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INTRODUCTION

1.1 INTRODUCTION:

With the advent of 21st century various technological changes have changed life of man on the good earth. Social changes secured due to excess competition in trade and life opportunities have brought a radical change in personal and social life of man. These purely social problems accompanied by the scientific achievements as in development of mortal atomic weapons have ruined the ordinary life of man. Social unrest, mass unemployment crisis of trust in human relationships have led to unhappy marriages and a complete dissatisfaction and a sense of meaningless. So 21st century has been rightly caused the age of stress Anxiety and Frustration.

Modern man is more confused because the modern age has questioned the set beliefs and principles. It leads one to doubts and queries which one is not capable of finding answers to the surrounding bureaucratic and dehumanising society puts man in a embarassing position. The selection/choice between wrong and right become the major struggle in one’s life. As a result he either prefers to face or to fierce. He finds it difficult to live with truth. He sinks deep in illusions. He tries to live in unreal deceptive dreams. Lies untruth become a necessity for his existence.

Laing (1967) points out towards the damaging effect of pathological, social relationship upon the individual. In his view each person is not a discrete entity but is a part and parcel of his culture, or of the groups to which he belongs including the family
groups. In Laing’s view, this social interactions are based on falsehoods and take the form of ‘games’ by which people not only avoid discovering their true selves but also attempt to achieve substitute gratifications. The pervasiveness of this pathology in contemporary society is so great that

“By the time the new human being is 15 or so, we are left with a being like ourselves, a half-crazed creature more or less adjusted to a mad world. This is normality.”

It is interesting to know what forms the base of man’s conflict? What is the main season of his unease, dissatisfaction and meaninglessness? What are the causes of his stress, anxieties and frustrations? Modern man is guided by head rather than by heart. Every person, he be a poet, priest, teacher or clerk, has to suppress cruelly his heart, his emotions and sentiments. So there is a spirit in character. A man is divided. Cut in to two pieces of different personalities. In order to be called an objective reasoning man, an intellectual one, he sticks to logical system of mind inspite of all opposition from heart and soul. The desire to earn favour, and approval of society and the unquestioned adoption of the behavioural approach are the main reasons behind this perennial struggle within one’s self. Mechanical mind is more manageable when compared to abstractions of heart.

Man cannot be turned into a machine, he is still not converted into a lifeless computer. Total change of man into a
machine has not become possible yet. Had it been possible, these would have been no confusion, no frustration. Mind is not sole ruler of man, heart in man still beats and shapes his outlooks. One cannot turn deaf ears to the voice of heart and the soul.

Can modern science succeed to find out a solution to unite these three helves of one’s personality? Can any remedy join this divided parts of man into a unified whole? Can anything take man beyond the realms of mind leading towards inner-no-self as inner emptiness. The present study seeks to find an imperical answer to the most important problem of modern civilization.

1.2 THE PROBLEM:
“THE IMPACT OF MEDITATION ON STRESS, ANXIETY AND FRUSTRATION AMONG COLLEGE STUDENTS.”

1.3 DEFINITION OF THE IMPORTANT TERMS

Meditation types and its benefits:

Guy R. Lefrancois (1980) has defined Meditation as (Med-in-tay-shum). A process or state involving serious contemplation or thought, typically with the subject of achieving a mystical experience. A wide variety of processes involved; many of them with little in common. Zen and yoga are traditional meditative techniques.

H.B. English (1958) has given two explanations of the term ‘Meditation’:

(1) “Serious and sustained reflection or contemplation.”

(2) “A quite and relaxed state in which a person attempts to achieve an integration of feelings, emotions, attitudes, and ideas, often (but not
necessarily) with the belief that this is achieved with the co-
operation of a ‘divine spirit’ or ‘principle.’

Hawards C. Warren (1934) had explained ‘Meditation’ as:

(1) “sustained reflection;”

(2) “Crelig, a chain of reflections referring to religious subjects or to
conduct connected with ones duty to good or to main is regarded by
mystics as the form of prayer with which one may begin the
attempt to realize union with God.”

Though the word meditation is not exactly right to
indicate ‘Dhyana’, it has been used in the present study as there is
no other word to translate. ‘Dhyana’ into English, and meditation
comes nearest to it. This word meditation comes from a Greek root
‘Medonui’ which means to think about. But ‘Dhyana’ in fact means
exactly the opposite. ‘Dhyana’ means how not to think about; how
to be in a state of no though; how to come to a point where an
individual exists but there is no thinking; a state of no mind, pure
awareness.

So the word Meditation in the present study is used as
indicating a device to switch of the power supply to the mind, a
device to make the person see through the blind identification with
the roles and pseudo-reality imposed by society.

Meditation is a state of no-mind. It is a state of pure
consciousness with no content what so-ever. Ordinarilly the mind is
a constant traffic i.e., thoughts are moving, desires are moving,
memories are moving, ambitions are moving; so obviously, an
individual’s consciousness is too full of rubbish. It is just like a
mirror covered with dust. Even when a person is in a deep sleep the mind is dreaming, worries and anxieties are still there.

This constant traffic of thoughts is the state of no meditation. This state of no meditation is just the opposite of meditation.

When there is no traffic and thinking has ceased, no thoughts have, no desire stirs, when one is in utter inner silence that silence is meditation.

Moreover, Meditation is not concentration. In concentration, there is a self which is concentrating, and there is an object being concentrated upon. There is duality. In meditation there is nobody inside and nothing outside. There is no division between the in and the out. The in goes on flowing into the out, the out goes on flowing into the in. The demarcation, the boundary, the border, no longer exists. The in is out, the out is in. It is a non-dual consciousness.

Consciousness is a dual consciousness. That’s why concentration creates tiredness. Whenever one concentrates one feels exhausted. No one can concentrate for twenty four hours, he will have to take holidays to rest. Concentration can never become one’s nature. Meditation does not tire. Meditation can become a twenty-four hour phenomena, because it itself is relaxation.

Meditation is a state of no will, a state of inaction.

Science is characterised as an intellectual attitude. It is simply linear critical thought which admits conclusions only when they are based on evidence. Not only this but the value of any science is measured by the degree to which it is capable of
transforming not only a way of life but also the human personality. Moreover, a science is greatly needed today which can transform the individual as well as the whole of society, a nation, and all of humanity. In the current century, man has opened his mind to physical sciences in order to master matter, and in that endeavour, he himself has become trapped and mechanized. He now needs a science which can enable him to descend into his own inner being and master consciousness, which is the source of all knowledge and power. Such a science was discovered by the ancient sages of India, who called it meditation. It is only through this precious spiritual science that mankind may be able to explore the horizons of real knowledge, perfect harmony and the severe beauty of life.

Swami Kripalvanand (1977) had explained “Meditation” as:

‘When thoughts are deeply concentrated in the region of dharana (focusing of mind), or when they begin to flow continuously towards one centre of dharana, it is called dhyana (meditation),’

In Patanjal Yoga Darshana, dhyana is described in this way:

When all the thoughts get diverted to the point where mind is fixed, without creating any other flow of thoughts, it is called dhyana (meditation) by the will of people.

Maharishi Mahesh Yogi, Meditation is described in this way:

“Meditation is the systematic technique.”
Bhagwan Shree Rajneesh is describing “Meditation” in this way:

1. “Meditation is neither a journey in space nor a journey in time but an instantaneous awakening.”
2. Concentration is an act, a willed act, Meditation is a state of no will, a state of inaction. It is Relaxation.
   Concentration is human, Meditation is Divine.
3. Meditation is a key to unlock the door of the mystery of existence.
4. Meditation is the only way to support oneself, the only way to transcend oneself.

**Various Types of Meditations:**

Meditation can be classified in different ways. The following are the few major classifications of meditation based on different criteria:

1. Willful Meditation and Spontaneous Meditation:
   In willful meditation, the reason-oriented seeker should remain a witness to the play of mind and whenever that neutrality of observation is broken, it has to be carefully regained. The action-oriented seeker practicing willful meditation should make efforts to control the mind should strive to re-establish it whenever lost. Regardless of whether the seeker is reason-oriented, action-oriented or faith-oriented in spontaneous meditation one has to play the role of a neutral observer or a witness.

2. Thoughtful Meditation and Thoughtless Meditation:
   In thoughtful meditation, one may contemplate, with the aid of memory, on the mental image of the master or on the holy idol or picture of a favourite God, or on the life events of
various incarnations of God, supported by scriptural memory. This type of meditation become quite easy if the seeker’s mind is fully influenced by the magnanimity of God or the validity of the scriptures.

The body of person whose mind has become thoughtless will automatically roll down onto the floor. The reason for this is that as long as the idea of keeping the body erect remains in the mind, even in the minutest from, the mind remains linked with the body.

(3) Meditation on Form (Gross) and Formless (Subtle) Meditation:

When forms are contemplated upon, it is gross meditation. When inner light is contemplated upon, it is luminous meditation. When the serpentine kundalini lying dormant in the basal plexus is awakened and uptrended to reach the frontal region along with the soul, one should meditate in the subtle kundalini. That is called subtle meditation.

(4) Haphazard Meditation and Methodical Meditation:

Haphazard meditation is just like that: it never goes to waste. One receives benefits since one’s powers of contemplation and concentration are increased. A seeker who has been meditating in such a way, if given proper guidance, would make quicker progress than a novice.

Through methodical meditation, one begins to undergo pleasant and mysterious experiences within a short time. As a result the seeker become extremely interested; but again, this is achieved only after adopting the path of complete surrender.
In fact, Meditation gives to practitioner many benefits - some direct and other indirect. Meditation not only enables a person to rise to the highest level of spiritual experience but it helps man to discharge his professional household and other social duties more efficiently and with equanimity and better judgement.

In other words, it enables one to become a new person wiser, more loving, more concerned about and more responsible towards the well being of other, one now acts more meaningfully in regard to self in relation to others.

One now looks upon all as “souls” and as “Brothers” and treats all on spiritual level. This eliminates one’s tendencies of aggressiveness, exploitation sensual indulgence attachment, suspicion and hate. One, thereby becomes a peaceful person. Spreading vibrations of peace, having good will towards all, wishing all well, doing positive acts and having positive thoughts. Raj-yoga meditation is thus science of peace in one’s personal and social life.

This change occurs because of three reasons: Firstly, one gets new understanding of the self and others. This equips a person with positive and better outlook. There is the resulting change in one’s belief-system value-system, one’s purpose, attitude and behaviour.

Secondly, one’s capacity for love and tolerance increases tremendously, one therefore loves and is loved and has moods which are derivatives of love and consideration love the uplift and well-being of others. So, one now leads a life of mental satisfaction. One is now free from tension.
Thirdly, change in one’s nature and behaviour is rapid, thorough going persistent and lasting. Some, therefore, consider meditation as a formula or technique of changing a sinner into a saint. This over-all change in nature releases new capacities and qualities of being.

Further, since, man now has self control, his energies and time are now not wasted or spent on negative thoughts.

Because of all this, one’s personality develops and enhances. There is now tremendous expansion of one’s mind because of release of new energy which previously was being spent partly in unnecessary or purposeless pursuits.

Further, one’s mind being now free from non-issues, one has intuitive insights and ‘touching.’ Meditation clears the beclouded mind so that one now has mind that can see and can have higher and truer vision. One’s ‘Third Eye’ has now opened. One now has more objectivity and better concentration so that one now has easy, better and quicker access to Reality one now has an understanding of the present, the past and the future and of Beyond and has practical wisdom.

One major and important benefit of meditation, therefore, is that one is able to realize the self and the ultimate goal, for the practice of meditation leads man to the heights of soul-consciousness and transcendence of time and space and unlocks the door, thus giving the soul the entrance into the presence of God. Meditation illumines the self as a lighted candle illumines another candle which now finds its own fuel. This yields subjective experimental knowledge and self-actualization. The peak
experiences lead one to highest bliss, noblest qualities ecstatic state and salutary changes in the deepest layers of the self. Meditation also leads to discovery of fundamental truths and basic values, awareness of higher and subtler existences and sense of sacredness. One now has authoritativeness and grass of Reality.

One’s mind having been liberated from wasteful habits such as smoking, taking alcoholic drinks or intoxicating drugs, spending time and money on obscene films, etc., and one’s concentration and efficiency having increased and relations and capacity of adjustment, tolerance and endurance having improved, one’s social, economic and over-all development now takes place.

**STRESS**:

Hens Selye (1979) stated, “Stress refers to non-specific response of body to any demand made upon it”, Morgan and his associates (1992) refer to stress as “stress is many faceted process that occurs in us in response to events that disrupt or threaten to disrupt our physical or psychological functioning.”

A state of stress exists when unusual or excessive demands threaten a person’s well-being or integrity. Extraordinary efforts are needed to master the situation and there is the danger that coping capacities will be overwhelmed with the consequence of disturbed functioning, pain or anxiety, illness or even death. Stress is defined neither by the conditioning acting on the person (stressor), nor by the state of the person (coping resources, ego strength etc.) nor by his reactions (stress responses), but rather by the inter-play of the three. It is obvious that one man’s stress is another’s play. The well conditioned athlete can take the stride a
five-mile run which is stressful to a sedentary academic. The forthcoming examinations is stressful to the ill-prepared but ambitious student; of no great moment to either the well-prepared or the unconcerned student. In the psychological realm, it is clear that the meaning of stressor and its relevance to the needs and self-concept of the person determine its impact. Students of stress psychology have called attention to the importance of acts of cognitive appraisal, which determine threat value (Lazarus, 1996).

Stress can originate in physiological, psychological and social conditions and threaten the integrity of the body, the personality or the social system. Threat can disturb psychological well being and psychological functioning. Social institutions produce psychological stress. The university which emphasizes achievement and evaluation-perhaps at the expense of learning and personal growth-keeps students in more intensive stress state than does a more relaxing setting. Physiological stress are as much responsive to psychological threats, such as infection, injury, physical exertion and other physiological stressors response to anxiety and other psychological conditions.

Students of psychological stress have investigated the effect of numerous stressors. Some general classes of stressful situations can be distinguished (Korchin, 1965):

1. Uncertainty and under stimulation-Particularly if the person is highly motivated or anxious, ambiguous and vague situations are powerful source of stress.
2. Information overload - Flooding an organism with many intense competing and demanding stimuli is stressful. Conditions of
distraction time pressure excessive stimulation or multiple tasks are all illustrations of information loaded.

Stress (psychology), an unpleasant state of emotional and physiological arousal that people experience in situations that they perceive as dangerous or threatening to their well-being. The word stress means different things to different people. Some people define stress as events or situations that cause them to feel tension, pressure, or negative emotions such as anxiety and anger. Others view stress as the response to these situations. This response includes physiological changes-such as increased heart rate and muscle tension-as well as emotional and behavioral changes. However, most psychologists regard stress as a process involving a person’s interpretation and response to a threatening event.

Stress is a common experience. We may feel stress when we are very busy, have important deadlines to meet, or have too little time to finish all of our tasks. Often people experience stress because of problems at work or in social relationships, such as a poor evaluation by a supervisor or an argument with a friend. Some people may be particularly vulnerable to stress in situations involving the threat of failure or personal humiliation. Others have extreme fears of objects or things associated with physical threats—such as snakes, illness, storms, or flying in an airplane—and become stressed when they encounter or think about these perceived threats. Major life events, such as the death of a loved one, can cause severe stress.
(2) Definitions:
- Stress is the body’s reaction to a change that requires a physical, mental or emotional adjustment or response.
- Stress can come from any situation or thought that makes you feel frustrated, angry, nervous, or anxious.

There have been many different definitions of what stress is, whether used by psychologists, medics, management consultants or others. There seems to have been something approaching open warfare between competing definitions: Views have been passionately held and aggressively defended.

What complicates this is that intuitively we all feel that we know what stress is, as it is something we have all experienced. A definition should therefore be obvious...except that it is not.

Problems of Definitions

One problem with a single definition is that stress is made up of many things: It is a family of related experiences, pathways, responses and outcomes caused by a range of different events or circumstances. Different people experience different aspects and identify with different definitions.

Hans Selye (one of the founding fathers of stress research) identified another part of this problem when he saw that different types of definition operate in different areas of knowledge. To a lawyer or a linguist, words have very precise, definite and fixed meanings. In other fields, ideas and definitions continue evolving as research and knowledge expands.

Selye’s view in 1956 was that “stress is not necessarily something bad-it all depends on how you take it. The stress of
exhilarating creative successful work is beneficial, while that of failure, humiliation or infection is detrimental.” Selye believed that the biochemical effects of stress would be experienced irrespective of whether the situation was positive or negative.

Since then, ideas have moved on. In particular, the harmful biochemical and long-term effects of stress have rarely been observed in positive situations.

Now, the most commonly accepted definition of stress (mainly attributed to Richard S Lazarus) is that stress is a condition or feeling experienced when a person perceives that demands exceed the personal and social resources the individual is able to mobilize.

People feel little stress when they have the time, experience and resources to manage a situation. They feel great stress when they think they can’t handle the demands put upon them. Stress is therefore a negative experience. And it is not an inevitable consequence of an event: It depends a lot on people’s perceptions of a situation and their real ability to cope with it.

This is the main definition used by this site, although we also recognize that there is an intertwined instinctive stress response to unexpected events. The stress response inside us is therefore part instinct and part to do with the way we think.

(3) The circumstances that cause stress are called stressors. Stressors vary in severity and duration. For example, the responsibility of caring for a sick parent may be an ongoing source of major stress, whereas getting stuck in a traffic jam may cause mild, short-term stress. Some events, such as the death of a loved
one, are stressful for everyone. But in other situations, individuals may respond differently to the same event—what is a stressor for one person may not be stressful for another. For example, a student who is unprepared for a chemistry test and anticipates a bad grade may feel stress, whereas a classmate who studies in advance may feel confident of a good grade. For an event or situation to be a stressor for a particular individual, the person must appraise the situation as threatening and lack the coping resources to deal with it effectively.

Stressor can be classified into three general categories: catastrophic events, major life changes, and daily hassles. In addition, simply thinking about unpleasant past events or anticipating unpleasant future events can cause stress for many people.

In addition to biofeedback, two other major methods of relaxation are progressive muscular relaxation and meditation. Progressive muscular relaxation involves systematically tensing and then relaxing different groups of skeletal (voluntary) muscles, while directing one’s attention toward the contrasting sensations produced by the two procedures. After practicing progressive muscular relaxation, individuals become increasingly sensitive to rising tension levels and can produce the relaxation response during everyday activities (often by repeating a cue word, such as calm, to themselves).

Meditation, in addition to teaching relaxation, is designed to achieve subjective goals such as contemplation, wisdom, and altered states of consciousness. Some forms have a strong Eastern religious and spiritual heritage based in Zed...
Buddhism and yoga. Other varieties emphasize a particular lifestyle for practitioners. One of the most common forms of meditation, Transcendental Meditation, involves focusing attention on and repeating a mantra, which is a word, sound, or phrase thought to have particularly calming properties.

Both progressive muscle relaxation and meditation reliably reduce stress-related arousal. They have been used successfully to treat a range of stress-related disorders, including hypertension, migraine and tension headaches, and chronic pain.

**ANXIETY:**

In concise psychological Dictionary “Anxiety” is defined as: An emotional state arising in situations of impending danger and manifested in expectation of unfavorable events. Unlike fear as a response to a specific threat, Anxiety represents generalized, diffuse or pointless fright. In man, Anxiety is usually associated with expectation of failures in social interaction, and is often caused by the fact that the source of danger is unknown, functionally Anxiety not only.

The individual of a possible danger, but also compels him to seek and specify that danger and to actively examine the environment so as to single out the threatening of oneself, lack of sufficient strength in the face of external factors and exaggeration of their potency and threat. Behaviorally, Anxiety manifests itself in generally disorganized activity. As a mechanism of neuroses (neurotic anxiety) forming on the basis of internal contradictions in the development and structure of individual psyche (for example, because of exaggerated level of aspirations, insufficiently-grounded
moral motives, etc.). Anxiety may lead to inadequate conviction that one is threatened by other people, his own body, the results of his own actions, etc. Empirical studies distinguish situational Anxiety, characterizing the individual’s state at a given moment, from Anxiety as a personality trait (worry), which shows in a strong tendency to feel anxiety about real and imaginary dangers. Anxiety may be attenuated by defense mechanisms, e.g., repression, substitution, rationalization, projection etc.

Anxiety is a common symptom which is found in almost every individual of today. Anxiety can be defined as a ‘state of arousal’ caused by threat to well being (Spielberger, 1960). ‘State’ means a condition involving the entire organism. ‘Arousal’ means a condition of tension, unrest, or uneasiness, or a readiness to act the respond. ‘Threat’ means anticipation of pain or danger or serious interference with goal seeking activities. Operationally, anxiety can be defined as the automatic response pattern characteristic of a particular individual organism after the administration of a noxious stimulus. (Wolps, 1952)

Anxiety : A feeling of tension or stress. It can be viewed as either positive or negative depending upon one’s theoretical orientation.

Judith Gallatin (1982) has defined anxiety as one of the most common but unpleasant human emotion, present but not too specific feeling of dread or impending loom.

James C. (1964) has defined Anxiety as : “Anxiety is generalized feeling of fear and apprehension.”
Harry Mansinger (1983) has given the definition as follows: “Anxiety is a general feeling of fear.”

T.E. Shammugam (1981) in his explanation about Anxiety states: “Anxiety is a general feeling of fear and apprehension without any apparent causes.”

In the comprehensive dictionary of psychological and psychoanalytical terms: Anxiety is described as

1. An unpleasant emotional state in desire of drive seems likely to miss its goal.
2. A fusion of fear with the anticipation of failure evil (English and English, 1959).

**FRUSTRATION**:

Frustration is one of the most dominating factor influencing the individual behaviour. The sources of frustration are many and diversified. The specific situations that bring about frustration are endless but they can generally be put in to three categories - physical environment, Man’s biological limitations and psychological make-up. Besides its inevitability, frustration is a phenomenon of a great consequence to human happiness. Many psychologists have pointed out the importance of frustration towards constructive side. The frustration may spur individual to greater and more well organized efforts determined to achieve ultimate success and satisfaction. It may increase the strength of the motive and to redouble the efforts to go ahead with the blocked line of activity. Many of the outstanding achievements in human, social and individual history have sprung out of deeply frustrating situations or background.
“Frustration occurs whenever the organism meets a more or less insurmountable obstacle or obstruction in its route to the satisfaction of any vital need.” (Rosenzweig, 1941).

Stegner (1961) has defined frustration as:

“Frustration is a state of emotional stress characterized by confusion, annoyance and anger. Interruption to goal seeking behaviour causes frustration.”

Write (1956) has defined frustration as:

“The person is aware of his inability to satisfy his drives and his failure to reach the goals he has set for himself, and so he feels helpless and suffers from injured pride.”

Eysenck (1972) has defined frustration as:

“There are three different meanings of the term frustration.

(1) Frustration situations, strict definitions have been used by Maier (1949) for whom the essential characteristics are an insoluble problem situation, impossibility of moving out of the situation, and high motivation to respond, and by Amsel (1962) for whom a frustration situation is one in which non-rewarded trials are inter spread with, or follow, rewarded trials;

(2) Frustration state, the frustration situation will induce a state of frustration in the organism, the degree of frustration varying between individuals;

(3) Reaction to frustration, the principal reaction to the frustration state which have been studied in detail are, aggression, regression, fixation and resignation.

James C. (1964) has defined frustration as:
“Frustration is thwarting of a need or desire.”

In concise psychological dictionary frustration describe as:

A psychological state arising because of some real or imaginary obstacle to achieving a goal. It manifests itself in sensations of oppressive stress, worry, despair, anger, etc. Frustration intensity would depend on the significance of the blocked behaviour and the goal’s subjective “Proximity.” Defense reactions in frustration take the form of aggressiveness, avoidance of difficult situations (including transfer of actions to an imaginary plane), declined complexity of behaviour (some times to a level of deep regression), since increased stress inhibits finger and more complex action-regulating structures. Frustration may lead to character changes, uncertainty of one self, and fixation of rigid forms of behaviour. Quite often frustration results in neurosis. Hence development of individual tolerance (Resistance) to frustration is of particular significance.

Frustration has four modes of reactions to a situations:

1. Aggression indicates frustration dynamics in futile situation.
2. Resignation is the extreme escapism from reality.
3. Regression is the condition to go back.
4. Fixation is the compulsive type of behaviour.

In “Introduction to Personality Book” has defined frustration as:

“Interference with the occurrence of goal responses at the proper time in a sequence of behaviours.”
1.4 OBJECTIVES:

While going through the literature on meditation it was found that pre-meditation scholars have made many tall claims regarding it’s benefits. However, investigator felt it worthwhile to test some of the primary claims experimentally. Hence following objectives were kept in view for the present investigation:

(1) To find out the impact of meditation on Stress.
(2) To find out the impact of meditation on Anxiety.
(3) To find out the impact of meditation on Frustration.

1.5 HYPOTHESIS:

Review of related researches revealed very clearly that all the negative traits of personality were affected positively by meditation. Hence it was hypothesized that:

(1) There will be positive impact of meditation on Stress.
(2) There will be decrease in the amount of Stress in the group of meditators.
(3) There will be significant difference in the amount of Stress between meditators and non-meditators.
(4) There will be positive impact of meditation on Anxiety.
(5) There will be decrease in the amount of Anxiety in the group of meditators.
(6) There will be significant difference in the amount of Anxiety between meditators and non-meditators.
(7) There will be positive impact of meditation on Frustration.
(8) There will be decrease in the amount of Frustration in the group of meditators.
(9) There will be significant difference in the amount of Frustration between meditators and non-meditators.

1.6 SCHEME OF CHAPTERS:

This report of an experimental investigation is presented in five chapters. The first chapter is an introduction. Here at the outset the significant of the study is made clear. Exact problem is stated. Important terms are defined, explained and theoretical as well as functional definitions are presented. Subjects and hypothesis are mentioned along with the references and its rationale. At the end of the chapter the presentation style of the report is described.

Second chapter presents the review of related researches. It was found during the exploration that comparatively few studies are available on meditation. Wide variety of literature of ‘Meditation’ is available but experimental studies are not found in plenty. However, some such studies are presented in brief in the second chapter.

Third chapter is devoted to planning and procedure. In this chapter Methodology of the present investigation is explained. Instruments used in the present study are described along with their characteristics. Data collection and Data analysis plan is also mentioned.

Fourth chapter deals with Analysis and Interpretation. Final Experiment is presented in detailed manner.

Fifth chapter gives the conclusions of the investigation and some suggestions are also presented for further studies in this area.