CHAPTER II
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CHAPTER II
THEORETICAL OVERVIEW

The history of meditation dates back over 5000 years. It is bound with the religious context within which it was practised. Even in prehistoric times civilizations used repetitive rhythmic chants and offerings to appease God. Some of the earliest references of meditation are found in the Hindu Vedas. Around the 5th and 6th centuries B.C. other forms of meditation developed in Taoist China and Buddhist India. (www.wikipedia.org). The first written description of meditation comes from the Mahabharata, a sixth century B.C. epic written by Vyasa which contains Bhagavad-Gita in which Dhyana yoga is the form of meditation, is recommended as a technique to soothe the mind. After that Patanjali produced classical yoga text- the Yoga Sutras. The address of swami Vivekananda in 1893 at the parliament of religions in Chicago and the autobiography of a yogi by Yogananda introduced the concept of yoga and meditation to the West. Some authors have suggested the hypothesis that the emergence of the capacity for focused attention is an element of many methods of meditation have contributed to the final phases of human biological evolution (www.wikipedia.org).

In the West by 20 B.C. Philo of Alexandria had written on some forms of spiritual exercises involving attention (Prosocha) and concentration. In the third century Plotinus had developed different types of meditative techniques. First century B.C. considers Buddhist Indian meditation as a step towards salvation (http://en.wikipedia.org/philo). By the time Buddhism was spreading in China, the Vimalakirti sutra, which dates to 100 CE, included a number of passages on meditation clearly pointing to Zen. Buddhism introduced meditation to other Asian countries and in 653 B.C. first meditation hall was opened in Japan. Returning from China around 1227 B.C. Digen wrote the instructions for Zazen (www.wikipedia.org).

The Islamic practice of Dhikr had evolved the repetition of the 99 names of God since 8th and 9th centuries. (http/www.google.com).

2.1 Concept of Meditation

The practice of meditation sets in motion, a process that leads to the restoration of one's - physical, mental, and spiritual well-being. The English
The connotation of the word meditation is therefore more associated with healing and relaxation (Adiswarananda, 2004). It was believed earlier that meditation was meant for spiritual aspirants alone. Now, with the availability of simple methods and with the better understanding of deeper meaning, it has become very popular among all categories of people. Published scientific and medical evidence has proved its benefits, but it still needs to be much understood.

Santorelli, Urbanoswiski, Harrington, Bonus and Sheridan (2003) analysed the concept of mind and brain as mind is not the same as brain. The brain is certainly a biological component, but mind is a broad term that refers to a personal process which perceives, recognizes, thinks, experiences and reacts to stimulus. Meditation is a way of exercising the mind. Meditation is the freedom from thought, a state of no-mind. It is a state of pure consciousness with no contents. It is the activation of natural 'seeing' activity, of the 'Self' or Consciousness. It is the finest way to increase one's personal energy by getting connected to the Source. While many people experience wonderful benefits from meditation, no meditators feel blissful and alert all the time. One may experience a lot of restlessness and mental activity during meditation. Meditation isn’t about achieving any certain state not even peacefulness and calm. It is about learning to be with and observe one’s own experience just the way it is. Even if one recognises that he become lost in thoughts or day dreams just that act of noticing is the most powerful part of meditation (Santorelli et al., 2003).

In a scientific point of view the general concept of meditation is defined as Meditation offers a fascinating window into human consciousness, psychology and experience; the relationship between the mental state and body physiology; emotional and cognitive processing and the biological correlates of religious experience (Sagula & Rice, 2004). In the last thirty-five years there have been scientific studies examining physiological changes induced by the process. However, it has been mentioned that even detailed reports were not complete as they did not define the method of meditation or they presented a general definition, often inaccurate and inadequate (Cardoso, Souza, Camano & Leito, 2004). Specific to meditation, it has been described that in the absence of a specific task the mind is very distractible (calcicalata), and has to be taken through the stages of streamlining the thoughts’ (ekagrata), and one-pointed concentration (dharana), before reaching the meditative state (dhyana) and Samadhi (Chinmayananda, 1984).
2.1.1 The process of Meditation

According to Chinmayananda (1984), the steps followed in meditation techniques encompass ekagratha, dharana, dhyana and Samadhi. All types of meditation techniques whether traditional or modern comprise these steps in varying duration. The key features of these steps involve voluntary control, analytical focusing, and withdrawal from irrelevant thoughts, effortless awareness and expansion of powers. The process of meditation channelizes multiple thoughts in one direction, fixing the mind in one object and absorbs the subject, object and the process.

Meditation has been practised in many forms in many cultures over many centuries. Historically, it has been practised for at least three thousand years since the dawn of Indian yoga and is a central discipline at the contemplative core of each of the world’s great religions (Girish, 2014). It is most often associated with the Indian traditions of yoga and Buddhism, but has also been crucial to the Chinese Taoist and neo Confucian traditions. The great monotheisms—Judaism, Christianity and Islam—have also offered a variety of meditative techniques; although they never obtained the popularity and centrality accorded them in India (http://books.google.com).

2.2 Meditation within the Religious Traditions

All religions practise different forms of meditation. The five major religions – Hinduism, Buddhism, Judaism, Christianity and Islam and all practise different forms of meditation.

The word Hindu and India share the same root, Indus. Hinduism is thought to have originated with the tribes of Aryans who migrated from Persia and the Asian steppes’ about 2000 B.C. crossed the Hindu Kush and settled in the valleys of the Indus and Ganges (Sharma, 2004). Hinduism does not have a single founder or single text. Its central text includes The Upanishads, The Bhagavad-Gita and the sagas of The Ramayana and The Mahabharata (Hewitt, 1983). The influential modern proponent of Hinduism who first introduced eastern philosophy to west in the late 19th century, swami Vivekananda describes meditation as “Meditaion has been laid stress upon by all religions. The meditative state of mind is declared by the yogis to be the highest state in which the mood exists (Flood, 1991).
In Buddhism meditation refers to the meditative practices associated with religion and philosophy of Buddhism. Buddhism evolved from the meditations of Siddhartha Gautama who identified eight principles (the noble eight fold path) that develop the fully realized state of a person, right view, right resolve, right speech, right conduct, right livelihood, right effort, right awareness and right meditation (Bodhi, 2000). Buddhist pursues meditation as part of the path towards enlightenment and nirvana. The three major schools of Buddhism where meditation is practised are The Hinayana school, The Mahayana school and The Vajrayana School (Bodhi, 2005).

Another notable school is Zen Buddhism (a branch of Mahayana school) began in the 6th century with the teachings of Bodhidharma. The two paramount mental qualities identified by The Buddha that arise from wholesome meditative practices are Serenity or tranquility (pali, Samadhi) and Insight (pali, vipassana) (en.wikipedia.org/wiki/meditation).

Christian meditation is a form of prayer deliberately focusing on specific thoughts of the life of Christ, his passions, his characteristics’ and his teachings (Thomas & Marylin, 2000). It is an unstructured prayer in which a person establishes direct and personal communication with Christ. Most styles of Christian meditations do not rely on the repeated use of mantras but are intended to stimulate thought and deeper meanings (Xaviour, 2004).

Meditation in Islam is rooted in Koran and the teachings of Muhammed. Rememberance of god in islam which is known by the concept Dhikr. Salah is the Islamic way of praying to allah which require one to meditate or concentrate in otherwords upon the recitation of surahs from the koran and their meanings. But this has no relation with what is known as meditation according to different sources and other religions (en.wikipedia.org/wiki/meditation).

The central symbol of Judaism is a Cosmogram. The tree of life (Qtz chem.) composed of eleven spheres (Sephiroth) one of which is hidden, interconnected by twenty two pathways. Each Sephira bears a different god name, representing different aspects of divine, the crown, wisdom, understanding, knowledge, severity, mercy, beauty, victory, glory, foundation and kingdom. Symbols are arranged to each Sephira including title, name, image, colour and number. Meditation awakens the
higher faculties of the individual transcending reason and bringing the symbols of life (Caponigro, 2012).

In Jain meditation, mantras are chanted loudly or silently in mind. Jain meditation and spiritual practice system were referred to as salvation path along with the three jewels (ratnathraya) right perception and faith, right knowledge and right conduct (en.wikipedia.org/wiki/meditation).

In Sikhism, the practices of Simran and Namjapo encourage quiet meditation. This is focusing one's attention on the attributes of God. In the Sikh religion, kirtan, otherwise known as singing the hymns of God is seen as one of the most beneficial ways of aiding meditation (Duggal, 1980).

Many other spiritual traditions have practices that are identical in form and function. Meditation can take many forms, universal principles can be found in all systems. The whole being (body, mind, and emotion) is actively applied, through a variety of focus points, to develop awareness, insight, and transformation (http//www.google.com).

Reflections by the investigator

By analysing meditation in different religions, it is observed that throughout history, there had been numerous traditions of meditation and all of them are, in one-way or another, attractive to people of differing dispositions. Yoga, Kundalini, Transcendental Meditation, Sufi, Zen, Samatha, Vipassana, and Satipatthana are some of the examples. These traditions have continued generation after generation without falling out of practice because they all bring about benefits to people. While they are recognised as meditation, all of them may not produce the same benefits, and they do not claim to do so either. Yoga, Kundalini, and Transcendental Meditation have come from Hinduism. Sufi is from Islam and the rest of them have been introduced by Buddhism.

The other religions like Judaism, Christianity, and Jainism have their variations of meditation as well. Yet, they are not as widely practised as the one mentioned above. All the variations show that the practice of meditation is not limited to one or two religions. Rather, it is a common aspect of many religious traditions. Even some philosophies like the Vedanta system emphasise meditation in their
systems. By viewing the photographs of all the deities of different religions, it can be seen that they express different mudras using hands and fingers. These mudras were called as samyutas and asamyutas. They are not originated from any religions or restricted to any particular religion. All these mudras were commonly used in different dance forms. A few mudras are commonly used in tantric rituals. This indicates the irrelevance of saying the religious origin of meditation.

2.3 Approaches in Meditation

Goleman (1972) suggests that family of meditation techniques can be broadly divided into two groups, i.e., concentrative meditation and mindfulness meditation. Some meditative practices integrate elements of both concentrative and mindfulness types.

According to Kabab (1993), Meditation is different from relaxation training which is characterised by progressive muscle relaxation and autogenic training. Relaxation training involves the pursuit of a particular psychophysical state of reduced autonomic arousal (Shapiro & Giber, 2002). Relaxation may be a byproduct of meditation, but it is not an objective of the practice. Secondly, relaxation is taught as a stress management technique to be used during stressful or anxiety provoking situations. Meditation in contrast is not a technique to be used in stressful situations but rather is conceived of as a way of being that is to be cultivated regardless of day to day circumstances (Kabab, 1996).

2.3.1 Approaches in Meditation According to Different Practitioners

According to Carlson (1992), different types of meditation techniques that has evolved from Hinduism, Christianity and Buddhism can be classified as follows;

- Concentration meditation
- Reflective meditation
- Mindfulness meditation
- Heart centered meditation &
- Creative meditation

According to Dale (2011), the meditation techniques are classified as follows:

- Mindfulness meditation
- Spiritual meditation
Focused meditation

Movement meditation &

Mantra meditation (https://www.google.com).

2.3.2 Definition of Meditative Approaches

Different meditative approaches are defined as follows

- **Concentrative meditation**: Concentratve meditation focuses the attention on an image or a sound in order to still the mind and allow a greater awareness and clarity to emerge. The simplest form of CM is to sit quietly and focus the attention on the breath (http://www.vipassana.com).

- **Mindfulness meditation**: It involves opening the attention to become aware of the continuously passing parade of sensations and feelings, images, thoughts, sounds, smells and so forth without becoming involved in thinking about them (http://www.wikihow.com/do.mindful-meditation).

- **Reflective meditation** (analytical meditation): It refers to disciplined thinking provides a calming effect on the mind. It stimulates transformative power and provides great conviction and strength to change the course of life (www.plotinus.com).

- **Heart centered meditation**: It helps to release the fears and sadness and bathe in the radiance of loving kindness and compassion. It is also known as heart chakra meditation. In this technique, choose a quiet place, set the right posture and focus on the heart area while inhaling and exhaling slowly but smoothly (www.drrediger.com).

- **Creative meditation (visualization)**: Consciously cultivate and strengthen different qualities of mind. It focuses on strengthening qualities such as joy, compassion, appreciation, patience, empathy, love, gratitude, humility, fearlessness and tenderness among others (www.youtube.com).

- **Spiritual meditation**: It is for those who regularly participate in prayer. In this meditation, one become calm and then begins to focus on a question or problem of one might have (www.wellbeing.alignment.com).

- **Focused meditation**: Focused on sound, objects, mantra or thought. In this meditation focus only on one thing and stay committed to that thing (www.gateways-toinnerpeace).
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- **Movement meditation**: In this meditation simply focus the breath and try out different gentle, repetitive flowing movement. Here attention is completely on the movement (www.trans4mind.com).

- **Mantra meditation**: Mantras are the words that are chanted loudly during meditation. Mantra ‘Om’ is regularly used since it delivers a deep vibration that makes it easy for the mind to concentrate on that particular sound (www.artofliving.org/mantra meditation).

- **Kriyayoga meditation**: Kriya is a method of Pranayama (life-energy control). It is a means of evolving the soul to final liberation from cycle of birth and rebirth (www.yogananda.srf.org/meditation).

- **Sidhayoga meditation**: It is anchored in Hindu spiritual traditions. It uses a mantra and concentrated breathing to turn the individuals attention inwards. Through the practices Sidhayoga helps one achieve oneness with God, eradicate suffering and endangers sense of supreme bliss. Sidhayoga was named by swami Muktananda in the mid-1970s (www.sidhayoga.org.wiki).

- **Qi gong**: This practice generally combines meditation, relaxation, physical movement and breathing exercises to restore and maintain balance. Qi gong (CHEE-gung) is part of traditional Chinese medicine (en.wikipedia.org.wiki).

- **Tai chi**: This is a form of gentle Chinese martial arts. In tai chi (TIE-chee), one performs a self-paced series of postures or movements in a slow, graceful manner while practicing deep breathing (www.energyarts.com/tai-chimeditation).

- **Anapana meditation**: Watch the incoming and outgoing breath by focusing attention at the entrance of nostrils. In this technique, simply observe the natural breath without trying to change or correct the flow of breath (www.youtube.com).

- **IntegratedAmritha Meditation**: It is a secular form of meditation developed by Matha Amrithanandamayi. It is a simple combination of Yoga, Pranayama and meditation (www.integratedmeditation.org).

- **Sudarshanakriya**: It is a breathing technique combined with meditation developed by shrishri Ravi Sankar (http//www.google.com).

2.4 Techniques of Meditation

The techniques of meditation are detailed below:
• **Transcendental meditation** (TM)

   This technique is preached and practised by *Mahaani* Mahesh Yogi. The TM is defined as turning the attention inwards towards the subtler levels of a thought until the mind transcends the experience of the subtle state of thought and arrives at the source of the thought (http://en.wikipedia.org/wiki/TM).

• **Tantric meditation**

   In this technique the meditator has to repeat a sacred *mantra* given by the *guru*, with intense concentration. This meditation is practised and propagated by the *ananda marga* organization. (www.youtube.com).

• **Raja yoga meditation**

   During this meditation, aspirants sit in a comfortable position with their eyes open, and with effortless gaze fixed on a *jyoti* (light – representing supreme consciousness). At same time they actively generate positive thoughts about the Universal force pervading all over, as light and peace (www.youtube.com/watch).

• **Zen Meditation**

   The aim in this form of meditation is the ultimate state of enlightenment called *Satori*. Zen Meditation are of three types. In the first type, the meditator concentrates on his breathing, counting the breaths or without counting. In second type of meditation the meditator has to solve koans or say non-logical riddles. In third type of meditation the meditator just sits and breathes in a prescribed manner without any aids or concentrating on his breath (http://en.wikipedia.org/).

• **Vipassana Meditation**

   In *vipassana* meditation the meditator, sitting in a comfortable position, initially observes his own breathing and thereafter observes sensations and feelings in various part of the body with an attitude of witness. (https://www.Dharma.org).

• **Preksa Meditation**

   This is also an ancient meditation technique practised in Jainism. *Preksa* means to perceive and realize the subtlest aspects of one’s own self, ‘to see the Self’. In *Preksa Dhyana* no thought is forcefully stopped. Instead the art of merely observing the thought process without forming any reaction or attachment is developed. By doing so, thoughts themselves cease to appear (http://en.wikipedia.org/wiki/).
• **Yoga nidra**

  Yoga-nidra is performed in *Savasana* and it consists of progressive relaxation and rotation of awareness all over body, resolve, and visualization of some images of nature and *tantric* abstract symbols (https://en.wikipedia.org/wiki).

• **Cyclic Meditation**

  Cyclic meditation (CM) is a moving meditation technique devised to address the needs and problems of modern man (Nagendra, 2001). Cyclic meditation involves a combination of gentle yogic stretching and relaxation. This technique includes the practise of certain yoga postures interspersed with relaxation while supine, thus achieving a combination of both stimulating ‘and relaxation ‘practices (https://www.health and yoga.com/htm).

• **Color meditation**

  Visualize colours which have meanings, in this technique visualize oneself being bathed in colourful light. This light clears and balances energy centers known as chakras of the body. Each chakra is associated with a colour and each colour is associated with a meaning. i.e, purple light activates crown chakra, indigo- third eye area, blue- throat chakra, pink/green-heart chakra, yellow-diaphragm, orange-abdomen and red activates root chakra (www.youtube.com).

**Walking meditation**

Walking meditation is a form of meditation in action. In walking meditation experience of walking is the central focus. The individual become mindful of the experience while walking, and try to keep the awareness involved with the experience of walking. (www.wildmind.org/walking).

**Dance meditation**

Dance meditation is a unique integrated movement meditation system for self discovery, healing and evolution. Dance meditation explores relationship between self and other, self and cosmos and self with self and ultimately relationship in to non-duality into oneness (www.dancemeditation.org).

**Sound meditation**

Meditation on sound is one universal path to Self Realization, accessible to anyone, and appropriate for people of any religion or spiritual aspiration. In Nada Yoga, it is illustrated that the source of the sound may be external or *internal*. The sound may be “gross” or “subtle.” That is, it may be “struck” out loud (Sanskrit:
“ahat”), as from a voice or musical instrument; or “unstruck” and outwardly silent (Sanskrit: “anahat”), arising inwardly as from the subtle currents of energy or prana moving throughout the body. With practice, concentration on carefully selected outer or “struck” sounds will enable the mind to become calm and transparent (soundmeditation.com).

**Drawing meditation**

Drawing fully incorporate its techniques and experience, its peaceful effect on the mind while it integrates with body and spirit, for its creation brings one to present awareness and it clears the mind from nonstop and repetitive thinking and gives the body rest from the stress created by worrying about past and future (trevorledford.hubpages.com).

**Music meditation**

Simply sit quietly and focus all attention on the music for 10-15 minutes once or twice a day. Continue this practise with regularity, listening to the same type of music, always with fullest concentration. Gradually one may be able to hear subtle sounds that come from within, rather than the audible sounds from outside. When begin to be aware of the inner sounds, listen to them and focus on them. Then gradually change the meditation from listening to music to listening to the subtle sounds (pssmovement.org/eng/index.php/meditation).

**Reflections by the investigator**

When analysing the theoretical background of different approaches and techniques of meditation, it can be observed that almost all approaches and techniques have the same principle. Focused attention and concentration on breath are commonly followed in most of the techniques. Awareness of present moment is another aspect observed in some techniques. Approaches are classified differently by different practitioners. But analysing the theory revealed that all the different techniques with different terminologies followed same method of practice. Another notable factor is that particular posture especially sitting posture is followed in most of the meditative techniques. Meditation by dance and walking are moving meditation techniques that do not require a sitting place.

**2.5 Meditation beyond Religious Context**

According to Warner (2014), Meditation can be conceptualized as a family of complex emotional and attention regulatory training regimes developed for various
ends, including the cultivation of well-being and emotional balance. Among these various practices, there are two styles that are commonly studied. One style, focused attention meditation, entails the voluntary focusing of attention on a chosen object. The other style, open monitoring meditation, involves nonreactive monitoring of the content of experience from moment to moment.

### 2.5.1 The Secular Form of Meditation

The word secular was inserted into the preamble by the forty second amendment act (1976). The Indian constitution enshrines the right to practise, preach and propagate any religion groups. This secular approach to education has been tested in courts. The supreme court of India found in Bommai vs. Union of India that secularism was an integral tenet of the constitution (Vishal & Anuradha, 2013).

Secular forms of meditation were introduced in India is the 1950’s as a westernized form of Hindu meditative techniques are arrived in the United States and Europe in the 1960s. Rather than focusing on spiritual growth, secular meditation emphasizes stress reduction, relaxation and self improvement. Both spiritual and secular forms have been the subjects of analysis. While meditation techniques have been used by many different cultures around the world for thousands of years, the first articles in psychology journals starting in the 1930s viewed meditation as inducing a dissociative state or even catatonia (Alexander, 1931).

In the early 1970s Herbert Benson, established the efficacy of meditation for healthcare through his research. Benson and his colleagues showed that meditation acts as an antidote to stress. Benson’s early research demonstrated that the effects of the relaxation response induced by TM and other meditation practices generate the opposite of the fight-or-flight response. Meditation decreases the heart rate, decreases the respiratory rate, decreases blood pressure, decreases oxygen consumption, and decreases muscle tension (Benson, 1975). Benson’s original research subjects were TM practitioners (they approached him with the idea of doing research on meditation). Benson conducted studies of the physiological and health impact of TM meditation which involves the repetition of a word or phrase (called mantra meditation).

After conducting these initial studies, Benson concluded that, it made no sense to say that TM was the only way to evoke this quieting response. Benson theorizes
that the multitude of meditation techniques all have the final common pathway leading to the relaxation response (David & Orme, 1973).

Secular Buddhism is a newly emerging, predominant movement within Buddhism. Secular Buddhism is founded on a reconfiguration of core elements of the dharma itself. It seeks to recover the original teachings of Siddhartha Gautama, the historical Buddha, yet without claiming to disclose "what the Buddha really meant". Secular Buddhism proposes that individuals leave behind the metaphysical beliefs and soteriology of Indian religious culture. This culture saw human life as an irredeemable realm of suffering, from which one should seek transcendence in an enduring beyond-human condition – a stance that virtually all Buddhist schools, as well as Hinduism and Jainism, perpetuate (Alexander, 1931). Buddhism begins with the premise that the mind is the primary source of human joy and misery, and is central to the understanding of the natural world as a whole. Buddhists have devised attentional training techniques known as Samatha, a serene attentional state in which the hindrances of excitation and laxity have been thoroughly calmed (Wallace, Jevning & Baedeback, 1999).

The practice of insight meditation is based upon the Great Discourse on the Foundations of Mindfulness (Maha SatipatthanaSutta), which includes the contemplation of the body, the contemplation of the feelings, the contemplation of the mind, and the contemplation of the mental objects. Mindfulness meditation program includes an introduction to the practices of breathing meditation, eating meditation, walking meditation, and mindful yoga (Gunaratna, 1993). The Buddhist practice of Vipassana meditation (VM) is as a mental process that takes ordinary experience plus mindfulness plus equanimity and yields insight and purification. Thus, VM requires becoming aware of all of one's senses and acknowledging any negative feelings, pain, or blockages in order to achieve equanimity. Equanimity is defined as not interfering with the flow of the senses at any level, including the level of preconscious processing (Young, 1994).

Reflections by the investigator

By analyzing the meditative practices, it can be seen that Transcendental meditation, Vipassana meditation and Mindfulness meditation were widely practised in India and Western countries. But in the midst of 1950s and 1960s, secular
meditative forms were introduced. Benson’s research on meditation is a stepping stone to analyse the efficacy of secular meditation. The theories already discussed revealed that meditation is not restricted to any religion. Secular approach to meditation will not affect the religious beliefs of any individual. Dance, Music, drawing, chanting om, repetition of any word like amma, name of a friend etc can be adopted in the practice of secular meditation.

2.8 Secular forms of Meditation

2.8.1 Meditation by Dance

Dancing is an ancient form of magic. The dancer become amplified into a bang endowed with supra natural powers. His personality is transformed like yoga dance induce trance ecstasy, the experience of the divine. The dance is an act of creation. It brings about a new situation and summarises in to the dancer a new and higher personality. It has a cosmogonic function, in that it arouses the dormant energies which then may shape the world (Zimmer, 2011). Lord Shiva is the cosmic dancer in his dancing manifestation; he embodies in himself and simultaneously gives manifestation to eternal energy. The forces gathered and projected in his frantic ever enduring gyration, are the powers of the evolution, maintenance and dissolution of the world.

Shiva Nataraj was first represented in a beautiful series of south Indian bronzes dating from the tenth and twelfth centuries A.D. In these emerge Nataraja dances with his right foot supported by a crouching figure and his left foot elegantly raised, a cobra uncoils from his lower right forearm and the crescent moon and a skull are on his crest. He dances with in an arch of flames. This dance is called dance of Bliss (Anantathandava) (Zimmer, 2011).

As an object of meditation the mandala acts as a mediator between the meditator and the massive totality of the cosmos or absolute reality through a comprehensive model of ornate design and architecture. It acts as a link between the mundane and transcendent, the profane and the sacred (Eliade, 1958, White, 2009). Mandalas are used during the Vedic period as symbolic representations of cosmos and when brought in to one’s own mind through meditation, they were said to enliven powerful energies (Schwig, 2005). The dance forms in Puranasie, Sivathandava and
Rasa dance are in close resemblance with the dance forms followed in Kuntalini meditation and Sufi meditation.

Dance meditation is a unique integrated movement meditation system for self discovery, healing and evolution through the cultivation of embodied awareness and recentness.

According to Clair (2012), a mudra is symbolic or ritual gesture in Hinduism and Buddhism, while some mudras involve the entire body; most are performed with hands and fingers. Most of the mudras are commonly practiced in all dance forms. In NatyaSastra, there are 24 asamyuta ("separated", meaning “one-hand”) and 13 samyuta ("joined", meaning “two-hand”) mudras. Mudra positions are usually formed by both the hand and the fingers. Along with asanas ("seated postures"), they are employed statically in the meditation and dynamically in Natya practice of Hinduism. One hundred and eight mudras are used in regular tantric rituals (Encyclopaedia Britannica, 2010). In yoga mudras are used in conjunction with pranayama generally while seated in padmasana, sukhasana or vajrasana pose to stimulate different parts of the body involved with breathing and to affect the flow of prana in the body (Kaur, 2012).

Gyan Mudra is one of the most recognized and commonly used mudras. is also known as the “seal of knowledge.” The thumb represents fire and divine nature and the index finger represents air and individual human consciousness. When the two fingers are placed together in Gyan Mudra, it is meant to symbolize and encourage Wisdom and Expansion (Ludden, n.d).

2.8.3 Meditation by Music

Music in various forms is also common today in all societies. Some people play musical instruments for recreation and enjoyment - the guitar, piano, and banjo are common. Many individuals throughout history have alluded to the production of
an altered state during creative writing or musical composition. Beethoven, even though he lost his hearing, could hear music in his head and could still compose.

Music is a magical medium and a very powerful tool that can delight all the senses and inspire every fibre of our being. Many cultures recognize the importance of music and sound as healing power (Avanzini, 2003). In the ancient civilizations of India, Africa, Europe and among the aboriginal and American Indians the practice of using sound to heal and achieve balance from within has existed for many years (www.google.com).

Sound is vibratory energy (waves) transmitted through a medium (air, water, etc.). Human beings can hear sounds that range from 20 to 20,000 Hz, with the greatest sensitivity found between 1000 and 4000 Hz (Lasky & Williams, 2005). According to Nilson (2008), use of slow and flowing music with 60 to 80 beats per minute appears to have positive outcomes on relaxation and pain relief. Recommended type of music was non-lyrical consisting of low tones with strings, and minimal brass percussion.

In the human brain, one of the most powerful sources of auditory stimulation is provided by music (Sacks, 2006). Listening to music is a complex process for the brain, since it triggers a sequel of cognitive and emotional components with distinct neural substrates (Peretz & Zatorre, 2005). Recent brain imaging studies have shown that neural activity associated with music listening extends well beyond the auditory cortex involving a wide-spread bilateral network of frontal, temporal, parietal and sub cortical areas related to attention, semantic and music-syntactic processing, memory and motor functions (Janata, Tillmann & Bharucha, 2002).

Studies of neurophysiology and neurobiology of the musical experience were reviewed in 2006. The review reported the ability of musical stimuli to activate specific pathways in several brain areas. It also addressed several neurochemical studies indicated that biochemical mediators may be active in the musical experience (Bosso, Politi, Barale & Enzo, 2006). By means of iconography of neural functions, researchers overseas have demonstrated that music and human brain are closely related, and various important musical elements have different impact on individual brain areas. Since there are endogenous rhythms in human body, musical rhythms can induce resonance (resonation, sympathetic response). Basic acoustics show that
Theoretical Overview

Music is different from all other sounds. The even complex vibrations of musical instruments and the singing voice produce acoustic characteristics perceived as pleasant, preferred auditory stimuli. Intentional sounds, such as music, are chosen for their potential for soothing, learning, and neurologic development (Kaplan, 2003).

Listening to music promotes neurologic organization. Aural perception requires the translation of sound vibrations and is learned or developed over time. Music is an auditory stimulus with many cognitive elements that are neurologically processed simultaneously or in sequence, including melody, rhythm, harmony, timbre, form, style, and expressive characteristics. Acoustically, music is unlike any other sound; it is more pleasant, soothing, and interesting than noise and uses highly preferred frequencies and harmonics selected through centuries of refinement and development of a specific music type (Bosso et al., 2006). It seems that music can exert physiological effects through the autonomic nervous system, but the factors directly involved are still unknown. It has been shown that musical stimuli in humans activate specific pathways in several brain areas associated with emotional behaviours, such as insular and cingulated cortex, hypothalamus, hippocampus, amygdale, and prefrontal cortex (Bosso et al., 2006).

In most humans, music can strongly affect emotion and mood, and such effects are among the main reasons to produce, and listen to, music. Neuroscience studies on music and emotion show that activity in each and every so-called limbic and paralimbic brain structures can be modulated by listening to music, in both musically trained and untrained individuals (Avanzini, 2003). Soothing music has been found to lower patients' anxiety, stress, respiratory rate, and heart rate also indications of sympathetic nervous system effects (Standley, 1986).

In addition to the actual music being listened to, cortical and cognitive responses to music can include conscious thoughts and elicited imagery, which in turn can positively affect the limbic system (Rider, 1985). With music listening, imagery can be produced and provided by the listener or can be the result of imagery suggestions such as those found in music and imagery recordings designed specifically to facilitate relaxation (Krout, 2007).
2.8.3 Meditation by Drawing

Drawing is a form of visual art that make use of many drawing instruments. It is believed that drawing was used as a special form of communication before the invention of the written language demonstrated by the products of cave and rock paintings created by Homo sapiens around 30,000 years ago (Trevort, 2012).

‘Mandala’ is very important in meditation by drawing. Mandala is the generic name for any type of drawing. Mandala means “sacred circle” in Sanskrit. Circles appear in nature (flowers, snowflakes, sun, moon, etc.), architecture and are also powerful symbols in cultures throughout world history. In various spiritual traditions, mandalas are used to facilitate meditation and are used in sacred rites as a transformative tool to assist with healing (https://en.wikipedia.org/wiki/mandala).

A Mandala is a geometric design that starts with a dot. Triangles, squares and circles are geometrical designs in which Triangles for geometrical wisdom, squares for the 4 Direction and circles for deity perfection (http://en.wikipedia.org/wiki/mandala). A Mandala is an expression of the organizational structure of life and our reflection in its micro and macro cosmos. In the Rig Veda literature, a mandala is the term for a collection of mantras or verse hymns chanted in Vedic ceremonies. The universe was believed to originate from these hymns, whose sacred sounds contained the genetic patterns of beings and things, so there is already a clear sense of mandala as world-model (http://en.wikipedia.org/wiki/mandala).

Sriyantra is also called Srichakra is a beautiful and complex sacred geometry use for worship, devotion and meditation. It has been in use for thousands of years and its origin seems unknown (Kumar, 2009). The study of Mandala tradition is recommended to fully incorporate its techniques and experience its peaceful effect on the mind while it integrates with body and spirit, for its creation brings one to present awareness and present awareness clears the mind from nonstop and repetitive thinking and gives the body rest from the stress created by worrying about past and future (Chopra, 2012).

2.8.4 Meditation by Walking

Walking meditation is also called mindful walking combines the basic principles of meditation such as breathing, concentration and relaxation with rhythmic
walking. As with traditional meditation, walking meditation can reduce blood pressure, heartbeat rate, create, feelings of well being, help to sleep, improve mood and help to manage stress (Jin, 1992). Walking, a readily available form of exercise is advocated by many health authorities as a beneficial activity that can be incorporated into everyday lifestyles. In addition to the obvious health benefits from walking (e.g., cardiovascular), reliable evidence indicates positive mood effects from this activity (Ekkekakis, Hall & VanLanduyt, 2000; Thayer, 1996, 2001).

Walking meditation (WM) is an activity belonging to the Vipassana school of meditation and is a practice of Buddhism. It consists of pacing out a predetermined path, which is flat usually about 25 paces in length. The pace of each step is slightly slower than a normal walking pace but each step is more purposeful.

Reflections by the investigator

By analysing the above theories related to secular techniques of meditation, it is observed that mandala is common to dance and drawing. Mandala is the center that gathers the outside energies, and the artist’s own energies unfold and are also drawn. Walking is an exercise advocated by many health authorities as a beneficial activity that can be incorporated into everyday lifestyle. All these information enabled the investigator to formulate a secular meditative package which encompasses dance, music, drawing and walking. In order to avoid the monotony in practicing a single technique, the investigator has decided to select and integrate the above mentioned techniques to a single meditative package.

2.9 Emotions - The Expression of Mind

According to Goleman (1995) an individual has two minds, one that thinks and one that feels. These two minds the emotional and the rational mind which operate in tight harmony. Neuroscientist Le Doux found that amygdale can perceive things that trigger strong emotions such as fear before the rational part of the brain does (Goleman, 1995). Amygdale is an almond shaped cluster of interconnected structures perched above the brain stem. Amygdale is sentinel. When it registers fear, the body reacts physiologically (Davis, 1992). The distal roots of emotional intelligence (EI) can be traced back to the concept of “social intelligence”, coined by Thorndike (1920) to refer to the ability to understand and manage people and to act wisely in human relations. Its proximal roots lie in Gardner’s work on multiple
intelligences and, more specifically, in his concepts of intra-personal and interpersonal intelligence. It is now considered possible that moods and emotions have important intellectual implications because they often influence the way in which individuals interpret and react to information (Salovey & Mayer, 1994). Schwartz (1990) has even suggested that some sources of information may actually be ignored if salient mood states are present.

Since the publication of the bestselling book Emotional Intelligence by Daniel Goleman (1995), the topic of emotional intelligence has witnessed unparalleled interest. At the most general level, emotional intelligence (EI) refers to the ability to recognize and regulate emotions in ourselves and others (Goleman, 2001).

2.9.2 Definition of Emotional Intelligence by Eminent Psychologists

Emotional intelligence is defined as, the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth (Mayer & Salovey, 1997). Another prominent researcher of the emotional intelligence construct is Reuven Bar-On, the originator of the term "emotion quotient". Possessing a slightly different outlook, he defines emotional intelligence as being concerned with understanding oneself and others, relating to people, and adapting to and coping with the immediate surroundings to be more successful in dealing with environmental demands (Bar-On, 1997).

2.9.3 A glance to the Three Distinct Models of Emotional Intelligence

Early theorists such as Thorndike and Gardner paved the way for the current experts in the field of emotional intelligence. Each theoretical paradigm conceptualizes emotional intelligence from one of two perspectives: ability or mixed model. Ability models regard emotional intelligence as a pure form of mental ability and thus as a pure intelligence. In contrast, mixed models of emotional intelligence combine mental ability with personality characteristics such as optimism and well-being (Mayer, 1999). Currently, the only ability model of emotional intelligence is that proposed by John Mayer and Peter Salovey. Two mixed models of emotional intelligence have been proposed, each within a somewhat different conception. Reuven Bar-On has put forth a model based within the context of personality theory, emphasizing the co-dependence of the ability aspects of emotional intelligence with personality traits and their application to personal well-being. In contrast, Daniel
Goleman proposed a mixed model in terms of performance, integrating an individual's abilities and personality and applying their corresponding effects on performance in the workplace (Goleman, 2001).

Despite the existence of three distinct models of emotional intelligence, there are theoretical and statistical similarities between the various conceptions. On a global level, all of the models aim to understand and measure the elements involved in the recognition and regulation of one’s own emotions and the emotions of others (Goleman, 2001). All models agree that there are certain key components to emotional intelligence, and there is even some consensus on what those components are. The first formal model of Emotional Intelligence was the 1990 model popularized by Daniel Goleman and is diagrammatically represented below:

*Figure 2.1. Goleman’s model of Emotional Intelligence*

The four branch model of emotional intelligence by Mayer and Salovey (1997) describes the four areas of capacities or skills that collectively describes many of the areas of emotional intelligence is diagrammatically presented below:

*Figure 2.2. Mayer and Salovey’s Four Branch Model of Emotional Intelligence*
Figure 2.3. Emotional Intelligence Competence Framework by Goleman (1995)
Emotional competence of a person constitutes personal competence and social competence. Personal competence involves self-awareness, self-regulation and self-motivation and social competence constitutes empathy and social skills. The components of emotional intelligence according to Daniel Goleman (1995) are tabulated below:

Table 2.1

*Components, Elements and Descriptions of Emotional Intelligence by Goleman*

<table>
<thead>
<tr>
<th>Components of EI</th>
<th>Elements of the components</th>
<th>Descriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personal competence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-awareness (knows one’s internal state, preferences, resources and intuitions)</td>
<td>Emotional awareness</td>
<td>Recognizing one’s own emotions and their effects</td>
</tr>
<tr>
<td></td>
<td>Accurate self-assessment</td>
<td>Knowing one’s strength and limits</td>
</tr>
<tr>
<td></td>
<td>Self confidence</td>
<td>Sureness about one’s self worth and capabilities</td>
</tr>
<tr>
<td>Self-regulation (ability to manage one’s internal states, impulses and resources)</td>
<td>Self-control</td>
<td>Manage disruptive emotions and impulses.</td>
</tr>
<tr>
<td></td>
<td>Trustworthiness</td>
<td>Maintaining honesty and integrity</td>
</tr>
<tr>
<td></td>
<td>Conscientiousness</td>
<td>Taking responsibility for personal performance</td>
</tr>
<tr>
<td></td>
<td>Adaptability</td>
<td>Flexibility in handling change</td>
</tr>
<tr>
<td></td>
<td>Innovation</td>
<td>Being comfortable with novel ideas and new information.</td>
</tr>
<tr>
<td>Self-Motivation (tendencies that facilitate attaining goals)</td>
<td>Achievement drive</td>
<td>Striving to improve standard of excellence</td>
</tr>
<tr>
<td></td>
<td>Commitment</td>
<td>Aligning with the goals of the group</td>
</tr>
<tr>
<td></td>
<td>Initiative</td>
<td>Readiness to act on opportunities</td>
</tr>
<tr>
<td></td>
<td>Optimum</td>
<td>Persistence in pursuing one’s goals despite obstacles</td>
</tr>
</tbody>
</table>
### Social competence

<table>
<thead>
<tr>
<th>Understanding others</th>
<th>Sensing other’s feelings and perspectives and taking active interest in their concerns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Developing others</td>
<td>Sensing other’s development needs and their abilities</td>
</tr>
<tr>
<td>Service orientation</td>
<td>Anticipating, recognizing and meeting other’s needs</td>
</tr>
<tr>
<td>Political awareness</td>
<td>Reading emotional currents and power relationships among people</td>
</tr>
<tr>
<td>Diversities</td>
<td>Cultivating opportunities through diverse people and understand diverse world views</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social skills(ability of adaptness at inducing awareness of other’s feelings, needs and concerns)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Influence</td>
</tr>
<tr>
<td>Commitment</td>
</tr>
<tr>
<td>Conflict management</td>
</tr>
<tr>
<td>Leadership</td>
</tr>
<tr>
<td>Change catalyst</td>
</tr>
<tr>
<td>Building bonds</td>
</tr>
<tr>
<td>Collaboration and cooperation</td>
</tr>
<tr>
<td>Team capability</td>
</tr>
</tbody>
</table>

(source- https://www.eiconsortium.org)

The viewpoints and ideas propagated by Daniel Goleman have brought a revolution in the field of child care, home school and work place management. It has also provided sufficient support to the guidance and counselling services including physical and mental health problems. The key to success lies in the proper knowledge and application of emotional intelligence and it can be acquired at any stages of life.

When an individual reached some valid and objective conclusion about one’s strength and weakness, one can act upon and utilize this information or awareness
about the total self for engaging planning and execution of the activities related to personal and professional life.

**Reflections by the investigator**

The investigator has analysed theories of emotional intelligence, from the explanations of Goleman and many other psychologists the significance of emotional intelligence for the wellbeing of human beings is clear. All the theories aim to understand and measure the elements involved in the recognition and regulation of one’s own emotions and the emotions of others.

### 2.10 Mood states

**Emotions** are intense feelings that are directed at someone or something. **Moods** are feelings that tend to be less intense than emotions. Moods are low-intensity, diffuse feeling states that usually do not have a clear antecedent (Forgas, 1992) and can be characterized as relatively unstable short-term intra-individual changes (Tellegen, 1985). Lazarus (1991), described mood “is a transient reaction to specific encounters with the environment, one that comes and goes depending on particular conditions”. Moods can be evoked by both dispositional affect and emotions (Lazarus, 1991). Unlike emotions, people may not realize that they are experiencing a “mood” and may also not realize that moods are influencing their behavior (Forgas, 1992). Most experts believe that emotions are more fleeting than moods. But emotions can turn into moods when one should lose focus on the event or object that started the feeling (Goldstein, 1993).

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**Figure 2.4.** Flowchart showing difference between Mood and Emotions

- **Emotions**
  - Caused by specific event
  - Very brief in duration (seconds or minutes)
  - Are expressive for the time being.
  - Specific and numerous in nature
  - Usually accompanied by distinct facial expressions.
  - Action-oriented in nature.
  - Are extreme.

- **Moods**
  - Cause is often general and unclear
  - Last longer than emotions (hours or days).
  - Cannot be expressed
  - More general (two main dimensions—positive affect and negative affect
  - Generally not indicated by distinct Expressions.
  - Cognitive in nature.
  - Not extreme.
Some of these differences—that emotions are more likely to be caused by a specific event and emotions are more fleeting than moods. Other differences are subtler. For example, unlike moods, emotions tend to be more clearly revealed with facial expressions (anger, disgust) (Cacioppo & Gardner, 1999). Also, some researchers speculate that emotions may be more action-oriented—they may lead us to some immediate action—while moods may be more cognitive, meaning they may cause us to think or brood for a while. Finally, the exhibit shows that emotions and moods can mutually influence each other. For example, an emotion, if it’s strong and deep enough, can turn into a mood (Bower, 1981).

2.10.1 Mood States - The Positive and Negative Affect

A mood is an emotional state. Moods differ from emotions in that they are less specific, less intense, and less likely to be triggered by a particular stimulus or event. Moods generally have either a positive or negative valence. In other words, people typically speak of being in a good mood or a bad mood (Beck, Shaw, Rush & Emery, 1979). Evolutionary psychology is an area of inquiry that argues that one must experience the emotions that one do because they serve a purpose. A positive affect is a mood dimension consisting of specific positive emotions like excitement, self-assurance, and cheerfulness at the high end, and boredom, sluggishness, and tiredness at the low end. A negative affect is a mood dimension consisting of nervousness, stress, and anxiety at the high end, and relaxation, tranquility, and poise at the low end (Beck et al., 1979). Mood has been shown to have a profound influence on both healths (Futterman, Kemeny, Shapiro & Fahey, 1994; Weisse, 1992) and information processing (Forgas, 1994; Schwarz, 1990). The structure of mood is diagrammatically presented below:
2.10.2 Positive Affect

There have been many studies done on the effect of positive emotion on the cognitive mind and there is speculation that positive mood can affect our minds in good or bad ways. Some studies found that affect is central to emotions and mood (Barret, Mesquilla, Oschnor & Gross, 2007; Claire & Antony, 2008; Russel, 2003). A few studies found that valence and arousal were fundamental to the nature of affect (Russel & Barrett, 1999). Generally, positive mood has been found to enhance creative problem solving and flexible yet careful thinking (Benze’ev, 2000). Some studies have stated that positive moods let people think creatively, freely, and be more imaginative. Positive mood can also help individuals in situations in which heavy thinking and brainstorming is involved.

Positive mood has also been proven to show negative effects on cognition as well. According to Meyers, "Positive mood is associated with implicit use of distraction", "There is also evidence that individual in positive moods show disrupted performance, at least when distracting information is present". This states that other things in their peripheral views can easily distract people who are in good moods. In particular, happy people may be more sensitive to the hedonic consequences of message processing than sad people (Bliss, Hasher & Thomas, 2010). As a consequence, people in a positive mood should be more surprised when they
encounter an untrustworthy or dislikable source rather than a trustworthy or likable source. Like positive moods, negative moods have important implications for human mental and physical wellbeing (Bliss et al., 2010). Moods are basic psychological states that can occur as a reaction to an event or can surface for no apparent external cause. Since there is no intentional object that causes the negative mood, it has no specific start and stop date. It can last for hours, days, weeks, or longer. Negative moods can manipulate how individuals interpret and translate the world around them, and can also direct their behavior (Mariko, 2014).

2.10.3 Negative Affect

Negative moods can affect an individual’s judgment and perception of objects and events. In a study done by Niedenthal and Setterlund (1994), research showed that individuals are tuned to perceive things that are congruent with their current mood. Negative moods, mostly low-intense, can control how humans perceive emotion-congruent objects and events.

Negative moods, such as anxiety, often lead individuals to misinterpret physical symptoms. However, an individual's affective states can influence the somatic changes, these individuals are not hypochondriacs. Although negative moods are generally characterized as bad, not all negative moods are necessarily damaging (Bauman, Cialdini & Kennek, 1981). People can reduce their negative moods by engaging in any mood-elevating behavior. Thus negative mood increases helpfulness because helping others can reduce one's own bad feelings (Owsky, Braun, Fehm, Pauschinger & Born, 1991).

2.10.4 Mood State – Its Long Term Effect

Mood also differs from temperament or personality traits which are even long lasting. Nevertheless, personality traits such as optimism and neuroticism predispose certain types of moods. Long term disturbances of mood such as depression and bipolar disorder are considered mood disorders. Mood is an internal, subjective state, but it often can be inferred from posture and other behaviors (Watson, Clark &Tellegen, 1988). “One can be sent into a mood by an unexpected event, from the happiness of seeing an old friend to the anger of discovering betrayal by a partner. One may also just fall into a mood.” (Schinner, 2007).
Contemporary accounts of human mood offer two related conceptualizations. First, moods can be thought of as consciously experienced free floated feeling state second, moods can be thought of as dispositions (Bower, 1981). These are tendencies to make positive or negative evaluation and thereby bias behavioural decisions.

Many attempts have been made to represent and inter-relate emotional mood states. Carver & Scheier (1990) proposed two bipolar systems of mood relating to the management of behaviour: one that predominantly controls approach to fitness enhancing resources, and another whose focus is the avoidance of and withdrawal from threat. A number of authors conducting human feelings-based research have contended that the two key dimensions of affect are valence (positivity/negativity) and arousal (degree of mental alertness or activation). They have also found evidence that many of these emotions lie on the perimeter of a circle; the full range of emotions has thus been termed an “emotion circumplex” (Russel, 1980).

A recent study by Bless, Clore, Schwarz, Golisano, Rabe, and Wolk (1996) provides evidence to support the latter explanation. Bless et al. (1996) presented three studies which showed that in positive moods, people tended to use general knowledge structures (e.g. scripts); whereas in negative moods, individuals tended to adopt a more problem-solving approach. More succinctly, differences between processing in positive or negative moods are the difference between relying on general knowledge structures versus relying on the specifics of the situation (Bless et al., 1996). Psychologists have found that when an individual is in bad mood, can instantly lift spirits by forcing oneself to smile. Numerous amounts of research studies have shown that making a facial expression, such as smiling, can produce effects on the body that are similar to those that result from the actual emotion, such as happiness (Delongis, Folkman & Lazaurus, 1988).

**Reflections by the investigator**

The theories related to Mood States gave a clear picture of distinctive characteristics of mood and emotions. The theory also revealed the role of positive and negative affect in balancing the mood of individuals.

This chapter serves as a real source of information to the investigator to frame the experimental package, the rating scale and the inventory required for conducting the study.
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CHAPTER III

REVIEW OF RELATED LITERATURE

- Introduction
- Studies Related to Meditation in General Context
- A Summary of Foundational Research on Meditation
- Meditation in Secular Context
- Studies Related to Emotional Intelligence
- Studies Related to Mood States
- Concluding Reflections
- References
CHAPTER III

REVIEW OF RELATED LITERATURE

3.1 Introduction

Effective research is based upon past knowledge which helps to eliminate duplication of what has been done and provide useful information for investigation. By reviewing the literature closely or directly related to the study undertaken, the investigator becomes capable of developing or enriching theoretical framework of the study. The investigator made an attempt to present a brief review of the relevant literature related to Meditation in religious and secular context, for cognitive and therapeutic purpose. The investigator made a careful review of journals, periodicals, books and dissertations to locate studies related to the problem selected for investigation. This helped the investigator for a greater understanding of the problem and its crucial aspects and the avoidance of unnecessary duplication.

The first section of the review presents the theoretical basis of Meditation in general and Secular Meditation in particular. The second section analyses the Emotional status and Mood States of adolescents.

Meditation is both an ancient spiritual practice and a contemporary mind-body technique for relaxing the body and calming the mind. Most meditative techniques have come to the West from Asian religious practices, particularly India, China, and Japan, but similar techniques can be found in many cultures around the world. Meditation offers a rich and complex field of study. Over the past 40 years, several hundred research studies have demonstrated numerous significant findings including changes in psychological, physiological, and transpersonal realms.

3.1 Studies Related to Meditation in General Context

Baijal, Jha, Kiyonga, Singh and Srinivasan (2014) studied the influence of Concentrative Meditation Training on the development of attention networks during early adolescence. In this study attention conflict monitoring was examined using the attention network test among young children who received concentration meditative training as part of the school curriculum.
Fadel (2014) studied the neural correlates of mindfulness meditation related anxiety relief and the findings provide evidence that mindfulness meditation attenuates anxiety through mechanisms involved in the regulation of self referential thought process.

Thompson (2014) studied the effect of mindfulness meditation by comparing the MRI scans of people who meditated with those who did not. The result indicated the presence of more grey matter in the frontal cortexes of those who meditated.

Gellman (2013) reviewed the previous findings from 47 studies based on meditation and the study noted that the distinctions between the meditation types weren't always clear. The study didn't find any evidence that meditation was harmful. The report's findings show that meditation is perhaps less effective in alleviating stress-related symptoms than is widely believed. The studies overall failed to show much benefit from meditation with regard to relief of suffering or improvement in overall health, with the important exception that mindfulness meditation provided a small but possibly meaningful degree of relief from psychological distress.

James (2012) in a study found that select yogasanas and pranayama meditation were effective on biochemical, physiological and psychological conditions of male students.

Patil (2012) in a study found that yoga relaxation techniques are very effective on the psychological and physiological conditions of individuals.

Greason, Daniel, Meria, Jeffrey and Andrew (2011) in their study found that increased daily spiritual experience following mindfulness based stress reduction may partially explain improved mental health as a function of greater mindfulness.

Joyce, Jannet, Tshamiand and Amy (2011) attempted to explore the effect of mindfulness meditation programe on the mental health of primary school children and found a significant decrease in the overall average score and number of children in the diagnostic categories.
Psychiatry research (2011) reported that eight weeks mindfulness meditation training made measurable changes in brain regions associated with memory, self, empathy and stress.

Ruksana and Ajilal (2011) studied the effect of Jaladhara meditation on social anxiety. The study is conducted on a sample of one hundred and twenty participants with high social anxiety. The findings of the study showed that Jaladhara meditation had a significant influence on social anxiety, anxiety and avoidance, Jaladhara meditation reduces anxiety component of social anxiety of a person and it also reduces avoidance component of social anxiety of a person.

Chiesa, Calati and Serretti (2010) reported the review of current evidence about the effects of mindfulness meditation programs on objective measures of cognitive functions. Overall, reviewed studies suggested that early phases of mindfulness training, which are more concerned with the development of focused attention, could be associated with significant improvements in selective and executive attention whereas following phases, which are characterized by an open monitoring of internal and external stimuli, could be mainly associated with improved unfocused sustained attention abilities. Additionally, MMPs could enhance working memory capacity and some executive functions.

Hofman, Tefan and Deven (2010) reviewed 39 students based on mindfulness meditation as an intervention technique. Findings revealed that mindfulness meditation training is beneficial to reduce the stress, anxiety and depression.

Juergen, Nicholae and Seven (2010) found that different forms of meditation showed similar steps of development in terms of the neurophysiological correlates. The recent electro encephalogram findings suggested that meditation is associated with active states which involve cognitive restructuring and learning.

Li-chuan (2010) evaluated the benefits of meditation in regard to EI, perceived stress and negative mental health with cross sectional and experimental studies among participants with different amount of experience in meditation and found that those participants with greater meditation experience exhibited higher EI and less perceived stress and negative mental health than those who had less or none.
Wisner, Barbara and David (2010) reported that cognitive behavioural interventions like mindfulness meditation, relaxation response and transcendental meditation that are made available for use by social workers and other school professionals help students to enhance academic and psycho-social strength and improve self-regulation capacities and coping abilities.

Davis and Joel (2009) conducted a study on sitting meditation intervention among youth and findings revealed that sitting meditation seem to be an effective intervention in the tradition of physiological, psychological and behavioural conditions among youth.

In their study Lane, Richard and Tracey (2009) reported that a 1-month mindfulness meditation intervention increased Positive mood and reduced distress.

Selvaraj and Soly (2009) found that Meditation has high influence on the health of the higher secondary school students.

Lutz (2008) assessed brain activity using functional magnetic resonance imaging (MRI) while novice and expert meditation practitioners generated a loving-kindness compassion meditation state. The findings of the study support the role of the limbic circuitry in emotion sharing, which is a key component of empathy and compassion, and point to how long-term meditation practice can sensitize this limbic circuitry.

Sanna (2008) found that transcendental meditation provides deeper relaxation and also observed that meditation was effective in reducing anxiety, depression and hypertension.

Schure, Christopher and Christopher (2008) in a 4 year qualitative study examined the influence of teaching Hathayoga Meditation and Qi Gong to counseling graduate students. Participants reported positive, physical, emotional, mental, spiritual and interpersonal changes and substantial effect on their counseling skills and therapeutic relationships.

Srivastava (2003) indicated that there exists a difference among meditators and non-meditators on account of invasion of personal space. Cognitive enrichment influenced the tolerance for invasion of personal space among meditators. Gender
difference among meditators and non-meditators for invasion of personal space was not found to be significant.

Tirath and Paraminder (2008) examined the effect of meditation on self-confidence of student teachers in relation to gender and religion and meditation was effective with respect to gender and religion of student teachers.

In their investigation, Jain, Shapiro, Swanick, Roesch and Mills (2007) implemented a 1-month meditation program and found a reduction in negative mood states and rumination in meditators when compared with control subjects.

Slagter, Lutz, Greischar, Francis and Nieuwenhuis (2007) examined the effect of meditative practice on the expansion of attentional limits through investigation of a phenomenon known as “attentional blink.” The findings demonstrated that compared to 23 control participants, who were novice meditators meditating 20 min/day for 1 week prior to each assessment, retreatants showed lower attentional blink in a non-meditative state; that is, they more accurately identified the second stimulus, which was dependent upon efficient processing of the first stimulus.

In a study Takeuchi (2006) reported that Meditation not only reduces stress but also reshapes the brain, based on the investigations of scientists. Meditation directly affects the function and structure of brain changing it in ways that appear to increase attention span, sharpened focus and improved memory.

Amy and Kenneth (2005) compared the effects of spiritual meditation, secular meditation and relaxation on spiritual, psychological and cardiac outcomes. The results revealed that spiritual meditation group had greater number of mystical experiences with religious connotation than both secular group and relaxation group.

Gaur and Anshuman (2003) found that those who practiced Preksha meditation for 25 days increased their ego strength, confidence, self assurance, spontaneity and they became emotionally more stable, calm and able to face their reality and reduced their jealousy.

Rick (2002) looked at the positive effects of short term meditation and found that participants who practices meditation for 7 hours during 5 weeks showed
greater activation of left frontal region of the brain and also developed their positive moods.

Shah, Joshy, Mehrotra, Potdar and Dhar (2001) found that there is a positive and significant effect of saral meditation on intelligence, performance and confidence.

Ettenger and Jim (1999) studied the benefit of meditation for outdoor education and found that common meditation of breath and regulation of concentration by focusing on breath is effective for outdoor education.

Ainslie (1996) studied the effect of meditation on adolescent stress in a college preparatory environment. Findings revealed that meditation is effective for reducing the stress of male and female boarding students.

Mulvaney (1996) examined the impact of meditation on the lives of five educators. The participants gave evidence of increased self-discipline, physical health, equanimity, creativity, sensitivity, connectedness and caring in the workplace as well as at home. The result showed that these teachers often provide a safe place in the class room for students to explore and deal with life problems that arise in and out of the class.

Rozman (1994) revealed that teaching children to meditate could improve their decision making.

Brown, Difrancesco and Noble (1993) studied the relationship between meditation and exercises and three measure of self-actualization, found that students who meditated and exercised had significantly greater inner directedness than those who only exercised or who did neither.

Seer and Raeburn (1980) conducted a research in which forty-one non-medicated hypertensive were randomly assigned to three groups: TM training group, placebo control (TM training without a mantra), and no-treatment control groups. The results showed modest reductions in blood pressure in both treatment groups, compared with no treatment, with diastolic percentage reductions reaching significance.

Elkins, Rajab and Marcus (1979) conducted a study on relaxation training and prayer behavior as tension reduction technique. Forty two participants from
similar religious and cultural background were divided into three groups like relaxation training, daily prayer and the control group. The findings revealed that both the experimental group shows significant reduction in anxiety and stress.

3.3 A Summary of Foundational Research on Meditation

Researchers primarily have examined meditation's effects as a self-regulation strategy for stress management and symptom reduction. Over the past three decades, there has been considerable research examining the psychological and physiological effects of meditation. Meditative practices are now being utilized in a variety of health care settings. This is understandable because research suggests that meditation may be an effective intervention for: cardiovascular disease (Zamarra, Schneider, Besseghini, Robinson, & Salerno, 1996); chronic pain (Kabat-Zinn, 1982); anxiety and panic disorder (Edwards, 1991; Miller, Fletcher, & Kabat-Zinn, 1995); substance abuse (Gelderloos, Walton, Orme-Johnson, Alexander, 1991); dermatological disorders (Kabat-Zinn, Wheeler, Light, Skillings, Scharf, Cropley, Hosmer, & Bernhard, 1998); reduction of psychological distress and symptoms of distress for cancer patients (Speca, Carlson, Goodey, & Angen, 2000); and reduction of medical symptoms in both clinical and non-clinical populations (Reibel, Greeson, Brainard, & Rosenzweig, 2001; Williams, Kolar, Reger, & Pearson, 2001, Kabat-Zinn, Lipworth, Burney, & Sellers, 1985).

Few researchers have examined meditation’s original purpose as a self-liberation strategy to enhance qualities such as compassion, understanding, and wisdom. However, a small number of pioneering studies provide a valuable foundation. These studies suggest meditation can produce improvements in: self-actualization (Alexander, Rainforth, & Gelderlos, 1991); empathy (Lesh, 1970; Shapiro et al. Shapiro, Schwartz, & Bonner, 1998); sense of coherence and stress-hardiness (Kabat-Zinn & Skillings, 1989; Tate, 1994), happiness (Smith, Compton, & West, 1995), increased autonomy and independence (Penner, Zingle, Dyck, & Truch, 1974); a positive sense of control (Astin, 1997); increased moral maturity (Nidich, Ryncarz, Abrams, Orme-Johnson, & Wallace, 1983); and spirituality (Shapiro et al., 1998). Positive behavioral effects include: heightened perception, visual sensitivity, auditory acuity; improvements in reaction time and responsive motor skill; increased field independence; increased concentration and attention
(Murphy et al., 1997). In addition, meditation appears to result in improvements in aspects of intelligence, school grades, learning ability, and short- and long-term recall (Cranson, Orme-Johnson, Gackenbach, Dillbeck Jones, & Alexander, 1991; Dillbeck, Assimakis, & Raimondi, 1986; Lewis, 1978), and some forms of creativity (Cowger & Torrance, 1982) (source - Shapiro’s report, 1994).

Reflections

Many of the above mentioned studies do not demonstrate rigorous research design (including lack of randomization, lack of follow-up, and imprecise measurement of constructs), and sometimes are based on small samples. Researchers often failed to report what type of meditation technique was taught, or the length and intensity of the practice. Also, several of the studies retrospectively compare meditators to controls, which yield useful correlational but no causal inferences. It is recognized that many different techniques have widely different methodologies. Not all techniques have the same effects. Different mental techniques and meditation practices produce different physiological effects. Different types of meditative techniques and their effects are investigated in many studies, but only few studies compare the difference between these techniques. Differences in observation for different techniques are consistent with other studies of similar meditation practices and with a fundamental principle. Furthermore, most meditation research is derived from relative beginners of meditation practice. Most of the studies are focused on brain functions like memory, attention and concentration, mental and physical health issues. Few studies revealed Meditation as a practice for behavior and health intervention. In most of the studies spirituality is a major component. By analyzing many studies it was observed that structural equivalence in terms of factors like time, instruction, duration and other relevant factors were not followed during the practice between experimental group and control group. Another notable element is that overlapping of methodology in many different techniques of meditation. Not many studies analyse the implementation of meditative programmes in the unique climates of school settings. Even though many studies are there, still there exists a dilemma about the way to incorporate meditation in to education, the methodologies that effectively capture the multi-dimensional effects of meditation and also the processes that underlying the various
techniques of meditation. Despite these limitations, the studies provided a solid beginning upon which recent research has been building.

3.4 Meditation in Secular Context

Susaree, Sinluck, Sappapitiporn and Daroonwan (2014) studied the effect of Buddhist walking meditation on depression and found that Buddhist walking meditation was effective in reducing depression, improving functional fatigue, vascular reactivity and appears to confer greater overall improvements than traditional walking program.

Sedlmeier, Eberth, Schwarz, Zimmermann, Haarig, Jaeger and Kunze (2012) gave a comprehensive overview of the effects of meditation on psychological variables that can be extracted from empirical studies, concentrating on the effects of meditation on nonclinical groups of adult meditators. Findings varied across different approaches to meditation like transcendental meditation, mindfulness meditation and other meditation techniques. The investigators arrived at a comprehensive understanding of why and how meditation works; emphasis should be placed on the development of more precise theories and measurement devices.

Hairul (2011) compared the effect of progressive muscle relaxation and autogenic relaxation on young soccer players’ mood states and the findings revealed that these two relaxation techniques induce equivalent mood response and may be used to regulate young soccer players’ mood states.

Vandana and Lakshmi (2011) found that integrated Amritha Meditation technique was effective in reducing adrenaline and cortisol levels within group comparison.

Pramanik (2009) studied the effect of Bhastrika Pranayama for 5 minutes on heart rate and blood pressure and the effects of same following oral intake of parasympathetic blocker drug and found that slow pace Bhastrika Pranayama shows a strong tendency to improving the autonomous nervous system through enhanced activation of parasympathetic system.
Shekhawat and Mishra (2008) found that Preksha meditation is an effective technique which modulates the functions of autonomic and central nervous system by reducing the anxiety, aggression, fear and frustration levels.

Wachholtz (2008) compared frequent migrainers in different practice groups of spiritual meditation, internally focused secular meditation, and externally focused secular meditation and relaxation. Findings revealed that migrainers in spiritual meditation group had greater decrease in frequency of migraine headache, anxiety and negative affect as well as greater increase in pain tolerance.

Gupta, Khara, Vempati, Sharma and Bijlani (2006) observed that an intervention consisted of asanas, pranayama, relaxation techniques and meditation reduced the state and trait anxiety of patients of hypertension, obesity and cervical Spondylitis with in a period of ten days.

Carlson (2003) reported the effect of mindfulness based stress reduction programme on the enhancement of sleep quality in terminally ill cancer patients.

Udupa (2003) in a study showed that three months of Pranayama training modulates ventricular performance by increasing parasympathetic and decreasing sympathetic activity.

McDonald (2002) explores the spirituality of committed environmentalists and found that individuals can make spirit evolved by walking.

Moeller (2002) studied about Technae, a propaedeutic for technical communication which emphasizes the importance for technical writers to attend to history, artistry and well developed social relations in their work.

Roopkala, Jaishri, Vrinda and Sharma (2002) observed significant reduction in systolic pressure by practising Pranayama.

Arambula (2001) explained physiological correlates of highly experienced Kuntalini Yoga Meditators and found that more alpha encephalogram activity during meditation.

Davidson, Goleman and Schwartz (2001) in their investigation found that each participant, when exposed to the emotional sounds while meditating, had increased activity in several regions of the brain important in detecting feelings and
emotions. However, the expert meditators showed much more of this type of activity than the novices, especially when they heard the negative sounds. The researchers concluded that this type of meditation may change the brain and increase tendencies for compassion, kindness, and attentiveness to others, and also that longer training in meditation may lead to greater capacity for empathy.

Tloczynski and Tantriella (1998) examined the effects of Zen breath meditation as compared to relaxation on college adjustment. Seventy-five undergraduates, matched on initial anxiety, were randomized into meditation, relaxation and control groups. The students received only one hour of instruction in either technique and were instructed to practise it once daily for at least 20 minutes. Interestingly, after six weeks, interpersonal problem scores significantly decreased only in the meditation group. However, anxiety and depression scores significantly decreased in both meditation and relaxation groups as compared to the control group.

Sherlock (1978) developed an adaptation practice by started teaching Buddhist meditation in secular language to deal with emotional problems such as depression, anxiety, anger and stress.

Reflections by the investigator

Secular Meditation is that which is practised outside religious context. Various techniques of mindfulness Meditation is rarely practised in schools. Most of the schools practiced transcendental meditation in which students in sitting posture close their eyes and chanting om. A great misunderstanding still exists in the society that meditation is purely religious and another misbelieve is that Om is a sacred mantra of Hindu religion. History proves that meditation is not restricted to any religion. As India being a secular nation, all religious practices are given equal consideration. Rather than focusing on spiritual growth, Secular Meditation emphasizes stress reduction, relaxation and self improvement. The analysis of above mentioned studies revealed that most of the secular techniques are practiced on the basis of mindfulness meditative approach. Most of the studies are focused on therapeutic benefits of secular techniques. From the above studies, the study done by Vandana (2011) based on integrated Amritha meditation technique enabled researcher to have extensive information regarding secular techniques. Amritha
meditation is purely spiritual with devotional songs. But integrated Amritha meditation is a Secular practice which integrates relaxation techniques, yoga, Pranayama and Meditation. Only a few studies focused on meditation by music and walking. But they are mainly in therapeutic field and were practiced in western countries. Walking meditation is mostly practiced in Buddhist monasteries. Not such studies are conducted in school environment especially for cognitive and behavior modification of students and moreover to enhance the emotional literacy of students. But the investigator failed to identify any studies that experiment secular practices like meditation by dance and drawing. Not any study was found on secular meditation in Indian context especially in schools of India.

3.5 Studies Related to Emotional Intelligence

Akbar, Asghar, Ejaz and Akhter (2011) conducted a study on the relationship between emotional intelligence and academic achievement among higher secondary school students. Significant relationship found between the two constructs. The study also concluded that first born students scored high on emotional intelligence as compared to later born students. Students with literate parents scored high as compared to students with illiterate parents. Students from urban areas scored high as compared to students from rural areas. Students from upper socio-economic status scored high on emotional intelligence as compared to students from lower socio-economic status. Female students scored high as compared to male students.

Chaman, Sharma and Sharma (2011) studied the emotional intelligence of scheduled caste students in relation to their self concept and the findings revealed that components of self concept like achievement and aspiration, self confidence, inferiority feelings was similar for male and females having high and low emotional intelligence. But emotional instability was much higher for male students having low emotional intelligence.

Gupta (2011) studied the role of intelligence and emotional intelligence on depression among adolescent girls and found that adolescent girls with high emotional intelligence and intelligence scored low in depression.

Naghani (2011) observed that emotional intelligence is meaningfully associated with gender difference and also found that girls have higher emotional
intelligence than boys, but high emotional intelligence in boys is a good predictor for achievement.

Salgeuro, Raquel and Pablo (2011) found that perceived emotional intelligence is a stable predictor of adolescent adjustment and may serve as a useful resource for preventive interventions.

Mohanty and Devi (2010) have revealed gender differences in their study among EI (N=60) that girls are more optimistic and well aware of their feelings in comparison to boys. Girls are more aware and understand their own feelings than boys.

Sailaja and Umadevi (2010) conducted a study on perceived self efficacy and emotional intelligence of adolescents. The findings of the study showed that majority of adolescent boys and girls were above average and average on EI levels. The adolescent with different self-efficacy levels were fallen under different emotional intelligence levels ranging from average, below average and above average levels. Significant differences were observed between EI of adolescents with different self-efficacy levels favouring adolescents with high self-efficacy to score better than medium and low self-efficacy levels in all dimensions of EI.

Boyaltis and Ratti did a study in 2009 with managers and leaders in Italy and found that emotional, social and cognitive intelligence competencies predict performance. More specifically in the emotional competency cluster, effective executives showed more initiative while effective middle level managers showed more planning than their less effective counter parts. Similarly in the social intelligence competency cluster, effective executives were more distinguished in networking, self-confidence, persuasiveness and oral communication.

Gowdhaman and Murugan (2009) conducted a study on the relationship between EI and age among B.Ed. teacher trainees revealed a significant effect of age on emotional intelligence. Contradictory to this finding, Jacques (2009) had reported that age did not predicted emotional intelligence among a sample of 221 college students.

Jadhav and Havalappanavar (2009) investigated the level of emotional intelligence among male and female police constable trainees (N=200). Results
revealed that women police constable (WPC) trainees have scored high on emotional intelligence than their counterparts.

Tatawadi (2009) studied the differences in emotional maturity among male and female students studying in a management school. The results revealed that the females are emotionally stronger than the males. The girls scored higher with regard to empathy, social responsibilities and interpersonal relationships than boys. They are more sensitive towards their relationships with parents, friends and siblings.

Wendorf-Heldt (2009) examined the effect of emotional intelligence as a link to school leadership practices that increase student achievement. Results of the study indicate that there is a strong, positive correlation between emotional intelligence and research-based school leadership practices and that the development of emotional intelligence is influenced by identifiable and replicable factors. The study concluded that districts that make an intentional effort to create awareness of emotional intelligence, as well as to hire, develop, and retain emotionally intelligent school leaders may be more likely to reach their organizational goals related to increasing the academic achievement of all students.

Jayasree (2008) studied the influence of emotional intelligence, locus of control and rigidity on mathematics achievement of students at degree level. The study aimed to assess the extent of relationship between each of the independent variable on mathematics achievement. The findings of the study revealed that a high positive correlation exist between emotional intelligence and mathematics achievement for the general sample and subsample based on sex, location of institution and type of management. Another finding revealed that a high positive correlation exists between locus of control (internality score) and mathematics achievement for the general sample and subsample based on sex, location of institution and type of management of the college.

Namdar, Sahehibag, Ehrahimi and Rahmani (2008) have found a significant relationship between emotional intelligence score and the student’s satisfaction of their family socioeconomic status among nursing students.

Nasar and Nasar (2008) have made an attempt to compare the emotional intelligence of male and female adolescents and the results ensure the presence of higher emotional intelligence in adolescent girl students in comparison to the boys.
Saranya and Velayudhan (2008) among 30 male and 30 female, university students regarding gender differences in emotional intelligence revealed that there exists no significant difference in self-awareness, self-regulation, social awareness and social skills among day scholar boys and girls. There exists a significant difference in the dimension of motivation. Girls are better motivated than boys; this is because girls have a better driving and pulling forces which result in persistent behavior directed towards certain goals.

Singh and Saini (2007) in their study regarding emotional intelligence and interpersonal relationship found that the measures of emotional stability is significantly related with the variables of managing relations and integrity which concludes that the persons who are emotionally stable posit good interpersonal relations, they enjoy the trust of other and they tend to be less aggressive and hostile to others.

Brown and Schulte (2006) examined the direct and indirect relationships between emotional intelligence and subjective fatigue. Results indicated that higher emotional intelligence was associated with less fatigue. The psychological variables depression, anxiety, optimism, internal health locus of control, each mediated partially between emotional intelligence and fatigue. Additionally, sleep quality partially mediated between emotional intelligence and fatigue.

Depape, Ane-Marie, Hakim-Larson, Voelker and Page (2006) has examined the gender as the predictor of emotional intelligence, in a diverse sample of 126 undergraduate participants (42 male, 84 female) and reported that gender was not a significant predictor of emotional intelligence, as contrary to their expectation.

Singh and Vemireddy (2006) explored the effect on emotional intelligence and coping resources of stress used across age. The findings revealed significant positive correlation between emotional intelligence and the total coping resources of stress.

Parker (2005) studied the long term stability of EI related abilities students during the transition from high school to university. The study found that EI are relatively stable over the 32 month time period. EI scores were also found to be significantly higher at the second time; the overall pattern of change in EI- level was more attributed to the increased age of the participants.
Szuberla (2005) conducted a study on the relationship between emotional intelligence and traditional school success metrics among young adults. Significant relationships were found between (a) understanding emotions and reading, language, and mathematics composites from the Terra Nova standardized test, (b) managing emotions and reading composite score, and (c) total scores of both emotional intelligence and school success. No significant relationships were found between perceiving emotions and any of the Terra Nova composites. These results raise the possibility that the emotional intelligence instrument may be assessing reading and language rather than emotional intelligence.

Kafetsios (2004) had reported in his study among 239 adults aged between 19-66 years, that older participants scored higher on three out of four branches of EI i.e. facilitation, understanding and management. This study supports the view that emotional intelligence develops with age.

Srivastava and Bharamanaikar (2004) concluded from their study among the sample of 291 Indian army officers regarding the relationship between EI and their age that EI had increased with age.

Goleman (1996) have also stated that emotional intelligence increases with age and it can be learned, cultivated and increased in adulthood.

Goleman (1995) found that the signs of EI appear among very young children.

**Reflections by the investigator**

Based on the literature review, it can be concluded that emotional intelligence has been put forward for about two decades and many related studies have been carried out to study it. It is understood from the previous studies that emotional intelligence is associated with factors like life satisfaction, adaptability, optimum overall intelligence, personality and emotional disorders like alexithymia, depression and anxiety, birth order, gender and family size. Studies in gender differences are inconclusive. Lower emotional intelligence has also been found to be associated with violent behavior, illegal use of drug, alcohol and participation in delinquent behaviour. Hence a cognitive learning technique must be utilized to reach emotional intelligence which encompasses components like vision around
reaching one’s ideal self, self-assessment and self-awareness of current strength and weakness, active and frequent experimentation with new behaviours that support and develop emotional intelligence.

3.6 Studies Related to Mood States

Brady, Ongur and Kesavan (2014) reviewed the neurobiology of mood states shifts in bipolar disorder and observed that the current body of longitudinal BPD imaging studies is heterogeneous and incomplete, and does not lend itself to the construction of an explanatory model of mood-state transitions.

Melillo (2014) studied the effect of emotional intelligence on the relationship between negative mood and risk taking among undergraduate students. Findings revealed that individuals with higher emotional intelligence may engage in less risk taking when in negative mood and where as individuals with lower emotional intelligence may be prone to risky behaviours.

Sato, Thomas, Florian, Andreas and Ann (2014) studied the replication of the correlation between natural mood states and working memory-related prefrontal activity measured by near-infrared spectroscopy in a German sample. The study observed that, for the verbal working memory task POMS total mood disturbance score was negatively correlated with baseline corrections (NIRS) near infrared spectroscopy mainly over the left dorso-lateral prefrontal cortex.

Emiley, Manel and Emmanuel (2013) studied the negative mood states of adolescent secondary school students and found that frequencies of negative mood states increased with age and also observed that girls consistently reporting more frequent negative mood states than boys.

Trimmer (2013) used drift diffusion model of decision making to mood states of individuals and observed that two dimensions of variation ie, expectation and preparedness which enable individuals to maximize the overall benefits of behavioural decisions by modulating the choices of approach/withdrawal.

Manocha, Black, Sarris and Stough (2011) in their study observed that Sahaja Yoga meditation, is a safe and effective strategy for dealing with work stress and depressive feelings. The findings suggest that “thought reduction” or “mental
silence” may have specific effects relevant to work stress and hence occupational health.

Yoshihara, Hiramoto, Sudo and Kubo (2011) studied the profile of mood states and stress related biochemical indices in long term yoga practitioners and observed that yoga training has a stress reduction effect and also improves an individual’s mental state and lowers stress related biochemical indices like self related anxiety, anger and fatigue in comparison with non experienced participants.

In a study Fadel, Susan, Bruce, Zhanna and Paula (2010) examined whether brief meditation training affects cognition and mood when compared to an active control group. After four sessions of either meditation training or listening to a recorded book, participants with no prior meditation experience were assessed with measures of mood, verbal fluency, visual coding, and working memory. The findings revealed that brief meditation training reduced fatigue, anxiety, and increased mindfulness. Moreover, brief mindfulness training significantly improved visuo-spatial processing, working memory, and executive functioning.

Nicola, John and Maureen (2010) reported that two studies investigated the relationship between emotional intelligence and mood and emotional intelligence and self-esteem. The results of the studies revealed that higher EI is associated with positive affect and self-esteem. The third study revealed that high emotional intelligence showed a less of a decrease in positive mood and self-esteem after a negative state induction using velton method, but showed increase in positive mood but not in self-esteem after a positive state induction.

Lane (2009) found that mood states are associated with positional and dysfunctional performance. This indicated that mood states are associated with performance, but nature of these relationships is situation specific.

Tang, Yi, Yingua, Junhong, Yaxin and Shiga (2007) reported that a group randomly assigned to 5 days of meditation practice with the integrative body–mind training method shows significantly better attention and control of stress than a similarly chosen control group given relaxation training.

Kenneth, Yuen and Lac (2003) examined the influence of different mood states on risk taking tendencies that govern one’s decision during respective mood.
The findings indicated that the depressed mood were significantly more conservative in taking risk than those who were in neutral mood. While people in induced elated mood did not differ significantly from those in neutral mood. Correlation between mood ratings with risk taking tendency was positive among people with induced depressed mood would have a lower willingness to take risk than people in neutral and positive mood.

Thayer, Godes, Nicole, Maecellino, Hernandez and Sandra (2003) reported an important health indication that walking, energy and mood are interrelated. They observed positive correlation between numbers of steps taken over ten days and energy level. But tension level is not related to number of walking steps.

Speca, Carlson, Goodey and Angen (2000) observed that after the 7 weeks intervention, 90 patients (aged 27-75 yrs) in the treatment group had significantly lower scores on Total Mood Disturbance and subscales of Depression, Anxiety, Anger, and Confusion and more Vigor than control Subjects. The treatment group also had fewer overall Symptoms of Stress; fewer Cardiopulmonary and Gastrointestinal symptoms; less Emotional Irritability, Depression, and Cognitive Disorganization; and fewer Habitual Patterns of stress. Overall reduction in Total Mood Disturbance was 65%, with a 31% reduction in Symptoms of Stress.

Whybrow (1998) described that moods develop from emotions and because emotional life lies at the very core of being a person to accept that emotion and mood can be disordered calls in to question the very experiences that most of the individuals take for granted the presence of a defined predictable and unique subjective entity that finally refered as intuitive self.

Mayer, Salovey and Caruso (1995) observed that mood congruence memory has not yet been found in normal people in every day mood. This supports prior clinical and experimental findings that mood and memory constantly co varies in every day experience.

**Reflections by the investigator**

*By analysing the above studies, it is observed that mood and emotions are separable in theory. But, in practice its distinction is not always crystal clear. In some areas researchers have studied mostly moods and in some other areas mainly*
emotions. While reviewing the studies the terminology can be confusing. Most of the studies are focused on negative mood states. Few studies revealed that negative mood states increased with age and also found that girls showed frequent negative mood states than boys. Some researchers argued that positive mood states played a major role in decision making. Some others argued that people in good moods are creative than those in bad mood. In some studies total mood disturbance is assessed mainly on the basis of negative mood states. But in theory one’s mood state encompasses both positive and negative mood state. Hence it is important to focuses these two dimensions of mood states while interpreting the mood state of an individual. Repeated observations are necessary for interpreting mood states because moods are fluctuating and when a specific mood is lasting longer which becomes the mood state of an individual. But in most of the studies such repeated observations are not taken. In few studies mood induction programmes are given for assessing the mood state of an individual. More than that mood is an affective aspect which cannot be clearly understood by one’s facial expression. Hence verbal tools may be more effective for measuring the mood state of an individual.

Concluding Reflections

While analyzing the studies related to secular meditation, emotional intelligence and mood states the investigator found that secular meditative techniques are not yet practiced in schools of India. This may be due to the misconception that still exists in a secular, democratic republic nation like India that meditation is a religious practice mostly followed by Hindu religion. But secular practices are widely followed in western countries, even though they are scarce in secular India. There is still misunderstanding in the society that meditation is purely religious and ‘Om’ is a sacred mantra of Hindu religion. History proves that meditation is not restricted to any religion. As India being a secular nation, all religious practices are given equal consideration. ‘Om’ is the primordial sound from which all other sounds and creation emerge. It underlies all phonetic creations. The utterance of ‘Om’, consisting of the three letters A, U, and M, covers the whole process of articulation. Due to this power of ‘Om’- this mystical Sanskrit word is widely used in tantric rituals. But in secular India ‘Om’n is still considered as a sacred word that can be chanted only by the Hindus. Instead
of focusing on spiritual growth, secular meditation emphasizes stress reduction, relaxation and self-improvement. The review of studies related to the different aspects concerning the present study helped the researcher to have an extensive knowledge of trends in research. Of the various studies discussed above only a few studies were found within the conceptual framework designed by the investigator. The secular practices selected by the investigator for the present study were not yet followed in other studies. In most of the studies either any one meditative technique was practised. In order to clarify the confusions arise in the overlapping methodology of different techniques, the investigator decided to frame a design that helps to compare the different secular techniques to assess the relative effectiveness.

The present school curriculum encompasses different activities like Junior Red Cross (J.R.C), Student Police, National Cadet Corp (N.C.C), National Service Scheme (N.S.S) etc to empower the students. But only those students who have real interest were selected for these activities. These are carried out in only in government and government aided schools. In the case of private schools they follow relaxation activities like dance, instrumental music, karate, meditation etc along with sports and games. All these practices are given once in a week for selected group of students.

Even though there are many studies, there exists a dilemma about incorporating meditation into education, the methodologies that effectively capture the multi-dimensional effects of meditation. The investigator failed to identify any studies that experiment secular practices like meditation by dance and drawing. Only a few studies focused on meditation by music and walking. But they are mainly in therapeutic field. Walking meditation is mostly practised in Buddhist monasteries. Such practices are not conducted in school environment especially for cognitive and behaviour modification of students and also for the enhancement of their emotional literacy. Hence the investigator decided to develop a new intervention programme based on secular meditative practices to enhance emotional intelligence and regulate mood states of secondary school students.
References


