

APPENDICES

APPENDIX-1
INFORMED CONSENT

APPENDIX-1

INFORMED CONSENT TO PARTICIPATE IN RESEARCH

Swami Vivekananda *Yoga* Anusandhana Samasthana

#19, Ekanath Bhavan, K.G. Nagar, Bangalore -560019

You are being invited to participate in a research study. This form is designed to provide you with information about this study. The Principle investigator or representative will describe this study to you and you can answer any of the questions. If you have any questions or complaints about the informed consent process or the research study, please contact the Institutional Ethical Committee.

1. Name of the subject (Participant)& Phone No:

2. Title of Research study: Effect of *Ānāpānasati* Meditation on Anxiety, Verbal Aggression and Depression

3. a. Principal Investigator: B.Sivaramappa.

b. Sponsor of the study: Swami Vivekananda *Yoga* Anusandhana Samsthana
Bengaluru

4. The purpose of the study:

To measure the effect of *Ānāpānasati* Meditation on anxiety, verbal aggressiveness and depression on healthy volunteers.

5. Procedures for this research:

ĀNĀPĀNASATI MEDITATION

Sit comfortably with erect back, neck and head (*Sthira Sukha Āsān*)

Breathe in and breathe out gently – no *kumbhaka* – (*Sukha prānāyāma*)

Clasp hands, cross legs, close eyes, go into silence – withdraw all senses (*Pratyāhāra*)

Observe breathing in and breathing out – be with the breath (*Ānāpānasati*)

Dhyāna - Emptying mind from thoughts (*chittavrittinirodha*) - happens

Inner energies manifest – Enlightenment happens (*Samādhi*) *

Procedure: Sit comfortably in *sukhāsana*, clasp the hands and cross the legs Close the eyes

and be still in the mind. No *kumbhaka*. Exhale and inhale naturally and slowly. Be with the breath. Be aware of the breath. Observe the inhaling and exhaling process of breathing. Nothing to do, nowhere to go, nothing to think of.

When we observe the breath, the mind becomes empty. When the mind becomes empty, cosmic energy enters into the physical body. When cosmic energy is saturated, the third eye becomes kinetic and enlightenment happens.

The duration of the practice is for one hour daily at 6 am for 6 months

The control group will be followed up on the assessment days. However, they will not be provided *Ānāpānasati* intervention till the end of the study period. They will be taught *Ānāpānasati* Meditation after the study period.

Adherence: It is under check by the following measures. Before and once in the month.

6. Potential Health risks or Discomforts:

No health risks or discomforts during the procedure or thereafter.

7. Potential Health benefits to you or others

The results of this study may prove that *Ānāpānasati* is very effective in reducing anxiety, verbal aggressiveness and depression.

8. Potential financial risks

None

9. Potential financial benefits to you or others

None

10. Compensation for research-related injury:

In the unlikely event of your sustaining a physical or psychological injury arising out of this study, primary care will be provided at Swami Vivekananda *Yoga* Research Foundation without charge.

11. Conflict of interest:

Participation in this study is purely voluntary. However, before giving your consent please see that no conflict of interest arises. Your name and personal information will be kept strictly confidential.

12. Alternatives to participating in this research study

Since participation in this study is purely voluntary and if you choose to participate, you are free to withdraw your consent and discontinue participation in this research study at any time by giving it in writing without this decision affecting your medical care provided to you during the study. If you have any questions regarding your rights as a subject, you may phone the Institutional Ethics Committee office at (080) 22639906.

13. Withdrawal from this research study

If you wish to stop your participation in this research study for any reason, you should contact B.Sivaramappa. You may also contact the Institutional Ethics Committee (IEC) office at 080-22639906.

14. Confidentiality:

Swami Vivekananda *Yoga* Anusandhana Samsthana (S-VYASA), Bengaluru will protect the confidentiality of your records to the extent provided by law. You

understand that the study sponsor and the Institutional Ethics Committee have the right to review your records.

15. Assent procedures: Not applicable

16. Signatures:

Subject's name (Participant)

The Principal investigator or Co-investigator or representative has explained the nature and purpose of the above described procedure and the benefits and risks that are involved in this research protocol.

Signature of Principal investigator

Date

or Co-investigator or representative

You have been informed of the above-described procedure with its possible benefits and risks and you have received a copy of this description. You have given permission for your participation in this study.

Signature of the Subject (Participant)

Date

APPENDIX-2
INSTITUTIONAL ETHICAL
COMMITTEE APPROVAL

APPENDIX-2

INSTITUTIONAL ETHICAL COMMITTEE APPROVAL



स्वामी विवेकानन्द योग अनुसंधान संस्थान Swami Vivekananda Yoga Anusandhāna Samsthāna (Declared as Deemed-to-be University under Section 3 of the UGC Act, 1956)

Eknath Bhavan, # 19, Gavipuram Circle, Kempegowda Nagar, Bangalore - 560 019

Ph: 080 - 2661 2669, Telefax: 080 - 2660 8645

E-mail: svyasa@svyasa.org Website: www.svyasa.org

RES/IEC-SVYASA/24/2014-

July 20, 2014

To,

Dr. Sudheer Deshpande
Registrar,
S-VYASA, Yoga University,
Bangalore

Reference:

"Effect of Anapanasati Meditation on anxiety verbal aggression, and Depression."
Committee Approval of the Above Mentioned Study

Dear Dr. Sudheer Deshpande,

We have received from you the following study related documents vide your letter dated December 19, 2013

1	ProjectProposal
2	Informed consent form

Ethics committee meeting was held on January 19, 2014 at 10 am to 1:00 pm at Eknath Bhavan, Bangalore. Above documents were examined and discussed in the meeting. After due consideration, the committee has decided to approve the conduct of the aforementioned study at Pyramid Vally, kanakpur Road Bangalore.

APPROVED

A. S. Venkatesh

**INSTITUTIONAL ETHICS COMMITTEE
SVYASA, BANGALORE**



स्वामी विवेकानन्द योग अनुसंधान संस्थान

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E-mail: svyasa@svyasa.org Website: www.svyasa.org

This is to confirm that neither Dr. Sudheer Deshpande nor any study staff participating in this study were involved in the voting procedures and decision making for these study documents.


The Institutional Review Board / Independent Ethics Committee are expected to be informed about the progress of the study / any changes in the protocol and patient information / informed consent. The investigators are also expected to submit a copy of the final report to IEC for records.

This approval is valid up to the completion of the study at this site.

Please submit to the EC the status report of the study as per EC SOPs.

The EC is organized & operates according to the requirements of ICH – GCP, Indian Council of Medical Research guidelines & Schedule Y.

Best Wishes,


R.S. Venkatesh,
Member Secretary,
Institutional Ethics Committee,
S-VYASA, Bangalore.



APPENDIX -3

STATE TRAIT ANXEITY INVENTORY

(STAI)

APPENDIX-3

STATE TRAIT ANXIETY INVENTORY (STAI)

Read each statement and select the appropriate response to indicate how you feel right now, that is, at this very moment. There is no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe your present feelings best.

	1	2	3	4
	Not at all	A little	Somewhat	Very Much So
1. I feel calm	1	2	3	4
2. I feel secure	1	2	3	4
3. I feel tense	1	2	3	4
4. I feel strained	1	2	3	4
5. I feel at ease	1	2	3	4
6. I feel upset	1	2	3	4
7. I am presently worrying	1	2	3	4
Over possible misfortunes				
8. I feel satisfied	1	2	3	4
9. I feel frightened	1	2	3	4
10. I feel uncomfortable	1	2	3	4
11. I feel self-confident	1	2	3	4
12. I feel nervous	1	2	3	4
13. I feel jittery	1	2	3	4
14. I feel indecisive	1	2	3	4
15. I am relaxed	1	2	3	4
16. I feel content	1	2	3	4
17. I am worried	1	2	3	4
18. I feel confused	1	2	3	4
19. I feel steady	1	2	3	4
20. I feel pleasant	1	2	3	4

Spielberger, C.D. (1972). *Anxiety: Current trends in theory and research: I*. New York, N.Y.: Academic Press

APPENDIX -4
VERBAL AGGRESSIVENESS SCALE

APPENDIX-4

VERBAL AGGRESSIVENESS SCALE

Instructions: This survey is concerned with how we try to get people to comply with our wishes. Indicate how often each statement is true for you personally when you try to influence other persons. Use the following scale:

1=almost never true

2=rarely true

3=occasionally true

4=often true

5=almost always true

1. I am extremely careful to avoid attacking individuals' intelligence when I attack their ideas.
2. When individuals are very stubborn, I use insults to soften their stubbornness.
3. I try very hard to avoid having other people feel bad about themselves when I try to influence them.
4. When people refuse to do a task I know is important, without good reason, I tell them they are unreasonable.
5. When others do things I regard as stupid; I try to be extremely gentle with them.
6. If individuals I am trying to influence really deserve it, I attack their character.
7. When people behave in ways that are in very poor taste, I insult them in order to shock them into proper behaviour.
8. I try to make people feel good about themselves even when their ideas are stupid.
9. When people simply will not budge on a matter of importance, I lose my temper and say rather strong things to them.
10. When people criticize my shortcomings, I take it in good humour and do not try to get back them.

11. When individuals insult me, I get a lot of pleasure out of really telling them off.
12. When I dislike individuals greatly, I try not to show it in what I say or how I say it.
13. I like poking fun at people who do things which are very stupid in order to stimulate their intelligence.
14. When I attack a person's ideas, I try not to damage their self-concepts.
15. When I try to influence people, I make a great effort not to offend them.
16. When people do things which are mean or cruel, I attack their character in order to help correct their behaviour.
17. I refuse to participate in arguments when they involve personal attacks.
18. When nothing seems to work in trying to influence others, I yell and scream in order to get some movement from them.
19. When I am not able to refute others' positions, I try to make them feel defensive in order to weaken their positions.
20. When an argument shifts to personal attacks, I try very hard to change the subject.

Scoring instructions: Sum the scores on the 20 items after reversing the scoring for items 1,3,5,8,10,12,14,15,17,20.

Source: Infante, D. A., & Wigley, C. J., III. (1986). Verbal aggressiveness: An interpersonal model and measure. *Communication Monographs*, 53, 61-69.

Interpretation: Scores can range from 20 to 100. Scores from 20-46 suggest low verbal aggressiveness, 47-73 suggest moderate verbal aggressiveness, and 74-100 suggest high verbal aggressiveness.

APPENDIX -5

BECK DEPRESSION INVENTORY-II

Beck Depression Inventory-ii

Instructions: This questionnaire consists of 21 groups of statements. Please read each group of statements carefully, and then pick out the one statement in each group that best describes the way you have been feeling during the past two weeks, including today. Circle the number beside the statement you have picked. If several statements in the group seem to apply equally well, circle the highest number for that group. Be sure that you do not choose more than one statement for any group, including Item 16 (Changes in Sleeping Pattern) or Item 18 (Changes in Appetite).

Name:

Contact:

<p>1. Sadness</p> <ol style="list-style-type: none">0. I do not feel sad.1. I feel sad much of the time.2. I am sad all the time.3. I am so sad or unhappy that I can't stand it. <p>2. Pessimism</p> <ol style="list-style-type: none">0. I am not discouraged about my future.1. I feel more discouraged about my future than I used to be.2. I do not expect things to work out for me.3. I feel my future is hopeless and will only get worse. <p>3. Past Failure</p> <ol style="list-style-type: none">0. I do not feel like a failure.1. I have failed more than I should have.2. As I look back, I see a lot of failures.3. I feel I am a total failure as a person <p>4. Loss of Pleasure</p> <ol style="list-style-type: none">0. I get as much pleasure as I ever did from the things I enjoy.1. I don't enjoy things as much as I used to.2. I get very little pleasure from the things I used to enjoy.3. I can't get any pleasure from the things I used to enjoy <p>5. Guilty Feelings</p> <ol style="list-style-type: none">0. I don't feel particularly guilty.1. I feel guilty over many things I have done or should have done.2. I feel quite guilty most of the time.3. I feel guilty all of the time.	<p>6. Punishment Feelings</p> <ol style="list-style-type: none">0. I don't feel I am being punished.1. I feel I may be punished.2. I expect to be punished.3. I feel I am being punished. <p>7. Self-Dislike</p> <ol style="list-style-type: none">0. I feel the same about myself as ever.1. I have lost confidence in myself.2. I am disappointed in myself.3. I dislike myself. <p>8. Self-Criticalness</p> <ol style="list-style-type: none">0. I don't criticize or blame myself more than usual.1. I am more critical of myself than I used to be.2. I criticize myself for all of my faults.3. I blame myself for everything bad that happens. <p>9. Suicidal Thoughts or Wishes</p> <ol style="list-style-type: none">0. I don't have any thoughts of killing myself.1. I have thoughts of killing myself, but I would not carry them out.2. I would like to kill myself.3. I would kill myself if I had the chance. <p>10. Crying</p> <ol style="list-style-type: none">0. I don't cry any more than I used to.1. I cry more than I used to.2. I cry over every little thing.3. I feel like crying, but I can't.
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11. Agitation

- 0. I am no more restless or wound up than usual.
- 1. I feel more restless or wound up than usual.
- 2. I am so restless or agitated that it's hard to stay still.
- 3. I am so restless or agitated that I have to keep moving or doing something.

12. Loss of Interest

- 0. I have not lost interest in other people or activities.
- 1. I am less interested in other people or things than before.
- 2. I have lost most of my interest in other people or things.
- 3. It's hard to get interested in anything.

13. Indecisiveness

- 0. I make decisions about as well as ever.
- 1. I find it more difficult to make decisions than usual.
- 2. I have much greater difficulty in making decisions than I used to.
- 3. I have trouble making any decisions.

14. Worthlessness

- 0. I do not feel I am worthless.
- 1. I don't consider myself as worthwhile and useful as I used to.
- 2. I feel more worthless as compared to other people.
- 3. I feel utterly worthless.

15. Loss of Energy

- 0. I have as much energy as ever.
- 1. I have less energy than I used to have.
- 2. I don't have enough energy to do very much.
- 3. I don't have enough energy to do anything.

16. Changes in Sleeping Pattern

- 0. I have not experienced any change in my sleeping pattern.
- 1a. I sleep somewhat more than usual.
- 1b. I sleep somewhat less than usual.
- 2a. I sleep a lot more than usual.
- 2b. I sleep a lot less than usual.
- 3a. I sleep most of the day.
- 3b. I wake up 1-2 hours early and can't get back to sleep.

17. Irritability

- 0. I am no more irritable than usual.
- 1. I am more irritable than usual.
- 2. I am much more irritable than usual.
- 3. I am irritable all the time.

18. Changes in Appetite

- 0. I have not experienced any change in my appetite.
- 1a. My appetite is somewhat less than before.
- 1b. My appetite is somewhat greater than usual.
- 2a. My appetite is much less than before.
- 2b. My appetite is much greater than usual.
- 3a. I have no appetite at all.
- 3b. I crave food all the time.

19. Concentration Difficulty

- 0. I can concentrate as well as ever.
- 1. I can't concentrate as well as usual.
- 2. It's hard to keep my mind on anything for very long.
- 3. I find I can't concentrate on anything.

20. Tiredness or Fatigue

- 0. I am no more tired or fatigued than usual.
- 1. I get more tired or fatigued more easily than usual.
- 2. I am too tired or fatigued to do a lot of the things I used to do.
- 3. I am too tired or fatigued to do most of the things I used to do.

21. Loss of Interest In Sex

- 0. I have not noticed any recent change in my interest in sex.
- 1. I am less interested in sex than I used to be.
- 2. I am much less interested in sex now.
- 3. I have lost interest in sex completely.

3456/89101112 ABCDE

APPENDIX-6

INSTRUCTIONS TO PARTICIPANTS

INSTRUCTIONS TO THE SUBJECTS PRACTICING *ĀNĀPĀNASATI* MEDITATION

Bengaluru

My dear friends,

By
B.Sivaramappa.

I am happy that you are willingly taking part in this research work to ascertain the effect of *Ānāpānasati* Meditation on emotions of anxiety, verbal aggression, and depression on healthy volunteers.

Ānāpānasati Meditation is the simplest and easiest practice to do.

Now let us understand what *Ānāpānasati* Meditation is.

Āna = Inhaling, *Apāna*= Exhaling, *Sati*= to be with or witnessing. So it's basically observing or witnessing our own breathing in and out.

This observation of the breathing process makes the mind empty of thoughts. Here our object of observation is our own breathing in and breathing out. *Yoga* is basically a thought-free state of mind. When the mind is empty [extinction of thoughts], it becomes still. Still, the mind gives us spiritual intellect. When spiritual wisdom dawns, there will be complete holistic health. Our emotions will get sublimated. Our life becomes joyous.

We now further go into practice. We are supposed to do meditation properly and regularly.

Ānāpānasati

We have important 6 steps in the practice.

1. Sit comfortably
2. Cross the legs
3. Join the hands, interlocking fingers in fingers and keeping on the lap
4. Silence the mouth
5. Keep the eyes closed
6. Observe/watch/witness your breathing in and out.

Relax all parts of the body.

Do not entertain any kind of thoughts. No images of Gods or Goddesses either are necessary. No chanting of mantras or japa etc needs to be done. If thoughts intervene, please drop and restore the mind onto breathing in and out.

What happens in *Ānāpānasati*?

1. When we are witnessing our natural breathing in and out, our mind extinguishes all kinds of thoughts from it. Mind develops concentration on breathing in and out. (*Ānāpānasati*)
2. When our mind becomes empty, energy flows into our mind. The mind acquires concentration or energies that calm down the body and mind. (*Kāyānupassana*)
3. When energy is received abundantly, our knowledge eye will get activated giving spiritual wisdom [*Vipassana and Samādhi*].

The Energy thus received will flow into all parts of our body. We will gain physical, mental, intellectual, spiritual and social health. We achieve mastery over the mind and sublimate and regulate emotions as well.

Therefore, my dear friends, let us take up and do meditation for one hour every day from 6 AM to 7 AM for 6 months to observe the changes in the emotional values of anxiety, verbal aggression, and depression during meditation. Let us gift ourselves disease-free physical, mental, intellectual, social, and spiritual health by the ancient wisdom of Meditation. Thank Q.

Ānāpānasati Sutta

MN 118, Dhammapada [Tripathakas]

Ānāpānasati is described in detail in the *Ānāpānasati Sutta*:

Breathing in long, he discerns, 'I am breathing in long';
Breathing out long, he discerns, 'I am breathing out long.'
Breathing in short, he discerns, 'I am breathing in short';
Breathing out short, he discerns, 'I am breathing out short.'

The *Ānāpānasati Sutta* specifically concerns mindfulness of inhalation and exhalation, as a part of paying attention to one's body in quietude, and recommends the practice of *Ānāpānasati* meditation as a means of cultivating the Seven Factors of Enlightenment: *sati* (mindfulness), *dhamma vicaya* (analysis), *virīya* (persistence), which leads to *pīti* (rapture), then to *passaddhi* (serenity), which in turn leads to *samādhi* (concentration) and then to *upekkhā* (equanimity). Finally, the Buddha taught that, with these factors developed in this progression, the practice of *Ānāpānasati* would lead to release (Pali: *vimutti*; Sanskrit *mokṣa*) from *dukkha* (suffering), in which one realizes *nibbana*.

Results:

Experiencing the breathing in and breathing out calms down the mind and body.

Calming down the mind is called *Ānāpānasati*

Calming down the body is called *Kāyanupassana*

Both lead to *vipassana* leading to insight and then to serenity or *Samādhi*. [Joy & Relief from *Duhkha*]

Benefits of *Ānāpānasati* Meditation:

- improve the immune system;
- lower the risk of cardiovascular disease;
- help balance blood pressure;
- improve communication between hemispheres of the brain;
- lower heart rate;
- improve airflow to lungs;
- reduce migraines and headaches etc.

Benefits of Concentration:

Purity [Mindfulness], Analysis, Insight, Higher Knowledge, rapture [Great Happiness].
Serenity [*Samādhi*]

APPENDIX-7

DATA

APPENDIX-7

Anxiety

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
1	0	1	36	45
2	0	1	44	38
3	0	1	46	51
4	0	1	41	46
5	0	1	53	50
6	0	1	51	43
7	0	1	44	45
8	0	0	45	42
9	0	0	48	44
10	0	0	40	38
11	0	0	41	47
12	0	0	46	45
13	0	0	47	45
14	0	0	43	45
15	0	1	47	47
16	0	1	46	47
17	0	1	54	47

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
18	0	1	49	47
19	0	1	50	47
20	0	1	54	47
21	0	1	50	44
22	0	1	58	45
23	0	1	47	38
24	0	1	56	52
25	0	1	60	41
26	0	1	44	47
27	0	1	47	47
28	0	1	47	35
29	0	0	51	44
30	0	1	49	45
31	0	0	53	47
32	0	1	45	47
33	0	1	43	45
34	0	0	46	57
35	0	1	41	46
36	1	0	53	53

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
37	1	0	53	52
38	1	0	47	50
39	1	0	59	59
40	1	0	51	56
41	1	0	49	49
42	1	0	53	53
43	1	0	57	58
44	1	0	53	50
45	1	0	49	46
46	1	0	42	60
47	1	0	53	57
48	1	0	49	50
49	1	0	46	48
50	1	0	62	61
51	1	0	53	56
52	1	0	51	51
53	1	0	50	52
54	1	0	47	52
55	1	0	55	56

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
56	1	0	51	47
57	1	0	50	55
58	1	0	41	42
59	1	0	57	55
60	1	0	47	47
61	1	0	45	61
62	1	0	51	52
63	1	0	55	62
64	1	0	54	54
65	1	0	43	48
66	1	0	52	53
67	1	0	53	53
68	1	0	46	47
69	1	0	54	52
70	1	0	48	46
71	1	1	55	56
72	1	1	51	51
73	1	1	57	60
74	1	1	49	49

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
75	1	1	51	50
76	1	1	46	56
77	1	1	47	46
78	0	1	37	48
79	0	1	44	47
80	0	1	48	47
81	0	1	46	48
82	0	0	43	44
83	0	0	50	44
84	0	1	51	47
85	0	1	49	47
86	0	1	54	46
87	0	1	54	46
88	0	1	56	47
89	0	1	51	45
90	0	1	53	47
91	0	0	59	35
92	0	1	71	45
93	0	0	29	32

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
94	0	1	27	22
95	0	1	55	44
96	0	1	44	45
97	0	1	53	49
98	0	1	46	39
99	0	0	55	43
100	0	1	38	47
101	0	0	34	40
102	1	0	52	52
103	1	0	51	50
104	1	0	48	47
105	1	1	58	54
106	1	0	53	50
107	1	1	50	51
108	1	1	48	51
109	1	1	44	55
110	1	1	54	53
111	1	0	47	47
112	1	0	49	49

Sl.No.	E0C1	Gender	STAI_PRE	STAI_POST
113	1	0	52	49
114	1	1	48	49
115	1	1	47	50
116	1	1	45	56
117	1	1	55	54
118	1	0	49	45
119	1	0	48	48

Verbal Aggression

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
1	0	1	72	41
2	0	1	72	39
3	0	1	69	53
4	0	1	68	54
5	0	1	68	39
6	0	1	71	54
7	0	1	66	46
8	0	0	70	55
9	0	0	70	47
10	0	0	70	42
11	0	0	64	43
12	0	0	69	41
13	0	0	69	44
14	0	0	70	41
15	0	1	69	45
16	0	1	70	42
17	0	1	71	47
18	0	1	65	54

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
19	0	1	70	40
20	0	1	78	38
21	0	1	74	35
22	0	1	79	44
23	0	1	67	48
24	0	1	73	49
25	0	1	73	36
26	0	1	56	52
27	0	1	65	51
28	0	1	68	40
29	0	0	52	49
30	0	1	59	67
31	0	0	68	47
32	0	1	60	56
33	0	1	60	55
34	0	0	69	52
35	0	1	43	43
36	1	0	70	65
37	1	0	73	70

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
38	1	0	73	73
39	1	0	78	75
40	1	0	76	74
41	1	0	80	80
42	1	0	74	74
43	1	0	68	68
44	1	0	65	66
45	1	0	73	70
46	1	0	74	71
47	1	0	63	60
48	1	0	68	68
49	1	0	74	71
50	1	0	67	67
51	1	0	81	78
52	1	0	79	77
53	1	0	81	82
54	1	0	77	7
55	1	0	73	73
56	1	0	79	78

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
57	1	0	73	67
58	1	0	72	72
59	1	0	80	73
60	1	0	79	76
61	1	0	79	79
62	1	0	75	75
63	1	0	61	62
64	1	0	67	67
65	1	0	67	67
66	1	0	79	78
67	1	0	73	72
68	1	0	74	73
69	1	0	69	68
70	1	0	78	74
71	1	1	72	73
72	1	1	69	69
73	1	1	68	70
74	1	1	72	72
75	1	1	79	77

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
76	1	1	76	73
77	1	1	76	77
78	0	1	69	39
79	0	1	67	40
80	0	1	69	54
81	0	1	69	44
82	0	0	73	42
83	0	0	73	39
84	0	1	73	44
85	0	1	68	51
86	0	1	64	54
87	0	1	79	37
88	0	1	65	52
89	0	1	61	53
90	0	1	61	52
91	0	0	73	52
92	0	1	56	52
93	0	0	63	51
94	0	1	62	48

Sl.No.	E0C1	Gender	VAS_PRE	VAS_POST
95	0	1	60	52
96	0	1	51	35
97	0	1	69	44
98	0	1	68	49
99	0	0	60	60
100	0	1	52	43
101	0	0	63	55
102	1	0	48	50
103	1	0	50	48
104	1	0	48	45
105	1	1	42	36
106	1	0	29	49
107	1	1	59	60
108	1	1	56	47
109	1	1	50	53
110	1	1	54	60
111	1	0	51	50
112	1	0	66	64
113	1	0	37	49

Sl.No.	EOC1	Gender	VAS_PRE	VAS_POST
114	1	1	57	58
115	1	1	57	48
116	1	1	49	52
117	1	1	54	58
118	1	0	49	48
119	1	0	64	62

Depression

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
1	0	1	20	0
2	0	1	24	0
3	0	1	19	0
4	0	1	23	3
5	0	1	24	3
6	0	1	23	3
7	0	1	15	16
8	0	0	16	0
9	0	0	18	2
10	0	0	12	0
11	0	0	14	15
12	0	0	22	3
13	0	0	13	0
14	0	0	21	0
15	0	1	19	1
16	0	1	15	0
17	0	1	24	3
18	0	1	22	0

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
19	0	1	9	6
20	0	1	20	0
21	0	1	16	1
22	0	1	26	0
23	0	1	17	5
24	0	1	12	0
25	0	1	21	1
26	0	1	16	0
27	0	1	26	3
28	0	1	26	3
29	0	0	16	3
30	0	1	25	2
31	0	0	13	16
32	0	1	24	9
33	0	1	20	21
34	0	0	26	6
35	0	1	15	6
36	1	0	21	21
37	1	0	0	0

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
38	1	0	25	20
39	1	0	1	1
40	1	0	3	3
41	1	0	4	4
42	1	0	22	22
43	1	0	21	21
44	1	0	16	16
45	1	0	4	3
46	1	0	1	1
47	1	0	0	0
48	1	0	12	12
49	1	0	23	23
50	1	0	5	5
51	1	0	23	20
52	1	0	15	16
53	1	0	14	15
54	1	0	9	9
55	1	0	13	15
56	1	0	12	12

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
57	1	0	16	16
58	1	0	0	0
59	1	0	8	9
60	1	0	11	10
61	1	0	17	18
62	1	0	0	0
63	1	0	7	12
64	1	0	15	17
65	1	0	21	21
66	1	0	0	0
67	1	0	15	13
68	1	0	1	0
69	1	0	13	13
70	1	0	18	18
71	1	1	14	14
72	1	1	25	22
73	1	1	18	18
74	1	1	20	21
75	1	1	19	17

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
76	1	1	15	13
77	1	1	19	19
78	0	1	32	0
79	0	1	31	0
80	0	1	40	3
81	0	1	31	0
82	0	0	39	0
83	0	0	43	0
84	0	1	50	0
85	0	1	37	0
86	0	1	35	3
87	0	1	33	0
88	0	1	31	1
89	0	1	33	2
90	0	1	34	6
91	0	0	40	6
92	0	1	29	6
93	0	0	35	10
94	0	1	33	7

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
95	0	1	33	9
96	0	1	41	13
97	0	1	30	2
98	0	1	36	3
99	0	0	33	22
100	0	1	37	9
101	0	0	33	4
102	1	0	23	20
103	1	0	12	12
104	1	0	16	16
105	1	1	29	26
106	1	0	35	45
107	1	1	0	0
108	1	1	7	36
109	1	1	21	21
110	1	1	38	39
111	1	0	47	47
112	1	0	14	14
113	1	0	37	45

Sl.No.	EOC1	Gender	BDI_PRE	BDI_POST
114	1	1	1	1
115	1	1	7	38
116	1	1	21	21
117	1	1	38	42
118	1	0	45	50
119	1	0	13	13

APPENDIX-8

DETAILS OF ATTENDANCE OF THE
PARTICIPANTS

Details Of Attendance Of The Participants

Sl.No	Date-Sat	Date-Sat	Date-Sat	Date-Sat	Date-Sat	Date-Sat	Date-Mon
	8-2-2017	4-3-2017	1-4-2017	6-5-2017	3-6-2017	1-7-2017	7-8-2017
1	P	p	P	P	P	P	P
2	P	p	P	p	p	P	P
3	P	p	P	p	p	P	P
4	P	p	P	p	p	P	P
5	P	p	P	p	p	P	P
6	P	p	P	p	p	P	P
7	P	p	P	p	p	P	P
8	P	p	P	P	P	P	P
9	P	p	P	p	p	P	P
10	P	p	P	P	P	P	P
11	P	p	P	p	p	P	P
12	P	p	P	P	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
13	P	p	P	p	p	P	P
14	P	p	P	p	p	P	P
15	P	p	P	P	P	P	P
16	P	p	P	p	p	P	P
17	P	p	P	P	P	P	P
18	P	p	P	p	p	P	P
19	P	p	P	P	P	P	P
20	P	p	P	p	p	P	P
21	P	p	P	P	P	P	P
22	P	p	P	p	p	P	P
23	P	p	P	P	P	P	P
24	P	p	P	P	P	P	P
25	P	p	P	p	p	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
26	P	p	P	P	P	P	P
27	P	p	P	p	p	P	P
28	P	p	P	P	P	P	P
29	P	p	P	p	p	P	P
30	P	p	P	P	P	P	P
31	P	p	P	p	p	P	P
32	P	p	P	P	P	P	P
33	P	p	P	p	p	P	P
34	P	p	P	P	P	P	P
35	P	p	P	p	p	P	P
36	P	p	P	P	P	P	P
37	P	p	P	p	p	P	P
38	P	p	P	P	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
39	P	p	P	p	p	P	P
40	P	p	P	P	P	P	P
41	P	p	P	p	p	P	P
42	P	p	P	p	p	P	P
43	P	p	P	p	p	P	P
44	P	p	P	p	p	P	P
45	P	p	P	p	p	P	P
46	P	p	P	p	p	P	P
47	P	p	P	P	P	P	P
48	P	p	P	p	p	P	P
49	P	p	P	p	p	P	P
50	P	p	P	p	p	P	P
51	P	p	P	p	p	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
52	P	p	P	p	p	P	P
53	P	p	P	p	p	P	P
54	P	p	P	p	p	P	P
55	P	p	P	p	p	P	P
56	P	p	P	p	p	P	P
57	P	p	P	p	p	P	P
58	P	p	P	p	p	P	P
59	P	p	P	p	p	P	P
60	P	p	P	p	p	P	P
61	P	p	P	p	p	P	p
62	P	p	P	p	P	P	P
63	P	p	P	p	p	P	p
64	P	p	P	p	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
65	P	p	P	p	p	P	p
66	P	p	P	p	P	P	P
67	P	p	P	p	p	P	p
68	P	p	P	p	P	P	P
69	P	p	P	p	P	P	P
70	P	p	P	p	p	P	p
71	P	p	P	p	P	P	P
72	P	p	P	p	p	P	P
73	P	p	P	p	P	P	P
74	P	p	P	p	p	P	P
75	P	p	P	p	P	P	P
76	P	p	P	p	p	P	P
77	P	p	P	P	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
78	P	p	P	p	p	P	p
79	P	p	P	p	p	P	p
80	P	p	P	p	p	P	p
81	P	p	P	p	p	P	p
82	P	p	P	p	p	P	p
83	P	p	P	p	p	P	p
84	P	p	P	p	p	P	p
85	P	p	P	P	P	P	P
86	P	p	P	p	p	P	p
87	P	p	P	P	P	P	P
88	P	p	P	p	p	P	p
89	P	p	P	p	p	P	p
90	P	p	P	P	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
91	P	p	P	p	p	P	p
92	P	p	P	P	P	P	P
93	P	p	P	p	p	P	P
94	P	p	P	P	P	P	P
95	P	p	P	p	p	P	P
96	P	p	P	P	P	P	P
97	P	p	P	p	p	P	P
98	P	p	P	P	P	P	P
99	P	p	P	P	P	P	P
100	P	p	P	p	p	P	P
101	P	p	P	P	P	P	P
102	P	p	P	p	p	P	P
103	P	p	P	P	P	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
104	P	p	P	p	p	P	P
105	P	p	P	P	P	P	P
106	P	p	P	p	p	P	P
107	P	p	P	P	P	P	P
108	P	p	P	p	p	P	P
109	P	p	P	P	P	P	P
110	P	p	P	p	p	P	P
111	P	p	P	P	P	P	P
112	P	p	P	p	p	P	P
113	P	p	P	P	P	P	P
114	P	p	P	p	p	P	P
115	P	p	P	P	P	P	P
116	P	p	P	p	p	P	P

Sl.No	Date-Sat 8-2-2017	Date-Sat 4-3-2017	Date-Sat 1-4-2017	Date-Sat 6-5-2017	Date-Sat 3-6-2017	Date-Sat 1-7-2017	Date-Mon 7-8-2017
117	P	p	P	p	p	P	P
118	P	p	P	p	p	P	P
119	P	p	P	p	p	P	P

Note: The participants have attended the weekly meditation classes in our Dhyana Center.

The centre supervisors are highly experienced in *Ānāpānasati* Meditation. They ensured that the procedure is followed properly. They visited Pyramid Valley regularly and the Academy office in the City. The designated supervisors are in direct contact with all the meditators and they have ensured proper meditation practice.

APPENDIX-9
LIST OF SCIENTIFIC PAPERS
PUBLISHED

APPENDIX-9

LIST OF SCIENTIFIC PAPERS PUBLISHED

S.No.	TITLE OF RESEARCH	JOURNAL OF PUBLICATION	REFERENCE OF ARTICLE
1	Effect of <i>Ānāpānasati</i> Meditation on Anxiety in Adults – A Randomized Controlled Trial	Annals of Neurosciences, Official Journal of Indian Academy of neurosciences	Annals of Neurosciences, Volume 26, Number 1, January 2019
2	Effect of <i>Ānāpānasati</i> Meditation on Verbal Aggression in Adults – A Randomized Controlled Trial	Elsevier, Journal of Complementary Therapies in Clinical Practice	Complementary Therapies in Clinical Practice Volume 36, August 2019, Pages 77-81 https://doi.org/10.1016/j.ctcp.2019.06.004
3	Effect of <i>Ānāpānasati</i> Meditation on Depression in Adults – A Randomized Controlled Trial	Journal of Ayurvedic and Herbal Medicine	Journal of Ayurvedic and Herbal Medicine, Volume 4 Issue 3, July-September 2018

APPENDIX-10
ABBREVIATIONS

APPENDIX-10

ABBREVIATIONS

- ANOVA - Analysis of Variance
- A.V.G. - *Aṣṭāvakraḡītā*
- BAI - Beck Anxiety Inventory
- B.G. - *Bhagavadḡīta*
- BDI - Beck Depression Inventory
- EEG - Electroencephalogram
- EPI - Electron Photonic Imaging
- FMRI - Functional Magnetic Resonance Imaging
- HADS - Hospital Anxiety and Depression Scale
- ID - Identification Number
- IAYT - Integrated Approach to *Yoga* Therapy
- IAM - Integrated Amrita Meditation
- LCQ - Life Changes Questionnaire
- MBCT - Mindful Based Cognitive Therapy
- MBI - Mindful Based Intervention
- PET - Positron Emission Tomography
- P.Y.S. - *Patañjali Yoga Sutrās*
- RMANOVA - Repeated Measures Analysis of Variance
- RCT - Randomized Controlled Trial
- SoF - Soles of the Feet
- SPSS - Statistical Package for Social Sciences
- STAI - State-Trait Anxiety Inventory
- TM - Transcendental Meditation
- Y.V. - *Yogavāśiṣṭa*
- VAS - Verbal Aggression Scale



PLACE OF MEDITATION

MEGA PYRAMID IN BENGALURU: This is the pyramid structure measuring 160 ft x 160 ft in the Pyramid Valley Campus, Bengaluru, solely meant for teaching, for free the spiritual science and '*Ānāpānasati*' Meditation to one and all

KABIR MEDITATION HALL

