

**EFFECT OF MIND SOUND RESONANCE TECHNIQUE
ON PSYCHOLOGICAL WELL-BEING IN SCHOOL
TEACHERS OF BIHAR**

Dissertation submitted by

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Under the Guidance of

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(SVYASA/MSCYT/AUG18/31)**



**TO
SWAMI VIVEKANANDA YOGA ANUSANDHANA SAMSTHANA**

(Declared as Deemed University under Section 3 of the UGC Act, 1956)

BANGALORE - 560 019

INDIA

CERTIFICATE

This is to certify that **PRABHAT KUMAR RANJAN** who has got MSc registration with start from August 01, 2018 by Swami **Vivekananda Yoga Anusandhana Samsthana, deemed to-be University**, has successfully completed the required training in acquiring the relevant background knowledge in Yoga Therapy and has completed the M.Sc. course of 2 years to submit this research project entitled **“Effect of mind sound resonance technique on psychological well-being in school teachers of Bihar”**

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Date:

Place: Bengaluru

DECLARATION

I hereby declare that the subjected study was conducted by me at **Swami Vivekananda Yoga Anusandhana Samsthana (S-VYASA)**, Bengaluru, under the guidance of **Dr.Balaram Pradhan**.

I also declare that the subject matter of my dissertation entitled “**Effect Of Mind Sound Resonance Technique On Psychological Well-Being In School Teachers Of Bihar**” has not previously formed the basis of the award of any degree, diploma, associate-ship, fellowship or similar titles.

DATE:

Prabhat Kumar Ranjan

PLACE: Bengaluru

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An Enriching learning experience can be possible only with the complete support of the Institution , teachers ,Family and friends.

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DATE:

Prabhat Kumar Ranjan

PLACE: Bengaluru

**STANDARD INTERNATIONAL TRANSLITERATION CODE USED TO
TRANSLITERATE SANSKRIT WORDS**

a	=	A	îa	=	'	pa	=	p
ä	=	Aa	ca	=	c	pha	=)
i	=	#	ch	=	D	ba	=	b
é	=	\$	a	=	j	bha	=	É
u	=	\$	ja	=	H	ma	=	m
ü	=	%	jh	=		ya	=	y
â	=	^	a	=	q	ra	=	r
è	=	\	ï	=	Q	la	=	l
		§	öa					
			öh					
			a					
E	=	@	ôa	=	f	va	=	v
Ai	=	@e	ôha	=	F	ça	=	Z
O	=	Aae	ëa	=	[ña	=	;
Au	=	AaE	ta	=	t	sa	=	s
À	=	A<	tha	=	w	ha	=	h
Û	=	A>	da	=	d	kña	=]
Ka	=	K	dha	=	x	tra	=	Ç
kha	=	o	na	=	n	jïa	=	}
ga	=	g						
gha	=	"						

ABSTRACT

Background

Teaching profession is the novel profession who are the social leader and whose main duty is to provide knowledge to upcoming leader of nation that is students. Stress is the uncontrolled speed of mind, which response to the emotional level by the cause of chemical reaction. Scientific literature showed that teaching is a highly stressful occupation, more mental illness problems compared to other professions.

Methods and materials

40 school teachers were participated with age range of 27 to 55 years. They were divided into two group (experiment and control group in equal number of participants. Mindful Attention Awareness scale, Short Depression – Happiness scale, Short Warwick-Edinburg Mental Well-Being scale were assessed at pre and post 12 sessions of MSRT.

RESULT

After one month intervention of Mind sound resonance technique, MAAS ($p=0.892$), SDHS ($p=0.191$), SWEMWS ($p=0.877$) which show there is no any significant change.

CONCLUSION

The present study indicates the potential use of MSRT intervention didn't enhance mindfulness Attention Awareness, depression- happiness and mental well-being. However, these finding need conformation from studies with a large sample size.

KEYWORD

Psychological well-being, mindfulness attention Awareness, depression-happiness, mental well-being, Mind Sound Resonance technique, Teachers.

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CHAPTER 1

CHAPTER 1

1. INTRODUCTION

PSYCHOLOGICAL WELL-BEING

Psychological well-being refers to inter and intra-individual levels of positive functioning that can include one's relatedness with others and self-referent attitudes that include one's sense of mastery and personal growth. Subjective well-being reflects dimensions of affect judgments of life satisfaction (Well-being & Burns, 2015).

Accordingly, there has been some development and evaluation of a variety of school-based stress management and wellness programs in the hope of providing adequate coping strategies, enhanced resilience, and self-efficacy. Elements of these programs have included Cognitive restructuring, social skills, and school-related problem-solving training; emotional self-control techniques; problem-solving, modeling, role play, and relaxation skills training (Diener, 2000). The usage of complementary and alternative medicine has increased over the past decade in adults and has been evaluated recently in children. Mind-body therapies that have been practiced include meditation, progressive relaxation, self-hypnosis, deep breathing, and movement-based approaches such as yoga. Of all the mind-body therapies in children, deep breathing and yoga were the most commonly used followed by meditation (Noggle, Steiner, Minami, & Khalsa, 2012).

TYPES OF PSYCHOLOGICAL WELL-BEING

HEDONIC WELL-BEING

The "hedonic" is used to describe the ones subjective feelings .it comprises of two components, one is related to high positive affect and low negative affect I..E an affective component and also satisfaction with life which is cognitive component. Happiness can be experienced when positive affect and satisfaction with life are both high (Ivan Robertson,2018.).

EUDAIMONIC WELL-BEING

"Eudaimonic" wellbeing is used to refer to the purposeful aspect of PWB. The psychologist Carol Ryff has break down Eudaimonic wellbeing into six key types of psychological wellbeing.

SELF-ACCEPTANCE

High scores of self acceptance indicate the person's positive attitude about their self.

ENVIRONMENTAL MASTERY

High scores of environmental mastery indicate that the respondent makes best use of the opportunities and can manage environmental factors and activities, including dealing with daily affairs and creating situations to benefit personal needs.

POSITIVE RELATIONS WITH OTHERS

High scores of positive relations with others reflect the person's involvement in relationships with others that include empathy, intimacy, and affection.

PERSONAL GROWTH

High scores of personal growth indicate that the persons willingness to develop, welcoming new experiences, and recognizing remarkable improvement in behavior.

PURPOSE IN LIFE

It reflect the respondent's goal orientation and determination in life

AUTONOMY

High scores of autonomy indicate that the person is not dependant on anyone and can manage his or her behavior irrespective of social pressures.

YOGA

Yoga as the science of holistic living, provides the basis for total quality management. Yoga developed in India a few thousands of years back, the wholesome principles of spirituality can be actualized by yoga technique (Nagendra, 2009).

Yoga is a holistic system of mind-body practices for mental and physical health and incorporates multiple techniques including physical postures and exercises that develop strength and flexibility, breathing exercises, deep relaxation, and meditation/mindfulness techniques to train attention. Yoga and meditation techniques have been shown to reduce perceived stress and improve mood.

Yoga is the ancient cultural heritage of India and has been accepted by all schools of final achievement in life. In fact, that which makes it possible to achieve anything, including the real needs of man, is yoga. Also anything by which the highest object of life is to be achieved is yoga. Yoga is an integrated, holistic system of self-culture which aims at the harmonious development and healthy of the body-mind complex. It is an exact science whose practices are based on the unchangeable laws of nature. These practices are not empirical and useless in any sense, but have a strong scientific basis open to suitable

laboratory tests. It is one science that embraces many sciences, including anatomy, physiology, neurology, psychology and others by the practice of which man finally reaches the state of absolute control over his self (Yogendra, 2009).

MIND SOUND RESONANCE TECHNIQUE (MSRT)

It is one of the advanced yoga techniques for achieving the goal of the positive health, willpower, concentration, good memory and deep relaxation to body-mind complex. MSRT is to generate resonance throughout the body by repetition of mental sounds. This helps in revitalizing the internal energy in the body. MSRT opens the secret of “mantra”, the tools developed in the yoga tradition for developing the pranic and mental powers of human being. Particularly for the mind sound resonance, the sensitivity level and the calmness level needed are quite high. And that is the concrete way to gain progress. To move from the gross-tamsik level towards rajas, sattva and beyond even these tri-gunas.

MSRT is an advanced technique specially to strengthen the immune defense, the will power and thereby to promote health and happiness and thus improves the quality of life. When we chant it generates resonance throughout the body by repeating a mental sound. Thus we are able to gain mastery over the mind and reach a subtle layer of mind or super consciousness enhancing the power of the mind leading to the bliss of silence (H. R. Nagendra, 2009).

ROLE OF MIND SOUND RESONANCE TECHNIQUE (MSRT)

According to yoga, “mind is conglomeration of thoughts” through which are manifest and which are Unmanifest as in wakeful state, dream state and deep sleep state (H. Nagendra, 2007).

MSRT involves experiencing with closed eyes the internal vibrations and resonance developed while chanting the syllables A, U, M Om and Maha Mrityunjaya mantra sounds which shifts the brain activity in the prefrontal cortex from the right hemisphere to the left indicating that the brain re-oriented from a stressful fight or flight mood to one of acceptance, a shift that may indicate better contentment. In that way it reduces speed of mind. Thus this is the technique helps in getting better mastery over the mind. A

new habit of switching off the mind to silence and deep rest through a systematic training gives you the capacity of not getting lost in the anxiety-depression loop.

Resonance which is generated generated by MSRT helps in fortify the internal energy in the body. It takes to deeper layer of silence. It can lead to an experience of tremendous expansion and rest that forms the basis of the healing power of these traditional chanting called mantras. In the Omkar recitation, the first pronunciation “A” creates the vibrations, which effect on the spinal cord to increase its efficiency. The second pronunciation “U” creates the vibration in the throat and affects the Thyroid Glands, while the last pronunciation “M” brings the vibration to the brain, there by activating the brain centers, as a results of which, the efficiency of a brain increases. Therefore the effect of omkar chanting increases the strength of physical body, concentration, memory, receiving power of brain. MSRT technique involves deep levels of mind and body relaxation, has the ability to reduce the sympathetic nervous system activation and increase parasympathetic nervous system activity and restore homeostasis. From this we could conclude that chanting OM mantra results in stable of brain, removal of impure thoughts and increase of energy. In this sense by chanting OM mantra it stable the brain, by practicing this one can enter deeper state of silence (Therapy, Yogitha, & Ebnezar, 2012).

CHAPTER 2

2. ANCIENT LITERATURE & LITERATURE REVIEW

Defination, Quality and Necessity of Guru:

guzBdSTvNxkara> Syat! ézBdStiÚraexk>,
ANxkarinraeixTvat! guéirTyiÉxlyte. AÖytakR ^-16.
Guçabdastvandhakârâù syât ruçabdastannirodhakaù|

Andhakâranirodhitvât gururityabhidhéyate|| advayatârka ü-16||

Meaning: The syllable “Gu” means darkness, the syllable “Ru” he who dispels them, Because of the power to remove darkness, the guru is thus named.

tiÖiï àinpaten pirâfen sevyâ,
%pdeúyiNt it }an< }ainnaStÅvdizRn>.b! g! 4-34.
Tadviddhi pranipâtena paripraçnena sevayâ|
Upadekñyanti ti jîânaâ jîâninâstattvadarçinaù||b g 4-34||

Meaning: Learn the Truth by approaching a spiritual master. Inquire from him with reverence and render service unto him. Such an enlightened Saint can impart knowledge unto you because he has seen the Truth.

yJ}aTva n punmaeRhmev< yaSyis pa{fv,
yen ÉUtaNy;e[ÔúySyaTmNywae miy.b! g! 4-35.
Yajjiätvâ na punarmohamevaâ yâsyasi päëðava|
Yena bhütânyañeëa drakñyasyätmanyatho mayi ||BG 4-35||

Meaning: Following this path and having achieved enlightenment from a Guru, O Arjun, you will no longer fall into delusion. In the light of that knowledge, you will see that all living beings are but parts of the Supreme, and are within me.

ySydevepra Éikt> ywadevetwa guraE,
yateéÔizva tnUr"aera=paPkaiznl.:vetñtr ^pinzdœ 623.

Yasyadeveparä bhakitaù yathädevetathä gurau|

Yäterudraçivä tanüraghorä'päpkäçiné||Ñvetaçvatara Üpaniçad (6/23)||

Meaning: These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.

ÉveÖlyRvtl ivi(guév±smuÑv,
ANywa)IhIna SyaiÚivRyRPyitÉ>oda.iz,zm! 3-11.

Bhavedvéryavaté viddhya guruvaktrasamudbhava|

Anyathä phalahénä syännirvirypatyatiduùkhadä||çi|çam 3-11||

Meaning: Only the knowledge imparted by guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.

guéàsdt> sv; l_yte zuÉmaTmn>,
tSmat! seVyae guéinRTymNywa n zuÉ< Évet!.iz,zm! 3-14.

Guruprasadataù sarvaà labhyate çubhamätmanaù|

Tasmät sevyo gururnityamanyathä na çuabhaà bhavet||çi|çam 3-14||

Meaning: y guru's favor everything good relating to one's self is obtained. So the guru ought to be served; else there can be nothing auspicious.

Aymixkarl jnmrnaids<saranlsNtÝae
dIÝizra jlraizimvaeparpai[> ïaeiÇy
äüinó< guémups&Ty tmnusrit tiÖ}anw;
sguémeviÉgCDet! simTpai[> ïeiÇy< äüin:wm!
,mu{f0 %0 1,2,12 #Tyidiute>,30,

*Ayamadhikäre jananamaranädisaàsäränalasantapto
Déptaçirä jalaräçimivopahärapäëiù çrotriya
Brahmaniñöhaà gurumupasâtya tamanusarati tadvijñänarthaà
Sagurumevabhigacchet samitpäëiù çretriyaà brahmaniñtham*

|muëða0 u0 1|2|12 ityadiçruteù|30|

Meaning :Such a qualified pupil filled with the fire of an endless round of birth, death etc; should repair- just as one's head on fire rushes to a lake-with presents in hand, to a guru, learned in the Vedas and ever living in Brahman, and serve him- as following and other suits say; "let him order to understand this repair with fuel in his hand to a spiritual guide who is learned in the Vedas and lives entirely *Brahman*" (vedaantasara by swami nikhilananda).

s gué> prmk«pyaXyaraepapvadNyayenEnmupidzit
tSmE s ivÖnupsÚy sMYkœ àzaNticÄay zmaiNvray,

yena]r< pué;< vedœ sTy< àaevac ta< tÅvtae äüiv*am!
, mu{f0 %0 1,2,13 #Tyaidiute>,31,

*Sa guruù paramakâpayâdhyâropâpavâdanyâyênainamupadiçati
Tasmai sa vidvanupasannaya samyak praçântacittâya çamânvirâya/
Yenâkñaraâ puruññaâ ved satyaâ provâca tââ tattvato brahmavidyâm||
| muëða0 u0 1/2/13 ityâdiçruteù/31|*

Meaning: Such a guru through his infinite grace instructs the pupil by the method of de-superimposition (Apavada) of the superimpositions (Adhyaropa) - as in such Sruti passages: to that student who had come him with due courtesy, whose mind is totally calm, and who has practiced Pratyahara, the wise teacher should truly give that knowledge of Brahman through which he knows the Being, imperishable and real. (muëða Up 1.2.13) (vedanta-sara by swami Nikhilananda).

suÝa guéàsdén yda jagitR k...Nfll,
td svR[l iÉ*Nte çNwyae=ip c.3-2.h0yae0

*Suptâ guruprasadena yadâ jâgarti kundâlê/
Tada sarvaëé bhidyante granthayo'pi ca||3-2||(ha0yo0)*

Meaning: Indeed by guru's grace this sleeping kundalini is awakened, then all the lotuses (chakras) and knots (granthis) are opened.

%pdez< ih muÔ[a< yae dÄe sa<àdaiykm!,
s yv iigué> Svaim s]adlñr @v s>.h0yae0 3-129.

*Upadeçaâ hi mudraëâ yo datte sâmpradâyikam/
Sa yava çriguruù svâmi sakñâdéçvara eva saù/a0yo0 3-129||*

Meaning: One who instructs mudra in the tradition of guru-disciple is the true guru ishvara.

puveR;amip gué> klenanvCDedat!.p0yae0 1-26.
Purveñâmapî Guruù Kalenânavacchedât/Pa0yo0 1-26||

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

Tulsidas

ilgué crn sraej rj inj mn muk...é suxair,
brn%~ r"uvr ibml jsu jae dayk ^)l cair.

*Çréguru carana saroja raja nija mana mukuru sudhâri/
Baranauð raghuvara bimala jasu jo dâyaka fala câri||*

Meaning: After the cleaning my mirror called mind with sand of lotus like feet of my teacher, I shall now describe (reflect via mirror) the pious personality of LORD RAM which is the giver all the four fruits of life (which are morality, wealth, sex, salvation).

gué ke vcn àtlit n jeih,
spne÷~ sugm n suo isix teih.

*Guru ke vacana pratéti na jehi/
Sapanehuð sugama na sukha sidhi tehi||*

Meaning: One who does not believe in the words of the Guru can not get drought and fulfillment even in his dream.

s<t khih< Ais nlit àÉu iuit pur[muin gav,
hae\$ n ivml ivvek %r gur sn ik@ Êrav.

*Santa kahahim asi néti prabhu çruti puraëa muni gâva/
Hoé na vimala viveka ura gura sana kie durâva||*

Meaning: The saint says that it is the policy and Ved Purana and sages sing that there can be no pure knowledge in the heart by hiding the secret with the Guru.

je gué crn! renu isr "rih<,
te jnu skl ivÉv bs krhl—.

Je guru caran renu sira gharahià|

Te janu sakala vibhava basa karahéà||

Meaning: Those who put the dust of the feet of the Guru on their foreheads take all the blessings of the sacrament under them.

Kabir

ṛ<ift yid piF guin muye gué ibna imle n }an,
}an ibna nih< mui´ hE sÄ zBd prman.

*Paëðita yadi paðhi guni muye guru binä mile na jïäna/
Jïäna binä nahià mukti hai satta çabda paramäna||*

Meaning: Big scholars claim to be knowledgeable by reading and reading the scriptures, but without the Guru they do not get knowledge. There is no freedom without knowledge.

sae\$ sae\$ nac ncaye jeih inbhe gué àem!,
khE kblr gué àem! ibn ikt÷< k...zl nih<]em.

*Soé soé näca nacäiye jehi nibahe guru prem/
Kahai kabéra guru prem bina kitahuà kuçala nahià kñema||*

Meaning: Drive your mind and senses in the same way, so that the love for the Guru increases. Kabir Sahib says that there is no Kusalakshme anywhere, without the love of the Guru.

gué sae }an ju llijye sls dljye dan,

b÷tk Éae<Ë bih gye sik jlv AiÉman.

*Guru so jïána ju léjiye sésa déjaye dāna/
Bahutaka bhondü bahi gaye saki jéva abhimāna||*

Meaning: Get knowledge from the Guru by offering your head, but without learning this and taking pride of body and wealth, so many fools are swept away from the world, do not engage in a guru pada-vessel.

Author	Population (Unhealthy*)	Design/	Intervention MSRT	Control	Variables	*Result %	Weakness
(Saoji, Mohanty, & Vinchurkar, 2017)	(N=42) (5 M & 37 F) age: 19.44 ± 1.31 years	Cross over Counter Balance	10-day 30 min.	SR	DLST SLCT	DLST (-5.15) SLCT (-9.43)	Sample size, Design of the study, OV, duration of study.
(Bhargav, Metri, & Dhansoia, 2015)	*(N=15 each) (8 M & 7 F) generalized anxiety disorder Age: 34.8 ± 12.8 years.	Cross over Counter Balance	30 min	SR	STAI DLST	STAI (45.79) DLST (-32.15)	Small sample, better study design, this study did not follow-up as to how long the response to MSRT continues
(Wang, Metri, Singh, & Raghuram, 2018)	*(N=30) (13 F & 17 M) HTN, Age: 57.23 ± 11.3 years)	Self-as-control	4-day/30-min supine rest (SR) on 2 successive days.	SR	HR SBP DBP STAI	HR (7.29) SBP (4.98) DBP (5.19) STAI (17.88)	Small sample size, short- term intervention, non- randomization.
(Mohanty, Metri, Nagaratna, & Nagendra, 2015)	*(N=43) (18 M & 25 F), Age: 56.83 ± 12.54, Diabetes.	RCT	15 session/6 days.		DLST NA	DLST NA (-25.48)	Small sample size, design of the study, lack of control group, along with objective variables of autonomic biomarkers
(Deepika & Hemant, 2014)	*(N=64) (16 F & 16 M), SR (18 F & 12 M). Chronic musculoskeletal pain.	Two group pre- post design	30 minutes at bedtime as an add on IAYT program		STAI PSS Q S	STATE ANXIETY (10.35) PERCEIVED STRESS SCORE (62.09)	Small sample size, objective variables of autonomic, design of the study, duration of study.

(Rao, Metri, Raghuram, & Hongasandra, 2017)	(N=60) female teachers, age range 30-55 y, MSRT (N=30) control (N=30)	Two group pre-post design	30 min/d, 5 d/wk, for 1 month.	Followed by daily routine.	PSS PSQI DLST STAI GHQ FATIGUE SELF ESTEEM	PSS (47.01) PSQL (44.94) DLST (-11.89) STANXIETY (28.76) TRAIT ANXIETY (13.35) GHQ (32.89) FATIGUE (44.79) SELF ESTEEM(-12.13)	Small sample size, lack of objective variables, lack of proper blinding, other possible causes of stress were not taken into consideration.
(Bali & Ebnezar, 2012)	*(N=60) CNP were assigned to two groups (yoga, n = 30) and (control, n = 30).	A randomized parallel two-armed control.	conventional physiotherapy for 30 minutes. for 10 days.	SR	PAS FLEXION EXTENSION RLF, LLF,RLR, LLR SBP, DB PULSE	PAS (95.53) FLEXION(-340.28) EXTENSION (-432.5) BPS (15.65) BPD (15.69) PULSE (10.10)	Should be done in other study group, clinical studies to be done, physiological studies to be done
(Sangam et al., 2015)	*(N=30) Age: 18-24 years. Progressive Muscle Relaxation (PMR)	Comparative study.	5days/week for 2 weeks, 60 min each.	PMR with conventional Treatment.	VAS NDI	VAS (90.95) NDI (90.08)	Small sample size, duration of study was less.
(Dahal, 2018)	(N=62, M&F), school teacher Age; 37.42 ± 8.59 years.	Wait-list control design	Cyclic meditation, 20 session for 1 month of 30 min.	Wait list	BPS BPD PULSE PSS GHQ	BPS (6.72) BPD (1.64) PULSE (7.10) PSS (24.83) GHQ-TOTAL (89.27)	Study did not focus on the teachers' gender, age, qualifications, and teaching levels. small sample size
(Harris, Jennings, Katz, Abenavoli, & Greenberg, 2016)	(N=64) Age: 21-69 years. Faculty and staff of school (Yoga=30, control=30)	waitlist control design	Yoga and mindfulness were given. 4days/weeks upto 16 weeks		PSS MINDFULNESS PANAS EMOTION REGULATION DISTRESS TOLERANCE RELATIONAL TRUST TEACHING	PERCEIVED STRESS (19.02) MBI EMOTIONAL EXHAUSTION (5.61) SBP (4.03) DBP (3.77)	Small sample size, intervention plan, Intervention assignment was by school, rather than by Individuals.

					EFFICACY TIME URGENCY PROFESSIONAL BURNOUT PHYSICAL SYMPTOMS SLEEP- RELATED IMPAIRMENT BLOOD PRESSURE CORTISOL		
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VAS: Visual Analogue Scale, NDI: Neck disability index, DLST: Digit Letter Substitution Test, SLCT: Six-Letter Cancellation Task, STAI: State Trait Anxiety Inventory, HR: Heart Rate, SBP: Systolic Blood Pressure, DBP: Diastolic Blood Pressure, PSS: Perceived Stress Scale, QS: Quality of Sleep, PSQI: Pittsburgh Sleep Quality Index, GHQ: General Health Questioner, PAS: Pain analog scale, RLF: Right lateral flexion, LLF: Left lateral flexion, RLR: Right lateral rotation, LLR: Left lateral rotation, PANAS: Positive and Negative Affect Schedule.

CHAPTER 3

CHAPTER 3

3. AIM AND OBJECTIVES

3.0 AIM OF THE STUDY

The aim of the study is to assess the effect of Mind Sound Resonance Technique on psychological well-being in school teachers.

3.1 OBJECTIVES OF THE STUDY

To study the effect of MSRT on psychological well-being in school teacher.

3.2 RESEARCH QUESTIONS

Does MSRT shows the effect on psychological well-being in school teacher.

3.3 HYPOTHESIS AND NULL HYPOTHESIS

Hypothesis

MSRT has an effect on psychological well-being in school teacher.

MSRT has an effect on awareness in school teacher.

MSRT has an effect on mental well being in school teacher.

MSRT has an effect on depression & happiness in school teacher.

Null Hypothesis

MSRT has no effect on psychological well-being in school teacher.

MSRT has no effect on awareness in school teacher.

MSRT has no effect on mental well being in school teacher.

MSRT has no effect on depression & happiness in school teacher.

3.4 OPERATIONAL DEFINITIONS

Well-being is a dynamic concept that includes subjective, social, and psychological dimensions as well as health-related behaviors. The Scales of Psychological Well-Being is a theoretically grounded instrument that specifically focuses on measuring multiple facets of psychological well-being (Ryff, Singer, & Love, 2004). Well-being is something sought by just about everyone, because it includes so many positive things — feeling happy, healthy, socially connected, and purposeful.

Unfortunately, well-being appears to be in decline, at least in the U.S. And increasing your well-being can be tough without knowing what to do and how to do it(Tchiki Davis, 2019).

These facets include the following:

-) Self-acceptance.
-) The establishment of quality ties to other.
-) A sense of autonomy in thought and action.
-) The ability to manage complex environments to suit personal needs and values.
-) The pursuit of meaningful goals and a sense of purpose in life.
-) Continued growth and development as a person.

CHAPTER 4

CHAPTER 4

4. METHODS

4.0 PARTICIPANTS

Sample were collected from different school of Bihar. Both male and female were taken, the age range between 27 to 55 years. Total sample size was 40, the assessment and control group were 20 each respectively. Sample collected in convenience way but school are selected by self randomization.

4.0.1 INCLUSION CRITERIA

-) The subjects who can voluntarily participate and cooperative.
-) Normal healthy participants.
-) Age range of 27-55 years.

4.0.2 EXCLUSION CRITERIA

-) Subjects who were not willing to participate.
-) Incomplete forms filled by subjects.
-) Age range above 55 years.

4.0.3 ETHICAL CONSIDERATION

All the participants were informed about the study purpose and assured keeping their personal information confidential. Participants had a brief introduction of intervention before starting of actual intervention.

4.1 DESIGN OF THE STUDY

TWO GROUP PRE-POST DESIGN

The subject were divided in two group experimental and control group. Experimental group were given intervention of MSRT for the period of 4 weeks (3 days a week) of 30 min per day and control were not given any intervention. Data was collected as pre data before starting the intervention and after 4 weeks of intervention post data was collected from experimental group.

4.2 VARIABLES STUDIED

Psychological Well-being is a dynamic concept that includes subjective, social, and psychological dimensions as well as health-related behaviors. Psychological wellbeing (PWB)

is quite similar to other terms that refer to positive mental states, such as happiness or satisfaction(Ivan Robertson, 2016).

) **Autonomy** – the extent to which students view themselves as being independent and able to resist social pressures.

) **Environmental Mastery** – the extent to which students feel in control of and able to act in the environment.

) **Personal Growth** – the extent to which students have a sense of continued development and self-improvement.

) **Positive Relations with Others** – the extent to which students have satisfying, trusting relationships with other people.

) **Purpose in Life** – the extent to which students hold beliefs that give life meaning.

) **Self-Acceptance** – the extent to which students have a positive attitude about themselves.

) **Mindful Attention Awareness Scale (MAAS)** (Hollis-Walker & Colosimo, 2011)

MAAS is a 15-item, 6-point Likert scale (1 = almost always to 6 = almost never) measure that assesses the quality of attention and awareness that individuals apply to their daily lives. All items of the MAAS are worded in a negative direction (e.g., I find myself doing things without paying attention). Participant's responses on each item are summed to create a total score. A high score indicates a high degree of mindfulness.

) **Short Depression – Happiness Scale** (Joseph, Harwood, Lewis, & McCollam, 2004)

The SDHS was designed to extend existing measures of depression beyond the zero point to measure not only the absence of depression but also the presence of happiness. The SDHS consists of six items, three items measuring happiness (e.g., I felt happy) and three reverse coded items measure depressive states (e.g., I felt my life was meaningless). Participants rate how frequently they feel the way described in the item on a four-point scale (0 = never, 1 = rarely, 2 = sometimes, 3 = often). When the items are summed, people can score from 0 (depressive state) through 9 (neither unhappy nor happy) to 18 (very happy).

) **Short Warwick-Edinburg Mental Well-Being Scale** (Stewart-Brown et al., 2009)

SWEMWBS consists of seven items phrased positively to cover positive aspects of wellbeing.

Items cover a range of aspects of well-being including many which will be familiar from other well-known scales (e.g. I've been feeling relaxed, I have been thinking clearly). Responses in the form of a Likert scale comprise 'None of the time'; 'Rarely'; 'Some of the time'; 'Often' and 'All of the time'. Scores range from 7 to 35, with a higher score reflecting a higher level of mental well-being.

4.3 INTERVENTIONS

All subjects (intervention group) were followed 12 session of Mind sound resonance technique. Each session they were given MSRT followed by eight steps in 30 min time duration.

Mind Sound Resonance Technique

S.no	STEP
1.	Opening prayer
2.	A-U-M chanting Loud chanting A, U, M and AUM (3 rounds) Ahata – anahata: A...U...M...and AUM (3 rounds)
3.	Maha mirtunjaya mantra Loud (3 rounds) Ahata – Anahata (3 rounds)
4.	Anahat AUM (9 rounds)
5.	Ajapajapa AUM to silence(9 rounds)
6.	Stay in silence
7.	Resolve
8.	Closing prayer

Intervention was Mind Sound Resonance Technique (MSRT) for 30 minute. Participants were told to close their eyes throughout the practice and follow the instructions with awareness and relaxation, which was instructed by the researcher himself orally. Certain necessary instructions were given orally before practice than the actual practice started by opening prayer followed by all other step and finally the session was ended by closing prayer.

CHAPTER 5

CHAPTER 5

5.0 DATA EXTRACTION AND ANALYSIS

DATA EXTRACTION

-) Mindfulness Attention Awareness Scale, summation of all the questions.
-) Short depression and happiness scale calculated like this. Question number 1, 3 and 6 is reversing score (add all marking then subtract original marking. Eg- $1+2+3+4=10$, $10-3=7$, 7 is the real marking). Further total score was obtained by adding up all the questions.
-) Short Warwick-Edinburg Mental Well-Being Scale total score was obtained by adding up all the questions.

DATA ANALYSIS

Data entry was done in Excel sheet and all statistical analyses were performed using JASP. Computation of internal consistency (Cronbach's alpha) was done for the construct validity, Parametric test were done (Independent sample t-test). For normality check Test of Normality (Shapiro-Wilk) test were done. Data were normally distributed but base line were miss match for MAAS, SDHS. So finally difference were taken out for p-Value and t-test.

CHAPTER 6

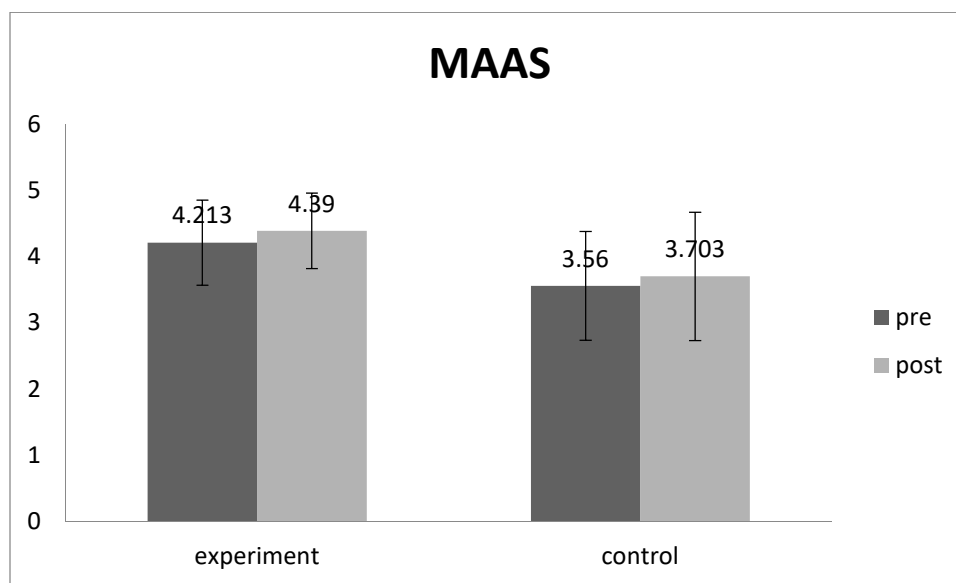
CHAPTER 6

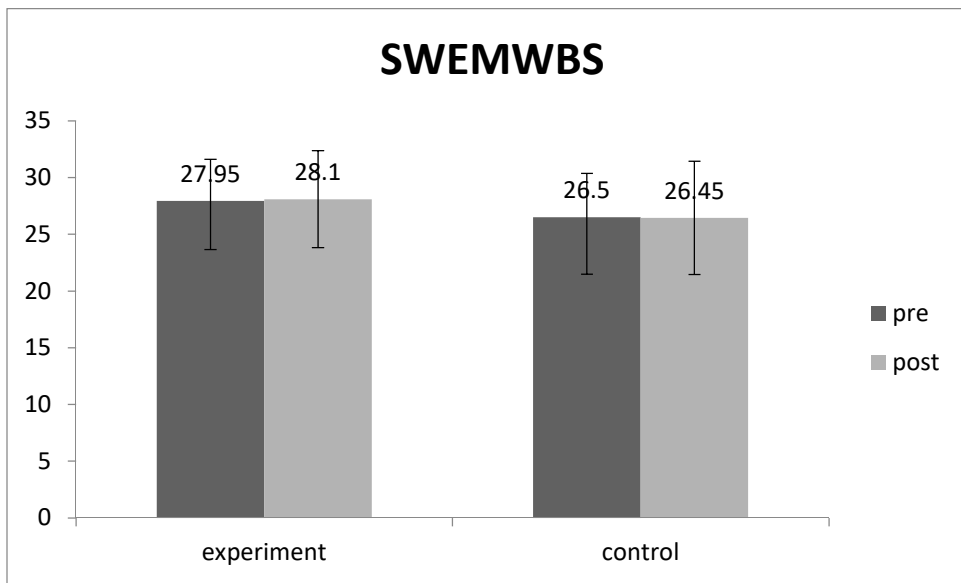
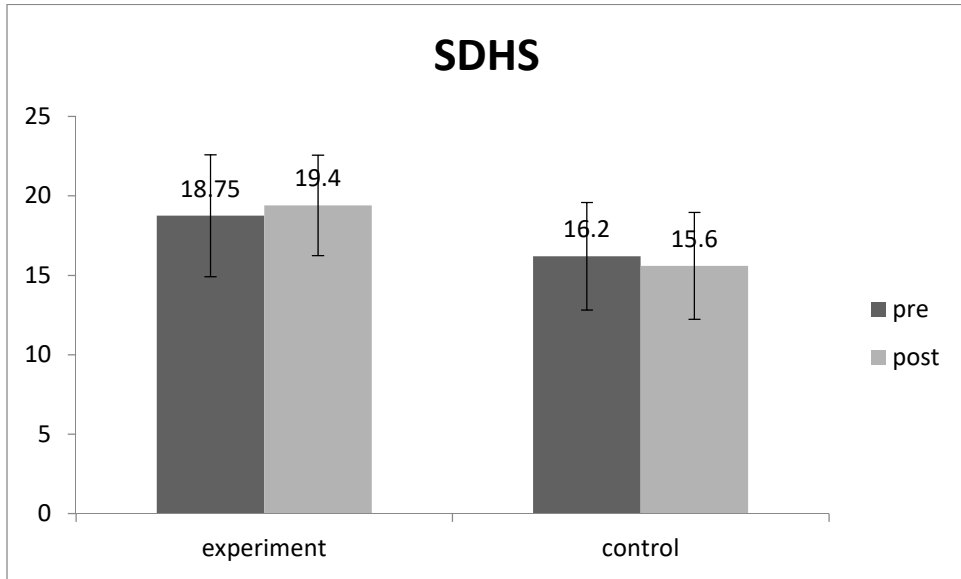
RESULTS

Descriptive Statistics

VARIABLE	EXPERIMENT			CONTROL			p-value	t-test	ES
	MEAN±SD			MEAN±SD					
	PRE	POST	%change	PRE	POST	%change			
MAAS	4.21±0.64	4.39±0.57	-4.21	3.56±0.82	3.7±0.97	-4.02	0.892	0.137	0.043
SDHS	18.75±3.83	19.4±3.16	-3.47	16.2±3.38	15.6±3.36	3.71	0.191	1.331	0.421
SWEMWBS	27.95±3.67	28.1±4.27	-0.54	26.5±3.87	26.45±5	0.19	0.877	0.156	0.049

MAAS: Mindfulness Attention awareness Scale.
SDHS: Short depression happiness scale.
SWEMWBS: Short Warwick-Edinburgh mental well being scale.





CHAPTER 7

CHAPTER 7

DISCUSSION

7.1 Highlights of findings

The present study focuses on psychological well-being. the results showed that there is no significant improve in score of Mindfulness Attention awareness Scale (MAAS), Short depression happiness scale (SDHS), Short Warwick-Edinburgh mental well being scale (SWEMWBS).

7.2 Comparison with earlier finding.

In a previous study after the intervention of MSRT, significant decrease in systolic blood pressure (SBP-4.98%), diastolic blood pressure (DBP-5.19%), HR(7.29%), and state anxiety(17.88%) was observed. Similarly, after SR session, significant changes were found in HR and state anxiety. No significant change was seen in SBP and DBP following SR compared to SR session; MSRT session showed significantly better improvement in SBP, DBP, HR, and state anxiety (Wang et al., 2018).

MSRT facilitated a reduction in the levels of stress (47.1%), anxiety (28.75%), fatigue (44.80%), and psychological distress. The relaxation technique also enhanced the levels of self-esteem and quality of sleep (Rao et al., 2017).

A 1-month intervention of CM improved the general health status of teachers. This study declared an improvement in general health as a whole and reduction in perceived stress. The other autonomic variables, pulse (7.10%) and systolic blood pressure(6.72%), diastolic blood pressure(1.62%), perceived stress scale(24.83%), general health questioner(89.27%) were found to be normalized by the practice of CM (Dahal, 2018).

Recent another study reported that improvement in mental wellbeing by 6% and reduction in anxiety by 4% after 15-day of yoga practices on 302 primary school teachers.

7.3 limitations of the study

-) Small sample size.
-) Short duration of intervention.
-) Lack of objective variables.
-) As the classes were happening on regular school days it was an extra burden for them in

management. School and intervention, they have to manage during the intervention.

) Other possible causes of stress other than jobs, such as family issues, relationship conflicts, and others, were not taken into consideration.

7.4 Strength of the study

This is the first academic study done in Bihar by giving yoga related intervention. Based on our study knowledge it is the first study in the area of teacher by giving 12 session intervention of mind sound resonance technique on psychological well-being.

7.5 Scope for future study

) A bigger sample can be taken for future study

) Intervention could have been longer.

7.6 Reasons For Not Significant

) 12 session of intervention was too short time. It may require more time to influence the psychological wellbeing. During the intervention, it was extremely hot summer, session and the time of intervention was also mid afternoon, because of this they found it difficult to concentrate and practice with awareness. Hectic schedule of the teachers because of exams time and also constant work pressure.

CHAPTER 8

CHAPTER 8

CONCLUSION

As discussed above because of low sample size and various environmental factors, One month intervention of mind sound resonance technique didn't show any changes on psychological well-being of school teachers .

CHAPTER 9

CHAPTER 9

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CHAPTER 10

CHAPTER 10

APPENDIX-1

DEMOGRAPHIC & INFORM CONCERN SHEET

DEMOGRAPHIC AND INFORM CONCERN SHEET

1. Name: _____
2. Gender: Male/ Female
3. Age: _____
4. Education: _____
5. Marital Status: _____
6. Are you currently ill? Yes / No
7. Are you practicing any yogic techniques (e.g. Asana, Pranayama, mindfulness, meditation etc.)?
 Yes. Please state the practice _____ & how often do your practice: Only in times of real need / 1 - 2 times a year / Once a month / Weekly / Daily
 No. Are you interested to learn any yogic techniques (asana, pranayama, meditation etc.): Yes / No

By signing this form, I am agreeing that I am 18 years of age or older and am agreeing to participate in this project voluntarily.

Date

Participant's Signature

APPENDIX-2

Questioner MAAS

MAAS

निर्देश - नीचे आपके दैनिक जीवन के अनुभवों से जुड़े कुछ वाक्य दिए गए हैं पूर्ण विराम निम्नलिखित 1 से 6 मापन के अनुसार कृपया यह इंगित कीजिए कि आप कितनी बार-बारता उन्हें अनुभव करते हैं। कृपया यह बताएं कि आप कैसा अनुभव करते हैं ना कि आप क्या सोचते हो कि आपका अनुभव कैसा होना चाहिए। कृपया हर एक वाक्य को दूसरे वाक्य से अलग मानकर उत्तर दीजिए।

(1- लगभग हमेशा, 2 - बहुत ज्यादा बार, 3 - कभी-कभार, 4 -कम बार, 5 - बहुत कम बार, 6 - लगभग कभी नहीं)

1. मैं किसी भावनाओं को महसूस कर रहा होता/ रही होती हूँ और कुछ देर बाद ही मुझे उसके बारे में एहसास होता है।
1 2 3 4 5 6
2. मैं अपनी लापरवाही उचित ध्यान ना देने या किसी और विषय पर सोचने के कारण कार्य चीजों को बिगाड़ तोड़ लेता हूँ /
1 2 3 4 5 6
3. मैं जो कुछ वर्तमान में होता है उस पर मैं ध्यान केंद्रित नहीं कर पाता / पाती हूँ।
1 2 3 4 5 6
4. जब मैं कहीं जा रहा होता / होती हूँ तो मैं तेज रफ्तार से चलता / चलती हूँ और रास्ते के अनुभव पर ध्यान नहीं देता / देती हूँ।
1 2 3 4 5 6
5. मैं शारीरिक तनाव और कष्ट को तब तक महसूस नहीं करता / करती हूँ जब तक वह मेरा ध्यान ना खींचे।
1 2 3 4 5 6
6. जैसे ही मुझे पहली बार किसी व्यक्ति का नाम बताया जाता है मैं कुछ क्षण बाद ही उस व्यक्ति का नाम भूल जाता / जाती हूँ।
1 2 3 4 5 6
7. ऐसा प्रतीत होता है कि बिना चेतना पूर्वक यह जाने कि मैं क्या कर रहा / रही हूँ मैं स्वचालित रूप से कार्य करता रहता / रहती हूँ।
1 2 3 4 5 6

8. मैं कार्यों को जल्दबाजी में बिना अधिक ध्यान दिए हुए करता / करती हूँ।
1 2 3 4 5 6
9. मैं अपने लक्ष्य की प्राप्ति के लिए इतना मगन हो जाता / जाती हूँ कि यह भूल जाता / जाती हूँ कि मैं अपने लक्ष्य तक पहुंचने के लिए इस समय वर्तमान में क्या कर रहा / रही हूँ।
1 2 3 4 5 6
10. मैं कार्य या नियुक्त कर्म को स्वचालित ढंग से करता / करती हूँ बिना यह ध्यान दिए कि मैं क्या कर रहा / रही हूँ।
1 2 3 4 5 6
11. मैं किसी की बात को एक कान से सुनते हुए दूसरी और अपना कार्य भी करता / करती रहता / रहती हूँ।
1 2 3 4 5 6
12. मैं स्वतः ही विभिन्न स्थानों पर पहुंच जाता / जाती हूँ और फिर आश्चर्यचकित होता / होती हूँ कि मैं वहां क्यों पहुंचा / पहुंची।
1 2 3 4 5 6
13. मैं अपने आपको भविष्य भूत की बातों में पूर्व अधिकृत पाता / पाती हूँ।
1 2 3 4 5 6
14. मैं अपने आप को बिना ध्यान दिए कार्य करते हुए पाता / पाती हूँ।
1 2 3 4 5 6
15. मैं नाश्ता खाता / खाती हूँ यह ध्यान दिए बिना कि मैं खा रहा रही हूँ।
1 2 3 4 5 6

APPENDIX-3
Questioner SDHS

एस डी एच एस

नीचे दिए गए कुछ वाक्यों में लोग कैसा अनुभव करते हैं दिया गया है कृपया हर एक को पढ़ें और जो आपका अनुभव आज को शामिल करके पिछले 7 दिनों में रहा हो उस वर्ग में चिन्ह अंकित कीजिए

कुछ वाक्य सकारात्मक भावनाओं को दर्शाते हैं। कुछ नकारात्मक भावनाओं को आपने पिछले 7 दिनों में अलग-अलग समय पर सकारात्मक एवं नकारात्मक समय पर सकारात्मक एवं नकारात्मक भावनाओं का अनुभव किया होगा।

(1 - कभी नहीं, 2 - कभी कभार, 3 - कभी-कभी, 4 - अधिकतम)

1. मैं ऐसा महसूस करता हूँ कि मैं अपने जीवन में असंतुष्ट रहा हूँ। 1 2 3 4
2. मैं स्वयं को सुखी महसूस करता रहा हूँ। 1 2 3 4
3. मुझे उदासी का अनुभव रहा है। 1 2 3 4
4. मुझे लगा है कि मैं जैसा हूँ उसी में मैं प्रफुल्लित था। 1 2 3 4
5. मुझे लगा कि जीवन आनन्दमय रहा। 1 2 3 4
6. मुझे लगा कि जीवन अर्थहीन था। 1 2 3 4

APPENDIX-4
Questioner SWEMWBS

एस डब्ल्यू ई एमडब्ल्यू वीएस बीएफ

नीचे कुछ वाक्य दिए गए हैं जो भावना और विचारों के बारे में हैं कृपया दिए गए सारणी में चिन्ह लगाएँ जो पिछले 2 सप्ताह में आपके अनुभव का सबसे अच्छी तरह वर्णन करता है
(1 - कभी नहीं, 2 - कभी कबार, 3 - कभी कभी, 4 - अधिकतम, 5 - हमेशा)

- | | | | | | |
|---|---|---|---|---|---|
| 1. मैं भविष्य के बारे में आशावादी रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 2. मैं खुद को उपयोगी समझता रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 3. मैं आरामदेह महसूस करता रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 4. मैं समस्याओं का अच्छे ढंग से सामना करता रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 5. मैं स्पष्ट सोचता रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 6. मैं दूसरे लोगों के साथ नज़दीकी महसूस करता रहा हूँ। | 1 | 2 | 3 | 4 | 5 |
| 7. मैं वस्तुओं के बारे में अपने मन को निश्चित करने में समर्थ रहा हूँ। | 1 | 2 | 3 | 4 | 5 |

APPENDIX-4

NAME	GEN-DE R	AGE	EDUC-ATIO N	MARITAL _STATU S	CURRE NT _LY_ILL	PRA C-TISIN G _YOG A	GROUP	PREQ 1 _SCO RE	PREQ 2 _SCO RE	PREQ 3 _SCO RE	POST Q1 _SCO RE	POST Q2 _SCO RE	POST Q3 _SCO RE
SANJEEV KUMAR	MALE	40	B.Sc, B.Ed	MARRIED	NO	NO	EXP	4.13	13	26	4.27	16	27
SOMNAATH SHUKLA	MALE	32	B.A	MARRIED	NO	NO	EXP	3.13	22	29	4.47	20	28
NIRANJAN KUMAR MANDAL	MALE	48	B.A	MARRIED	NO	NO	EXP	4.33	14	29	4.13	16	19
MANMOHAN THAKUR	MALE	44	B.A, B.Ed	MARRIED	NO	NO	EXP	4.40	22	35	5.47	23	34
KUMOD KUMAR MISHRA	MALE	48	M.A	MARRIED	NO	NO	EXP	4.13	16	26	4.73	16	28
ANIL KUMAR	MALE	28	B.A, B.Ed	MARRIED	NO	NO	EXP	3.93	23	27	4.27	24	30
SANJEEV KUMAR	MALE	48	M.A	MARRIED	NO	NO	EXP	4.73	23	31	4.73	23	28
BIPIN KUMR SAHA	MALE	47	B.Sc, B.Ed	MARRIED	NO	NO	EXP	4.33	24	28	3.93	18	26
RAVI KUMAR VIKKEY	MALE	36	B.A	MARRIED	NO	NO	EXP	4.93	14	29	4.73	15	31
SADA CHARAN SUMAN	MALE	29	M.A, D.L.E d	UNMARRIED	NO	NO	EXP	3.67	15	19	3.13	13	17
AJIT KUMAR MANDAL	MALE	44	B.Sc	MARRIED	NO	NO	EXP	4.53	16	33	5.07	20	33
ANJALI DEVI	FEMALE	37	M.A	MARRIED	NO	NO	EXP	4.47	21	26	4.87	19	29

SAMITA DEVI	FEMALE	35	M.A	MARRIED	NO	NO	EXP	4.87	23	29	4.13	23	33
ANAMIKA KUMARI	FEMALE	30	M.A	UNMARRIED	NO	NO	EXP	4.13	18	29	4.20	23	31
MENKA KUMARI JHA	FEMALE	30	B.A	MARRIED	NO	NO	EXP	2.80	14	26	3.47	17	24
DIKSHA BHARTI	FEMALE	35	M.A	UNMARRIED	NO	NO	EXP	4.73	21	31	4.07	22	31
SWETA BHARTI	FEMALE	27	B.A	UNMARRIED	NO	NO	EXP	3.60	18	29	3.80	21	27
GEETA KUMARI	FEMALE	35	B.A	MARRIED	NO	NO	EXP	5.47	24	24	4.87	21	27
BANDANA KUMARI	FEMALE	36	M.A, D.L.Ed	MARRIED	NO	NO	EXP	4.47	16	31	4.40	20	30
LOVELY KUMARI	FEMALE	37	B.A	MARRIED	NO	NO	EXP	3.47	18	22	5.07	18	29
SUJIT KUMAR	MALE	35	M.A	MARRIED	NO	NO	CONTROL	2.80	15	22	4.47	17	27
PAWAN KUMAR	MALE	32	B.A, M.A	MARRIED	NO	NO	CONTROL	2.67	12	25	4.67	12	29
RAJANIKANT	MALE	40	B.A	MARRIED	NO	NO	CONTROL	4.93	21	32	5.53	23	30
SHANKAR SHAMBHU YADAV	MALE	42	B.A	MARRIED	NO	NO	CONTROL	3.33	18	31	3.40	14	29
OM PRAKASH	MALE	50	B.A	MARRIED	NO	NO	CONTROL	4.00	18	25	1.67	10	35
AMIT KUMAR RAO	MALE	34	M.Sc	UNMARRIED	NO	NO	CONTROL	2.60	15	28	3.40	10	15

BALESHWAR	MALE	35	B.A	MARRIED	NO	NO	CONTR OL	5.07	21	31	5.33	19	31
VINIT KUMAR SINHA	MALE	32	B.TEC H	UNMARRI ED	NO	NO	CONTR OL	1.53	14	27	1.73	15	28
ARJUN YADAV	MALE	32	B.A	MARRIED	NO	NO	CONTR OL	3.53	11	22	3.53	16	18
AJAY KUMAR	MALE	50	B.A	MARRIED	NO	NO	CONTR OL	3.00	22	35	3.00	16	34
DHARMEN DRA KUMAR	MALE	29	B.E	MARRIED	NO	NO	CONTR OL	3.53	15	25	3.40	15	24
MANISH KUMAR	MALE	35	B.A	MARRIED	NO	NO	CONTR OL	3.27	20	30	3.47	17	25
UMESH KUMAR MISHRA	MALE	34	B.A	MARRIED	NO	NO	CONTR OL	3.73	16	22	3.40	17	20
DINESH KUMAR	MALE	50	B.A	MARRIED	NO	NO	CONTR OL	3.87	14	24	4.13	15	27
JAY NARAYAN SINGH	MALE	49	B.A	MARRIED	NO	NO	CONTR OL	3.93	15	25	4.07	15	25
SUDHIR PRASAD SINGH	MALE	52	B.Sc	MARRIED	NO	NO	CONTR OL	4.13	17	29	3.27	17	29
ANUPAM KUMARI	FEMAL E	35	B.A	MARRIED	NO	NO	CONTR OL	3.27	19	25	3.47	20	25
ARCHANA KUMARI	FEMAL E	28	B.A	MARRIED	NO	NO	CONTR OL	3.53	18	20	3.73	19	22
LALITA KUMARI	FEMAL E	33	B.A	MARRIED	NO	NO	CONTR OL	4.27	11	26	4.60	14	26
NIBHA RANJAN KUMARI	FEMAL E	37	B.A	MARRIED	NO	NO	CONTR OL	4.20	12	26	3.80	11	30

APPENDIX-6



