

CHAPTER 3
REVIEW OF SCIENTIFIC
LITERATURE

3.1 REVIEW OF SCIENTIFIC LITERATURE ON MEDITATION

In this section, we present a review of scientific studies on the effect of various meditation techniques on anxiety, verbal aggression and depressions. The objective of this review is to evaluate the efficacy of meditation on emotional values in adults. For this purpose, the researcher searched in three databases - PubMed, Cochrane Reviews and Google Scholar -for peer-reviewed articles that have been published in indexed journals in the last decade (2001 – 2018), especially those studies based on the research of *Yoga*, meditation and emotions.

Meditation is well known in India. It is one of the eight limbs (*yama, niyama, āsana prānāyāma, pratyāhāra, dhāraṇa, dhyāna and samādhi*) of *Yoga* explained in *Patañjali Yoga Sūtrās*. There are several definitions for meditation and according to the western definition, meditation is termed as a set of self-regulatory practices, the focus of which is to train the attention and awareness such that the mental processes will be under control and the concentration will be developed (Walsh & Shapiro, 2006). Felipe, in his systematic review, has given a similar definition for meditation and has termed meditation as a set of psychosomatic practices that include training and regulating attention towards the interoceptive foci such as breath or other parts of the body and exteroceptive foci such as statues, flame or images (Medsker, Forno, Simhan, Juan, & Sciences, 2016).

Meditation is a set of psychosomatic practices (Medsker et al. 2016) with a focus on training the attention and awareness such that concentration will be developed. It is well known that meditation, which is one of the limbs of *Patañjali Yoga* (Taimini, 1999), plays a significant role in reducing the effect of psychological disorders and research suggests the use of mindfulness meditation for reducing depression and anxiety levels (Sharma, Barrett, Cucchiara, Gooneratne & Thase, 2017; Telles & Hanumanthaiah, 1994; Tulloh et al. 2018). Recently, there has been increasing research interest in the therapeutic benefits of meditation for psychological disorders and studies on meditation have shown significant positive results

in psychological disorders (Green et al. 2015; Groesbeck et al. 2018; Sharma et al. 2017; Oken et al. 2018; Vasudev et al. 2016). Despite the therapeutic benefits of meditation, there are considerable discrepancies on the effect of meditation on the brain as studied by the Electroencephalogram (Cahn & Polich, 2006).

Research suggests that increased mindfulness improves psychological well-being and reduces aggressive behaviour. In the recent past, there has been increasing research interest in understanding the therapeutic benefits of meditation for psychological disorders such as anxiety, depression and as per the recent studies, meditation has shown significant positive results in psychological disorders (Green et al. 2015; Groesbeck et al. 2018; Sharma et al. 2017). Recently, there has been an increase in research and clinical interest in developing and implementing mindfulness-based interventions (MBI) in treating a wide range of psychological disorders, such as anxiety, depression and aggression (Goldberg, Tucker, Green et al. 2018).

In another study, authors have reported that self-rated mental health has improved with meditation though there were no significant changes in primary cognitive functions or physiological measures (Oken et al. 2018). On similar lines, the preliminary results of automatic self-transcending meditation on late-life depression are positive and encouraging (Vasudev et al. 2016). Although the therapeutic benefits of meditation are quite impressive with research results, the studies on the effect of meditation on the brain have shown considerable discrepancies in their results, maybe due to lack of standardized designs for studying the meditation effects (Cahn & Polich, 2006). The studies taken up using Electroencephalogram (EEG), evoked potential, event-related potential, neuroimaging techniques such as Positron Emission Tomography (PET), functional Magnetic Resonance Imaging (fMRI). Considering the clinical utility of meditation practice, there is a need for in-depth studies to understand the effects of meditation on the brain.

Earlier studies have shown that meditation improves psychological well-being and the focus of the review was to investigate the effect of meditation on anxiety, verbal aggression and depression.

3.1.1 MEDITATION - ANXIETY

Anxiety is an emotional state such as nervousness, tension, worry or apprehension which a person perceives for various reasons (Mcdowell & York, 2006). Research shows that anxiety is closely associated with chronic allergies such as asthma, cognitive impairment, dementia and many other chronic diseases such as rheumatology (Inventory, 2003; Julian, 2014; Mortamais, Abdennour, Bergua & Tzourio, 2018). Patients waiting for surgery are commonly experiencing pre-operative anxiety and in a study, authors suggested that listening to Tibetan music helps in managing the pre-operative anxiety levels (Cotoia et al. 2018). The quality of life of people with chronic illness varies with co-morbid anxiety, which emphasizes the importance of reducing anxiety levels (Sherbourne, Wells, Meredith, Jackson & Camp, 1996). Several scales are there for measuring anxiety levels. Of them, the State-Trait Anxiety Inventory (STAI), Beck Anxiety Inventory (BAI), and Hospital Anxiety And Depression Scale-Anxiety (HADS-A) are useful in assessing the anxiety levels in research and clinical studies (Julian, 2014).

3.1.1.1 MEDITATION DESENSITISES ANXIETY

Goleman and Daniel have proposed that meditation is a meta-therapy with altered consciousness that is beyond the scope of therapies. Meditation leads to systematic desensitization and abatement of anxiety. With more meditation, it is easier to maintain absolute silence. The alpha state of silence is nothing but the fourth state of consciousness. It also gives rise to the fifth state of consciousness in the waking state of being and this state is again psychologically described as ‘enlightenment’ (Goleman & Daniel, 2010).

3.1.1.2 MEDITATION IN MITIGATING DISTRESS

The researcher, Andresen J. narrates about the effectiveness of meditation in mitigating distress and increasing well-being. He says that he has made an extensive survey of several scientific studies of meditation, including the work of Dr. Herbert Benson and his colleagues who examine a meditational variant they call the ‘Relaxation Response’. The author says that after examining in detail the breadth of efficacy claims from diverse practices, he arrived at meditation. According to him, meditation has been effective in reducing blood pressure, anxiety, addiction, and stress (Andersen, 2000).

3.1.1.3 MEDITATION REDUCES ANXIETY

In a study by Vandana et al. (Vandana et al. 2011), relaxation techniques like meditation have been positive and beneficial in reducing stress. The research aimed to find the effectiveness and effect of “Integrated Amrita Meditation (IAM)” on the response to life changes. The “IAM” technique is a simple combination of *Yoga, prānāyāma* and meditation practices. Life Changes Questionnaire (LCQ) was adopted to suit the Indian population. The LCQ scores were documented in all groups at 0 hours, 48 hours, 2 months and 8 months after the training. Within a group analysis, the IAM group showed a significant decrease in LCQ scores ($p = 0.004$) in the second visit which was maintained in the third ($p = 0.003$) and fourth visit ($p = 0.001$). In the PMR group, there was a significant decrease ($p = 0.006$) in the third visit and fourth visits ($p = 0.001$). The IAM technique is an efficient tool for reducing stress.

3.1.1.4 MEDITATION IS POSITIVE IN REDUCING STRESS

The meditative practices from Eastern traditions (e.g., Buddhist meditation, *Yoga*, transcendental meditation, etc.) have become more useful for self-regulation and primarily, for stress reduction. After prolonged research, most investigators accepted that meditation practice minimizes physiological arousal and psychological anxiety. Meditation was also a helpful intervention in regulating habitual responding. Given that the main component of self-

regulation is cognitive attention control, it is surprising that there has not been a broader investigation of the cognitive consequences of engaging in meditation. Moreover, cognitive change is what Eastern practitioners have concentrated on for centuries. The focus of this investigation is to examine meditation in cognitive terms (Wenk & Sormaz, 2010).

3.1.1.5 MEDITATION BRINGS DRAMATIC REDUCTION IN COGNITIVE ANXIETY

The Mindfulness Acceptance Committee (MAC) approach suggests that mindfulness is effective in containing feelings and worrying thoughts. Forty-eight weightlifters had intervention of *Ānāpānasati* Meditation (AM) (n = 16), progressive relaxation (PR) (n = 16), or a stretching exercise condition (SE) (n = 16) for three 30-minute sessions per week, for 10 weeks daily. For cognitive anxiety, SE and PR showed no change. But a dramatic reduction of cognitive anxiety was evident in AM ($F_{2, 45} = 28.72, p < 0.001, \eta^2 = 0.56$) (Pitch it Muangnapoe, Tony Morris & Garry Kuan, 2016).

3.1.2 MEDITATION – VERBAL AGGRESSION

The prevalence of aggression and emotional hypersensitivity is increasing in modern society leading to health hazards (Nagendra & Nagarathna, 1997). Aggression, either hostile or instrumental, is a behaviour in which an individual intentionally harms another person. In its extreme form, aggression becomes violence (Anderson & Bushman, 2002) which may have a long-lasting psychological impact on people, especially children. Violence is not only related to physical aggression; even verbal aggressiveness can cause violence. Verbal aggressiveness is a personality trait that can damage the self-concept of individuals and cause long-lasting psychological disorders (Dominic Wigley & Charles, 1986). A previous study on the verbal aggressiveness of a coach on athletes showed a negative correlation between intrinsic motivation and identified regulation (Bekiari et al. 2015). In another study, the authors reported

that childhood maltreatment has a direct impact on academic progress and Intelligent Quotient (Hart & Rubia, 2012).

3.1.2.1. MEDITATION REDUCES BOTH PHYSICAL AND VERBAL AGGRESSION

In the context of aggression, Singh et al. studied the effectiveness of the meditation on the Soles of the Feet (SOF) to control physical and verbal aggression and the results of independent studies on adolescents with Prader-Willi syndrome (Singh et al. 2016), adolescents with autism (Singh et al. 2011), people with mild intellectual disabilities (N. N. Singh & Lancioni, 2013) and with mental illness (Lancioni, Adkins & Wahler, 2007) suggest that both physical and verbal aggression reduced with SOF. Milani et al. (2013) studied the effectiveness of mindfulness-based cognitive therapy (MBCT) in reducing the aggression of people in a juvenile correction and rehabilitation center and they reported that MBCT showed a significant reduction in physical aggression but not in verbal aggression (Milani, Nikmanesh & Farnam, 2013).

3.1.2.2 YOGA AND MINDFULNESS SHOWED DECREASE IN VERBAL AGGRESSION

In a review of the role of *Yoga* and mindfulness in treating mental illnesses recently, researchers have emphasized the importance of these two interventions in improving mental health (Sathyanarayanan, Vengadavaradan & Bharadwaj, 2019). A study on the effect of integrated *Yoga* on verbal aggression showed a decrease in verbal aggressiveness score after a *Yoga* intervention composed of *āsanas*, *prānāyāma* and meditation (Deshpande, Nagendra & Raghuram, 2008).

3.1.2.3 MEDITATION ALTERS PERCEPTUAL RIVALRY IN TIBETAN

BUDDHIST MONKS

Tibetan Buddhist monks who have practiced the historical tradition of meditative training over many years have benefited from subtle changes in their skills and insights and this had a debate by prominent sections of Buddhist leaders and expert scientists. A study on perceptual rivalries and of the state of consciousness and attention showed fluctuations in their conscious awareness and attention despite unchanging external stimulation. The intervention of meditative practice altered the inherent fluctuations in the conscious state associated with perceptual rivalry (Carter et al. 2005).

3.1.2.4 MINDFULNESS BASED PROGRAM FOR MANAGEMENT OF AGGRESSION

The study revealed changes at post-intervention in terms of the presence of a feeling of well-being and ability to relax, decreased urge to smoke; physical aggression ($P = 0.000$); verbal aggression ($P = 0.001$); anger ($P = 0.000$) and hostility ($P = 0.000$); physical quality of life ($P = 0.000$); and environmental quality of life ($P = 0.000$). Subjects reported a persistent feeling of well-being, ability to recognize the ruminations, better ability to relax them during the period of distress, improved relationships with others, and decrease in urge to smoke while facing stress (Manoj Kumar Sharma, Mahendra Sharma & Marimuthu, 2016).

3.1.2.5 A REVIEW OF MINDFULNESS MEDITATION AND ITS EFFECTS ON AGGRESSION

Meditation is a powerful exercise that works on mind, body and behaviour whereby all emotional imbalances get normalized. Mindfulness meditation has been effective in reducing anger and aggression. It is equally helpful in mitigating psychological stress, negativity besides being a useful tool for awakening and developing one's consciousness and thereby modifying

one's thoughts. This review suggests the significance of guided mindfulness meditation in mediating aggression, both external and internal aggressive behaviour and youth suicide (Gupta et al. 2015).

3.1.3. MEDITATION - DEPRESSION

Studies have shown that meditation as an intervention helps to reduce anxiety, depression, hostility, and stress, (Andresen, 2000; Sharma et al. 2017; Tulloh et al. 2018; Vasudev et al. 2016) and specifically reduces the levels of the stress hormones adrenaline and cortisol (Vandana, Vaidyanathan, Saraswathy, Sundaram & Kumar, 2011). Similar results have been in another study of an integrated body-mind training program (Tang et al. 2007).

3.1.3.1 MEDITATION HELPS REDUCE DEPRESSION

Researchers have studied extensively meditation in the West. Yet little investigation exists in the Thai population. The current literature explains that meditation can have several meditating effects on emotional problems like decreased depression levels, decreased general distress, and higher levels of self-esteem. The specific hypotheses tested were that self-reported meditation practice would lead to decreased levels of depression, decreased levels of general distress, increased levels of self-esteem and increased levels of mindfulness (Alex, 2008).

3.1.3.2 MEDITATION IS POSITIVE IN LATE LIFE DEPRESSION

In another study, authors have reported that self-rated mental health has improved with meditation though there were no significant changes in primary cognitive functions or physiological measures (Oken et al. 2018). On similar lines, the preliminary results of automatic self-transcending meditation on late-life depression are positive and encouraging.

3.1.3.3 MEDITATION LEAD TO DECREASED LEVELS OF DEPRESSION

The effects of meditation, specifically 'Transcendental Meditation (TM)' on college students' experience of stress, anxiety, depression, and perfectionist thoughts were under investigation

using 43 undergraduate students. Self-report measures of the variables were in place before the start of the study. Student groups had training in TM and practiced the technique consistently over a two-semester period. Post-TM measures were available at the end of the two semesters. The groups showed a significant decline in all variables (Jaimie L Burns, Randolph M Lee. & Lauren J Brown, 2011).

3.1.3.4 MEDITATION SHOWED LOWER DEPRESSION

An intensive and systematic meditation training improved attention. A group of students that was put to 5 days of meditation practice with integrative body-mind training methods showed significantly better attention and control of stress than a similarly chosen control group who had relaxation training. In Contrast with the control group, the experimental group of 40 undergraduate Chinese students with 5 days of 20 minutes integrative training showed a greater improvement in the Attention Network Test, lower anxiety, depression, anger, fatigue, and higher vigour on the profile of Mood States Scale, a significant decrease in stress-related cortisol and an increase in immune reactivity. These results provide a convenient method to know the influence of meditation training using experimental and control methods similar to those used to test drugs or other interventions. In this research, a short period of 5 days was for investigation as it was only a shorter program (Posner, 2007).

3.1.3.5. MEDITATION IS EFFECTIVE IN REDUCING DEPRESSION

More recently, Gotink et al. (2015) synthesized the results of meta-analyses that investigated the effectiveness of Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) as compared to waitlist controls and treatment as usual in different populations. They found an effect size of 0.37, 0.49, 0.51, and 0.39 for depression, anxiety, stress and quality of life, respectively.

3.1.3.6 MEDITATION AND PSYCHOTHERAPY

A review of the literature emphasizes that meditation leads to physiological, behavioural, and cognitive changes that may have potential therapeutic benefits. The transpersonal theorists also vouch that meditation is effective in promoting inner calm, loving-kindness toward oneself, and others. It provides access to previously unconscious material, transformative insight into emotional conflicts, and changes in the experience of personal identity (Greg Bogar, 1991).

3.1.3.7 ĀNĀPĀNASATI MEDITATION

There are various meditation techniques such as *Yoga, TaiChi, Qigong, Jewish Hasidic, Kabalistic dillagi, Tzeruf and Islamic Sufism's Zikr* but the Mindfulness and Transcendental meditation techniques have gained much research interest (Walsh & Shapiro, 2006). The earlier studies have considered different meditation techniques but there were no studies done on *Ānāpānasati* meditation. In *Pāli* 'Āna' means 'inhaling', 'Apāna' means 'exhaling' and 'Sati' means 'being with'. *Ānāpānasati* Meditation is the name of the meditation practice adopted by Gautama Buddha and it is the mere observation of one's own breath i.e., inhaling and exhaling (Thanissaro Bhikku (ed.). (2013). *Ānāpānasati* Meditation is quieting the mind with inhaling and exhaling and deals specifically with the development of mindfulness of breathing (Bhikkhu, 1980), whereas mindfulness meditation deals with paying attention to the present moment (Kabat-Zinn, 2003). Mindful breathing alone is vital for observation in *Ānāpānasati* Meditation and this mindful breathing derives the power of intuitive insight. Other kinds of mindfulness meditations dwell on objective concentrations. Earlier, the effect of *Ānāpānasati* Meditation on electron photonic imaging (EPI) parameters was under review and authors reported a significant reduction in the activation coefficient as measured by EPI (Deo, Itagi R, Thaiyar M & Kuldeep, 2015). The activation coefficient is the stress level of a person and several tests have shown a significant statistical correlation between levels of stress and the

activation coefficient (Korotkov, 2017). In another study, *Ānāpānasati* Meditation showed a stronger association with attention task performance (Lee et al. 2012).

Insightful meditation and mindfulness practices are as per an ancient method of Breathing Awareness that is only '*Ānāpānasati*' Meditation. An extract of the procedure as given in one of the treatises, entitled the "Discourse on Full Awareness of Breathing," amply explains the procedure of meditation (Nanamoli, 1995).

3.1.4 RESEARCH THESIS, DISSERTATIONS BY S-VYASA

As a part of the literary research, Ph.D. dissertations from S-VYASA focusing on the effect of *Yoga* on psychological health are figuring in Table 1. The dissertation details are from *Shodhganga* (<https://shodhganga.inflibnet.ac.in>)

Table 1: Summary of Ph.D. Dissertations from S-VYASA

Title	Author
Benefits of <i>Yoga</i> education in the high school curriculum for Anger Management	Alaka Mani T.M
Effect of <i>Yoga</i> on the mental health of primary teachers a study	Pramod Ramakrishna
Effect of Integrated <i>Yoga</i> Module on emotions, personality, stress, verbal aggression and satisfaction with life of home guards in Bangalore	Amarnath B
Effect of comprehensive yogic practice programs on selected psychological characteristics of college students	Tomar Renu

Influence of yogic practices on selected physiological motor and psychological variables of middle-aged male	Goswami Rebat Ranjan
Influence of <i>Yoga</i> on Quality of Life, A Randomized Control Study	Sudheer Deshpande

3.2 SUMMARY OF SCIENTIFIC LITERATURE ON MEDITATION

Most of the studies undertaken are supportive of the hypothesis that the meditation technique brings out therapeutic values in regulating and reducing physiological and psychological disorders like stress, anxiety, depression and verbal aggressiveness (Mortamais, 2018, Amaranath, 2016, Beck, 1996, Okamoto, Miyake, Nagasawa and Yoshihara, 2018). Some of the experiments on meditation confirmed the improvement of personal attention and self-regulation. One of the works showed that meditation acts as ‘meta-therapy’ since it has the potential to have raised consciousness to the level of the fifth state of the senses. A section of Buddhists found meditation to alter the innate fluctuations in the conscious state associated with perceptual rivalry and reduced the level of rivalry between them.

Barring a few given above, there was no enough research or work in the field of *Ānāpānasati* Meditation to know its efficacy on emotions among the *Ānāpānasati* practitioners even in the Buddhist groups. Hence, it is imperative to take up a detailed study of *Ānāpānasati* Meditation.

3.3 MEDITATION

Meditation is an ancient practice from *yogic* lore. It is mainly a tool for calming down the mind to bring about holistic health. There are several kinds of practices that take us to meditation. Some of the important of them are as below:

3.3.1 *ĀNĀPĀNASATI SUTTĀ*

(*Majjhima Nikaya* 118 (MN 118), *Dhammapāda* (*Tripātakas*))

The *Ānāpānasati Suttā* meaning ‘*Ānāpānasati Sūtra*’ in *Sānskrit*, explains that the meditation, namely ‘*Ānāpānasati*’ deals in the mindfulness of inhaling and exhaling. It aims at the purity of the physical body as well as a sound mind. The practice of ‘*Ānāpānasati*’ meditation is a means of cultivating the seven factors of Enlightenment at the mind level. Those are 1. Mindfulness, 2. Analysis, 3. Persistence, 4. Rapture, 5. Serenity, 6. Concentration and 7. Equanimity. Once these merits have emerged with this *Ānāpānasati* Meditation, it further leads us to be free from sorrow and rebirth.

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

Calming down the mind happens in *Ānāpānasati*. Calming down the body happens in *Kāyānupassana*. *Kāyānupassana* is a term used for the purification of the body. Both lead to insight and then to serenity or *samādhi*.

3.3.1.1 BENEFITS OF *ĀNĀPĀNASATI* MEDITATION

- Improves the immune system;
- Lowers the risk of cardiovascular disease;
- Helps balance blood pressure;
- Improves communication between hemispheres of the brain;
- Lowers heart rate;
- Improves airflow to the lungs;
- Reduces migraines and headaches etc.

3.3.1.2 BENEFITS OF CONCENTRATION

Purity (Mindfulness), Analysis, Insight, Higher Knowledge, Rapture (Great Happiness) and Serenity [*Samādhi*].

3.3.2. CYCLIC MEDITATION

Yoga is an ancient wisdom of India. It prescribes yogic practices comprising physical postures, (*āsana*s), breathing exercises, (*prānāyāma*), meditation and philosophical aspects of yogic lore.

Meditation is the seventh step of *Astānga Yoga* prescribed by *Patañjali* in his work, *Patañjali Yoga Sūtrās*. Meditation is a thought-free state of mind. To achieve a calm mind free from thoughts, ‘moving meditation’ with a set of *yoga* postures has been developed. Based on the principles of *Mandukya Upanishad*, Dr. H.R. Nagendra has developed this meditation technique, namely ‘Cyclic Meditation (CM)’. It is vivid to note that Cyclic Meditation contributes to a quiet state of mind on the same lines as that of *dhyāna* explained by *Patanjali*. The *Sūtra* states: '*Tatra pratyayaikatānatā dhyānam*' (*Patañjali Yoga Sūtrās*, Chapter 3: Verse 2). This uninterrupted flow of the mind towards the object chosen for meditation is ‘*dhyāna*’.

The key factors of cyclic meditation are the postures of relaxation, slow movements, the inner awareness of breathing, heartbeat, blood flow, etc. And experiencing three-dimensional and all-pervasive awareness is essential. Participants need to keep their eyes closed. Prayer, Instant Relaxation Technique, *Tādāsana*, *Ardhakatiicakrāsana*, *Pādahastāsana*, Deep Relaxation Technique and Closing Prayer are the practices in the Cyclic Meditation (Nagendra & Nagarathna, 2001).

3.3.3. TRANSCENDENTAL MEDITATION

The Transcendental Meditation technique or TM is a form of silent mantra meditation developed by *Maharṣi Mahesh Yogi*. The meditation practice involves the use of a mantra for 20 minutes twice a day with closed eyes.

People have viewed this technique as both religious and non-religious. They regarded this technique as an aspect of a new religious movement rooted in Hinduism and as a non-religious practice of self-development.

Beginning in 1965, the Transcendental Meditation technique has been in vogue in schools, universities, corporations, and prison programs in the United States, Latin America, Europe and India. Advanced courses supplement the TM technique and include an advanced meditation called the TM-Sidhi Program. The technique is in practice at particular institutes under scheduled programs.

3.3.4 MINDFULNESS MEDITATION

Mindfulness Meditation is a type of meditation in which you focus on being intensely aware of what you're sensing and feeling in the moment, without interpretation or judgment. Practicing mindfulness involves breathing methods, guided imagery, and other practices to relax the body and mind experiences occurring in the present moment without judgment.

It is mostly on the lines of *Zen* and Tibetan meditation techniques. Though definitions and techniques of mindfulness are wide-ranging, many traditions explain what constitutes mindfulness, such as how past, present and future moments arise and cease as momentary sense impressions and mental phenomena. Individuals who have contributed to the popularity of mindfulness in the modern Western context include Thích Nhất Hạnh, Herbert Benson, Jon Kabat-Zinn and Richard J. Davidson.

Practicing Mindfulness Meditation involves breathing methods, guided imagery, and other practices to relax the body and mind. Mindfulness provides therapeutic benefits to people with psychiatric disorders including moderate benefits to those with their psychosis. Studies also suggest that rumination and worry contribute to a variety of mental disorders and that

mindfulness-based intervention can reduce both rumination and worry. Further, the practice of mindfulness may be a preventative strategy to halt the development of mental health problems.

All kinds of meditations are more or less aiming to calm down the mind, though they may have differences in practices. However, breathing, i.e., inhaling and exhaling is common in all these practices. *Anāpānasati* Meditation involves breathing alone and is mindful breathing.