたびある
 22 なかなか決心がつかず機会を失うことが多い
 23 興奮するとすぐ涙が出る
 24 人中にいてもふと淋しくなることがある
- 25 こちから進んで友達を作るのが少ない
 26 会やグループの為に働くのがたのしみである
 27 人のすることの裏を考えることが多い
 28 じっとおとなしくしているのが苦手である
 29 人に対してはいつも気軽に返事ができる
 30 目上の人も遠慮なく議論することがある
 31 親友でもほんとうに信用することはできない
 32 いやな人と道で出合うと避けて通る
 33 すぐ感情を傷つけられやすい
 34 人から邪魔にされはしれないかと心配である
 35 早く決心すればよかったですと悔むことが多い
 36 時々自分をつまらぬ人間だと思ふことがある

(この線で半分だけ折りまげる)

- 37 人目に立つようなことは好まない
 38 自分で話すより、人の話をきく方である
 39 実行する前に考えなおしてみることが多い
 40 いつも何か刺激を求め
 41 困ることがあっても、ほがらかでいられる
 42 衝動的である(自分がおさえられない)
 43 人がみていないと大に怠けると思う
 44 とてもありそうもないことを空想する
 45 人の品行(行い)が気になるためである
 46 人前で顔が赤くなるので困ることが多い
 47 気分がしばしば動揺する
 48 理由もなく不安になることが時々ある
- 49 異性(男なら女)の友達はほとんどできない
 50 世話役はいつも人に頼むことにしている
 51 会話の最中にふと考えこむことがある
 52 よく考えずに行動してしまふことが多い
 53 てきぱきと物事をかたづけ
 54 失礼なことをされるとだまっていけない
 55 人の親切には下心がありそうで不安である
 56 頭がよくなったり、悪くなったりきまらない
 57 人から見られているようで不安である
 58 劣等感(人に劣る感じ)になやまされる
 59 ちょつとしたことでひどく驚くことがある
 60 たびたび物思いに沈むことがある
- 61 人と広くつきあうのが好きである
 62 目上の人の前に出るとかたくなる
 63 何んでもよく考えてみないと気がすまない
 64 人といっしょにはしやぐことが多い
 65 仕事は人よりずっと速い方である
 66 平凡に暮らすより何か変ったことがしたい
 67 人は結局利欲のために働くのだと思う
 68 たびたびねづかれなれないで困ることがある
 69 ちょつとしたことが仕事の邪魔になる
 70 人と違うことは恥かしくてできない
 71 時々気が散って考えがまとまらない
 72 たびたび過去の失敗をよくよくと考える

YG 性格検査記入欄



まず初めに下の欄に記入して下さい

備考欄：

所属団体	氏名	生年・月・日	性別 (○でかこむ)	検査月日	備考
		年 月 日	男 女	年 月 日	

YG 性格検査用紙〔不許複製〕

1. ボールペン又は鉛筆を持っていますか。万年筆は使わないで下さい。
2. 消しゴムや下敷はいりませんかのでつかわないで下さい。
3. 検査のやり方は順番に説明しますから終るまで指図通りにやって下さい。
4. これは性格検査ですから、日頃のありのままの自分を考えて、ありのまま普通に答えて下さいればよいのです。楽な気持ちでやして下さいればよいのです。結果に良い悪いはありません。
5. これを読み終ったらひっくりかえして表紙の「作者のことば」の所を読み下さい。

著者

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※「YG性格検査」及び「矢田部キルフォー」性格検査は、日本心理テスト研究所株式会社の登録商標です。

採点上の注意 ○ 2点 ▽ 1点 ● および ▼ は採点しないこと。

D	C	I	N	O	Co	Ag	G	R	T	A	S	粗点	尺度

調査される十二の性格特徴は高得点ほど下記傾向が強くなる。

- D 抑うつ性……………陰気、悲観的気分、罪悪感の強い性質
- C 回帰性傾向……………著しい気分の変化、驚きやすい性質
- I 劣等感の強いこと…自信の欠乏、自己の過小評価、不適応感が強い
- N 神経質……………心配性、神経質、ノイローゼ気味
- O 客観的でないこと…空想的、過敏性、主観性
- Co 協調的でないこと…不満が多い、人を信用しない性質
- Ag 愛想の悪いこと…攻撃的、社会的活動性、但しこの性質が強すぎると社会的不適応になりやすい
- G 一般的活動性……………活発な性質、身体を動かすことが好き
- R のんきさ……………気がるな、のんきな、活発、衝動的な性質
- T 思考的外向……………非熟慮的、瞑想のおよび反省的の反対傾向
- A 支配性……………社会的指導性、リーダーシップのある性質
- S 社会的外向……………対人的に外向的、社会的、社会的接触を好む傾向

プロファイル判定基準	A 種類	B 種類	C 種類	D 種類	E 種類
典型	A 型 × × 9 × ×	B 型 × × × 8 ×	C 型 × 7 × × ×	D 型 × × × × 9	E 型 9 × × × ×
標準	A' 型 × × 8 × ×	B' 型 B型以外のB系統 8 × × 8 × 7 × × 7 × 6 × × 6 × × × 6 6 ×	C' 型 C型以外のC系統 8 8 × × × 7 7 × × × 6 6 × × × × 6 6 × ×	D' 型 D型以外のD系統	E' 型 E型以外のE系統
混合型	A' 型 他系統4以下 A系統 × 4 4 4 × 含む	AB型 × × 7 5 × × × 7 5 5 × × 6 5 × × × 6 5 5 × × 5 5 × × × × 7 7 × × × 6 6	AC型 × 5 7 × × × 5 7 × 5 × 5 6 × × × 5 6 × 5 × 5 5 × × × 7 × × 7 × 6 × × 6	AD型 × × 7 × 5 × × 6 × 6 × × 6 × 5 × × 5 × 5	AE型 5 × 7 × × 6 × 6 × × 5 × 6 × × 5 × 5 × ×

(×印は、表中の数字より小さい数を意味します。)

Y G 性格検査プロフィール

標準点 パーセンタイル	1			2			3			4			5							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
D	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
C	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
I	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
N	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
O	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Co	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Ag	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
G	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
R	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
T	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
A	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
S	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

抑うつ性小
気分の変化小
劣等感小
神経質でない
客観的
協調的
攻撃的でない
非活動的
非衝動的
内省的
非主導的

抑うつ性大
気分の変化大
劣等感大
神経質
主観的
非協調的
攻撃的
活動的
衝動的
内省的でない
思考的外向
支配性大
社会的外向

情緒的不安定
社会的不適応
活動的
衝動的
内省的でない
主導権を握る

E 系統値	C 系統値	A 系統値	B 系統値	D 系統値	検査年月日	判定
					年 月 日	年 月 日
				男女 (上段)(下段)		

sVYASAの健康自己判定表

氏名 _____ 実施日 _____ 年 _____ 月 _____ 日

以下の文章を注意深くお読みください。

この健康自己判定表はあなたの現在の健康状態や、この数ヶ月間の健康状態を自分自身で判定していただくものです。以下の全ての質問に対して、あなたが最もふさわしいと感じた項目を○印で囲んでください。現在の健康状態に関する質問ですので、ご注意ください。

必ず、全ての質問にお答えください。それではよろしくお祈りします。

あなたの現在の健康状態は：

A1:完全に良い状態ですか？

1. いつもより元気 2. いつも通り元気 3. いつもより元気がない 4. 完全に元気がない

A2:元気づけが必要ですか？

1. 全く必要ない 2. 少し必要 3. だいぶ必要 4. 完全に必要

A3:元気がなくなるように感じていますか？

1. 全く感じない 2. それほどには感じない 3. だいぶ感じている 4. 完全に感じている

A4:自分は病気だと感じていますか？

1. 全く感じない 2. 少し感じている 3. だいぶ感じている 4. 完全に感じている

A5:腕に痛みを感じていますか？

1. 全く感じていない 2. 少し感じている 3. だいぶ感じている 4. 完全に感じている

A6:頭部が重苦しく感じますか？

1. 全く感じていない 2. 少し感じている、だいぶ感じている 4. 完全に感じている

A7:身体が熱かったり寒く感じたりしますか？

1. 全く感じていない 2. 少し感じている 3. だいぶ感じている 4. 完全に感じている

あなたは最近：

B1:心配事があって眠れませんでしたか？

1. 全くなかった 2. 少し眠れなかった 3. だいぶ眠れなかった 4. 完全に眠れなかった

B2:夜何回も目が覚めましたか？

1. 全くさめなかった 2. 少しさめた 3. 何回かさめた 4. すぐにさめてしまった

B3:緊張しやすいでしたか？

1. 全くならなかつた 2. 少し緊張した 3. 幾度かは緊張した 4. 常時緊張していた

B4:イライラした気分になりましたか？

1. 全くなならない 2. 極たまになつた 3. 何回かはなつた 4. 常時なつた

B5:さしたる理由もなく怖くなつたりしませんでしたか？

1. 全くなかつた 2. 極たまにあつた 3. 何回かあつた 4. 常時なつた

B6:悩んでどうして良いか分からなかつたことが、ありましたか？

1. 全くなかつた 2. 極たまにあつた 3. 何回かあつた 4. 常時あつた

B7:ビクビクと神経質になりませんでしたか？

1. 全くなかつた 2. 極たまにあつた 3. 何回かあつた 4. 常時なつた

※次頁に続く

あなたは最近：

C1:何をしてても集中して行えたか？

1. 普段以上に行えた 2. 普段通り行えた 3. 普段より集中できなかった 4. 全くできなかった

C2:何かをするに時間がかかりましたか？

1. 普段より素早く行えた 2. 普段通りに行えた
3. 普段よりも少し時間がかかった 4. 普段よりもはるかに時間がかかった

C3:万事を総じて上手く行えていたと思いますか？

1. いつもよりも上手く行えていたと思う 2. 普段通りに上手く行えていたと思う
3. 普段よりも少しまづく行っていたように思う 4. 普段よりだいぶまづく行っていたように思う

C4:自分の仕事の仕方に満足していましたか？

1. 非常に満足していた 2. 普段通りに満足していた
3. 普段よりは満足していなかった 4. 全く満足していなかった

C5:自分のしていることは意義のある事だと思えましたか？

1. 普段以上に意義あることだと思った 2. 普段通りに意義あることだと思った
3. 普段よりも意義を見いだせなかった 4. 全く意義を見いだせなかった

C6:決断を下すことに関する「いさぎよさ」はどうでしたか？

1. 普段以上に良く決断できた 2. 普段通りに決断できた
3. 普段よりも決断の仕方が手間取った 4. 全く決断できなかった

C7:毎日の暮らしを楽しめましたか？

1. 普段以上に楽しめた 2. 普段通りに楽しめた
3. 普段よりは楽しめなかった 4. 全く楽しめなかった

あなたは最近：

D1:自分に価値がないように思えましたか？

1. 全く思わなかった 2. 普段よりも少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D2:人生に明るい希望などないと思えましたか？

1. 全く思わなかった 2. 普段よりは少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D3:人生は生きる価値などないと思えましたか？

1. 全く思わなかった 2. 普段よりは少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D4:自殺したいと思えましたか？

1. 全く思わなかった 2. 普段よりは少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D5:神経がいらだって何もできないと思えましたか？

1. 全く思わなかった 2. 普段よりは少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D6:自分など死んだ方がいいと思えましたか？

1. 全く思わなかった 2. 普段よりは少し思った 3. 普段よりもだいぶ思った 4. 全くそう思った

D7:自殺したいという思いがわき上がり続けることがありましたか？

1. 全く思わなかった 2. 普段よりは少しあった 3. 普段よりもだいぶあった 4. 常にあった

※ありがとうございました。

健康自己判定表の採点法と判定法

					点数記入欄																																																																																																																																																												
A 1	1番-3点	2番-2点	3番-1点	4番-0点																																																																																																																																																													
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1番・・・3点

2番・・・2点

3番・・・1点

4番・・・0点

84点から56点は・・・健康状態は**良好**

55点から28点は・・・健康状態は**良**

28点から0点は・・・健康状態は**不良**

Aは肉体の健やか度

Bは感情の健やか度

Cは対社会の健やか度

Dは自己存在の健やか度

日本版

STAI

氏名	男・女	調査日	平成	年	月	日
	満 歳	生年月日		年	月	日
職業(所属)		学 歴				

② 特性不安

評価段階規準

① 状態不安

しよっちゅう	しばしば	ときたま	ほとんどない	評点
1	2	3	4	
4	3	2	1	
4	3	2	1	
4	3	2	1	
4	3	2	1	
1	2	3	4	
1	2	3	4	
4	3	2	1	
4	3	2	1	
1	2	3	4	
4	3	2	1	
4	3	2	1	
1	2	3	4	
4	3	2	1	
4	3	2	1	
1	2	3	4	
4	3	2	1	
1	2	3	4	
4	3	2	1	
② 合計				

男 性		段 階	女 性	
特性	状態		特性	状態
53	50	V (非常に高い)	55	51
52	49	IV (高 い)	54	50
44	41		45	42
43	40	III (普 通)	44	41
33	32		34	31
32	31	II (低 い)	33	30
24	23		24	22
23	22	I (非常に低い)	23	21

全くちがう	いくらか	まあそうだ	その通りだ	評点
4	3	2	1	
4	3	2	1	
1	2	3	4	
1	2	3	4	
4	3	2	1	
1	2	3	4	
1	2	3	4	
4	3	2	1	
1	2	3	4	
4	3	2	1	
4	3	2	1	
1	2	3	4	
1	2	3	4	
1	2	3	4	
4	3	2	1	
4	3	2	1	
1	2	3	4	
1	2	3	4	
4	3	2	1	
4	3	2	1	
① 合計				

評 価 欄	
特性不安	状態不安
②	①
	合計
	段階
所見	

氏名	男・女	調査日	平成	年	月	日
	満 歳	生年月日		年	月	日
職業(所属)		学 歴				

やり方①：下に文章がならんでいますから、読んで、この質問紙を記入している今現在のあなたの気持ちをよく表すように、それぞれの文の右の欄に○をつけて下さい。あまり考えこまないで、今の自分の気持ちによくあうと思う所に○をつけて下さい。

Form X-1

	全 く ち が う	い く ら か	ま あ そ う だ	そ の 通 り だ
1. 気が落ちついている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. 安心している	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. 緊張している	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. くよくよしている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. 気楽だ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. 気が転倒している	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. 何か悪いことが起りはしないかと心配だ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. 心が休まっている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. 何か気がかりだ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. 気持ちがよい	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. 自信がある	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. 神経質になっている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. 気が落ちつかず、じっとしてられない	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14. 気がピンと張りつめている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. くつろいだ気持ちだ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. 満ち足りた気分だ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. 心配がある	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. 非常に興奮して、体が震えるような感じがする	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. 何かうれしい気分だ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. 気分がよい	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

うらがえして下さい



やり方②を読んでから回答して下さい。

Form X-2

やり方②：下に文章がならんでいますから、読んで、こんどはあなたのふだんの気持ちをよく表すように、それぞれの文の右の欄に○をつけて下さい。あまり考えこまないでふだん感じている通りにつけて下さい。

	ほとんどのない	ときたま	しばしば	しょっちゅう
21. 気分 <small>きぶん</small> がよい	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. 疲れ <small>つか</small> やすい	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. 泣きたい <small>な</small> 気持ち <small>きもち</small> になる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. 他人 <small>ほかひと</small> のように <small>しあわ</small> 幸せ <small>おも</small> だったらと思う	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. すぐに心 <small>こころ</small> が決 <small>き</small> まらず <small>うしな</small> チャンス <small>やす</small> を失 <small>う</small> い易 <small>やす</small> い	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. 心 <small>こころ</small> が休 <small>やす</small> まっている	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. 落ちついて、冷静 <small>れいせい</small> で、あわてない	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. 問題 <small>もんだい</small> が後 <small>あと</small> から後 <small>あと</small> から出 <small>で</small> てきて、どうしようもない <small>かん</small> と感じる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. つまらないことを心配 <small>しんぱい</small> しすぎる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. 幸せ <small>しあわ</small> な気持ち <small>きもち</small> になる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. 物事 <small>ものごと</small> を難 <small>むづか</small> しく考 <small>かんが</small> えてしまう	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. 自信 <small>じしん</small> がないと感 <small>かん</small> ずる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
33. 安心 <small>あんしん</small> している	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
34. 危険 <small>きけん</small> や困難 <small>こんなん</small> を避 <small>さ</small> けて通 <small>とお</small> ろうとする	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. 憂 <small>ゆう</small> うつになる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
36. 満 <small>み</small> ち足りた <small>きぶん</small> 気分 <small>ぶん</small> になる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
37. つまらないことで頭 <small>あたま</small> が一杯 <small>いっぱい</small> になり、悩 <small>なや</small> まされる	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. 何か <small>なに</small> で失 <small>しっばい</small> 敗 <small>ばい</small> するとひどくが <small>あたま</small> っかりして、そのこと <small>はな</small> が頭 <small>あたま</small> を離 <small>はな</small> れない	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. あせらず、物事 <small>ものごと</small> を着実 <small>ちやくじつ</small> に運 <small>はこ</small> ぶ	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. その時気 <small>ときき</small> になっていることを考 <small>かんが</small> え出 <small>だ</small> すと、緊張 <small>きんちよう</small> したり、動揺 <small>どうよう</small> したりする	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

S O C 質 問 票

(調査にご協力下さい)

氏名： _____ 所属：第 期 YIC/YTIC 第 回目講座日

年齢： _____ 歳 実施日： _____ 年 月 日

ここに、私達の人生の様々な側面に関する質問があります。

各問いについて、7つの数字のいずれかで答えるようになっています。

最小の数字は1、最大の数字は7です。1の下に書いてあることが、あなたに完全にあてはまるならば、1に○をつけてください。7の下に書いてあることが、あなたに完全にあてはまるならば、7に○をつけてください。1でも7でもないように感じるなら、あなたの気持ちを最もよく表す数字に○をつけてください。各問いに対して、答えは一つだけ選んで下さい。

- 1) あなたは、誰かと話しているときに、相手が自分のことを理解していないと感じることがありますか？

1	2	3	4	5	6	7
まったく感じない						いつも感じている

- 2) これまで、他人の協力が必要なことをしなければならぬとき、あなたは、うまくいくと思えましたか？

1	2	3	4	5	6	7
きつとうまくい かないと思った						きつとうまくいく と思った

- 3) とても親しく感じる人々以外で、あなたが毎日接する人たちのことを考えて下さい。あなたは、その人たちのことをどれほどよく知っていますか？

1	2	3	4	5	6	7
知らない人のよ うに感じる						とてもよく知って いる

- 4) あなたは、自分のまわりで起こっていることがどうでもいい、という気持ちになることがありますか？

1	2	3	4	5	6	7
まったくない						とてもよくある

- 5) あなたは、これまでに、よく知っていると思っていた人の、思わぬ行動に驚かされたことがありますか？

1	2	3	4	5	6	7
まったくなかった						いつもそうだった

- 6) あなたは、あてにしていた人がっかりさせられたことがありますか？
- | | | | | | | |
|----------|---|---|---|---|---|----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| まったくなかった | | | | | | いつもそうだった |
- 7) 人生というものは、
- | | | | | | | |
|------------|---|---|---|---|---|--------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 興味の尽きないものだ | | | | | | 型にはまった単調なものだ |
- 8) 今まであなたの人生は、
- | | | | | | | |
|-------------------|---|---|---|---|---|-----------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 明確な目標や目的はまったくなかった | | | | | | とても明確な目標や目的があった |
- 9) あなたは、不当な扱いを受けているという気持ちになることがありますか？
- | | | | | | | |
|---------|---|---|---|---|---|--------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| とてもよくある | | | | | | まったくない |
- 10) 過去10年間のあなたの人生は、
- | | | | | | | |
|------------------------|---|---|---|---|---|--------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 次に何が起こるかわからない出来事ばかりだった | | | | | | 見通しのきいたものだった |
- 11) 将来あなたがすることの多くは、たぶん、
- | | | | | | | |
|-------------|---|---|---|---|---|-------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 魅力あふれるものだろう | | | | | | ひどく退屈なものだろう |
- 12) あなたは、不慣れな状況の中にいると感じ、どうすればよいのかわからないと感じることがありますか？
- | | | | | | | |
|---------|---|---|---|---|---|--------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| とてもよくある | | | | | | まったくない |
- 13) あなたの人生観を最もよく表しているのは、
- | | | | | | | |
|-------------------------------|---|---|---|---|---|--------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 人生での出来事に対して、いつも解決策を見つけることができる | | | | | | 人生での出来事に対して、解決策はない |

14) 自分の人生について考えるとき、しばしば、あなたは、

1	2	3	4	5	6	7
生きていて本当に よかったと感じる						自分はなぜ存在し ているのか、疑問 に感じる

15) あなたは、困難な問題に直面したとき、その解決法は、

1	2	3	4	5	6	7
いつも混乱して見つ けるのが難しい						いつも何の迷いも なく見つけられる

16) あなたが毎日していることは、

1	2	3	4	5	6	7
喜びと満足を与え てくれる						つらく退屈である

17) 将来のあなたの人生は、たぶん、

1	2	3	4	5	6	7
次に何が起こるの かわからない出来 事ばかりだろう						見通しのきいたも のになるだろう

18) これまで、いやなことが起きたとき、多くの場合、あなたは、

1	2	3	4	5	6	7
それにうちのめさ れてしまった						そんなこともある だろうと受け入れ てやってきた

19) あなたは、気持ちや考えが非常に混乱することがありますか？

1	2	3	4	5	6	7
とてもよくある						まったくない

20) あなたは、何か楽しいことをしているとき、

1	2	3	4	5	6	7
きっとこのまま楽 しい気分でいられ るだろうと思う						きっと何かが起こって この楽しい気分が壊さ れるだろうと思う

21) あなたは、本当なら感じたくないような感情をいだいてしまうことがあり
ますか？

1	2	3	4	5	6	7
とてもよくある						まったくない

22) 将来のあなたの人生は、

1	2	3	4	5	6	7
まったく意味や目的のないものになると思う						意味や目的に満ちたものになると思う

23) あなたは、この先、誰か頼りにできる人がいつもいると思いますか？

1	2	3	4	5	6	7
必ずいると思う						いないと思う

24) あなたは、いま何が起きようとしているのかはつきりわからない、という不安な気持ちになることがありますか？

1	2	3	4	5	6	7
とてもよくある						まったくない

25) どんな強い人でさえ、ときには「自分はダメな人間だ」と感じることもあるものです。あなたは、これまで「自分はダメな人間だ」と感じたことがありますか？

1	2	3	4	5	6	7
まったくなかった						よくあった

26) 何かが起きたとき、ふつう、あなたは、

1	2	3	4	5	6	7
そのことを過大に評価したり、過小に評価してきた						適切な見方をしてきた

27) これから、人生の大事な場面で困難に直面したとき、あなたは思うでしょうか？

1	2	3	4	5	6	7
必ず困難を乗り越えられると思う						困難を乗り越えられないと思う

28) あなたは、日々の生活で行っていることにほとんど意味がない、と感じることがありますか？

1	2	3	4	5	6	7
とてもよくある						まったくない

29) あなたは、自制心を保つ自信がなくなることがありますか？

1	2	3	4	5	6	7
とてもよくある						まったくない

SOC採点表

氏名：

所属：

設問	記入番号	得点	設問	記入番号	得点
1	※		16	※	
2			17		
3			18		
4	※		19		
5	※		20	※	
6	※		21		
7	※		22		
8			23	※	
9			24		
10			25	※	
11	※		26		
12			27	※	
13	※		28		
14	※		29		
15				合計点	点

最高得点203点 太字*印は逆転採点のこと。 採点日： 年 月 日

設問	記入番号	得点	設問	記入番号	得点
1	※		16	※	
2			17		
3			18		
4	※		19		
5	※		20	※	
6	※		21		
7	※		22		
8			23	※	
9			24		
10			25	※	
11	※		26		
12			27	※	
13	※		28		
14	※		29		
15				合計点	点

最高得点203点 太字*印は逆転採点のこと。 採点日： 年 月 日