IMMIDATE EFFECT OF MIRT ON COLLEGE STUDENTS

DISSERTATION SUBMITTED BY

PRATIVA RAILA

UNDER THE GUIDANCE OF

Dr. Vikas Rawat, Ph. D

TOWARDS PARTIAL FULFILLMENT OF

MASTER OF SCIENCE IN YOGA THERAPY[M.Sc. Yoga]

AUGUST 2016- MAY 2018

Swami VivekananadaYoga Anusandhana Samsthana

No.19, Eknath Bhavan, Gavipuram Circle, Kempegowdanagar,

Bangalore- 560019, India.

CERTIFICATE

This is to certify that **PRATIVA** who has been given MSc registration with effect from August,2016 by Swami Vivekananda *Yogā* Anusandhana Samsthana, Deemed University, has successfully completed the required training in acquiring the relevant background knowledge in *Yogā* Therapy and has completed the MSc course of 2 years to submit this Research project entitled "**IMMIDIATE EFFECT OF MIRT ON COLLEGE STUDENTS"** as per the regulations of the University.

Dr. Vikas Rawat,Ph.D
Co-ordinator of Bsc
S-VYASA University
Bangalore

DECLARATION

I, hereby declare that this study was conducted by me at Swami Vivekananda *Yogā* Anusandhana Samsthana (S-VYASA), Bangalore, under the guidance of Vikas Rawat, Ph.D S-VYASA University Bangalore. I also declare that the subject matter of my dissertation entitled "**IMMIDIATE EFFECT OF MIRT ON COLLEGE STUDENTS** "has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO TRANSLITERATE SANñKRIT WORDS

a	=	A	ìa	=	'	pa	=	p
ä	=	Aa	ca	=	c	pha	=	)
i	=	#	cha	=	D	ba	=	b
é	=	$	ja	=	j	bha	=	É
u	=	%	jha	=	H	ma	=	m
ü	=	^	ï	=	|	ya	=	y
å	=	\ öa	=	q	ra	=	r	
è	=	§	öha	=	Q	la	=	l
e	=	@	òa	=	f	va	=	v

ai	=	@e	òha	=	F	ça	=	z
o	=	Aae	ëa	=	[	ña	=	;
au	=	AaE	ta	=	t	sa	=	s
à	=	A	tha	=	w	ha	=	h
ù	=	A>	da	=	d	kña	=	]
ka	=	k	dha	=	x	tr	=	Ç
kha	=	o	na	=	n	jïa	=	}
ga	=	g	gha	=	"			

ABSTRACT

Background:

The college life (18-25) period is an extremely emotional, development period when a person's mood always changeable and the counter feelings flow up. The emotional deregulation lead to the negative outcomes like anger, impulses, depression, self-harm, eating disorder, drug and alcohol abuse, unsafe sex, physical violence, and other kinds of physical risk. A discipline such as meditation technique mind imagery technique (MIRT) offered during college may increase emotion regulation, but research in this area is lacking. This study was designed to evaluate the impact of a MIRT intervention on the stress level, emotion regulation of college students. In addition, potential mediating intervention improves mindfulness.

Aim:

The purpose of the study was to study the role of mind imaginary technique (MIRT) in college students.

Methodology:

30 participants with an age range of 18-25 years from S-vyasa College, Bangalore. The students were enrolled in the study. All participants are given the meditation technique (MIRT) practice. Mindful attention, awareness scale (MAAS) and STAI state anxiety and trait anxiety scale questionnaires were administered to the participants before and after the intervention were given.

Results:

The mindfulness attention awareness scale score increased from the pre values. The STAI score decreased.

Conclusions:

The meditation (MIRT) has an important role to play in to mind calming in college students.

Key-words:

College Students, Mind imaginary Technique (MIRT).

Contents

1. INTRODUCTION

Today's young generation face the stress from interpersonal relationship, family, and also from the academics. It is observed, stress is very high in young generation that even if there is severe forms of stress, they have the negative impact on health, emotion regulation, behaviour and academic functioning. Youth who experience

conflicts with friends and family are more likely to report sadness; act out, feel less socially competent and have poorer academic functioning than those who deny interpersonal stressor (Clarke, 2006). Now a day's in this Morden generation victimization and harassment in relation is also the cause that teenager suffering from psychosomatic symptoms, depression, anxiety, eating disorder. (james and smith).

MIND

According to yoga lore, mind is a group of thoughts, thoughts which are manifest and which are unman fest as in wakeful state, dream state, deep sleep state. Mind is the set of unman fest thoughts stored deep down the memory lane at all our unconscious, subconscious and super conscious state, as well as the manifest thoughts while we day – dream, cognise things wrongly or rightly in the wakeful state .(Dr.Nagendra, msrt book) According to many scientist the most functioning part of the brain is mind. ECG (electroencephalogram) collect the information about the changes in the brain (:e0180952. doi: 10.1371/journal.pone.0180952. eCollection 2017).. Most of the times people perceive a mind in inorganic entities like robots. Psychological research has display that mind perception correlates with moral judgments and those immoral behaviours (Tanibe, Hashimoto, & Karasawa, 2017)

IMAGERY

Mind imagery technique uses the capacity of our mind to use visual power in the form of imageries. Mind imagery has manifest that when we imagine something, the interconnected neural processes overlap with those interconnect to actually performing that the same percept or action This is different from the ability to determine whether one actually experienced an event in the past or only thought about it(imagination),capacity called reality monitoring(Silvers et al., 2012) many young children create imaginary companions, invented characters that children interact with or talk about on a regular basis. Some imaginary companions are invisible, while others are based on special stuffed animals or dolls referred to as personified objects. (Aguiar, Mottweilier, Taylor, & Fisher, 2017)Imagined function is nearly the same as that of executed movements. Differentiate visualization and then, the spatial transformation from kinesthetic imager. For the interventional use, kinaesthetic motor imagery (KMI) has a clear benefit to over visual motor imagery (VMI), since corticomotor excitability is affected through the kinaesthetic motor imagery only .Concordantly it has been indicate that KMI is more perceptive for BCI applications than VMiFront Neurosci.(Shin YK[1], Lee DR, Hwang HJ, You SJ, Im CH) . One imaginative behaviour that incorporates invisible and impossible entities and requires meta-representational ability in the creation of the imagery companions. One form of imaginative play common in many typically developing (TD) children is having an imaginary companion. The research has found that our manipulations of the imagined helping episode increased the real prosaically behaviour, which also composed with changes in reported willingness to help.

Having an imaginary companion has been believed sometime ,to be more common in children with a history of maltreatment.((Aguiar et al., 2017). A critical cognitive function is called mental imagery; clinically it is important, but poorly understood. When visual items are perceived, many of their semantic sensory, and emotional effects are represented in occipital temporal cortex. The visual imagery has been build to activate some of the brain regions.((Nagarajan, Srinivasan, & Ramarao, 2015). Emotion regulations are effective by neurophysiologic, physical, cognitive, behavioural, and social systems.(Amaranath, Nagendra, & Deshpande, 2017)

MIND IMAGERY TECHNIQUE

Advanced techniques of Yoga, MIRT is designed to work at the five layers of consciousness of human beings called Pancah Koshas, Annamaya, Pranayama, Manomaya, Vijnanamaya and Anandamaya Kosas. This technique had been developed to cure ailments at mind level.

The founder of MIRT is HR.Nagendra and designed this technique in the year 2014. MIRT, Mind Imagery technique is one among the integrated approach of advance yoga therapy (IAYT). MIRT works Manamaya kosa. This technique uses the capacity of our mind to use visual power in the form of imageries. Thinking is the one of the function of mind. We all think in words and sentence or as visual pictures or both. The visual aspects are use in MIRT. (R Nagarathna, H. R. N. (2014). This technique uses the capacity of our mind to use the visual power in the form of

imageries. In this high – tech period of great achievements, almost incredible advances like sending man to the moon and other planate, building tall sky scrapers and scanning the earth every millisecond by placing satellites in the orbit have been accomplished. In this period of science and technology there is a little emphasis on improving quality of life and promoting of positive health.

STEPS OF MIRT;

Step 1; opening prayer

अनेकबाहुदरवक्त्रनेत्रंपश्यमि त्वां सर्वतोऽनन्तरुपम्।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेरश्वर विश्वरुप ॥ ११-१६ ॥
anekabāhudaravakranetrampaśyami tvāṁ sarvato'nantarupam।
nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveraśvara viśvarupa।।

|

näntaà na madhyaà na punastavädià paçyämi viçveraçvara viçvarupa||

many hamds, abdomen, faces, eyes, I see your unending vesion everywhere; no end no middle & no begening; o lord of the universe, I see your universal form.

Step 2; recognition of passive and active and passive visualization

Step 3; Contracting – Expanding of OM

Step 4; Speeding up and slowing down of OM

Step 5; Mind imagery

Upashana of ista devata
Meditation in inner sun
Meditation on sri cakra

Step 6; Silance

Step 7; Resolve 9 times

Step 8; Closing prayer

2. LITERARY RESEARCH

Literature review:

Modern literature review:

Lot of researches been done on the topic yoga, pranayama, and meditation with emotional disorders that what should be given to an emotional patient to release the stress, anxiety and depression level. Not only relaxation of physical, mental or emotional, but it helped people to get real happiness and bliss.

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

Author and publication year	Sample size	DESIGN	INTERVENTION	VERIABLES	FINDINGS
Effect of integrated Yoga	148 (meal and	randomized, single-blind,	Physical practices (Kriyās, A-sanās,	Positive affect negative	The demographic as well as socioeconomic

module on positive and negative emotions in Home Guards in Bengaluru: A wait list randomized control trial B Amaranath, Hongasandra R Nagendra, Sudheer Deshpande 2014-12	female)	control study	a healthy Yogic diet), breathing practices with body movements and Pranayama, meditation, lectures on Yoga, stress management. daily Practice was given to the participant for everyday.	affect scale (PANAS) Arabic.	status of two groups at admission was found similar and the outcome measures of two treatments (Aerobic and Yoga) were comparable.
The Imaginary Companions Created by	foster care (*n* =21)	Comparative study	interviewed about imaginary	Nature and function, including	In addition, both groups of children described companions

Children Who Have Lived in Foster Care	low socioeconomic status community sample (*n* =39)		companion	vividness, competency, and behaviors	that were a positive source of entertainment, friendship, and social support.
We perceive a mind in a robot when we help it	65 women 64 men	cross-sectional research,	imagining a benevolent interaction	likelihood method, promax rotation)	The effect size was shorter than intended help/control manipulation and the lack of the interaction effect indicated that the effect on manipulation on the morality evaluation was not influenced by the actor/observer manipulation. The responses to objects of each factor were

					averaged and used for the analyses.
Semantic and emotional content of imagined representations in human occipitotempora l cortex	200	Co relational research	examined representation during the imagery for two stimuli in depth,	fMRI response patterns	Test show that the occipital temporal cortex, which encoded semantic emotional and sensory, properties during perception, this can robustly represent semantic and emotional properties during imagery, but these representations based on the object being imagined an differences individual style and reported vividness of imagery.

A novel EEG-based brain mapping to determine cortical activation patterns in normal children and children with cerebral palsy during motor imagery tasks.	4 normal and 4 cp(children with cerebral palsy)	Descriptive analysis.	An EEG-based brain mapping system	four motor tasks: movement execution (ME), kinesthetic-motor imagery (KMI), observation of movement (OOM), and visual motor imagery (VMI). ROIs included the primary sensorimotor cortex (SMC), premotor	The experiment shown that in normal children showed SMC activation has increased during the ME and KMI as well as SMC and visual cortex (VC) activation during the KMI. CP children showed similar activation as SMC and other motor network areas (PMC, SMA, and VC). During the VMI and OOM tasks, the optical or VC areas were firstly activated in normal children, as long as the bilateral auditory area and VC, SMC, were activated in children with CP.

				cortex (PMC), and supplementary motor area (SMA	

Ancient literature review

DEFINITION OF MIND AND IMAGINATION:

अनेकबाहुदरवक्त्रनेत्रंपश्यमि त्वां सर्वतोऽनन्तरुपम्।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेरश्वर विश्वरुप ॥ ११-१६ ॥
anekabāhudaravakranetrampaśyami tvāṁ sarvato'nantarupam।
nāntaṁ na madhyaṁ na punastavādiṁ paśyāmi viśveraśvara viśvarupa।।

many hamds, abdomen, faces, eyes, I see your unending vesion everywhere; no end no middle & no begening; o lord of the universe, I see your universal form.

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम्।
यः कारणानि निखिलानि तानि
कालात्मयुक्तान्यधितिष्ठत्येकः ॥३॥
te dhyānayogānugatā apaśyan

devātmaśaktiṁ svaguṇairnigūḍhām ।
yaḥ kāraṇāni nikhilāni tāni
kālātmayuktānyadhitiṣṭhatyekaḥ ।।

Practising the method of meditation they realized the being who is the god religion, the self of philosophy and the energy of science ;who exiest as the self-luminous power in everyone and will;who is one without a second ;who preside over all the causes enumerated avove, beginning with time and inding with the individual soul;and who had'' been incomprehensible because of the limitation of their own intellect.

According to Bhagavad-Gita:

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

amänitvamadambhitvamahiàsä kñäntirärjavam|
äcäryopasanaà çaucaà sthairyamätmavinigrahaù||bha|gé|13-7||

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

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।

इद्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥२-६० ॥

yatato hyapi kaunteya puruñasya vipaçcitaù|
idriyäëi pramäthéni haranti prasabhaà manaù||2-60||

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

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

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।

नायं लोकोऽस्ति न परो न सुखः संशयात्मनः ॥४० ॥

ajïaçcäçraddadhänaçca saàçayätmä vinaçyati|
näyaà loko'sti na paro na sukhaù saàçayätmanaù||40||

इन्द्रियाणि मनो बुद्धिर् अस्याधिष्ठानम् उच्यते।

एतैर् विमोहयत्य् एष ज्ञानम् आव्रत्यद् देहिनम् ॥३-४० ॥

indriyäëi mano buddhir asyädhiñöhänam ucyate|
etair vimohayaty eña jïänam ävrtyad dehinam||3-40||

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

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

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वेराग्येण च गृह्यते॥ ६-३५॥

asaàçayaà mahäbäho mano durnigrahaà calam|
abhyäsena tu kaunteya veirägyeëa ca gåyhate||6-35||

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

According to Patanjali yoga sutra:

योगश्चित्तवृत्तिनिरोधः॥२॥

yogaçcittavåttinirodhaù ||2||

(yogah+Citta+Vrtti+Nirodhah)

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

.

4. AIM AND OBJECTIVES

- To study effect of MIRT on state anxiety (STAI)..
- To measure mindfulness regulation.(MAAS)

4.3. RATIONALE OF THE STUDY

No research has been done on effect of MIRT on college students.

4.4. HYPOTHESIS

“MIRT shows the positive effect on college student.”

4.5. NULL HYPOTHESIS

“MIRT doesn’t show the positive effect on college student.”

5. METHODOLOGY

5.1. Sample

Source of the subjects. All subjects were recruited at S-vyasa College, Bangalore, Karnataka, India.

Sample size

A sample size of thirty (n=30) subjects were included for the research and subjects were both male and females with an age range from 18 to 25 years.

d.) Gender;

Male and Female.

e.) Education

- Subject should know read and write English.

5.2. Inclusion criteria

Criteria for including the subjects were the following Students between the age group of 18-25 years.

- Willingness to practice the study.

5.3. Exclusion criteria

Criteria to exclude the subjects from the study were the following

- Alcohol consumption, smoking, tobacco etc. are excluded.
- Subjects who are practicing yoga.
- Subjects with the history of any systemic or mental illness.

- Subjects under medication.

5.4. Ethical considerations

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

5.5. DESIGN OF THE STUDY

The present study was a pre post design.

5.6. ASSESSMENTS

1. Mindful Attention Awareness Scale for Adolescents (MAAS) Developed by Brown and Ryan (2003).
Assess: Basic characteristic of mindfulness, namely, a receptive state of mind in which attention, familiar by a sensitive awareness of what is happening in the present, simply observes what is taking place. The MAAS is focused on the presence or absence of thought to and awareness of what is occurring in the present rather than on qualities such as acceptance, trust, empathy, gratitude, or the various others that have been associated with mindfulness.
This is a **15-item** scale. Subject has to indicate how frequently they have the experience described in each statement using a 6-point **Likert scale** from 1 (almost always) to 6 (almost never), To control social popularity, defendants are instructed to respond to the MAAS in a way that reflects their actual experience rather than in a way they think their experience should be.(David S. Black1, Steve Sussman1, C. Anderson Johnson2, 2013)
Scoring: compute the mean (average) of the 15 items. Higher scores reflect higher heights of dispositional mindfulness. (Brown & Ryan, 2003) The average score is around 3.86. The highest score is 6 and the lowest score is 1.
Internal Consistency: ($\alpha \geq 0.82$) and 4-week test–retest reliability (interclass= 0.81) MAAS significantly correlated with other psychometrically sound dealings of mindfulness (r through Freiburg Mindfulness Inventory = 0.31, $p < 0.01$; r with Kentucky Register of Mindfulness Abilities = 0.51, $p< .01$; with Cognitive Affective Mindfulness Scale = 0.51, $P< 0.01$; r with Mindfulness Questionnaire = 0.38; $P< 0.01$. MAAS significantly.

Divergent Validity: Inversely Related, in medium-to-large degree, with a variety of mental health indicators anxiety, hostility, depression, impulsiveness, somatization, disturbed mood, neuroticism, and negative affect(David S. Black1, Steve Sussman1, C. Anderson Johnson2, 2013), stress, cogitation, and catastrophizing (Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, 2011). **C**
onvergent validity: positively Related with mental and physical health self-esteem, cheerfulness, positive affect, autonomy, self-control, perceived general health, physical functioning, and life satisfaction (David S. Black1, Steve Sussman1, C. Anderson Johnson2, 2013) acceptance, happiness, healthy self-regulation(Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, 2011)
2. Convergent validity: positively Related with mental and physical health self-esteem, cheerfulness, positive affect, autonomy, self-control, perceived general health, physical functioning, and life satisfaction (David S. Black1, Steve Sussman1, C. Anderson Johnson2, 2013) acceptance, happiness, healthy self-regulation(Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, 2011)

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

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

The state anxiety scale consists of 20 statements to indicate how the

Respondents feel at a particular moment in time. The trait anxiety Scale consists of 20 statements that ask the respondents to describe How they generally feel.

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

.

5.7. INTERVENTION

Mind imagery technique (MIRT) is one of the advanced Yoga Techniques for achieving the goal of calming down the mind, positive health, will power, concentration, good memory and deep relaxation. MIRT is a short cut to get mastery over the mind through imagining the picture of OM and its expansion and contraction. By the proper practice of MIRT we can resolve the problems brought about by mind and body By the proper practice of MIRT we can resolve the problems brought about by emotions of mind and body. This technique was developed by Swami Vivekananda Yoga Research Foundation to calm and tranquillity of mind and body (Nagendra, 1998).

Steps in MIRT:

Step 1; opening prayer

Step 2; recognition of passive and active and passive visualization

Step 3; Contracting – Expanding of OM

Step 4; Speeding up and slowing down of OM

Step 5; Mind imagery

Upashana of ista devata
Meditation in inner sun
Meditation on sri cakra

Step 6; Silance

Step 7; Resolve 9 times

Step 8; Closing prayer

6. DATA ANALYSIS

Immediate data was collected on MIRT on college students. Mean, standard deviation and statistical analysis was analysed using the Statistical Package.

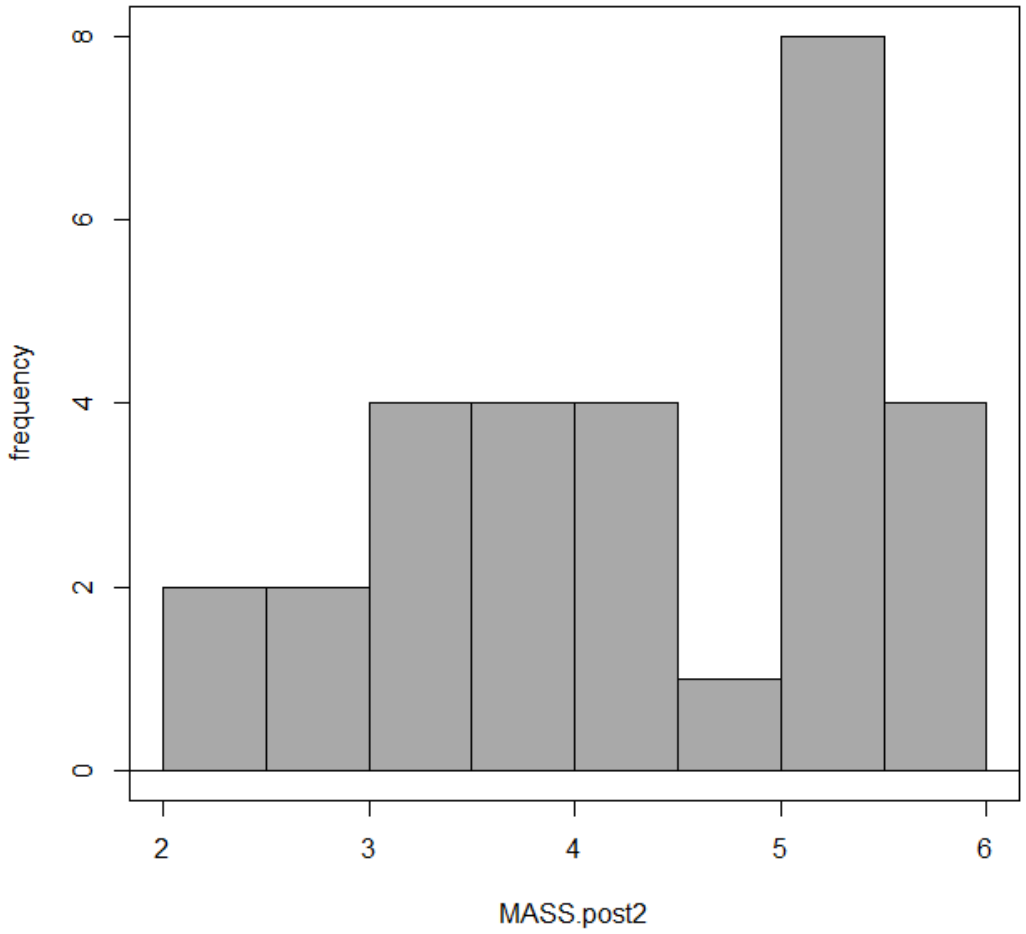
The data was not normally distributed so the non-parametric test has been used by using the Pearson correlation and Wilcoxon's signed ranks test to see the within group results.

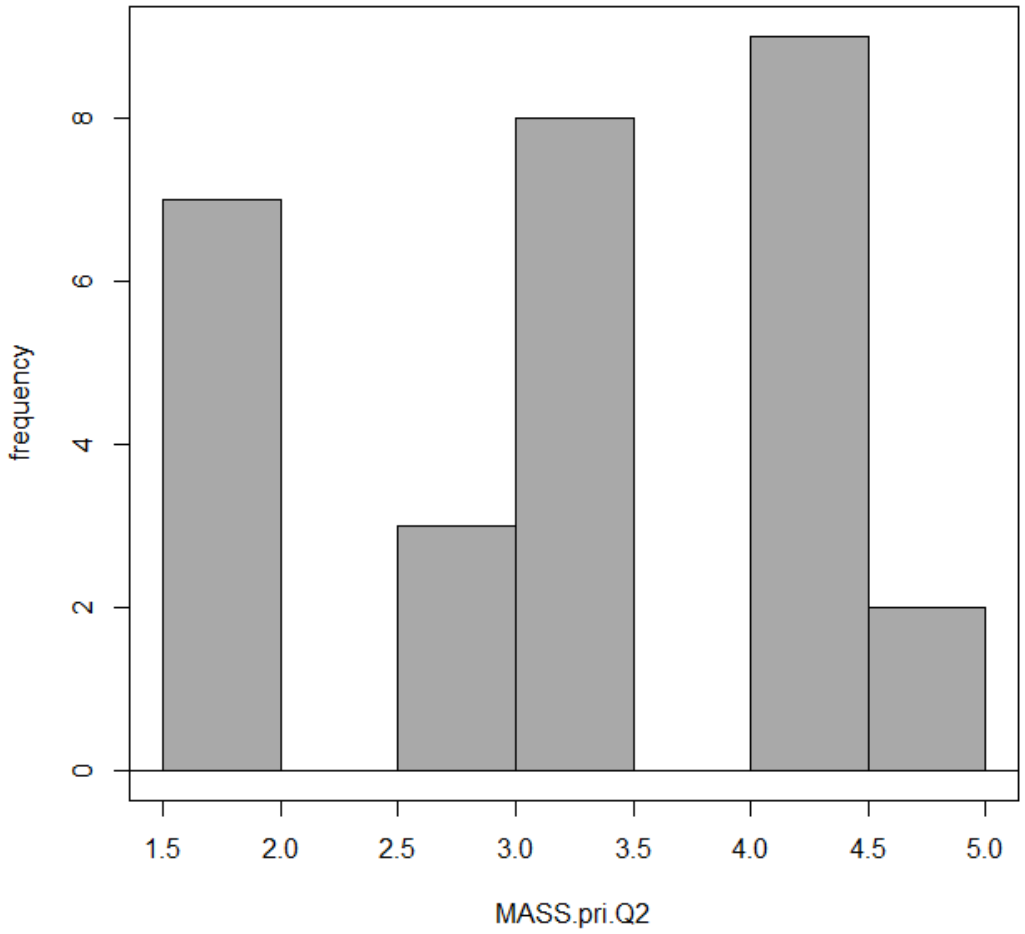
7. RESULTUS

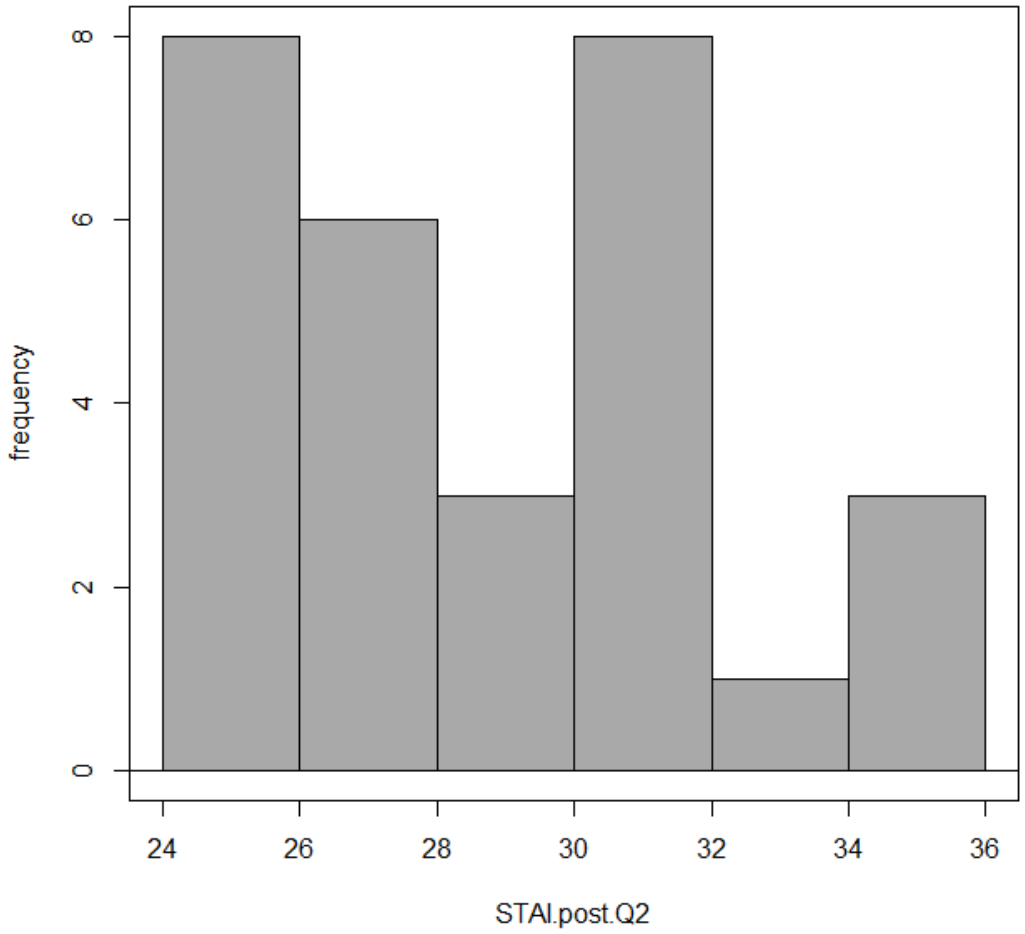
Table 1: Baseline and Post-test Assessment of Study group (*n* = 30)

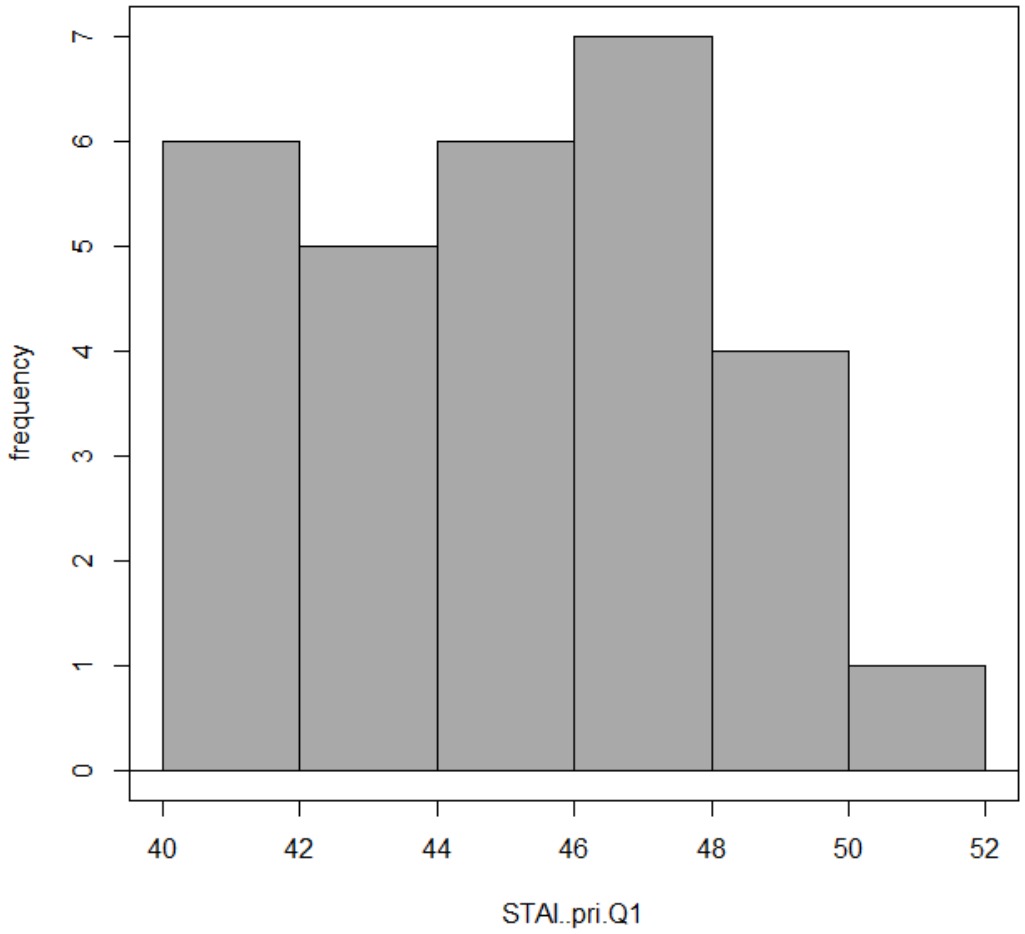
Variables		Stud Group (*n* = 30)		p value
		Pre value	Post value	
MAAS		3.27±1.07	4.26±1.15	<0.0005
STAI	Y1	45.96± 3.07	29.48±3.68	< 2.47
Note: All values are in mean ± Standard deviations. STAI= State anxiety and trait anxiety , MASS= Mindful attention awareness .				

. The within group study done on a sample of 30 college students of age group 18 to 25 years, showed very significant improvement in their emotional balance as a result of MIRT practice for immediate effect. The mindfulness reading on MAAS questionnaire showed a change of attention and awareness level of the subjects from (3.27±1.07) to (4.26±1.15) with a p value of <0.0005. The state and trait anxiety reading showed a decrease value from 45.96± 3.07 to 29.48±3.68with a p value of < 2.47.


frequency
0
2
4
6
8
2
3
4
5
6
MASS.post2


frequency
0
2
4
6
8
1.5
2.0
2.5
3.0
3.5
4.0
4.5
5.0
MASS.pri.Q2


frequency
0
2
4
6
8
24
26
28
30
32
34
36
STAI.post.Q2


frequency
0
1
2
3
4
5
6
7
40
42
44
46
48
50
52
STAI..pri.Q1

8. DISCUSSION

Analysis on mean score showed 3.27 to 4.26 increase (p=<0.0005) in MAAS. The mean score showed 45.96 to 29.48 decrease (p=< 2.47) in MAAS emotional regulation questionnaires.

According to previous studies the suppression is a stupid instrument which influences the negative emotions. It has been found that slowing down of mind is always better than suppressing. It is tested through the mind expansion and contraction, is the way to regulate the emotions though a joyful pleasure. It helps to repairs the mood, decrease the negative symptoms of emotions. To regulate the emotion, regular exercise and healthy diet is also compulsory.

A Research study done by Daly. Et al (2015) has conducted a randomised control trial study to improve the emotional regulation capacity of middle adolescence through Yoga postures, Breathing exercises, and Relaxation and meditation technique. The emotions are measured by the Emotional regulation index for children and adolescents (ERICA), Emotional regulation checklist (ERC), Mindful attention, awareness seal in adolescents (MAASA), Self-compassion scale (SCS), Multidimensional Assessment of Interceptive Awareness (MAIA). Result showed that Yoga increases emotion regulation capacities of middle adolescents and provides benefits beyond that of Physical Education alone.

Effect of Mind imagery technique(MIRT) is one of the advanced Yoga Techniques to achieve the goal of calming down the mind, emotions, positive health, will power, concentration, good memory and deep relaxation. MIRT is a short cut to get mastery over the mind through imagining the picture of OM and its expansion and contraction. By the proper practice of MIRT we can resolve the problems brought about by mind and body. This technique was developed by Swami Vivekananda Yoga Research Foundation to calm and tranquillity of mind and body (Nagendra, 1998).

Based on the previous literature the current study has been done to assess the effect of MIRT (mastering emotional technique) practice on emotional regulation on college students.

9. CONCLUSION

This is the first study done to measure MIRT (mind imagery technique) Practice on emotional regulation and calming down of the mind on college students and the

result shows that there is high improvement in the all variables; which proves that meditation (MIRT) has an important role to play in regulating mind in college students.

10. APPRAISAL

10.1. STRENGTH OF THE STUDY

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

- No previous study done before to demonstrate the emotional balance by MEMT.
- The acceptance to the practice was good.
- No any side effects were reported.
- Participants were excited to take part in the study.

10.2. LIMITATIONS OF THE STUDY

The current study has following limitation

- There was no control group present in the study.

.

10.3. SCOPE OF THIS STUDY & SUGGESTION FOR FUTURE RESEARCH

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

- Larger sample size can be included.
- Can be applied on people with ailment.
- Study can be done for long duration.

11. REFERENCES

Aguiar, N. R., Mottweilier, C. M., Taylor, M., & Fisher, P. A. (2017). Lived in Foster Care, *36*(4). https://doi.org/10.1177/0276236617700590.The

Amaranath, B., Nagendra, H. R., & Deshpande, S. (2017). Effect of integrated Yoga module on positive and negative emotions in Home Guards in Bengaluru: A wait list randomized control trial. *International Journal of Yoga*, *9*(1), 35–43.

https://doi.org/10.4103/0973-6131.171719

Brown, K. W., & Ryan, R. M. (2003). The Benefits of Being Present : Mindfulness and Its Role in Psychological Well-Being, *84*(4), 822–848. https://doi.org/10.1037/0022-3514.84.4.822

David S. Black1, Steve Sussman1, C. Anderson Johnson2, and J. M. (2013). NIH Public Access. *Pmc*, *19*(1), 42–52. https://doi.org/10.1177/1073191111415365.Psychometric

Esther I. de Bruin, Bonne J H Zijlstra, Eva van de Weijer-Bergsma, S. M. B. (2011). The Mindful Attention Awareness Scale for Adolescents (MAAS-A): Psychometric Properties in a Dutch Sample. *Mindfulness*, *2*(3), 201–211. https://doi.org/10.1007/s12671-011-0061-6

goswami, narayana. (2011). *shrimad bhagwat geeta*. (Rasikaranjana, Thakkura, & Bhaktibinoda, Eds.) (3rd ed.). british library.

Nagarajan, K., Srinivasan, T., & Ramarao, N. (2015). Immediate effect of listening to Indian raga on attention and concentration in healthy college students: A comparative study. *Journal of Health Research and Reviews*, *2*(3), 103. https://doi.org/10.4103/2394-2010.168367

Silvers, J. A., McRae, K., Gabrieli, J. D. E., Gross, J. J., Remy, K. A., & Ochsner, K. N. (2012). Age-Related Differences in Emotional Reactivity, Regulation, and Rejection Sensitivity in Adolescence. *Emotion*, *12*(6), 1235–1247.

https://doi.org/10.1037/a0028297.Age-Related

Tanibe, T., Hashimoto, T., & Karasawa, K. (2017). We perceive a mind in a robot when we help it, 1–12.

APPENDIX-1

INFORMED CONSENT

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

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

Name of the subject:

Title of research study: “Effect of mastering emotional technique (MEMT) on emotional regulation in college students”.

Principal investigator: Naresh Kumar Patel, mobile no: 9663215538/ 9731060643

The purpose of the study:
To study the Effect of mastering emotional technique (MEMT) on emotional regulation in college students

Period of intervention:
You will be given meditation sessions for the duration of 45 minutes.

Procedure for measurement:
The variable will assess by the questionnaires PANAS, MAAS, emotional regulation, self-compassion scale, self-control scale.

Potential health risks or discomforts:
The meditation sessions will cause no harm to you. If you wish to discuss these or any other discomforts you may experience, you may call the principal investigator.

Potential health:
The meditation sessions will ultimately lead you to better health.

Compensation for research related injury:
The Nature of intervention or assessment may not cause any injury. In case of untoward events preliminary first aid will be provided by principle investigator.

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.

Alternative to participating in this research study:
Since, Participation in this study is purely voluntary and if you choose to participate, you are free to withdraw your consent and discontinue participation in this research study at any time by giving it in writing without this decision affecting your medical care and health insurance provided to you during the study. If you have any question regarding your rights as a subject you may phone the principal investigator.

Withdrawal from this research study:
If you wish to stop this research study for any reason, you should contact with the principal investigator Naresh k Patel (9663215538/9731060643)

Confidentiality:

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

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

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

Signature of the Subject

Demographic details

Name	
Date of Birth	
Gender	
Marital Status	

Address	
Contact Number	
Email ID	
Course	
Semester/Year	
Scio Economic Status	Upper ☐ Middle ☐ Lower ☐
General Health Status	Very Good ☐ Bad ☐ Good ☐ Very Bad ☐

History of Medication (If any, specify)	
Height (cm)	
Weight (Kg)	
BMI	
Opinion towards Yoga	

APPENDIX-2

Mindful Attention Awareness Scale

Day-to-Day Experiences

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

1	2	3	4	5	6
Almost Always	Very Frequently	Somewhat Frequently	Somewhat Infrequently	Very Infrequently	Almost Never

I could be experiencing some emotion and not be	1	2	3	4	5	6
conscious of it until sometime later.						