Chapter - I

INTRODUCTION

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Twentieth Century has been called the Age of Anxiety. Technological changes have taken their toll, disrupted personal and family life, social unrest, economical fluctuations, excessive competition, and the ever present threat of global atomic war aggravate modern man's anxieties, population explosion; loss of extended family bonds, unemployment, high mobility personal structures, unhappy marriages and broken homes have made it increasingly difficult to have meaningful and satisfying way of life in modern times.

In this age of profound cultural change, traditional mores and beliefs are being questioned. If one tries to find some satisfaction in blind conformity and submersion in the group his life becomes unauthentic. As a result modern man suffers from confusion and deep spiritual and emotional strain.

In the surrounding bureaucratic and dehumanizing mass society man finds himself in a deep DIS-EASE. To avoid the wrong and to achieve the right a continuous struggle has become a part of his life. As a result either he 'fights' or 'flights'. His whole life is a conflict. It seems that man
finds it very difficult, to live with truth. Perhaps, man lives in a deep illusion, he needs dreams, hopes and aspirations. It seems, as he is, he can not exist without self deceptions. He needs lies in order to exist.

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

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

What is the basic conflict? Why is the modern man's way of life full of tensions and anxieties? May be because in his life style mind is the only ruler, under the domain of scientific method every parent, every teacher, every priest, and every politician has worked very hard to suppress the lively unpredictable factions of the heart and soul. So a modern man
is divided. He is in conflict. To label himself as a man with objective reasoning he clings to a logical system of mind despite all opposition from heart and soul. One very subtle reason is a desire to earn a favour and approval of society. The second reason may be found in the unquestioned adoption of the behavioural approach. In comparison to abstract phenomena mechanical mind seems to be more easily manageable.

But man is not yet totally computerized. The conditioned mind is not yet the sole ruler of his being. If it were, there would be no confusion. Confusion indicates that the heart and soul are still alive and wanting to be heard.

Can there be some therapy to unite this divided modern man and to take him beyond the realms of mind. Can there be a therapy leading towards inner-no-self or inner emptiness? To find out the answer empirically; the following problem was formulated for the present study.

1.2. THE PROBLEM:

"AN EXPERIMENTAL INQUIRY INTO
THE IMPACT OF 'DYNAMIC MEDITATION'
IN PROMOTING MENTAL HEALTH."
1.3. DEFINITIONS OF THE IMPORTANT TERMS:

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

H.B. English (1938) has given two explanations of the term 'Meditation':

(1) "Serious and sustained reflection or contemplation."

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

Howards C. Warren (1934) had explained 'Meditation' as:

(1) "Sustained reflection;"

(2) (relig) a chain of reflections referring to religious subjects or to conduct connected with one's duty to good or to main ( ) is regarded by mystics as the form of prayer with which one may begin the attempt to realize union with God."
Though the word meditation is not exactly right to indicate 'Dhyana', it has been used in the present study as there is no other word to translate. 'Dhyana' into English, and meditation comes nearest to it. This word meditation comes from a Greek root 'Medonal' which means to think about. But 'Dhyana' in fact means exactly the opposite. 'Dhyana' means how not to think about; how to be in a state of no thought; how to come to a point where an individual exists but there is no thinking; a state of no mind, pure awareness.

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

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

This constant traffic of thoughts is the state of no meditation. This state is just the opposite of meditation.
When there is no traffic and thinking has ceased, no thoughts move, no desire stirs, when one is in utter inner silence that silence is meditation.

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

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

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

**Dynamic Meditation:**

Many meditation techniques have been devised by Bhagwan Shree Rajneesh to suit the modern man. These meditations are regularly being practised at Rajneesh Ashram, Poona (India) and at Rajneesh meditation centres in most of the countries.
Dynamic meditation is the daily morning meditation at the Ashram and at many Rajneesh Meditation Centres.

All the steps and instructions followed in the present study were based on that.

**Mental Health:**

In Longman dictionary (1984) the terms 'Mental Health' is defined as: "Mental health is a state of mind characterized by emotional well being, relative freedom from anxiety and disabling symptoms and a capacity to establish constructive relationship and cope with the ordinary demands and stresses of life."

Vonhaller Hilmer (1970) has defined 'Mental health' as:

"Mental health, in the final analysis, is an individual problem, and the person who has a realistic concept of himself can plan his adjustments. This planning involves keeping levels of aspiration on a level with out ability and opportunity. The person who takes a realistic view of where he fits into his climate, and of the roles he must play, differs from the maladjusted person, who lives with self-deception, supported by defense mechanisms. Good adjustment means that we understand that conflict and frustration do bring an anxiety. Such an attitude can help us cope with life by reducing use of defensive behaviours. The well-adjusted person is not necessarily the one who has success after success but the one who can weather failure after failure."
In the same book the author has given instructions for developing and maintaining good Mental Health as under:

Exhibit - I

SOME GOOD MENTAL HEALTH HABITS

1. Discover which people in your climate upset you most often. Some people are excessively annoying, if we cannot avoid them. We may at last be able to exhibit less emotional responses to them.

2. Discover what situations upset you most often, and see how many of them need be faced.

3. Note what conditions bring on exaggerated “ghost” anxieties.

4. Try to see personal problem objectively. This is, of course, very difficult to do since the logic of emotion is so full of bias. The degree of objectivity that a person can attain is related to the merit of his adjustment.

5. Approach problems with an active attitude. This helps to channel anxiety into useful efforts.

6. Do your worrying before making a decision, not after.

7. Maintain a confidential relationship with some other person. Aside from the value of the counsel that may be received from a good listener, the mere fact of telling about a trouble brings some relief.

8. Analyze your abilities, attitudes, skills, and habits in relation to your problems.
9. Learn your early signs of emotional upset. You may be able to stop the emotional spiral before it gets too far.

10. Look for those situations where you build up tension without effective outlet.

11. Stress can be brought on by trying too hard; a change of pace may be helpful.

12. Know what your dominant wants are and put them in order of priority.

13. Expect occasional failure. The more active a person is in trying new things, the more some failure to be expected.

14. When you compare yourself with someone else, ask how you may differ from the other person.

15. Ask what types of things give you positive reinforcement.

Similarly Guilford (1961) in his book on General Psychology has given some rules for Mental Health. These rules are proposed by Cleveland Academy of Medicine based on their experience. They are as under:

Exhibit - 2

RULES FOR MENTAL HEALTH

1. Have a hobby; acquire pursuits which absorb your interests. Sports and "nature" are best.
2. Develop a philosophy; adapt yourself to social and spiritual surroundings.

3. Share your thoughts, cultivate companionship in thought and in feeling confide, confess, consult.

4. Face your fears; analyze them; daylight dismisses ghosts.

5. Balance fantasy with fact; dream, but also do; wish but build, imagine, but ever face reality.

6. Beware of alluring escapes; alcohols, opiates, and barbitals many prove faithless friends.

7. Exercise, walk, swim, golf, muscles, need activity.

8. Love but love wisely.

9. Don't become engulfed in a whirlpool of worries; call early for help. The doctor is ready for your rescue.

10. Trust in Time; be patient and hopeful; Time is a great therapist.
It is apparent from the definitions that the concept of mental health is not so very simple. This concept includes many aspects. Looking to the experimental nature of the present study it was essential to have some specific measure to ascertain the state of mental health of an individual. Hence it was decided to take into account certain measures indicating the level of mental health of an individual. The following four measures were used to assess the level of mental health.

1. Anxiety
2. Emotional Maturity
3. Frustration
4. Security — Insecurity

Anxiety:

'Judith Ballatin (1962) has defined Anxiety as one of the most common but unpleasant human emotion, present but not too specific feeling of dread or impending doom.

James C. (1964) has defined Anxiety as: "Anxiety is generalized feeling of fear and apprehension."

Harry Mansinger (1963) has given the definition as follows: "Anxiety is a general feeling of fear."

T.F. Shanmugam (1961) in his explanation about Anxiety states: "Anxiety is a general feeling of fear and apprehension without any apparent causes."
In the comprehensive dictionary of psychological and psychoanalytical terms, Anxiety is described as:

(1) An unpleasant emotional state in which and present a continuing strong desire or drive seems likely to miss its goal.

(2) A fusion of fear with the anticipation of failure evil (English and English 1959).

The term Anxiety is explained by Hans Drieper (1963) as under:

A chronic complex emotional state with apprehension or dread as its most prominent component, characteristic of various nervous and mental disorders.

The term anxiety is a complex term and it is related to emotional aspects of the individuals. The concepts of anxiety has been utilized in explaining various kinds of emotional disturbances and behavioural disorders and has become useful construct in the field of interpersonal relationships. From the above definitions one can conclude that it is an emotional state of mind which may hinder the progress of the individual. It is considered as unwanted, undesired, unpleasant chronic state of emotions. In the present study the term Anxiety is considered as one of the factors bringing impact on the overall state of mental health of the individual.
Emotional Maturity:

One of the dimensions of personal experience is the emotional or affective dimension. Emotional process is not an isolated phenomenon but component of general experience, constantly influencing and influenced by other processes going on at the same time. Emotional competence is greatly dependent on an accurate frame of reference and on overall maturity. Each one develops a consistent emotional pattern and this pattern does not remain the same for ever.

Like all major concepts of maladjustment and mental health, the concept of emotional maturity also happens to be a byproduct of therapeutic intervention in the psychiatric setting.

The concept of emotional maturity is called the master concept of our time. It is probably the most important contribution of modern psychiatry (Saul 1957).

In Longman's dictionary (1984) the terms 'Emotional Maturity' is defined as: "Emotional maturity is an adult level of emotional control and expression as opposed to child's emotional behaviour."

"Emotional Immaturity is a tendency to express emotions without restraint or in ways that are characteristic of children."
Facing difficulties in life give rise to many psycho-somatic problems such as anxiety, tensions, frustrations, and emotional upsets in day to day life. Study of emotional life has to deal with an interplay of forces with intensities and quantities.

Emotional maturity is not only the effective determine of personality pattern but it also helps to control the growth of individuals development. The concept "Mature" emotional behaviour of any level is that which reflects the fruits of normal emotional development. A person who is able to keep his emotions under control, who is able to broke delay and to suffer without self pity might still be emotionally stunned and childish. Morgan (1935) stated the view that an adequate theory of emotional maturity must take account of the full scope of the individuality powers and his ability to enjoy the use of his powers.

According to Walter Do Somtoen (1974) 'Emotional Maturity is a process in which the personality is continuously striving for greater sense of emotional health, both intra-psychically and intra-personality."

L.S. Holling Worth (1928) has mentioned some characteristics of emotionally mature person in the following points:
**Exhibit - 3**

**CHARACTERISTICS OF EMOTIONALLY MATURE PERSON**

1. Emotionally matured person is capable of responding in gradation or degree of emotional responses. He does not respond in all or none fashion, but keeps within bounds.

2. He is also able to delay his responses as compared to the impulsiveness of young child.

3. Instead of showing unrestrained self-pity he handles it wisely and feels for himself.

According to Bernard (1954) following are the criteria of matured emotional behaviour:

**Exhibit - 4**

**CRITERIA OF MATURED EMOTIONAL BEHAVIOUR**

1. Inhibition of direct expression of negative emotions.

2. Cultivation of positive, upbuilding emotions.

3. Development of higher tolerance for disagreeable circumstances.

4. Increasing satisfaction from socially approve responses.

5. Increasing dependence of actions.

6. Ability to make a choice and not broad about other choices.

7. Freedom from unreasonable fear.

8. Understanding and action in accordance with limitations.

9. Awareness of the ability and achievement of others.
10. Ability to err without feeling disgraced.

11. Ability to carry victory and prestige with grace.

12. Ability to delay the gratification of impulses.

13. The enjoyment of daily living.

The most outstanding mark of emotional maturity according to Cole (1944) is the ability to bear tension.

**Frustration:**

James C. (1964) has defined frustration as:

"Frustration is thwarting of a need or desire.

In Longman's Dictionary (1964) the term 'Frustration' is defined as: "Frustration is the thwarting of impulses or actions by external or internal forces. Typical internal forces are intrapsychic conflicts and inhibitions; typical external forces are the admonitions of present and the rules of society. According to psychoanalysis, Frustration "dams up" psychic energy, which then seeks and outlet in wishful filling fantasies and dreams, or in various neurotic symptoms."
Guy R. Lerancois (1980) has given following explanation for Frustration. "Frustration" (Fruah-Tray-shun). The prevention of an activity that is directed toward a goal, or interference with that activity (therefore, the act of preventing someone from reaching a goal or making it difficult for that person to reach a goal); also the emotional state that results from being prevented from reaching a goal.

Security - Insecurity:

Human beings have problems and troubles; but each one reacts differently; someone may react in a very easy way or may even feel pleasure, while the other one in the similar situation may feel very uneasy and may try even to escape from the problematic situation. The feeling of security-insecurity has significant value in shaping and reshaping of personality. This feeling has both positive and negative values. It brings effect on the mental health of the person. Security can be defined as:

"The conditions of being in safety or free from threat of danger to life, or what is highly valued, employed in special sense by Adler, of a condition in which power or consequent is attained without struggle."

(Drever, James, 1968)
This is closely related to the feelings of being at home in the world, safety, friendliness, calm, busy, relaxation, uncomplicated, emotional security, self-acceptance and well based self-feeling of strength (Maslow A.H.).

A person who has feeling of security must have tendency to accept other human being. In Adlerian sense he has 'Social interest', which refers co-operativeness, kindness, sympathy and sociality. On the other hand Insecurity can be defined as emotional instability, feeling of rejection, inferiority, anxiety, isolation, jealousy, hostility, irritability, inconsistency and tendency to accept the worst general pessimism or unhappiness.

1.4. OBJECTIVES:

The major intention was to find out the impact of dynamic meditation on mental health. Generally many high claims about the benefits of meditation are found in relevant literature unless some experimental evidences are there one cannot be precise in indicating the impact of meditation, on human performances and on inner mental processes of human beings. Initially from among different types of meditations, dynamic meditation technique was selected from the experiment. Anxiety was considered one of the measures for mental health. Accordingly following objective was fixed for the present study.
1. To find out the impact of Dynamic meditation on Anxiety. Emotional maturity was considered to be the other indicator of mental health. Hence the relevant objective was fixed as under:

2. To find out the impact of Dynamic meditation on emotional maturity.

Frustration is also a significant phenomenon in human life. It has to do something with the level of an individual's mental health. So this measure was also kept in view, and accordingly the third objective of the present investigation was fixed.

3. To find out the impact of Dynamic meditation on frustration. Feeling of security was also taken into account as one of the variables. It was decided to see the impact of Dynamic meditation on security insecurity. Finally an overall impact of dynamic meditation on mental health was also to be checked. Accordingly the following two objectives were kept in view.

4. To find out the impact of Dynamic meditation on mental health.

5. To find out the impact of Dynamic meditation on security-insecurity.
1.5. **HYPOTHESIS:**

Keeping the objectives of the study in view it was decided to test the following hypotheses. Anxiety is a central concept in almost all contemporary personality theories. But when it comes to definition, the concept of anxiety seems to be ambiguous. At various times, anxiety has been conceptualized as a response, a stimulus, a trait, a motive, and a drive. (Spielberger, 1972).

It must be pointed out that most of the investigators have defined anxiety in terms of complex personality processes with multiple components and each investigator has tended to include different aspects or components in his definition of the anxiety process. Even when investigators include the same components, they often use different descriptive terms in defining these variables. This means that standard terminological conventions are not yet established for describing critical variables involved in the anxiety phenomenon.

However, for present investigation anxiety was considered to be a negative aspect of mental health and hence it was hypothesized that:

1. 'There will be negative relationship between Anxiety and Dynamic Meditation.'

Human beings develop a consistent emotional pattern. One does not remain the same today, tomorrow, and forever.
Emotional or affective dimension can be considered one of the most significant dimensions bringing impact on the state of mental health of an individual. Like all major concept of maladjustment and mental health the concept of emotional maturity also happens to be a by product of therapeutic intervention in the psychiatric setting. Seaul (1957) aptly remarked:

"The concept of emotional maturity is called the master concept of our time. It is probably the most important contribution of modern psychiatry."

The emotional maturity can be called as a process of impulse control through the agency of 'self' or 'Ego.' Hence it was hypothesised that:

2. "Dynamic meditation and Emotional maturity are positively related with each other."

Frustration behaviour lacks goal orientation and appears more or less senseless. Intensity of feeling is there. It is the end of need deprivation. In frustration a different set of behaviour, mechanism is put into operation. Frustration is of compulsive nature. Many of the behavioural problems basically seem to be different modes of frustration mechanism. In a typical way, frustrations are deeply related to emotions. Emotion is a core to Frustration. (Sargent 1948). As it was hypothesized that Emotional maturity has positive relationship
with dynamic meditation and as meditations impact was claimed
to be exactly in all together diametrically opposite direction
of frustration it was hypothesized that:

3. "Negative relationship exists between
     Dynamic meditation and Frustration."

Feeling of insecurity is usually accompanied by
certain reactive features. These reactions are at various kinds
and form the indicative signs of existence of insecurity feelings.
Feelings of smallness, humiliation, failure, becoming sensitive,
nervous, self conscious go with insecurity feeling. These are
expressed in hesitation, speech lessness, confusion, stammering,
sweating, gullibility, avoidance of work and responsibility.
(Murray) Feelings of shame, guilt, rejection, isolation, also
are evident. These observations may prove true in common day
to day situation for an average person. But there is hardly any
scientific evidence as to what impact of meditation will be there
on the feeling of insecurity. Hence, in absence of any such
evidence it was hypothesized that:

4. "There is no relationship between
     Dynamic Meditation and Security Insecurity."

5. "Dynamic Meditation is positively
     related with Mental-Health."

The term 'mental-hygiene' was first used by William
Sweetser (1843). He used the term to refer to mental illness,
which according to him is due to 'some inward and rooted sorrows.' He also anticipated modern theories of psychosomatic medicine by stating that body and mind are only two aspects of behaviour of all organisms.

Today all individuals are concerned with mental health for personal as well as altruistic reasons. Each one wants to overcome the problems of contemporary living and wants to find out his share of happiness in a meaningful and fulfilling life. To do so certain basic facts of the life must be understood well, for example; it is a basic fact that from time to time each individual has serious difficulties in coping with problems of living. Similarly, it also should be recognised that during such crisis periods, one may need psychological or some other related assistance. Dynamic meditation technique is considered to be such assistance and hence it was hypothesised that:

5. "Dynamic Meditation is positively related with Mental - Health."

1.6. SCHEME OF CHAPTERS:

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

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

Third chapter is devoted to planning and procedure. In this chapter methodology of the present investigation is explained. Instruments used in the present study are described along with their characteristics. Experimental Design is also presented. Data Collection and Data Analysis plan is also mentioned.

Fourth chapter deals with Analysis and Interpretation. In this chapter the work of pilot study and Final Experiment is presented in detailed manner.

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