CHAPTER I

CONCEPTUAL FRAMEWORK
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Yoga

The word ‘yoga’ is a noun form derived from the root ‘yujir’ meaning ‘to unite’ or ‘connect’. The noun ‘yoga’ was thus originally used to designate a union or connection between various things.

‘Yoga’ is a word having great prestige value. It is commonly associated with the acquisition and exhibition of supernatural powers. To the orthodox mind it represents something very high and difficult, beyond the ken of the man on the street. Indeed something very auspicious and to be achieved only by a long and continuous practice of a complicated discipline of the mind and the body. The belief is widespread that a yogi is a person who can demonstrate extraordinary and spectacular feats like walking on fire, breaking iron plates, bending metal rods, remaining underground for days and weeks, stopping the heartbeat for a length of time, knowing what goes on in others minds, and the like. It is an amazing fact that even the land of yoga fanciful notions of the subject seem to have wide currency. The philosophy of yoga is perhaps one of the least known of its aspects. The reasons for this profound ignorance are, however, not found to seek.

First of all, yoga is full of facts, of which the scientific background is as yet very imperfectly understood. Fifty years ago it was hard going to say that the yoga was a subject that could be approached with modern scientific procedures. Even today it is not uncommon to come across people who seem to believe that the province of
yoga lays wholly beyond the grasp of science, no matter how awe-inspiring and
breath-taking the progress of science in various fields, thanks to pioneering efforts
made by Swami Kulvalayananda, founder of the kaivalyadhama Institute, Lonavia,
India, to arouse an interest in yogic research as far back as the early twenties of the
present centuries. This approach is however not yet fully developed. Most of the
concepts rely largely on what has been said by the ancient sages in the matter.

Secondly, it is usually the lesser followers of yoga who emerge before the
masses as yogins and what they say and do become popularly known as yoga.
Thirdly, about the subject matter of yoga there is no general agreement among the
present day workers in the field. Till this is achieved on the basis of scientific data,
yoga is bound to be mixed up with myth and superstition. Keeping these points in
mind, let us now set ourselves to see what the word ‘yoga’ has come to mean, since
the earliest times of its use in the Sanskrit language.

To bring out new meaning which deviates very largely from the original
meaning of the term ‘yoga’, Panini, the grammarian of the Sanskrit language, perhaps
thought it necessary, as suggested by Dasgupta, to derive the word ‘yoga’ from the
root different from ‘yujir’ and the root ‘yuj’ was possibly coined by him from the
noun yoga. The root yuj is supposed to mean at least two things: to control (yuj-
samyamane), and to contemplate (yuj-samabhav).

We, thus have the word yoga derived separately from two different roots,
namely, ‘yujir’ and ‘yuj’, the former indicating a non-technical meaning prevalent in
ancient times when, in all probability, the various intricacies especially of the
practical system or discipline of yoga were not fully developed, and the later coming
into use when the various practices of yoga actually took a systematic shape. To say
however, by no means to suggest that while the word ‘yoga’ was being used only to
denote a union or harnessing together the fact about steadying and controlling the mind were themselves unknown.

In the Vedas we find clear indication that the Vedic seers and Rishis were quite familiar with the art of concentrating the mind various deities and other objects. This was spoken of as *dhyana, diska, tapas*, and so on. Later on, they were organized into a magnificent system having a philosophical background, and it was possibly then that the name 'yoga' seems to be older than the discipline or the system of philosophy, which goes by that name.

One more meaning of the word may be mentioned which has a reference to the state that is supposed to be the culmination of the discipline or method. This meaning of yoga has been brought out in the *Gita* and *Kathopanisat*. The former describes yoga in two ways: As a state of equipoise (samatva). As a state, which is externally, free of sorrows and craving. In the later yoga is spoken of as the state par excellence, which is a state of perfect steadiness.

**Definition of yoga**

Definitions of yoga are too numerous to include them all at this place. It would be sufficient for our purpose to point out only the typical characteristics of yoga as brought out by the large variety of these definitions. Further yoga is twofold: it is achieved by self-knowledge or through the practice of a technique of control of the breath called *pranayama*. Yoga is thus described here as a tool that helps us to overcome all our cravings, fears and disturbances in life. *Maitrayani Upanishad* says that yoga is the unity of the three aspects of an individual's personality, namely, the senses life force (prana), in which one ceases to be under the conflicting thoughts and cravings. Yajnyavalkya defines yoga as the unity of the individual soul with the
cosmic soul. This means that yoga is a state in which one becomes aware that although one exists as an individual in day to day life, he is intrinsically a part of a larger whole of existence from which he is in any way separate or isolated.

The idea of union is also evident in the Vishnupurana where yoga is defined as ‘the union of the purified mind with Brahman’. Markandeyapurana describes yoga as the separation from ignorance and impurities, which follows the attainment of true knowledge of the self. It declares at the same time that this separation from ignorance and impurities is characterized by union with Brahman and is the state of liberation itself.

Two definitions of yoga emphasizing the behavioural aspect are found in the Gita. One of them brings out the fact that yoga is a state of equipoise (samatva) where in one looks equally upon success and failure, that is one become elated by success or dishearten by failure. The other definition, which is often misunderstood, states that yoga is the art of performing acts skilfully.

The skill really lies not only in performing the acts in an efficient manner, but in being completely detached from the desire to reap the consequences of the acts. The two definitions, in fact, convey the same thing, namely, the cessation of craving for pleasure and readiness to accept any situation that one confronts, without fear and despair. This is a state of the happiest behavioural adjustment of the individual with his surroundings.

The fact of steadiness of the mind underlies such a behavioural adjustment. This fact is brought out by the Kathopanisat by defining yoga as a state of steadiness of the mind along with five senses and the intellect. It is called the highest state, which makes the individual unoffending and faultless. It is indeed a state in which the mind is no more taken away by the objects of experience.
Patanjali’s, the well-known author on Yoga Philosophy, defines yoga as, “the elimination of the modification of the mind”. The Mahayanist calls yoga a method of making the mind silent. It would be plausible to argue that all these definitions can be analyzed in terms of two common factors namely, vairagya and abhyasa. These two factors have been mentioned by modifications of the mind.

Vairagya is not something to be practiced, a form of vairagya that is adopted in order to achieve. To gain, to reach is no vairagya at all. As long as one foregoes certain things in order to achieve something higher, as long as one is practicing non-detachment non-greed, non-violence or the like, he is not truly a man of vairagya. For, in such cases the desire is not completely done away with—it only takes another form.

Vairagya in the true sense cannot be cultivated or developed step by step through a slow process. It comes all at once and for all. It is without any motive whatever and indicated a complete cessation of the process of desire not this or that desire, but the whole process of desire in its entirety. It is not a running away for an escape. But such vairagya is a very rare quality to find. Vairagya is thus a quality of the mind, which has disentangled itself from patterned thought and action. By patterned thought and action we mean here the habit to look at our problems through what others have said, through what is written in the scared books and so on. Beaten by the impact of suffering, we are motivated to do something to get out the suffering. Usually our response springs from common sense considerations.

Abhyasa is the enquiry into the working of one’s own mind, the awareness of how the mind tries to escape in the face of disturbing situation, how it seeks to escape by following various disciplines and practices preached by religious teachers. An individual may thus practice religious austerities for the whole of his life, and his mind can yet remain petty and timid due to the lack of the awareness of its own working.
Abhyasa is the watchfulness of the mind of its own behaviour in various situations. It is not an isolated process, as many of us seem to think. Getting up early in the morning and trying to concentrate the mind on some subject or an idea is not the real meaning of abhyasa. Setting aside some minutes or hours daily for concentration and contemplation, and letting the mind seek for achievements, great and small during the rest of the day, is not what is meant by abhyasa. Just as a profound happiness or grief manifests itself unmistakably through whatever we do, so too with abhyasa which is a continuous inquiry going on throughout the mind’s confrontation with various situations.

**Types of yoga**

*Bhakti-Yoga:* Bhakti, in Sanskrit, means devotion. This is popularly taken to be the easiest form of yoga the yoga of the laity. It seems to spring from the experience of human insufficiency, accompanied by a belief in the omnipotentistic of a higher power. Faith and devotion are its characteristics marks. A bhakti-yogin starts with the conviction that there is a higher power that has wilfully created this universe and is ever governing it and that if one makes, himself fit for obtaining the grace and mercy of that supreme creator through devotion, then the difficulties in the life could be overcome and ultimately one can rest in everlasting peace. Surrendering all one’s motive and acts to that power is usually the form of devotion involved.

This attitude of renouncing all responsibility towards the good or bad consequences of what one does in the name of the will of the supreme does appear to generate a feeling of security and mental stability in the wake of situation causing tension and suffering. A bhakti-yogin is called upon to practice virtue by developing friendliness to all living beings, by not harming others in any way, by reading
religious literature, by trying to concentrate on the symbols of the Supreme Being, and the like. A bhakti-yogin, in the real sense of the term, is a person whose mind is turned away from the path of achievement and who has known the happiness that is the outcome of a complete merger of his sense of individuality into he calls the Supreme Reality.

**Karma Yoga:** It is argued that it is not the acts themselves that bind an individual; it is the attitude or intention involved in performing the acts that has the binding effect. The central idea of karma-yoga is that if we perform various acts without being concerned with any particular effect i.e. without any desire whatever to bring about any particular good or bad effects, then the acts themselves do not matter at all for, then they would not have any binding effect on the doer. A karma-yogin is thus expected to look equally upon the success or failure of what he does; he is indeed indifferent to whatever consequences his acts give rise to. The stress here is in fact, not on doing this or that thing but rather on renouncing the consequences that is not being elated by success or disheartened by failure.

**Awareness and karma Yoga:** by the word 'Awareness', is the act of becoming aware of one's self. By increasing awareness through meditation and with one -pointed mind, you can travel deeper and deeper into the regions of your psyche until you reach the point of enlightenment. What exactly is meant by the terms of enlightenment and awareness? There is awareness of the outside world we hear sounds; understand things and our senses are capable of cognition. In sleep there is unawareness – at the most, if one tries to concentrate and unify the tendencies of one's mind in sleep he becomes aware of dreams and vision. But there is awareness, an awareness of our innermost individuality. One is aware of the body; aware of thought; aware of your dreams, delusions and imaginations. To have awareness
beyond the body and the mind awareness, this awareness is enlightenment or in the
language of the Upanishads, to be able to realize to understand to visualize the
immortal personality of man, that which doesn't undergo death and decay, this is
enlightenment.

The Gita scripture says that spiritual aspirations must devote all their time
performance of duty, of karma yoga. The meditator should never shun the active life.
So in order avoid the distraction of the third type is necessary that one have some
outlet for the expression of the current of spiritual power. When you find yourself
approaching the point of enlightenment it is something very wonderful.
Consciousness remains intact, you have not lost touch with yourself and yet at the
same time you are not aware of the outer universe. You feel all throughout that you
are awake you are actually awake. Enlightenment is a process in the beginning it is
not final state, because the area of enlightenment is too vast. Beginning from self –
awareness it is a process of ascendance it is not a process of descendance. It keeps on
ascending and you feel the awareness growing within you. Awareness becomes more
and more intense.

Knowledge and experience, knowledge and realization they are two entirely
different things. This is acutely realized in enlightenment. During the process of
enlightenment awareness becomes more and more prominent and in the state of
enlightenment the awareness experienced by you is at such a height: or at such a depth
that you can actually feel it. And in that process of enlightenment the ignorance the
distractions, the impurities, the difficulties and the doubts of life are completely rent
as under and it is then that revelation starts. Revelation means an inner knowledge
that manifests. The spiritual being or the spiritual reality within comes to prominence.
Then one realizes it was not the speech it was not the mind, it was not the lower body
that was functioning in my life, but it was the lower spiritual person and reality. The 
exhaustion of karma is an important sadhana in the process of enlightenment. If you 
exhaust your karmas, then surely experience in meditation will give positive rewards. But karma cannot be exhausting them you will have to do karma yoga and not karma.

_Jnana Yoga:_ There are various forms of yoga called raja-yoga, sankhya-yoga, and dhyana-yoga etc. unlike bhakti-yoga and karma-yoga this is believed to be the yoga of few, to be followed by men of superior abilities and intellect. Jnana, in Sanskrit means knowledge. Jnana-yoga is concerned with knowledge that liberates an individual from ignorance and the suffering, which is a product thereof. It is believed to be the supreme form of yoga or the yoga that for liberation one need not practice any discipline, physical as well as mental for liberation is not the product of any action, but only of knowledge of the real nature of one's self in relation to the surroundings. All practices and disciplines are supposed to be aimed ultimately at knowledge that liberates, without that knowledge they do not have much significance. Jnana-yoga is based on the fact that the mind which has been purified by dispelling all impurities such as passion, desire, fear, cravings etc. becomes capable of understanding the real nature of thing including the self. This understanding is believed to be the product of a continued contemplation on the transitory nature of objects of experience. But the contemplation would be impossible unless there is a strong urge for liberation and the readiness to forego all else in favour of it. _Vairagya_ and _abhyasa_ are perhaps nothing apart from this that is continued in Jnana-yoga.

_Hatha Yoga:_ Hatha, in Sanskrit, means determined effort. This form of yoga is so called because it involves great effort, physical as well as mental, requiring a firm determination to continue the effects till the attainment of the goal. Technically the word indicates a union of what are called the Sun and the Moon in our body. As
traditional texts would have us believe, the Moon is situated in a region between the hard palate and the basal portion of the brain. The Moon is supposed to exude a fluid, which percolates down and is swallowed up by the sun situated at a region near the navel. It is due to the swallowing up of this elixir by the sun that we are believed to suffer from old age and death. Hatha yoga is the way of tackling these two that is the Sun and the Moon in our body. Unfortunately these two concepts have near yet been explained in terms of modern scientific approaches.

Hatha yoga may be described as a way of attacking the activity of the mind through psychological processes, which includes various postures in which particular muscles and nerves are exercised, the techniques of breath control that are aimed at making the mind silent and application of the mind to the hearing of the subtle sounds that are generated as a result of the arousal of the mysterious force named Kundalini, which usually lies dormant in all of us. Thus attacked, the mind is supposed to become sensitive enough to make room for the awareness of the true nature of the self in relation to the world. It is thus that Hatha yoga ultimately merges with raja yoga and although superficially it may look different in the beginning, intrinsically it rests upon the same foundation of vairagya and abhyasa. The central thread of what we can call yoga in the true sense is thus made by vairagyga and abhyasa and it is really this two way process ultimately merging into a single unit, that runs through the various paths to liberation or mukti.

Raja Yoga: Raja yoga is a science of mental discipline. Raja yoga is concerned with consciousness and the various stages of its manifestations: conscious, subconscious, unconscious, and super consciousness. In raja yoga the consciousness is seen in patterns and is known in Sanskrit as 'chitta' meaning 'awareness'. In this particular context, chitta has three dimensions, namely gross, subtle, and casual.
The first or the gross dimensions of awareness is the dimensions of awareness where we see each other.

According to raja in this first dimension of consciousness, 20 principles are involved for gaining perceptual knowledge of the objective world. These are the 5 centres of action; hands, feet, etc., the 5 sources of knowledge; eyes, nose, ears etc.; the 5 types of vital energies; those responsible for sneezing, for tensing the muscles, for moving the legs etc., and the four mental principles, the thinking principle, the ego principle, the memory principle and the feeling. These 19, along with the twenty principles, make our perceptual knowledge possible, and enable the normal conscious experience and objective awareness belonging to the first dimension of consciousness of function.

The second dimension is the subconscious, known in the Vedas as the ‘subtle’. Here, impression that is stored inside the memory (in the conscious) assumes different forms and are seen by the self. The third stage is the dimension of unconsciousness, where the objective world is lying in a dormant potential state. Raja yogis call it the casual state and modern psychology calls it is state of unconsciousness. So these are the three manifestations of consciousness, known as ‘chitta’.

In all the three stages there is one continuous homogeneous mass of consciousness. This consciousness in raja yoga is termed by the Sanskrit word ‘purusha’. Purusha means man, but it also means the outer-lying consciousness. The purusha is composed of two words, ‘puri’ and ‘sha’. ‘Puri’ means city, and ‘sha’ means to sleep. Thus purusha means sleeping in the city. This is the city of nine gates with one gate closed that is our human body. In our body, the principle of consciousness functions through prakriti. ‘Prakriti’ is mistranslated in the dictionaries as nature. Its real meaning is matter, creation, and expression. Purusha expresses itself
through senses and mind; it is the gross purusha, and equivalent to the conscious mind of modern psychology. When purusha is aware of internal workings through conscious science of memory, it is subtle purusha and can be equated with the subconscious state of modern psychology; and when in deep dreamless sleep or under the influence of drugs a person is absolutely unconscious, then purusha or consciousness remains dormant in the body.

The purpose of raja yoga is to liberate purusha from the clutches of prakriti, or consciousness from its limiting adjuncts. To bring about this desired freedom, purusha has to withdraw the three manifestations: conscious, subconscious and unconscious then follows the process of establishment in the super consciousness. Raja yoga recommends a twofold path for this purpose, the esoteric and the exoteric. Yama and niyama, asana and pranayama make up the exoteric and pratyahara, dharana, meditation and Samadhi form the esoteric. Another way of classifying the practice of raja yoga is that Yama; niyama, asana pranayama and pratyahara belong to the act of negation, whereas dharana, dhyana and Samadhi belong to the act of expansion. Meditation is that stage when all the sense organs and mind are suspended and transcended. Yama, niyama, asana, pranayama and pratyahara, these fivefold exercises bring a state of withdrawal from conscious, subconscious and unconscious forces; and dharana, dhyana and Samadhi assist in making the consciousness introvert in spite of his inherent outward tendency.

According to patanjali, the aspirant in raja yoga should assume only steady and comfortable poses and asanas are recommended; the lotus pose: padmasana and sidhasana: the adept's pose. In both these asanas, the spine is held vertical and erect and the body can remain steady and motionless in deep meditation. These particular asanas also help indirectly in bringing about polarization of energies in the
psychosomatic structure of the aspirant. A second point concerns pranayama. Different kinds of pranayama are mentioned in Hatha yoga scriptures such as bhastrika, kapalbhati, sheetkari, nadi shodhan and ujjayi, but in raja yoga only the last are prescribed for spiritual aspirants.

Dharana, which in Sanskrit means to hold is the next important step in ‘raja’ yoga and involves holding the awareness on an object for a length of time. Only when the consciousness is able to retain a particular pattern for a fairly long time, without being displaced by any dissimilar pattern of awareness, does the process of dharana become dhyana. During the act of experiencing meditation, when you are practicing concentration or holding a pattern of consciousness, a thought may come, perhaps relating to your practices. It will just emerge somewhere from your subconscious mind or sometimes you remain not only aware of the particular object of concentration, but awareness extends to some association, so you may be aware of the name of the object, or from of the object, or of its meaning, or your awareness may be a mixture of all three.

When your meditation becomes deeper and you will find that this diffused awareness becomes more and more clear. Therefore in dharma there occurs an automatic process of analysis where you negate all the confused forms, which you have been unable to visualize, from the pattern. There are different aspects of every object and the awareness of these takes place spontaneously during meditation when you deeply analyze the object.

The path of raja yoga is eightfold: namely Yama, niyama, asana, pranayama, pratyahara, dharana and Samadhi. Therefore it is also known as eight-limbed or ashtanga yoga. After one has purified his life through karma yoga, and accomplished one-pointedness of mind through bhakti yoga, his discipline of raja yoga. There is
important sutra of raja yoga, "Yogachitta Vritti nirodhaha". Its word meaning is chitta, consciousness; Vritti, the patterns; and nirodha, control; that is yoga is a science of complete control over all patterns of consciousness.

When consciousness goes from gross to abstract it is undergoing a process of involution and when the consciousness ceases to expand out towards the objective universe but turns to discover inner awareness, it is directed towards the point from where it originated. Then individual awareness has become isolated from all its associations and this state of isolated awareness is called kaivalya, which means absoluteness. So the ultimate aim to set into motion a process of involution of consciousness so that the consciousness becomes dissociated from all its limiting factors and shines just as pure consciousness devoid of all its mediums.

*Kriya Yoga*: Kriya yoga is one of the easiest and most powerful of the methods known to us in yoga. The Kriya practices neither nether demand one steady pose nor concentration of mind; even if one is unable to concentrate on one point and the mind is just jumping all about it does not matter in Kriya; we let it do so. In fact, in Kriya you are not trying to withdraw your mind to one-pointedness, but you are actually trying to make movements, you create motion in the realm of your mind. In Kriya you do not concentrate the mind but you move from one point to another in a particular order, which you should not lose sight of. The word ‘Kriya’ means mental activity or activity of consciousness. In contrast to the other branches of yoga; in Kriya you are not trying to quite the mind, but to create activity in the mind. This brings about the development of the certain parts of the brain, activity in the nervous system and awakening of mental energies. The preparations for Kriya yoga are perfection of breath consciousness, discovery of the psychic passage and preliminary Kriya methods. Also, the aspirant of Kriya yoga should have proficiency in a few mudras and bandhas.
Breath consciousness: With your eyes open or closed, with your mind concentrated or oscillating, in lotus posture, standing or sitting—as you like, just become aware of the fact ‘I am breathing in and I am breathing out’. Keep this stretch and then make a break. You don’t have to sit and listen to speech you can maintain awareness of your breath uninterruptedly and then after 3 minutes you can stop breathe awareness. When you are aware of breath you are aware of your mind; awareness of your breath is awareness of your own consciousness and it is awareness of your awareness whether you concentrate or not it does not matter, but remember the moment that you become aware of your mind, of your consciousness, and you are aware of your awareness.

The next preparation is to discover the psychic passage, the pathway or road through which the breath or psychic consciousness can flow up and down. The path is the spinal cord from the bottom to top, to the point where the pineal gland is situated. In this psychic path you practice the conscious breathing with eyes open, and most important you develop a consciousness of movement. There must be awareness of movement, up and down, and this movement is called Kriya yoga.

By this circulation of the mind and consciousness from bottom to top and from top to bottom of the spinal cord, we awaken vitality and a magnetic current there; also we bring about revitalization of the sympathetic and parasympathetic nervous system which control the whole nervous balance. We pass our awareness from the bottom to the top of the spinal cord 50 times. Thos practice is very beneficial for the people who suffer from mental breakdown, nervous imbalance, neurosis, anxieties and nervous trembling. At the base of the spine there is a very important centre which in yoga is known as mooladhara chakra, and it is situated in the perineum, i.e. in the area between the urinary and excretory systems. This is very vital point and organ in the body.
The parasympathetic nervous system connects the brain with the rest of the body through two centers. One center is the mooladhara chakra, and from here impulses are conducted through the parasympathetic nervous system right to the brain. At the top of the spinal cord is the other very important conducting centre—the penal gland, which in yoga we call the ajna chakra. Thus ajna chakra and mooladhara chakras are both carriers of impulses to the brain. The impulses travel through the parasympathetic nervous system, which controls the whole endocrine system of the body.

In addition to these two vital centers at the base and top of the spine there are other centers situated in the spinal cord; swadhisthana in the sacral region, manipura in the solar plexus region, anahata in the cardiac region vishuddhi in the cervical region. These are four very vital centers in the body and these connect the brain with the body through the sympathetic nervous system. The influxes of our body sensation are carried from these four spinal centers via the sympathetic nervous system, and from the mooladhara and ajna centers via the parasympathetic nervous to the brain. These centers carry Shakti, or vital energy, and we stimulate this Shakti by breathing in and out through this psychic path of the spine. The name of this practice, which is preparatory to Kriya yoga, is ajapa japa.

The next preparation is the practice of mudras and bandhas. The important bandhas are jalandhara bandha or locking the chin, uddiyana bandha or withdrawing the sacral plexus, and mooladhara bandha/ moola bandha, or controlling the inflexions of the mooladhara chakra or the base centre. When one completes these preparations he can start the practice of Kriya yoga with a master who knows the science very well and who can teach him what he needs out of the 76 or the 27 Kriya techniques.
**Kundalini Yoga:** Kundalini yoga can bring about union between our conscious field and unconscious field, which causes the knowledge taking place in the unconscious field to become communicated to our intellect, mind and our conscious knowledge. By Kundalini yoga we can awaken the different circuits and different centres, and by operating with these centres we can directly operate upon the dormant and hidden areas of the brain.

Below the terminal point of the spinal cord, between the genital and urinary systems, a little deeper than the area of the perineum, lies a gland which is an extension from the spinal cord. This gland is lying dormant and needs a kind of push or awakening. In yoga shastra this gland is known as mooladhara chakra or basic centre. If this particular physical organ, which is the seat of astral manifestation, is awakened, not by hammering it unnaturally but by using definite yogic methods in which pranic force or vital energy is injected and circulated in the organ, the mooladhara begin to manifest. This particular muscle, organ, gland, chakra, nerve centre or whatever you may call it, is believed in yoga to be the basic centre where the vital energy lies coiled and which when aroused starts to ascend in the spinal cord to the other psychic centres.

The next psychic centre is located at the base of the spinal cord where the tailbone springs; its name is swadhishthana, meaning ‘one’s own abode’. The third centre, or manipura chakra, is behind the naval in the spinal cord; its name means the ‘city of jewels’. The fourth centre, also in the spinal cord, is located behind the heart; its name is anahata chakra, the ‘centre of unbeaten sound’. The fifth spinal centre is in the neck; its name is vishuddhi chakra, the ‘centre of purification’. The sixth centre is at the top of the spinal cord, in the centre of the pineal gland; its name is ajna chakra,
which means ‘order’, and is in the place of knowledge where knowledge is received as an order or command.

At the back of the head, where Hindu priests usually wear a tuft of longer hair is a less known centre; its name is bindu visarga, which means ‘the point of the dripping nectar’. At the top of the head just below the fontanel is the final chakra, known asaharsara chakra, the ‘centre of the one thousand petalled lotus flower’. These centres or chakras are lying dormant and inactive. The spiritual aspirant tries to awaken this vital energy at the base of the spine so that it penetrates through these centres, one by one.

The practice of Kundalini yoga demands an absolutely pure body. Therefore, the Hatha techniques, the six purificatory processes, are absolutely essential. If the aspirant fulfils all the necessary conditions, than this awakening of Kundalini power is the yoga method, but the practice of Kundalini yoga demands absolute conditions. One of the practices that encourage the manifestation of the awakening energy is moola bandha, where the anus is contracted. In moola bandha, when the energy explodes, the whole body is held under control.

The fusion of individual energy with the cosmic energy does not take place on one day; it takes months and years. The awakened energy may remain in the same area of the body for months together and you may have certain sensations-heat, electricity and magnetism trying to rouse itself but nothing happens, it just remains there and in some cases may slowly die away. The aspirant who is experiencing those sensations should understand that they could be only subjective sensations and bear no relation to Kundalini practice, and he should double check by watching his behaviour and actions at the time of these sensations. One’s behaviour during the awakening may become abnormal and he will experience anger, heavy sleep,
lethargy, too much energy, initiate flashes, too much sympathetic understanding, over-sensitivity or complete dullness. All these are the different symptoms which occur at the different stages of Kundalini arousal and which follows these sensations. Therefore, the occurrence of the sensations should not be considered final proof of Kundalini awakening unless the behavioural symptoms accompany them. In a few rare cases, the energy or power just schools up to a higher centre instead of manifesting in the lower centers, but this seldom happens.

If the subconscious mind of the aspirant is very disturbed and suffers from uncorrected and fulfilled inhibitions, the Kundalini energy will descend again, and once more he is an ordinary man. Until it reaches the third chakra, manipura, the energy can rise and descend at any time, but once it goes beyond manipura there is no possibility of its falling down again. On the path up to the third chakra there are many temptations, and spiritual aspirants are side-tracked by the miraculous powers or the intuitive flashes they might receive some practice healing, others develop miraculous methods for expressing this aroused inner power, but their Kundalini will cease to ascend.

**Eight Means or Accessories of Yoga**

There are eight steps by which a yogi attains mastery over himself, realization of the self and control and mastery over the forces of nature.

1. **Yama** (restraint)
2. **Niyama** (observance)
3. **Asana** (posture)
4. **Pranayama** (controlling of pranas)
5. **Pratyahara** (abstraction)
6. Dharana (concentration)
7. Dhayana (meditation)
8. Samadhi (suspension)

_Yama (restraint):_ Yama consists of these restraints: from injury (Ahimsa); veracity; abstinence from avarice. Yama teaches that man’s duty requires not only that he refrain from murder by word or act that lives without injury to anyone or anything. It is promised that he who observes this command may venture where he will without harm from even the most bestial murderer.

Veracity: Implies adherence to facts, using speech only to transmit clear, fertile, true information as the speaker has inferred the facts. All knowledge is coloured by the individual perception and inference until wisdom has shed its light over such knowledge. Abstinence: Understood here as restraint from it means not only, not stealing but the desire to take from another, what is not lawfully one’s own, whether it is material possession, mental or spiritual power?

Continence: Brahmacharya is living the perfect life, loving all mankind without regard to race, colour or nationality, knowing that the divine essence permeates all and paying homage to the human principle which is embodied in all mankind, and rendering service to all. The practice of the restraints and the step to yoga should not be limited by time or condition, for example; there should be continuous performance of good works, not sanctimonious observance of good conduct in public with laxity in private. The yogi’s vow to practice the restraints and achieve mastery is not limited to one life but the consecration to right thinking, living and loving is for eternity.

_Niyama (observance):_ Means the purification of the body which is the vehicle of expression this cleanliness is absolutely necessary for high development. It has
been said that ‘cleanliness is next to godliness’ it is more; it is the first step to god. Truly the body is the temple of the living God. Diet and eating play an important part in the maintenance of clean body; eat observe a diet designed to make the body light, strong and enduring. The wholesome healthy body reflects a contented mind and spirit, and makes the practices of yoga easier of accomplishment. There should be the substitution of good for bad thoughts

Commentary: Sinful thoughts plague the minds of those who have taken up the path and seem more numerous because the cognitive perception has been aroused and there is a continual analysis of the thought and motives. To overcome these intrusions of unwanted thought a habit of instantly substituting a good pure thought will aid materially in fortifying the mind against sinful thoughts. If a malicious thought enters the mind replace it with a kind helpful blessing. The thought of sin include causing injury to others by permission, by personal act, performance, and lethargy resulting there from. These injuries are preceded by desire anger or ignorance and are in degree less, greater or intense. The results are infinity of pain and lack of wisdom. Thus the habit of right substitution becomes necessary.

Commentary: We cause injury to others through ignorance, anger or desire and in a slight, greater or intensive degree by either tacitly allowing the evil deed to be done, making the original condition in which its cause lies, or by doing it ourselves. Injury is thus nine fold, and in the multitude of gradations becomes thousands fold because of the infinite modifications of which motivation, characteristics and result are capable. The multiplicity becomes unending when one considers preference and associations also inflict their variations.

The above are equally applicable to untruthfulness, a fertile source of injury to others. The continuance of this course of injury breaks down the morale established
by conscience and apathy dulls true cognition. It becomes patent that immoral tendencies can only have a fruitage of pain and wisdom's light can never brighten such an impure soul. The power of enjoyment is lost and he is beset by the evils of his own manufacture; anger malice to others destroys his own character and unleashed desire brings disease and rain.

Since he has caused pain he must suffer pain, in the lower kingdoms, obsession by earthbound disembodied spirits and in the hell he has created. Awakened to the consequences of evil, the yogi by driving out these sins and supplanting them with virtues builds the power of good, nothing with righteous satisfaction the diminishing power to affect him of his former evil productions, to affect him.

The conformation of the habit of not causing injury makes animosities yield in his presence: In the radiant, peace inspiring presence of the good yogi other persons cease to feel angry or malevolent—thus the power of virtue soothes, heals and rejuvenates.

Action and fruition are the deponents of confirmed veracity. It also reads, by truthfulness the yogi attains the power to get everything by mere will: The yogi who has established the habit of always thinking, speaking and acting the truth has generated the power of the word. When he commands, his speech is effective and the command is manifested.

Not stealing or honesty, firmly established makes the yogi a magnet for the jewels of creation: When complete, uncompromising, meticulous honesty occupies the entire mind of the yoga. He finds himself the master of the wealth in the universe. He attracts and impels all abundance. Yoga is for humanity married and unmarried, who can follow it and attain what desire. Modern translators should agree with the
examples and teachings of the domestic life and one who does not have to leave father, mother and children and flee to barren deserts or lonely mountaintops. Spiritual culture may be had in crowded cities as well as in the secluded retreats of mountain and cave.

In ‘Yoga Philosophy” by Rai Bahadur vidyanava the author has this to sag, quoting: “The belief that no householder can be a yogi is one tacitly believed in by our spiritual minded Hindu brothers who would no more think of practicing yoga without turning ascetic than travelling to the moon, may, this belief is carried to absurd extent by some sentimental yogis of the recluse type, who seriously maintain that the sacred and divine tie of marriage is an insuperable barrier to the path of the neophyte.

Looking on the disgusting spec table of the ash besmeared and lazy beggar, the horrible self-inflictions of the Hatha yogi and inhuman apathy of the recluse, no wonder that many should think that yoga is after all a great humbug, not worth the consideration of any sane man”. If anyone desires to live a celibate life that is commendable, certainly everyone should be continent, but it is very mistaken notion that the married, living a conjugal life, cannot practice yoga. The Hindu parable says, “Let the yoga be practiced through study, and let study be effected through yoga. By yoga and study together the highest self-shines forth”.

Those who have conquered covetousness know the origins of life: The many questions which arise as to the beginning and for life, the why and wherefore of birth and death the past incarnations, the future ones, the meaning of creation the answer to these questions are attained by him in whom covetousness in extinct.

By cleanliness, disinclination to one’s body and cessation of contact with others: Keeping the body clean is an indication of the aspirant of higher development.
The analytical mind next sees the defects of the body, which is perforce impure because of the bodily processes. This, together with the regulation of desires promotes the detachment to one’s own body and desire for less physical contact with other bodies.

As the Essence becomes pure there is high-mindedness a one-pointed mind, controlled senses and fitness for knowledge of the self: Now with body and mind cleansed the yogi is ready for knowledge of the ‘self’.

Contentment is added to extreme happiness: The Mahabharata relates that no matter what pleasure there is in the desire world or in the world of heaven it isn’t a sixteenth part of the joy which comes to him who has conquered his desire.

Purificatory practices remove impurity and add the attainments of sense extension: Purifying actions annihilate and the mind shines in satvic illumination which brings the power of sense extension, clairvoyance clairaudience, and telepathy, - also the powers of the physical body and mastery over the forces of nature.

Communication with the reserved Teachers and deities is brought by study: The yogi of attainment sees his Gods, Rishis and Sidhas who are not nearby and is personally instructed by them in his study and work.

The attainment of Samadhi by making Ishwara or truth the motive of all actions: With the dedication of all his powers to the Lord the yogi attains Samadhi. In Samadhi his intellect cognizes everything just as it is in reality, whether near, distant or within another body.

Asana (posture): Posture should be steady and easy: We come now to the third of the eight steps along the path of yoga – the Asana (posture). The sutra states that position should be held steadily, that is without motion, and also easy or without
conscious effort once the posture is assumed. There are eighty-four Asanas designed for nerve and muscle control and for the holding of a position in meditation in which the body, by reason of the easy, motionless position will not intrude its sensations upon the yogi's mind which is fixed in Samadhi.

These postures assist in keeping the mind undisturbed, preserve physical energy, train the body in balance and nerve control. They are efficacious in curing any type of nervous disorder. They aid in deep slow breathing and reducing the number of breaths per minute - life is actually a matter of how few breaths one can take per minute and this determines longevity. The Asanas are very important in training the mind in concentration. Slow deep breaths keep the mind peaceful and unwavering.

The bodily training of the asanas results in unfailing mastery of concentration. Knowing and assuming the posture is of prime necessity in yoga. When cold, a yogi takes postures in which his body generates the heat that warms him. So it is in control of disease and functional disorders such as high and low blood pressure - posture corrects these abnormalities. It is said that these Asanas have cured even leprosy.

The Asanas are mastered when it can be assumed without further effort, then comes thought - transformation into the Infinite: After the posture has been mastered the yogi need not give any further attention to the position of his body forgetting it entirely by fixing the mind upon the idea of infinity - then the mind absorbs the quality of the infinite and is said to be transformed into the Infinite.

Then the pairs of opposites cease disturbance: Neither heat nor cold or any exterior interruption or disturbance deflects the meditation of the yogi.

*Pranayama (controlling of pranas):* Pranayama is the voluntary cessation of inspiratory and expiratory moment of the breath when there is perfect posture. When
the yogi sits perfect asana he can regulate his breathing and he does not feel his breath at all is also at peace.

When the external, internal total restraint of manifestation by place time and number by these three regulated; so it becomes long-enduration and subtle: In the regulation of the breath the breathing, which preceded expiration, is external vice versa, internal. Total restraint occurs when both cease. Emptied; time is measured by the number of seconds the breath is so held and expelled. The successive degrees of control are described as less, greater and complete. Long practice secures long indurations and Samadhi thereupon becoming very subtle in nature.

The external, the internal sphere passing ever going beyond is the fourth (pranayama): The sphere of the external, having been mastered by time, space and number, is accomplished. Then the internal is also left behind. Both are lengthy and subtle. The stilling of all breathing then is mastered and this judged also by time, space and number and becomes long and subtle. In the fourth, or discriminate, movement ceases.

Thence the veil over light is destroyed: Discriminative knowledge in the yogi has been veiled by his karma but as he practices pranayama the luminous Essence gradually destroys this veil of karma and the light shines through undarkened. Thus it has been said there is no higher purificatory action than pranayama because it destroys impurity and permits the revelation of true knowledge.

The mind is now prepared for concentration: Pranayama steadies and therefore controls the mind making concentration attainable.

Pratyahara (abstraction): That by which the senses do not come into contact with their objects and follows as it were the nature of the mind is Pratyahara
(abstraction): By faithful practice of the outlined steps of yoga the yogi is not in the sensible reaction to objects but cognizes the objects by infusing them with mental essence. The senses are restrained in the yogi and so also is the mind. The mind does not come into direct contact with objects and is therefore not influenced by the objective manifestations. It is by an undisturbed mind that the senses are controlled and yoga is achieved.

The highest control of the senses then obtained: When the mind is one-pointed the senses are controlled-control of the (separately) senses id unnecessary because all are fused into the focused restrained mind operate by reason of the light of knowledge and not through sense-perception.

Dharana (concentration): Consciousness of the mind held steadfast is concentration: The first of the achievements is Dharana-concentration. The aphorism states that when the consciousness is held steady, concentration is achieved when concentration is attempted without the preliminary practice of Pranayama and its accompanying Asanas it is almost impossible to focus the attention; certainly it cannot be done without the powerful control which has grown by yogi training. Concentration is the first of the trio concentration, meditation and Samadhi, which comprise samyama.

We take up first the cause – concentration – whose effect is meditation and Samadhi. Any object suitable for concentration providing that the attention is so absorbed in it that all other objects and conditions are shut off from and out of the mind. The body offers an excellent field for the sustained, unwavering contemplation which constitute concentration, namely, the heart the light which is seen when the eyes are closed, the frontal sinus, the naval, and palate.
Consciousness held steadfast means to get rid of the past memory, which is in the subconscious mind. This is the worst enemy of mankind as it makes everyone suffer when it brings the memory of the past pleasure to mind. Then the older ones say if I can have a good time as I used to have; if I can eat as I used to and so on and on. How can one concentrate as long as he holds such thought?

Many people say in every city I have visited, “we meditate every day four hours” in fact they are only relaxing their nerves and some of them are trying to concentrate and this they call meditation. They do not know what the difference between meditation and concentration is. They should know there is no meditation and concentration as explained above you may master concentration and you may concentrate on anything you like, but meditation should be only on the divine or self, or I may say after concentration the next step is meditation.

*Dhyana (meditation):* Meditation is the continued contemplation of the object of concentration: When the neophyte can concentrate uninterruptedly on an object or an abstract principle then he may practice meditation. Meditation is the flow of pure understanding into the object of concentration. This means that the mind reflects all the qualities of the object of concentration not using the deductive or perceptive faculties in understanding the object of Samadhi

*Samadhi (suspension):* When the object of meditation shines with its own light unmodified by mental cognition that the contemplative Samadhi: Contemplative Samadhi results when the mind, not exercising its faculties but acting as it were, as a mirror for the object of meditation reflects this objects this in all its essentials.

The three together (concentration, meditation and Samadhi) is samyama: Samyama is the technical descriptive term, which denotes the composite state caused by concentration and resulting in meditation and Samadhi. When ‘Samadhi’ is used hereafter in the sutras it implies this triad. By the attainment of Samyama cognition
becomes increasingly lucid: As samyama is perfected, vision becomes clearer and a yogi can receive thought, broadcast, see all. There is nothing that is unknown or hidden from the yogi who attains the samyama.

Samyama is applied to the planes: Samyama must first be applied to the lower planes of super-consciousness and thence thus each succeeding plane higher. None of them may be omitted. For him, however, who has attained Samadhi by “making unselfish action the motive for all his acts” and who has reached the higher planes, such a one must not return to the lower planes. In the lower planes it becomes possible for the yogi to exercise mental telepathy and to read the thoughts of others. This the more highly developed yogi must not do. The progress throughout the successive planes is known only by the practice of Samadhi.

Samyama is more intimate than the preceding or control of the restraints: By the restraints the yogi has controlled his senses and their reactions and this may be termed exoteric or the external accomplishments but in Samyama the esoteric cognition awaits, the conquering yogi. Even they are external not intimate to the seedless: The aphorism points to the distinction that the seedless Samadhi cannot be considered intimate or all-inclusive, as it is really rather a remote cause of the ultra-cognitive Samadhi of Samyama.

The conjunction of the mind with the moment of suppression, when the outgoing and suppressive potencies disappear and appear respectively is the suppressive modification: The nature of the qualities of the mind is change. There is a continual expression and suppression of these potencies by the mind. At the instant when the mind suppresses its outgoing potencies there is nothing but potentiality left in the mind; this is the suppressive modification. The undisturbed flow of the mind is generated by potency: When suppression is successfully exercised by the mind there is an even flow of power. If however the suppressive action is weak it is overpowered.
by the outgoing potencies. The Samadhi modification is the obliteration of respectively diffused or one-pointedness: Diffusion of mental attention and also focused attention are characteristics. In Samadhi these are obliterated and complete contemplation results.

Following this, comes the mental modification of one-pointedness when the rise and decline of cognition is alike: One-pointedness is a characteristic of the mind. When the mind is accustomed to Samadhi there is a rhythmic appearance and subsidence of the cognitive faculty of one-pointed (focused) attention (concentration). The mind may be considered as a unit separate from its characteristics.

Before we precede with the topic of meditation let us discuss what we mean by tensions. Tensions have physical, mental and emotional causes. Faulty secretions in the endocrine system can cause tension and they are not necessarily due to the psychological problems of your society or to economic pressure, or to emotional maladjustment in your family. Nervous disorders and problems in your body can be due to faulty endocrine system. Faulty endocrine secretions are caused by faulty living, faulty breathing and so on. Therefore, in the scheme of yoga, asanas and pranayama come first as they help to get rid of muscular and physical tensions, to neutralize the faulty secretion and to eliminate toxins from the body. Scientific investigations that have been carried out in different parts of the world, in Russia, in Poland, in India, in France and also in Germany, have proved that during the practice of asanas and pranayama the whole endocrinal system is influenced; the toxins are eliminated and the energy blocks are cleared. So the practice of asanas and pranayamas removes muscular tensions. We can cure mental tensions by the practice of relaxation where we withdraw our consciousness. This is the first part of yoga, which later leads to expansion of consciousness.
Meditation

Meditation is the most effective method that helps in getting rid of our tensions and helps in analyzing our deep rooted psychological errors. Meditation is concerned with consciousness. Consciousness that is empirical and consciousness perceives the world and the consciousness that is unable to perceive the world. This consciousness in man is the subject of meditation.

The first process in meditation is relaxation, and remembers that meditation begins with relaxation. But this is not relaxation where one lays down quietly, close one's eyes and feels that he is becoming lighter and happier and so on. It is not meant by auto-suggestion or self-hypnosis either. The method of yoga is the real relaxation. In yoga a process of withdrawal is the process of relaxation. What Patanjali calls pratyahara or the withdrawal of external consciousness or the act of disassociation from outside objects, that is relaxation, but this relaxation cannot be complete unless you have relaxation in the system.

When we practice meditation or rather when we start the process of relaxation, we must choose a method or technique. Not every technique is right for everybody, but there are some practices which can be practiced without any difficulty or risk. The easiest one is ajapa japa, spontaneous awareness. In this spontaneous awareness you concentrate on the breath and try to formulate an ascending and descending process.

This causes the consciousness to become diminished. The area of experience is eliminated gradually, and when the consciousness functions in a limited area he starts with a symbol. One can concentrate on a psychic centre and there he tries to develop a clear-cut internal, non-sensual mental awareness of the symbol. The symbol should become clear for him. This is necessary to effect complete relaxation.
In meditation one should be to see his conscious mind, his subconscious mind and also his unconscious mind, which is very difficult. The moment the experience and perception of the unconscious personality occur, complete relaxation comes to one. Therefore one will find that are moments in an individual's life when he becomes aware of the unconscious during deep sleep, which leaves him with a feeling of complete relaxation.

In the technique of yoga it is believed that when consciousness is detached from consciousness, subconscious and unconscious, when individual awareness functions independently of these three dimensions of consciousness, complete relaxation takes place and meditation begins. Meditation can never begin without relaxation, but relaxation is very hard to achieve. Meditation is accomplished spontaneously. Meditation comes to one and it does so instantly; but to develop meditation one must first go through the whole process of relaxation.

In yoga the process is pratyahara means withdrawal of consciousness, and dharana, conception of consciousness in a particular way. It is this consciousness which in yoga is withdrawal from exterior objects, from intellectual knowledge, from experiences and memories of the past and from knowledge when it has been disassociated from different bases of perception and becomes clear to you, of you are, seeing your own consciousness and this is the fundamental secret of yoga.

Images come up in the hundreds and thousands like a film show. We do not see real life pictures; we do not see what we have experienced; perhaps we don't even the people we know in this life. But we will see images which represents our instincts. We will see symbols or things which have been causing us trouble and which have been the basis of tensions in our life; we will see images which represent the cause of
anger, passion, hatred, insomnia, anxiety and the cause of all sorts of psychosomatic troubles.

This anger we try to bring back the triangle, but it disappears now. It is replaced by even deeper psychological images, because in the subconscious mind there are depths and layers which we will have to realize one after the other. There is a moment in meditation where we will see visions, both good and bad. We will take them to be astral images. We will think that a ghost or an angle has come. But nothing comes from outside, for everything emerges and explodes from inside.

It is only our consciousness, there is nothing beyond our consciousness and anything that we see in the deeper states of meditation is a manifestation of our (ones) personality, of different complicated, unseen, unknown, invisible layers of one's personality, perhaps which one could never know through any other method of psychoanalysis. We see the experiences of our life that were forgotten when we were children, which are insignificant but which were causing trouble. They come up in the form of an explosion, in the form of evil pictures or of divine expressions. So these are the subliminal images, the samskaras as they are called in yoga the past impressions. They come up and this exhausts them, one after the other. But this is possible only if we can bring about concentration, a consolidation or crystallization of our consciousness.

In meditation, when we concentrate on breath, the natural breath, we not only concentrate on the natural breath but we try to locate a psychic passage for the natural breath. Breath is breath; as we know it is something physical. But the idea that, 'I am breathing; is not physical, it is psychic. When we breathe it is physical the breath goes to the lungs and supplies oxygen and purifies the blood. But when we know that 'I am breathing and I am breathing' it is not physical but psychic. We create idea, and this
psychic idea is the gateway to meditation, to relaxation, to concentrate and to psychoanalysis. We create a psychic passage. In yoga there are hundreds of passages.

One passage for beginners is between naval and throat and the second passage is the vertebral column the spinal cord. The idea 'I am breathing', the consciousness 'I am breathing', should be felt in one of these two passages. If we feel it in the spinal cord it is much better, because concentration on the spinal cord takes us to the unconscious directly.

When we breathe in we must feel we are ascending, and when we breathe out, we must feel we are descending. It is the Consciousness that is ascending and descending. But then why do we synchronize it with the breath? Because it makes it possible, it makes it easier to feel the ascending and descending order. But at the same time if we breathe in and breathe out we create more oxygen in the system which helps to relax. When we accelerate the metabolism in the system by oxygenation, relaxation is also speeded up.

At night when we fall asleep, we become unconscious. We go to unconsciousness every night, but we do not see it or experience it, and therefore only practical relaxation takes place. Yoga can bring us to the unconscious so we see it; we can investigate and visualize our conscious. When we come back, we will come back with energy, with power confident and absolute equilibrium. This is the basis of yoga. This process of inhalation and exhalation, and of ascending and descending consciousness in the spinal cord or in the frontal passage, is not real meditation. It is an act of negation of consciousness, an act of withdrawal of empirical, external, objective consciousness. A moment comes when consciousness is negated to one point the circle is reduced to a point, and then we have to stop relaxation. If we continue further, we will enter into unconsciousness.
When we stop relaxation and this process of negation of consciousness every student of meditation must have a psychic symbol for himself/herself. We can have a small green leaf, a flower, a star, a triangle or a human figure, anything, but we must have a symbol. We should not use an abstract idea. The first is called concrete meditation and the second is abstract meditation. Abstract meditation leads to unconsciousness, but concrete meditation leads to the unconscious with consciousness.

Further Swami Satyananda Saraswati explains that; “in your unconscious you are able to visualize the object the object of your meditation as clearly as you seen and you see other people every day. The unconscious is not at all like a conscious dream. If the state is like a conscious dream, and you see figures moving, or a flower but you are not aware you are seeing a flower, than it is the subconscious; and another indication of the manifestation of the subconscious personality is that you see psychic visions, one after the other, both good and bad. But when you see the object of meditation internally, it will be so clear and real that sometimes when you return to normal consciousness you will wonder whether our reality is truth or whether that unconscious reality is truth”.

This particular state of experience is known in yoga philosophy as darshan. Darshan means conscious visualization of the object in all its dimensions. When your consciousness has become completely free from limitation, entirely free from sense consciousness, intellectual consciousness and all other modes of empirical consciousness, then deep peace is achieved. It is at this moment you become a yogi. They say it is then the tensions, the affections, the trouble, the shocks, the after effects and reactions of day to day life are completely resolved.
Meditation by itself does not help entirely, because though by meditation you clean your body and your consciousness, your karmas will still accumulate as impressions. Your emotional personality and thinking will again become erroneous. It is something like cleaning the room, and then putting the dirt back again. You are trying to clean your personality of dross, avidya, errors and tensions, but simultaneously karmas are accumulating. On one side you are in the same state. It is for this reason that a yogi who practices meditation must also practice karma yoga, bhakti yoga and Jnana yoga. Through karma yoga you stop the effects of samaskaras, karmas going into the deeper core of your personality. There is an art to do this the art is found in the Bhagavad-Gita.

Definitions of Meditation

The word meditation has two clusters of meanings: one is to contemplate through thinking; the other is almost the opposite to contemplate without thinking. The Webster’s dictionary (1913) defines meditation as: the act of meditating; close or continued thought; the turning or revolving of a subject in the mind; serious contemplation; reflection; musing.

And its modern day descendent, the Merriam-Webster dictionary online, defines meditation as: a discourse intended to express its author’s reflections or to guide others in contemplation.

These pairs of definitions sum up the first sense of the world meditation as type of thinking. However, these days it is more common to think of meditation as something essentially different from thinking, or at least of a kind of thinking that is all inclusive rather than discursive. The 1913 version gives a hint of this with its second definition (which it says is obsolete): Though; -- without regard to kind.
“Meditation is a dialectical interpenetration within the individual between the observer and the observed culminating in self-transcendence from the narrow confines of ego identity or psycho-socio-spiritual framework realizing that which one already is”. B. Krishnamurthy and Ashok A. Pal (2006)

“Meditation is the process of conscious, controlled focus of the mind which may take place when the thinking processes, both in pictures and in words, have been stopped”. Phillips (1982)

“Meditation is a set of attentional practices leading to an altered state or trait of consciousness characterized by expanded awareness, greater presence, and a more integrated sense of self”. (2009)

“The goal of all forms of meditation is single-mindedness-to let go of all distractions and focus on one object of attention or devotion”. Frey (1999)

“Meditation is to seek inner silence and losing the sense of separatedness”. (2009)

“Prayer is when you speak... meditation is when you listen”. Rosemary (2009)

“Meditation is the intentional self-regulation of attention, in the service of self-injury, in the here and now”. Wikipedia Encyclopaedia (2009)

“Yang meditation is the concentrated focusing of the mind on something. The ‘something’ can have almost infinite variety. Common subjects of this type of meditation are: mantras, chakras, colours, shapes, prayers, and affirmations”. Phillips (1982)

“Yin meditation is the clearing of the mind of all thought, both pictures and words, and the holding of that mind in a focused and altered state”. (2003)
Swami Satyananda Saraswati suggests five techniques which bring about the required relaxation, peace and tranquility needed to start meditation.

**Preparation:** Sit cross legged with the back and neck erect. With an upright and straight spinal cord, breathing becomes freer and tensions are spontaneously released. Place the hands on the knees or in the lap. Now close your eyes but do not start the meditation for sometimes. For ten minutes or so, do not make any physical movement and remain aware of the quietness and stillness of the body. After this, give positive suggestions to the mind that you are sitting for meditation and it is most co-operative with you.

**Aum Chanting:** Chant ‘Aum’ with complete concentration on the sound ‘aum’. Forget everything else only be the conscious of the sound Aum...Aum...Aum. Produce the sound ‘Aum’ with absolute concentration. Be aware of the sound vibration Aum...Aum...Aum. ‘Au’ is total expansion of the sound and ‘m’ is contracted sound. ‘Aum’ is expanded sound which becomes one pointed so with expanded consciousness, start ‘Au’ and ‘m’ as the sound ceases draw the vibration throughout the body; as you produce the sound ‘Aum’ imagine the sound consciousness descending and permeating the whole body.

**Breathe Awareness:** After chanting ‘Aum’ for five to ten minutes one should transfer one’s awareness, one’s consciousness, to one’s natural breathe. One must not breathe unnaturally and not lengthen the breath. Let the breath be natural. One should now concentrate the mind on the breathing and became aware of its passage between the navel and the throat. One must be aware of breathing in and breathing out and also that one is breathing up and breathing down. When one breathes in, one should imagine his own breathe ascending upwards from navel to throat. When one exhales, he should imagine his breathe descending downwards from throat to navel. He should
be continuously aware have constant awareness of each breathes. Say mentally ‘I am breathing in; I am breathing out’. One inhalation and one exhalation one round, one breathe. So one must be aware of three processes simultaneously, that one is aware of three out that his breathe is ascending from navel to the throat, and descending from the throat to the navel.

**Mantra awareness:** Not one breathes should be taken without one’s awareness. With deeper and greater relaxation and with absolute awareness one should continue this practice of breathe awareness, but now the mantra must be added ‘so hum’ to it. The sound so’ is produced with the incoming breath, the ascending breath and ‘Hum’ with exhalation and descending breath. The breath, the passage, the method is the same as in breath awareness, only one adds the mantra. Next the consciousness is transferred he awareness of the breath the awareness that one is counting and the mantra ‘so hum’ to the psychic passage of the spinal cord. The consciousness ascends as it did in the frontal passage with the inhalation and descends with the exhalation, along the hollow tube of the spinal cord.

**Concentration on the psychic centre:** Finally, when one has done the practice for some time, intensifying one’s awareness and concentration he should begin concentration on a psychic centre. The body has many psychic centres, but the most effective one is found between the eyebrows. It is connected with the pineal gland and is sometimes referred to as ‘the third eye’ and ‘the seat of intuition’. It is also linked with the psychic centre ajna chakra, at the top of the spinal cord. One should also choose a form or symbol to concentrate up. It can be ‘Aum’ a cross, flower, a picture of someone, a guru or any object which appeals to him and can awaken one’s pure emotions within. Without an image, the expansion of consciousness will never take place and the consciousness enters into darkness.
without an aid. Total concentration of the mind is placed on this total concentration, this visualization and uninterrupted awareness of an image, psychic centre or idea that constitutes real meditation.

Ending the practice with the chanting of 'Aum' and generally becoming aware of one's external surrounding must be done. By the daily practice of these techniques of meditation, the mind will assume a state of peace, tranquillity and serenity, the mental capacities will be developed and the general state of relaxation and contentment will permeate one's whole being.

**Meaning of Meditation**

There are two words used in English to express the Indian idea of dhyana, "meditation" and "contemplation". Meditation means the concentration of the mind on a single train of ideas which work out a single subject. Contemplation means regarding mentally a single object, image, and idea so that the knowledge about the object, image or idea may arise naturally in the mind by force of the concentration. Both these things are forms of dhyana, for the principle of dhyana is mental concentration whether in thought, vision or knowledge.

There are other forms of dhyana. There is a passage in which Vivekananda advises one to stand back from one's thoughts, let them occur in mind as they will and simply observe them and see what they are. This may be called concentration in self-observation. This form leads to another the emptying of all thought out of the mind so as to leave it a sort of pure vigilant blank on which the divine knowledge may come and imprint itself, undisturbed by the inferior thoughts of the ordinary human mind and with clearness of writing in white chalk on a black board. One will find that the Gita speaks of this rejection of all mental thought as one of the methods of yoga.
and even the method it seems to prefer. This may be called the dhyana of liberation as it frees the mind from slavery to the mechanical process of thinking and allows it to think or not to think, as it pleases and when it pleases, or to choose its own thoughts or else to go beyond thought to the pure perception of Truth called in our philosophy Vijnana.

**Conditions internal and external that is most essential for meditation.**

There are no essential conditions, but solitude and seclusion at the time of meditation as well as stillness of the body are helpful, sometimes almost necessary to the beginners. But one should not be bound by external conditions. Once the habit of meditation is formed, it should be made possible to do it in all circumstances, lying, sitting, walking, alone, in company, in silence or in the midst of noise etc.

The first internal condition necessary is concentration of the will against the obstacles to meditation, i.e. wandering of the mind, forgetfulness, sleep, physical and nervous impatience and restlessness etc. The second is an increasing purity and calm of the inner consciousness (chitta) out of which thought and emotion arise, i.e. a freedom from all disturbing reactions, such as anger, grief, depression, anxiety about worldly happenings etc. Mental perfection and moral are always closely allied to each other.

If the difficulty in meditation is that, thoughts of all kinds come in, that is not due to hostile forces but to the ordinary nature of the human mind. All sadakas have this difficulty and with many it lasts for a very long time. There are several ways of getting rid of it. One of them is to look at the thought and observe what is the nature of the human mind as they show it but not to give any sanctions and let them run down till they come to stand still this is a way recommended by Vivekananda in his Raja yoga.
Another is to look at the thoughts as not one's own to stand back as the witness Purusha and refuse the sanction the thoughts are regarded as things coming from outside, from Prakriti, and they must be felt as if they were passers by crossing the mind space with whom one has no connection and in whom one takes no interest. In this way it usually happens that after a time the mind divides into two; a part which is the mental witness watching and perfectly undisturbed and quiet and a part which is the object of observation, the prakriti part in which the thoughts cross or wander.

Afterwards one can proceed to silence or quiet the Prakriti part also. There is a third, an active method by which one looks to see where the thoughts come and finds they come not from one self, but from the heads as it were; if one can detect them coming than before they enter, they have to be thrown away all together.

To silence the mind it is not enough to throw back from all thought as it comes, that can only be a subordinate movement. One must get back from all thought and be separate from it, a silent consciousness observing the thoughts if they come, but not one-self thinking or identified with the thoughts. Thoughts must be felt as outside things all together. It is then easier to reject thoughts or let them pass without their disturbing the quietude of the mind.

*Meditation by Buddha*

Meditation is a practice of concentrated focus upon a sound, object, visualization, the breath, movement, or attention itself in order to increase a simple and clear awareness of the present moment; as such, it works wonders for reducing stress, promoting relaxation and enhancing personal and spiritual growth.

Meditation enhances the capacity to pay attention, increasing both concentration and empathy, enabling a meditator to pay closer attention to what is
actually going on during the day. This attention training is what sets meditation apart from others forms of relaxation training. Meditation is one of the best methods for attaining mental calm; that tranquil, quiet state of mind that allows you to better understand and cope with your thoughts and actions.

Meditation is a very relaxing practice that involves sitting quietly, breathing fully, and allowing the mind to calm. The results include experience of deep relaxation, a gaining of mental calm and tranquillity, as well as a quiet state of mind. It rests on the fundamental principles that our body, reason, will, and spirit are in the end, mutually interdependent and function together as a whole. We often experience psychological pain or discomfort when these four aspects are not in accord. Generally speaking, there are two main types of meditation: Concentration meditation and Mindfulness meditation.

Concentration meditation practices involve focusing attention on a single object. Objects of meditation can include the breath, an inner or external image, a movement pattern (as in taichi or yoga), or a sound, word, or phrase that is repeated silently (mantra). The purpose of concentrative practices is to learn to focus one’s attention or develop concentration. When thoughts or emotions arise, the meditator gently directs the mind back to the original object of concentration.

Mindfulness meditation practices involve becoming aware of the entire field of attention. The meditator is instructed to be aware of all thoughts, feelings, perceptions or sensations as they arise in each movement. Mindfulness meditation practices are enhanced by the meditator’s ability to focus and quiet the mind. Many meditation practices such as the Japanese Buddhist practice “zazen” are a blend of these two forms.
How Meditation May Work

Practicing meditation has been shown to induce some changes in the body, such as changes in the body's "fight or flight" response. The system responsible for this response is the autonomic nervous system (sometimes called the involuntary nervous system). It regulates many organs and muscles, including functions such as the heartbeat, sweating, breathing, and digestion, and does so automatically.
Personality

Definitions

What do we mean when we use the term personality? It is no accident that the word person is in the word personality. Your personality defines you as a person, rather than just a biological conglomerate of organs. Personality is what a man really is. Every man exists and everyone has personality. One’s personality is the sum total of all the ways of acting, thinking, and feeling that is typical for that person and makes that person different from all other individuals.

In this definition the emphasis is on the terms typical and different. An individual’s personality is composed of all the relatively unchanging personality characteristics that are typical for that person. Some people are typically generous, others are typically impulsive, and some are typically shy. If people did not have at least some relatively unchanging qualities, we would never know what to expect from them. Each time we encountered a friend it would be like dealing with a stranger.

The second emphasis in the definition of personality is on the term different. Each person’s unique pattern of typical ways of acting, thinking, and feeling sets him or her apart from each other person. Each of us is a unique person because no one else has exactly our combination of typical psychological qualities. Even a person was exactly identical in every physical characteristic, like eye colour, height, weight, tone of voice etc., we would still be able to distinguish one from another by their typical ways of acting, thinking, and feeling.

Personality can be defined as a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, motivations, and
behaviours in various situations. The word "personality" originates from the Latin word *persona*, which means mask.

Personality is viewed as the qualities observed in the adjustment of the individual to his environment, or characteristic way in which responses to stimulating situations are made; or the habitual modes of behaviour. There is organization in these qualities so that the same quality may be observed in the behaviour of a given individual in making his adjustments. This definition must not be construed as only referring to the external behaviour as an individual’s personality. There are habits, attitudes, dispositions and internal drives which determine the characteristics of the adjustments. However, the external characteristics are emphasized because it is these which we see and which are interpreted to indicate the underlying personality.

Since man is a social individual, the significance of personality is principally the characteristics or qualities of behaviour involved in social situations. For this reason, many view personality as the effectiveness of behaviour in social relationships. Several definitions have been proposed along these lines such as the individual’s characteristic reactions to social stimuli and the quality of his adaptation to the social features of his environment, and the extent to which individual has developed habits and skills which interest and serve other people. These views are wholesome because they direct the importance to any individual’s well-being that his associates be favourably impressed with his personality or let us say that they believe he has “personality”.

**How are yoga and personality related?**

The human body consists of five sheaths or layers. They are:

- Conscious physical sheath (Annayama Kosha)
- Subconscious physical sheath (Pranayama Kosha)
- Mental sheath (Manomaya Kosha)
- Intellectual sheath (Vigyanmaya Kosha)
- Blissful sheath (Anandamaya Kosha)

The Annamaya Kosha: is related to our conscious physical deeps including walking, talking, viewing and other such functions. These are the functions that we perform using our physical body deliberately.

The Pranayama Kosha deals with physical activities that we do in subconscious state. Digestion, movement of the heart and lungs fall in this category, we never do any deliberate efforts for these actions; still the body knows how to perform them.

The Maniomaya Kosha deals with mind, emotions and thoughts. All our gross thinking and emotions fall this category.

Intellect is that faculty that decides what is good and what is bad. It is the ability for rational thought or inference or discrimination. The Vigyanmaya Kosha helps us to identify true from false. We can choose the correct path in this “maya” filled world with the help of nourished Vigyanmaya Kosha.

Anandamaya Kosha or bliss is a pure state of happiness and joy which is beyond any material pleasure. Samadhi or deep meditation gives such a joy. The Anandamaya Kosha is the innermost sheath wrapped by other sheaths in succession.

If we observe carefully we will realize that each sheath affects certain part of our personality. According we can classify our personality as follows:

- Conscious physical personality
- Subconscious physical personality
- Mental personality
• Intellectual personality
• Spiritual personality

Can Yoga enhance these personalities?

The conscious as well as subconscious physical personality can be greatly improved by Yoga postures. Yoga postures stretch your body and induce relaxation. They affect the vital force or Prana and cause it to flow in specific parts of the body. They are excellent remedy for back aches, digestion problems and heart problems. The modern life forces us to sit at a place without much physical activities. Yoga postures can strengthen the joints and various parts of the body.

The mental personality is greatly affected through Pranayama and concentration. Our mind remains focused at our work and in home enabling us to do the things with full dedication and interest. It naturally results in better personal and professional gains. Meditation enriches the intellectual personality. Your mind becomes calm and clear. You can think with more care and affection for others. Maya cannot delude you anymore. Your decisions prove to be correct. Finally, the deep meditation or Samadhi brings you the ultimate bliss. The joy that is impossible to achieve through worldly enjoyments. This is the final aim for any Yogi. In summary practicing Yoga regularly nourishes all these five personalities and makes your life joyous, happy and healthy.

The Five Dimensions of Human Personality:

The yogic view on human personality divides it into five different dimensions. Each of these dimensions serve as layers to the human personality that prevents one from attaining balance and a holistic personality is either one is missing. Each five dimensions play a role in producing a unique personality. In order to establish that
uniqueness an individual has to undergo various methods that target specific layers. Each of these layers start from the outer layers of the human body and into the internal aspects.

- Physical Self: This sheath in an individual’s personality represents the senses, which is therefore concerned with the body’s physical faculties. The key to enhancing the physical self in yoga is to engage in a balanced diet and healthy lifestyle, as espoused in the Yama and niyama of yoga.

- Energy Self: This dimension serves to enhance whatever efforts you have input at the physical self-such that an individual gains more vitality and intensity to perform daily set of activities. A key factor in enhancing the energy self is the flow of prana or energy in the body and their assimilation towards various parts of the body.

- Mental Self: A strong mental capacity is vital for individuals who are living in stress filled environments. The minds ability to concentrate and adapt to pressures from the environment makes them more effective. Also, it enables you to stay calm and focused despite any form of adversity.

- Intellectual Self: All efforts on improving your intellectual self is based on the concept of “Buddhi”, which provides an individual with the discriminative power and knowledge. Formal studies are important for the acquisition of intellectual knowledge, but if you want to improve your level of wisdom, you have to follow the example of noble men through reading literatures and books.

- Blissful Self: This is the ultimate goal in your effort to improve human personality. At this stage, an individual is capable of preserving happiness and avoid any form of negative thoughts or emotions from getting in their way. This trait enables an individual to overcome emotional, physical or psychological struggles.
Yoga Postures for Personality Development

Yoga defines your body as different from an individual’s typical conception of what body is. There are two entities of body in yogic view – the physical and spiritual. Therefore yoga postures are executed with those two bodies in mind and create a union for better personality development.

For the physical body, yoga postures help to add flexibility and strength. It also adds some benefits including improved body circulation and more strength in your joints and ligaments. Therefore, execution of yoga passes help to prevent injuries and variety of ailments including digestive disorder, high blood pressure, and other forms of body aches. For the spiritual body, yoga postures help in the facilitation of energy flow and its distribution to various parts of the body.

Breathing and Concentration for Personality Development

The use of breathing and concentration techniques affects mostly an individual’s mental personality. The more conscious and focused you are with breathing patterns; it serves to relax your body and senses. Thus, breathing techniques are important prerequisite during meditation as it effectively brings about a calming effect. Once you are calm enough, then you improve your ability to pay attention to details and increase vitality.

Meditation for Personality Development

From breathing techniques, meditation evolves into deeper kind of experience that involves your intellectual personality. The goal of meditation is to sharpen up your mind to the extent of focusing on a thought or idea without being distracted by external or negative thoughts. According to experts, meditation help in shaping better
personality as an individual is more capable of looking at things objectively and making wiser decisions.

**Deep Meditation for Personality Development**

This must not be confused with yoga meditation since deep meditation is a separate component of yoga. It is more advanced than meditation as this utilized to attain a deeper level of blissful self. Though deep meditation, a person is able to reach the stage wherein the superficial and physical objects no longer matter as an individual learns to appreciate the deeper value of human personality and concept to self.
Emotional Quotient

Emotional quotient is the level of a person's emotional intelligence, often as represented by a score in a standardized test. Emotional intelligence (EI) is the ability to identify, assess, and control the emotions of oneself, of others, and of groups. It can be divided into ability EI and trait EI. Criticisms have centered on whether EI is a real intelligence and whether it has incremental validity over IQ and the Big Five personality traits.

Although a person's feelings cannot be observed directly by others they can be inferred from his overt behaviour and verbal report of his introspection, as no one can doubt the reality of emotions of conscious experience and seen as having implications in the future. Our appraisal of the situation and the subsequent emotions are strongly influenced by our own estimate of capabilities. The emotions aroused do not depend much on the events themselves, as on how they are appraised.

Buck (1985) has defined emotions as the process by which motivational potential is realized or 'read out', when activated by challenging stimuli. Emotions have long been considered to be of such depth and power that in Latin, for example, they were described as 'motus amina', literally meaning the spirit that moves us. Contrary to most conventional thinking, emotions are inherently neither positive nor negative; rather, they serve as the single most powerful source of human energy. Each emotion provides us with vital and potential profitable information every minute of the day. To exhibit emotions is very easy but doing it at the right time, at the right place, with the right person and to the right degree is difficult. The management of emotions has given rise to the most talked about term: "Emotional Intelligence".
History

In 1983, Howard Gardner's *Frames of Mind: the Theory of Multiple Intelligences* introduced the idea that traditional types of intelligence, such as IQ, fail to fully explain cognitive ability. He introduced the idea of multiple intelligences which included both *interpersonal intelligence* (the capacity to understand the intentions, motivations and desires of other people) and *intrapersonal intelligence* (the capacity to understand oneself, to appreciate one's feelings, fears and motivations).

The first use of the term "emotional intelligence" is usually attributed to Wayne Payne's doctoral thesis, *A Study of Emotion: Developing Emotional Intelligence* from 1985. The first published use of 'EQ' (Emotional Quotient) seems to be by Keith Beasley in 1987 in an article in the British Mensa magazine. However, prior to this, the term "emotional intelligence" had appeared in Beldoch (1964), Leuner (1966), Stanley Greenspan (1989) also put forward an EI model, followed by Peter Salovey and John Mayer (1989). The distinction between trait emotional intelligence and ability emotional intelligence was introduced in 2000.

However, the term became widely-known with the publication of Goleman's *Emotional Intelligence - Why it can matter more than IQ* (1995). It is to this book's best-selling status that the term can attribute its popularity. Goleman has followed up with several further popular publications of a similar theme that reinforce use of the term. Goleman's publications are self-help books that are non-academic in nature. To date, tests measuring EI have not replaced IQ tests as a standard metric of intelligence.
Definitions

Emotional intelligence means sentimental capacity of mind. Substantial disagreement exists regarding the definition of EI, with respect to both terminology and operationalizations. Currently, there are three main models of EI:

1. Ability model
2. Mixed model (usually subsumed under trait EI)\(^{(19,20)}\)
3. Trait model

Different models of EI have led to the development of various instruments for the assessment of the construct. While some of these measures may overlap, most researchers agree that they tap different constructs.

**Ability model**

Salovey and Mayer’s conception of EI strives to define EI within the confines of the standard criteria for a new intelligence. Following their continuing research, their initial definition of EI was revised to "The ability to perceive emotion, integrate emotion to facilitate thought, understand emotions and to regulate emotions to promote personal growth."

The ability-based model views emotions as useful sources of information that help one to make sense of and navigate the social environment. The model proposes that individuals vary in their ability to process information of an emotional nature and in their ability to relate emotional processing to a wider cognition. This ability is seen to manifest itself in certain adaptive behaviours. The model claims that EI includes four types of abilities:

1. Perceiving emotions – the ability to detect and decipher emotions in faces, pictures, voices, and cultural artifacts—including the ability to identify one’s
own emotions. Perceiving emotions represents a basic aspect of emotional intelligence, as it makes all other processing of emotional information possible.

2. Using emotions – the ability to harness emotions to facilitate various cognitive activities, such as thinking and problem solving. The emotionally intelligent person can capitalize fully upon his or her changing moods in order to best fit the task at hand.

3. Understanding emotions – the ability to comprehend emotion language and to appreciate complicated relationships among emotions. For example, understanding emotions encompasses the ability to be sensitive to slight variations between emotions, and the ability to recognize and describe how emotions evolve over time.

4. Managing emotions – the ability to regulate emotions in both ourselves and in others. Therefore, the emotionally intelligent person can harness emotions, even negative ones, and manage them to achieve intended goals.

The ability EI model has been criticized in the research for lacking face and predictive validity in the workplace.

Measurement

The current measure of Mayer and Salovey's model of EI, the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT) is based on a series of emotion-based problem-solving items. Consistent with the model's claim of EI as a type of intelligence, the test is modelled on ability-based IQ tests. By testing a person's abilities on each of the four branches of emotional intelligence, it generates scores for each of the branches as well as a total score.
Central to the four-branch model is the idea that EI requires attunement to social norms. Therefore, the MSCEIT is scored in a consensus fashion, with higher scores indicating higher overlap between an individual's answers and those provided by a worldwide sample of respondents. The MSCEIT can also be expert-scored, so that the amount of overlap is calculated between an individual's answers and those provided by a group of 21 emotion researchers.

Although promoted as an ability test, the MSCEIT is unlike standard IQ tests in that its items do not have objectively correct responses. Among other challenges, the consensus scoring criterion means that it is impossible to create items (questions) that only a minority of respondents can solve, because, by definition, responses are deemed emotionally "intelligent" only if the majority of the sample has endorsed them. This and other similar problems have led some cognitive ability experts to question the definition of EI as a genuine intelligence.

In a study by Føllesdal, the MSCEIT test results of 111 business leaders were compared with how their employees described their leader. It was found that there were no correlations between a leader's test results and how he or she was rated by the employees, with regard to empathy, ability to motivate, and leader effectiveness. Føllesdal also criticized the Canadian company Multi-Health Systems, which administers the MSCEIT test. The test contains 141 questions but it was found after publishing the test that 19 of these did not give the expected answers. This has led Multi-Health Systems to remove answers to these 19 questions before scoring, but without stating this officially.

**Mixed model**

The model introduced by Daniel Goleman focuses on EI as a wide array of competencies and skills that drive leadership performance. Goleman's model outlines

1. Self-awareness – the ability to know one's emotions, strengths, weaknesses, drives values and goals and recognize their impact on others while using gut feelings to guide decisions.

2. Self-regulation – involves controlling or redirecting one's disruptive emotions and impulses and adapting to changing circumstances.

3. Social skill – managing relationships to move people in the desired direction

4. Empathy - considering other people's feelings especially when making decisions

5. Motivation - being driven to achieve for the sake of achievement.

Goleman includes a set of emotional competencies within each construct of EI. Emotional competencies are not innate talents, but rather learned capabilities that must be worked on and can be developed to achieve outstanding performance. Goleman posits that individuals are born with a general emotional intelligence that determines their potential for learning emotional competencies. Goleman's model of EI has been criticized in the research literature as mere "pop psychology" (Mayer, Roberts, & Barsade, 2008).

**Measurement**

Two measurement tools are based on the Goleman model:

1. The Emotional Competency Inventory (ECI), which was created in 1999, and the Emotional and Social Competency Inventory (ESCI), a newer edition of the ECI was developed in 2007. The Emotional and Social Competency -
University Edition (ESCI-U) is also available. These tools developed by Goleman and Boyatzis provide a behavioural measure of the Emotional and Social competencies.

2. The Emotional Intelligence Appraisal, which was created in 2001 and which can be taken as a self-report or 360-degree assessment.

**Trait Model**

Soviet-born British psychologist Konstantin Vasily Petrides ("K. V. Petrides") proposed a conceptual distinction between the ability based model and a trait based model of EI and has been developing the latter over many years in numerous scientific publications. Trait EI is "a constellation of emotional self-perceptions located at the lower levels of personality." In lay terms, trait EI refers to an individual's self-perceptions of their emotional abilities. This definition of EI encompasses behavioural dispositions and self-perceived abilities and is measured by self report, as opposed to the ability based model which refers to actual abilities, which have proven highly resistant to scientific measurement. Trait EI should be investigated within a personality framework. An alternative label for the same construct is trait emotional self-efficacy.

The trait EI model is general and subsumes the Goleman model discussed above. The conceptualization of EI as a personality trait leads to a construct that lies outside the taxonomy of human cognitive ability. This is an important distinction in as much as it bears directly on the operationalization of the construct and the theories and hypotheses that are formulated about it.
Measurement

There are many self-report measures of EI, including the EQ-I, the Swinburne University Emotional Intelligence Test (SUEIT), and the Schutte EI model. None of these assess intelligence, abilities, or skills (as their authors often claim), but rather, they are limited measures of trait emotional intelligence. One of the more comprehensive and widely researched measures of this construct is the Trait Emotional Intelligence Questionnaire (TEIQue), which was specifically designed to measure the construct comprehensively and is available in many languages. The TEIQue provides an operationalization for the model of Petrides and colleagues that conceptualizes EI in terms of personality. The test encompasses 15 subscales organized under four factors: Well-Being, Self-Control, Emotionality, and Sociability. The psychometric properties of the TEIQue were investigated in a study on a French-speaking population, where it was reported that TEIQue scores were globally normally distributed and reliable.

The researchers also found TEIQue scores were unrelated to nonverbal reasoning (Raven's matrices), which they interpreted as support for the personality trait view of EI (as opposed to a form of intelligence). As expected, TEIQue scores were positively related to some of the Big Five personality traits (extraversion, agreeableness, openness, conscientiousness) as well as inversely related to others (alexithymia, neuroticism). A number of quantitative genetic studies have been carried out within the trait EI model, which have revealed significant genetic effects and heritabilities for all trait EI scores. Two recent studies (one a meta-analysis) involving direct comparisons of multiple EI tests yielded very favourable results for the TEIQue.
The Four Branches of Emotional Intelligence

Salovey and Mayer proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason using emotions, the ability to understand emotion and the ability to manage emotions.

1. **Perceiving Emotions**: The first step in understanding emotions is to accurately perceive them. In many cases, this might involve understanding nonverbal signals such as body language and facial expressions.

2. **Reasoning with Emotions**: The next step involves using emotions to promote thinking and cognitive activity. Emotions help prioritize what we pay attention and react to; we respond emotionally to things that garner our attention.

3. **Understanding Emotions**: The emotions that we perceive can carry a wide variety of meanings. If someone is expressing angry emotions, the observer must interpret the cause of their anger and what it might mean. For example, if your boss is acting angry, it might mean that he is dissatisfied with your work; or it could be because he got a speeding ticket on his way to work that morning or that he's been fighting with his wife.

4. **Managing Emotions**: The ability to manage emotions effectively is a key part of emotional intelligence. Regulating emotions, responding appropriately and responding to the emotions of others are all important aspect of emotional management.

According to Salovey and Mayer, the four branches of their model are, "arranged from more basic psychological processes to higher, more psychologically integrated processes. For example, the lowest level branch concerns the (relatively) simple abilities of perceiving and expressing emotion. However, in contrast, the highest level branch concerns the conscious reflective regulation of emotion" (1997).
How does meditation increase your EI?

Salovey and Mayer developed a model that identified the components of EI: the ability to perceive emotion; the ability to reason using emotion; the ability to understand the impact of emotion; and the ability to manage one's emotions. In perceiving emotion, meditation helps to calm and center you so that you can step back and observe without becoming involved.

During meditation, you can learn to observe thoughts and emotions as they come into your consciousness; but rather than getting caught up in a particular thought and letting it take you for an emotional ride, you learn to let it go on its way. If a thought pops up about an ex-partner, for example, you can either get sucked into the emotional vortex of that thought, or simply acknowledge the thought and let it move on.

You learn to perceive your own emotions (in your own experience) as well as those of others. As you become attuned to perceiving emotions within yourself, you learn to be a better reader of other people's facial expressions, body language, verbal language and even their "vibe" or the energy they project.

When reasoning using emotions, meditation helps us again to step back and NOT respond emotionally to things that grab our attention. Once again, we learn to observe thoughts and emotions as part of our internal mind chatter, but we choose whether or not to respond. This has great benefits in our interpersonal relations, as we can learn to choose whether to react to something someone says or does, or let it go...

Meditation helps with the understanding of emotion. Through self-awareness (the ability to be aware of our thoughts/emotions and allow them to pass rather than unconsciously getting caught up in them) we learn what our automatic emotional responses are. These are the responses due to our conditioning.
We learn to observe anger, and by stepping back from the situation, we can interpret the cause of the anger. We develop greater compassion as a result. For example, "the jerk who cut me off in traffic" might mean several things - you became angry because this person deliberately cut you off; but what if it was unintentional? What if he was just distracted? What if his thoughts were on the fight he just had with his wife? By opening a dialogue like this, meditation helps us explore the cause of our emotions, and helps us see that our reactions are CHOICES.

The fourth aspect of EI is the management of emotions. During any situation, the clarity of mind, the lack of stress and the increased compassion for others (all of which are developed through meditation) allow us to better choose how to respond to a situation, rather than allow our automatic "knee-jerk" responses to dictate our behaviour.

Emotional intelligence develops exponentially through meditation: self-awareness (and being in tune with our emotions without being overwhelmed by them) leads to self-control; the ability to perceive a situation without attachment to it, gives us a broader perspective and ability to problem-solve as well as a dramatic reduction in stress (as situations cease to elicit an automatic negative response); and the capacity to emphasize with others leads to better communication and conflict resolution.
**Wellbeing**

Wellbeing or welfare is a general term for the condition of an individual or group, for example their social, economic, psychological, spiritual or medical state; high wellbeing means that, in some sense, the individual or group's experience is positive, while low wellbeing is associated with the negative.

Wellbeing is most commonly used in philosophy to describe what is non-instrumentally or ultimately good for a person. The question of what wellbeing consists in is of independent interest, but it is of great importance in moral philosophy, especially in the case of utilitarianism, according to which wellbeing is to be maximized. Significant challenges to the very notion have been made, in particular by G.E. Moore and T.M. Scanlon. It has become standard to distinguish theories of wellbeing as either hedonist theories, desire theories, or objective list theories. According to the view known as welfarism, wellbeing is the only value. Also important in ethics is the question of how a person's moral character relates to their wellbeing.

**The Concept**

Popular use of the term ‘wellbeing’ usually relates to health. A doctor's surgery may run a ‘Women's Wellbeing Clinic’, for example. Philosophical use is broader, but related, and amounts to the notion of how well a person's life is going for that person. A person's wellbeing is what is ‘good for’ them. Health, then, might be said to be a constituent of my wellbeing, but it is not plausibly taken to be all that matters for my wellbeing. One correlate term worth noting here is ‘self-interest’: my self-interest is what is in the interest of me, and not others.
The philosophical use of the term also tends to encompass the 'negative' aspects of how a person's life goes for them. So we may speak of the wellbeing of someone who is, and will remain in, the most terrible agony: their wellbeing is negative, and such that their life is worse for them than no life at all. The same is true of closely allied terms, such as 'welfare', which covers how a person is faring as a whole, whether well or badly, or 'happiness', which can be understood—as it was by the classical utilitarians from Jeremy Bentham onwards, for example—to be the balance between good and bad things in a person's life. But note that philosophers also use such terms in the more standard 'positive' way, speaking of 'ill-being', 'ill-faring', or, of course, 'unhappiness' to capture the negative aspects of individuals' lives.

'Happiness' is often used, in ordinary life, to refer to a short-lived state of a person, frequently a feeling of contentment: 'you look happy today'; 'I'm very happy for you'. Philosophically, its scope is more often wider, encompassing a whole life. And in philosophy it is possible to speak of the happiness of a person's life, or of their happy life, even if that person was in fact usually pretty miserable. The point is that some good things in their life made it a happy one, even though they lacked contentment. But this usage is uncommon, and may cause confusion.

Over the last few decades, so-called 'positive psychology' has hugely increased the attention paid by psychologists and other scientists to the notion of 'happiness'. Such happiness is usually understood in terms of contentment or 'life-satisfaction', and is measured by means such as self-reports or daily questionnaires. Is positive psychology about well-being? As yet, conceptual distinctions are not sufficiently clear within the discipline. But it is probably fair to say that many of those involved, as researchers or as subjects, are assuming that one's life goes well to the extent that one
is contented with it—that is, that some kind of hedonistic account of wellbeing is correct.

When discussing the notion of what makes life good for the individual living that life, it is preferable to use the term ‘wellbeing’ instead of ‘happiness’. For we want at least to allow conceptual space for the possibility that, for example, the life of a plant may be ‘good for’ that plant. And speaking of the happiness of a plant would be stretching language too far. (An alternative here might be ‘flourishing’, though this might be taken to bias the analysis of human wellbeing in the direction of some kind of natural teleology.) In that respect, the Greek word commonly translated ‘happiness’ (eudaimonia) might be thought to be superior. But, in fact, eudaimonia seems to have been restricted not only to conscious beings, but to human beings: non-human animals cannot be eudaimon. This is because eudaimonia suggests that the gods, or fortune, have favoured one, and the idea that the gods could care about non-humans would not have occurred to most Greeks.

It is occasionally claimed that certain ancient ethical theories, such as Aristotle's, result in the collapse of the very notion of well-being. On Aristotle's view, if you are my friend, then my well-being is closely bound up with yours. It might be tempting, then, to say that ‘your’ wellbeing is ‘part’ of mine, in which case the distinction between what is good for me and what is good for others has broken down. But this temptation should be resisted. Your wellbeing concerns how well your life goes for you, and we can allow that my wellbeing depends on yours without introducing the confusing notion that my wellbeing is constituted by yours. There are signs in Aristotelian thought of an expansion of the subject or owner of well-being. A friend is ‘another self’, so that what benefits my friend benefits me. But this should be taken either as a metaphorical expression of the dependence claim, or as an identity
claim which does not threaten the notion of well-being: if you really are the same person as I am, then of course what is good for you will be what is good for me, since there is no longer any metaphysically significant distinction between you and me.

Wellbeing is a kind of value, sometimes called 'prudential value', to be distinguished from, for example, aesthetic value or moral value. What marks it out is the notion of 'good for'. The serenity of a Vermeer painting, for example, is a kind of goodness, but it is not 'good for' the painting. It may be good for us to contemplate such serenity, but contemplating serenity is not the same as the serenity itself. Likewise, my giving money to a development charity may have moral value, that is, be morally good. And the effects of my donation may be good for others. But it remains an open question whether my being morally good is good for me; and, if it is, it's being good for me is still conceptually distinct from its being morally good.

Theories of Wellbeing

Hedonism: On one view, human beings always act in pursuit of what they think will give them the greatest balance of pleasure over pain. This is 'psychological hedonism', and will not be my concern here. Rather, I intend to discuss 'evaluative hedonism' or 'prudential hedonism', according to which well-being consists in the greatest balance of pleasure over pain.

This view was first and perhaps most famously, expressed by Socrates and Protagoras in the Platonic dialogue, Protagoras (Plato 1976 [C4 BCE]: 351b-c). Jeremy Bentham, perhaps the most well-known of the more recent hedonists, begins his Introduction to the Principles of Morals and Legislation thus: 'Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do'.
In answer to the question, ‘What does wellbeing consist in?’, then, the hedonist will answer, ‘The greatest balance of pleasure over pain’. We might call this substantive hedonism. A complete hedonist position will involve also explanatory hedonism, which consists in an answer to the following question: ‘What makes pleasure good, and pain bad?’ the answer being, ‘The pleasantness of pleasure, and the painfulness of pain’. Consider a substantive hedonist who believed that what makes pleasure good for us is that it fulfils our nature. This theorist is not an explanatory hedonist.

Hedonism—as is demonstrated by its ancient roots—has long seemed an obviously plausible view. Wellbeing, what is good for me, might be thought to be naturally linked to what seems good to me, and pleasure does, to most people, seem good. And how could anything else benefit me if I did not enjoy it?

The simplest form of hedonism is Bentham's, according to which the more pleasantness one can pack into one's life, the better it will be, and the more painfulness one encounters, the worse it will be. How do we measure the value of the two experiences? The two central aspects of the respective experiences, according to Bentham, are their duration, and their intensity.

Bentham tended to think of pleasure and pain as a kind of sensation, as the notion of intensity might suggest. One problem with this kind of hedonism is that there does not appear to be a single common strand of pleasantness running through all the different experiences people enjoy, such as eating hamburgers, reading Shakespeare, or playing water polo. Rather, it seems, there are certain experiences we want to continue, and we might be prepared to call these—for philosophical purposes—pleasures (even though some of them, such as diving in a very deep and narrow cave, for example, would not normally be described as pleasurable).
But simple hedonism could survive this objection merely by incorporating whatever view of pleasure was thought to be plausible. A more serious objection is to the evaluative stance of hedonism itself. Thomas Carlyle, for example, described the hedonistic component of utilitarianism as the ‘philosophy of swine’, the point being that simple hedonism places all pleasures on a par, whether they be the lowest animal pleasures of sex or the highest of aesthetic appreciation. One might make this point with a thought experiment. Imagine that you are given the choice of living a very fulfilling human life, or that of a barely sentient oyster, which experiences some very low-level pleasure. Imagine also that the life of the oyster can be as long as you like, whereas the human life will be of eighty years only. If Bentham were right, there would have to be a length of oyster life such that you would choose it in preference to the human. And yet many say that they would choose the human life in preference to an oyster life of any length.

Now this is not a knockdown argument against simple hedonism. Indeed some people are ready to accept that at some length or other the oyster life becomes preferable. But there is an alternative to simple hedonism, outlined famously by J.S. Mill, using his distinction between ‘higher’ and ‘lower’ pleasures (1998) Mill added a third property to the two determinants of value identified by Bentham, duration and intensity. To distinguish it from these two ‘quantitative’ properties, Mill called his third property ‘quality’. The claim is that some pleasures, by their very nature, are more valuable than others. For example, the pleasure of reading Shakespeare, by its very nature, is more valuable than any amount of basic animal pleasure. And we can see this, Mill suggests, if we note that those who have experienced both types, and are ‘competent judges’, will make their choices on this basis.
A long-standing objection to Mill's move here has been to claim that his position can no longer be described as hedonism proper (or what I have called 'explanatory hedonism'). If higher pleasures are higher because of their nature, that aspect of their nature cannot be pleasantness, since that could be determined by duration and intensity alone. And Mill anyway speaks of properties such as 'nobility' as adding to the value of a pleasure. Now it has to be admitted that Mill is sailing close to the wind here. But there is logical space for a hedonist position which allows properties such as nobility to determine pleasantness, and insists that only pleasantness determines value. But one might well wonder how nobility could affect pleasantness, and why Mill did not just come out with the idea that nobility is itself a good-making property.

But there is yet a weightier objection to hedonism of any kind: the so-called 'experience machine'. Imagine that I have a machine that I could plug you into for the rest of your life. This machine would give you experiences of whatever kind you thought most valuable or enjoyable—writing a great novel, bringing about world peace, attending an early Rolling Stones' gig. You would not know you were on the machine, and there is no worry about its breaking down or whatever. Would you plug in? Would it be wise, from the point of your own well-being, to do so? Robert Nozick thinks it would be a big mistake to plug in: 'we want to do certain things ... we want to be a certain way ... plugging into an experience machine limits us to a man-made reality' (Nozick 1974, p. 43).

One can make the machine sound more palatable, by allowing that genuine choices can be made on it, that those plugged in have access to a common 'virtual world' shared by other machine-users, a world in which 'ordinary' communication is possible, and so on. But this will not be enough for many anti-hedonists. A further
line of response begins from so-called ‘externalism’ in the philosophy of mind, according to which the content of mental states is determined by facts external to the one experiencing those states. Thus, the experience of really writing a great novel is quite different from that of apparently writing a great novel, even though ‘from the inside’ they may be indistinguishable. But this is once again sailing close to the wind. If the world can affect the very content of my experience without my being in a position to be aware of it, why should it not affect the value of my experience?

The strongest tack for hedonists to take is to accept the apparent force of the experience machine objection, but to insist that it rests on ‘common sense’ intuitions, the place in our lives of which may itself be justified by hedonism. This is to adopt a strategy similar to that developed by ‘two-level utilitarian’s in response to alleged counter-examples based on common-sense morality. The hedonist will point out the so-called ‘paradox of hedonism’, that pleasure is most effectively pursued indirectly. If I consciously try to maximize my own pleasure, I will be unable to immerse myself in those activities, such as reading or playing games, which do give pleasure. And if we believe that those activities are valuable independently of the pleasure we gain from engaging in them, then we shall probably gain more pleasure overall.

These kinds of stand-off in moral philosophy are unfortunate, but should not be brushed aside. They raise questions concerning the epistemology of ethics, and the source and epistemic status of our deepest ethical beliefs, which we are further from answering than many would like to think. Certainly the current trend of quickly dismissing hedonism on the basis of a quick run-through of the experience machine objection is not methodologically sound.

**Desire Theories:** The experience machine is one motivation for the adoption of a desire theory. When you are on the machine, many of your central desires are
likely to remain unfilled. Take your desire to write a great novel. You may believe that this is what you are doing, but in fact it is just a hallucination. And what you want, the argument goes, is to write a great novel, not the experience of writing a great novel.

Historically, however, the reason for the current dominance of desire theories lies in the emergence of welfare economics. Pleasure and pain are inside people's heads, and also hard to measure—especially when we have to start weighing different people's experiences against one another. Economists began to see people's well-being as consisting in the satisfaction of preferences or desires, the content of which could be revealed by their possessors. This made possible the ranking of preferences, the development of 'utility functions' for individuals, and methods for assessing the value of preference-satisfaction (using, for example, money as a standard).

The simplest version of a desire theory one might call the present desire theory, according to which someone is made better off to the extent that their current desires are fulfilled. This theory does succeed in avoiding the experience machine objection. But it has serious problems of its own. Consider the case of the angry adolescent. This boy's mother tells him he cannot attend a certain nightclub, so the boy holds a gun to his own head, wanting to pull the trigger and retaliate against his mother. Recall that the scope of theories of wellbeing should be the whole of a life. It is implausible that the boy will make his life go as well as possible by pulling the trigger. We might perhaps interpret the simple desire theory as a theory of well-being-at-at-a-particular-time. But even then it seems unsatisfactory. From whatever perspective, the boy would be better off if he put the gun down.

We should move, then, to a comprehensive desire theory, according to which what matters to a person's well-being is the overall level of desire-satisfaction in their
life as a whole. A summative version of this theory suggests, straightforwardly enough, that the more desire-fulfilment in a life the better. But it runs into Derek Parfit's case of addiction (1984, p. 497). Imagine that you can start taking a highly addictive drug, which will cause a very strong desire in you for the drug every morning. Taking the drug will give you no pleasure; but not taking it will cause you quite severe suffering. There will be no problem with the availability of the drug, and it will cost you nothing. But what reason do you have to take it?

A global version of the comprehensive theory ranks desires, so that desires about the shape and content of one's life as a whole are given some priority. So, if I prefer not to become a drug addict that will explain why it is better for me not to take Parfit's drug. But now consider the case of the orphan monk. This young man began training to be a monk at the earliest age, and has lived a very sheltered life. He is now offered three choices: he can remain as a monk, or become either a cook or a gardener outside the monastery, at a grange. He has no conception of the latter alternatives, so chooses to remain a monk. But surely it might be possible that he would have a better life were he to live outside?

So we now have to move to an informed desire version of the comprehensive theory. According to the informed desire account, the best life is the one I would desire if I were fully informed about all the (non-evaluative) facts. But now consider a case suggested by John Rawls: the grass-counter. Imagine a brilliant Harvard mathematician, fully informed about the options available to her, who develops an overriding desire to count the blades of grass on the lawns of Harvard. Like the experience machine case, this case is another example of philosophical 'bedrock'. Some will believe that, if she really is informed, and not suffering from some neurosis, then the life of grass-counting will be the best for her.
Note that on the informed desire view the subject must actually have the desires in question for well-being to accrue to the subject. If it were true of me that, were I fully informed I would desire some object which at present I have no desire for, giving me that object now would not benefit me.

All these problem cases for desire theories appear to be symptoms of a more general difficulty. Recall again the distinction between substantive and formal theories of wellbeing. The former state the constituents of wellbeing (such as pleasure), while the latter state what makes these things good for people (pleasantness, for example). Substantively, a desire theorist and a hedonist may agree on what makes life good for people: pleasurable experiences. But formally they will differ: the hedonist will refer to pleasantness as the good-maker, while the desire theorist must refer to desire-satisfaction. (It is worth pointing out here that if one characterizes pleasure as an experience the subject wants to continue, the distinction between hedonism and desire theories becomes quite hard to pin down.)

The idea that desire-satisfaction is a ‘good-making property’ is somewhat odd. As Aristotle says (1984 [C4 BCE], *Metaphysics* 1072a, tr. Ross): ‘desire is consequent on opinion rather than opinion on desire’. In other words, we desire things, such as writing a great novel, because we think those things are independently good; we do not think they are good because they will satisfy our desire for them.

**Objective List Theories:** The threefold distinction I am using between different theories of well-being has become standard in contemporary ethics. There are problems with it, however, as with many classifications, since it can blind one to other ways of characterizing views. Objective list theories are usually understood as theories which list items constituting wellbeing that consist neither merely in pleasurable experience nor in desire-satisfaction. Such items might include, for
example, knowledge or friendship. But it is worth remembering, for example, that hedonism might be seen as one kind of ‘list’ theory, and all list theories might then be opposed to desire theories as a whole.

What should go on the list? It is important that every good should be included. As Aristotle put it: ‘We take what is self-sufficient to be that, which on its own, makes life worthy of choice and lacking in nothing. We think happiness to be such, and indeed the thing most of all worth choosing, not counted as just one thing among others’ (2000 [C4 BCE], Nicomachean Ethics 1197b, tr. Crisp). In other words, if you claim that well-being consists only in friendship and pleasure, I can show your list to be unsatisfactory if I can demonstrate that enjoyment or pleasure is also something that makes people better off.

What is the ‘good-maker’, according to objective list theorists? This depends on the theory. One, influenced by Aristotle and recently developed by Thomas Hurka (1993), is perfectionism, according to which what makes things constituents of well-being is their perfecting human nature. If it is part of human nature to acquire knowledge, for example, then a perfectionist should claim that knowledge is a constituent of wellbeing. But there is nothing to prevent an objective list theorist's claiming that all that the items on her list have in common is that each, in its own way, advances wellbeing.

How do we decide what goes on the list? All we can work on is the deliverance of reflective judgement—intuition, if you like. But one should not conclude from this that objective list theorists are, because they are intuitionist, less satisfactory than the other two theories. For those theories too can be based only on reflective judgement. Nor should one think that intuitionism rules out argument. Argument is one way to bring people to see the truth. Further, we should remember
that intuitions can be mistaken. Indeed, as suggested above, this is the strongest line of defence available to hedonists: to attempt to undermine the evidential weight of many of our natural beliefs about what is good for people.

One common objection to objective list theories is that they are elitist, since they appear to be claiming that certain things are good for people, even if those people will not enjoy them, and do not even want them. One strategy here might be to adopt a ‘hybrid’ account, according to which certain goods do benefit people independently of pleasure and desire-satisfaction, but only when they do in fact bring pleasure and/or satisfy desires. Another would be to bite the bullet, and point out that a theory could be both elitist and true.

It is also worth pointing out that objective list theories need not involve any kind of objectionable authoritarianism or perfectionism. First, one might wish to include autonomy on one's list, claiming that the informed and reflective living of one's own life for oneself itself constitutes a good. Second, and perhaps more significantly, one might note that any theory of wellbeing in itself has no direct moral implications. There is nothing logically to preclude one's holding a highly elitist conception of wellbeing alongside a strict liberal view that forbade paternalistic interference of any kind with a person's own life (indeed, on some interpretations, J.S. Mill's position is close to this).

One not implausible view, if desire theories are indeed mistaken in their reversal of the relation between desire and what is good, is that the debate is really between hedonism and objective list theories. And, as suggested above, what is most at stake here is the issue of the epistemic adequacy of our beliefs about wellbeing. The best way to resolve this matter would consist, in large part at least, in returning once
again to the experience machine objection, and seeking to discover whether that objection really stands.

**Meditation to enhance Wellbeing**

Meditation is the perfect antidote to modern stress. Meditation is like a reset button for your mind and body. Life is extremely fast-paced, and time goes by so quickly that many of us don't truly experience and savour our lives. We become over-stimulated, over-scheduled, and over-committed. This causes stress. Not surprisingly, taking a break can actually improve your health: physically, emotionally, and mentally. A good way to take a break is to meditate.

It was recently discovered that over 80% of all doctors’ visits are due to stress-related complaints, and often, stress is due to of our out-of-balance lifestyles, and those not-so-nourishing choices we habitually make. Meditation is a practice that brings about balance physically, emotionally, and mentally. Not only does meditation help you get back in to balance physically, it will help your sense of well-being, and you’ll be able to think more clearly and make better choices.

Meditation is studied in more and more in classrooms, clinics, research laboratories, and spiritual centers – and we see it work every day in ourselves, in those we love, and in those we teach. Individuals 40 years and older go to the doctor 73% less often if they have a regular meditation practice. And meditators have 87.3% fewer admissions to the hospital for heart disease, and 55.4% fewer admissions for benign and malignant tumours of all types.

**The ways that meditation benefits the body**

That's probably why meditation is becoming more and more popular and is often recommended as a complement to traditional therapies. Rather than medicating
away the symptoms of chronic conditions that some of us suffer from, meditation is prescribed to prevent and reduce the stress that underlies disease. Remember the saying, "An ounce of prevention is worth a pound of cure"? Meditation is that prevention. Here are some of the proven physical effects:

- Lower cholesterol
- Curb insomnia
- Boost the immune system
- Reduce depression
- Alleviate stress levels
- Enhance memory
- Treat drug and alcohol abuse
- Lower high blood pressure
- Ease pain of arthritis
- Speed up the healing response
- Relieve digestive disorders
- Reduce symptoms of PMS and menopause

One of the biggest benefits from meditation is lowered blood pressure, and the general calming of the nervous system. A 1974 study conducted at Harvard Medical School (and since repeated in other studies) reported that borderline hypertension often responds extremely well to meditation. Just by practicing meditation, most people under the age of 40 could expect to fall below the limit set for borderline hypertension, which is 130.90.

Not only does meditation aid in lowering heart rate and blood pressure, it has been used to help people quit smoking and conquer drug and alcohol addictions. Meditation relieves anxiety and depression and insomnia. And, it regulates hormones,
including reducing cortisol - the stress hormone, and increasing DHEA - the youth hormone.

**Meditation is good for the mind too**

The mind body connection shows that stress and emotional trauma can turn into chemical toxins, the so-called "stress hormones" that have been linked to many different diseases. Because the mind and body are intimately connected, when the mind settles down, so does the body. This allows for the release of stress-induced physical symptoms. And since most disease is caused by or worsened by stress, meditation is really good for your physical and mental health.

Those who meditate report a greater sense of inner peace, a feeling of wellbeing, calm and happiness. They also report higher levels of self-esteem, a clearer mind, the ability to focus and make better decisions. Others say they are less dependent on what others think or say about them to feel their value as a human being. Many say it helps them to figure out what they really want and clarify their goals.

A regular practice or meditation will make a difference in social situations too. Fear and anxiety will no longer be constant companions. You'll find yourself more calm and centered. And this can be good for your relationships. When you're stressed out, it can affect everyone around you at home and at work. People also find that meditating together is a harmonious experience.

**Here are some more psychological benefits**

- Reduced anxiety and expanded capacity for happiness
- Improved concentration and focus
- Improved mental clarity
- Improved performance, efficiency, and productivity
- Increased job satisfaction
- Decreased need for addictive substances
- Increased self-awareness and self-confidence
- Increased fluid intelligence (IQ)
- Increased intuition
- Reduce depression
- Relieve anxiety and compulsive behaviour
- Alleviate stress levels
- Improve decision-making ability
- Enhance memory
- A general sense of well-being

**Meditation: It's good for the soul**

Along with the many psychological and physical benefits, when you practice meditation daily, you also receive spiritual benefits. Many say meditation helps them to figure out what they really want and clarify their goals. Some report it helps them to be present emotionally and mentally when they are with their loved ones or doing their work, rather than being distracted and missing the experience of their lives. Meditation also increases intuition and develops a peaceful mind. In meditation, you connect with your true self, that essence that exists without dependence on the roles and responsibilities you have or the labels you take on. You'll become more aware of whom you really are, and can tune into your intuition and your true feelings, including the way your body responds to the situations you face. As you develop more self-awareness, you’ll make better choices in life and this leads to a life of more
comfort. When you connect to that deepest part of you, you access more energy, creativity and inner awareness - your natural state of being.

During meditation you gain a deeper rest than in sleep, yet at the same time, your awareness expands. You'll feel more rested and you'll begin to cultivate a centeredness and sense of balance that before might have seemed elusive when you were faced with stressful situations. Even a few minutes of meditation every day can help. In the morning, a meditation can help you feel more alert and relaxed all day. And, when you get home from work, you can meditate to help you shift gears and transition from work mode to your life at home.

It has also been shown that meditation creates

- A deeper sense of connection to others
- An awareness and connection with your higher self and source, or Creator
- Enrichment of all aspects of your life
- Activation of the expansive qualities of the heart
- Easy access to the power of attention and intention to realize your deepest desires
- Increased occurrence of synchronicities
Review of Literature

Personality

Few would contest that external environment factors play a role in personality development. However, little consideration has been given to various ‘internal’ techniques such as meditation and the extent to which they influence the expression of personality. Meditation is a self-generated experience, or an autogenic technique, which modifies our internal environment temporarily and it may be that this deliberate interference with subjective experiences is associated with measurable personality change. Are the effects of meditation limited to subjective experiences during practice, or are there also more long term changes such as those reflected in personality scores? The response to this question is of interest for both theoretical and clinical reasons. If the answer is affirmative and if observed changes are in the direction of improved psychological health, than this would provide important evidence that individuals can actively engage in covert health promoting experiences. Most studies investigating the effects of meditation on personality have focused on neuroticism and anxiety. This allows the relationship between practice and psychological health to be investigating in the context of an extensive corpus of theory and scientific evidence. Than the effects of meditation on other corroboratory (but non-psychometric) measures of anxiety are reviewed. These include biochemical, motoric, and physiological indices of anxiety and arousal. The influence of meditation on self-esteem, depression, psychosomatic, symptomatology, self-actualization, locus of control, and introversion is also reviewed and discussed Delmonte (1987).
Shapiro (1982) described three broad groupings of attentional strategies in meditation: a focus on the whole field (wide angles lens attention) as in mindfulness meditation, a focus on a specific object within a field (zoom lens attention) as in concentrative meditation, and a shifting back and forth between the two as in integrated meditation. Of these, concentrative meditation is the most widely practiced in the west. Thus those forms of Meditation in which focused attention play a large role (such as TM, Zen meditation [but Zen is as far as I know, a wide-angle-lens meditation] and their non-cultic or clinically adapted derivatives) will form the basis of the review. It may be that the various meditation techniques are associated with different outcomes. However, the limited number of comparative studies in which the effects of different techniques are contrasted makes definitive comment on this issue difficult.

Delmonte (1987) views that overall, there is little compelling evidence to date that meditation practice actually produces change in these [introversion-extraversion] dimensions of personality. Rather, it appears that those attracted to meditation are relatively introverted. In other words, extraverts may be less inclined to either take up or maintain practice. Those introverts who do take up meditation may, with practice, become somewhat less introverted. It is noteworthy that negative self-concepts and high levels of reported symptomatology predict attrition from meditation practice. This trend is consistent with reports that high levels of anxiety, neuroticism, and psychological malaise also predict from the psychological distress end of the continuum tend to respond poorly to meditation and that practice appears to be more rewarding for those who appear to need it least in terms of psychological profile. However, there is evidence that meditation practice increases reported levels of self-actualization and reduces anxiety and depression.
The Sixteen Personality Factor Questionnaire is a popular omnibus inventory of personality. Two of its scales are of particular interest to us: factors A and M, those scoring high in factor A, or ‘sizothymia’, are ‘reserved, detached, critical, cool, aloof’ and ‘stiff’. Emotionally they are ‘flat’ or ‘cautious’. They tend to be critical, precise, and skeptical, and like working alone with things or words rather than with people. In interpreting this factor, Cattel (1971) hypothesizes it reflects a ‘steadiness in purpose and high level of interest in symbolic and subjective activity... a secondary result of blocking of easy interaction with the changing external world’.

Factor ‘A’ could be argued to reflect a type of focusing ability (steadiness in purpose, blocking easy interaction with external change) Delmonte (1987). Those scoring high in factor M, or ‘autia’, tend to be unconventional and interested in ‘art, theory, basic beliefs’ and ‘spiritual matters’. However, their most important characteristic is what Cattel variously describes as a tendency to be ‘imaginatively enthralled by inner creations’, charmed by works of the imagination’, and ‘completely absorbed’ in the momentum of their own thoughts, following them ‘wherever they lead, for their intrinsic attractiveness and with neglect of realistic considerations’. Cattel has speculated that fundamental to autia may be a capacity to dissociate and engage in ‘autonomous, self-absorbed relaxation’. In sum, factor ‘M’ contains many characteristics one might associate with focusing (a tendency to be enthralled, absorbed, etc.), letting be (following the momentum of one’s own thoughts), and receptivity (neglecting realistic considerations) Delmonte (1987).

**Impact of Vipassana on Personality Functioning and Psychotherapy:**

The impact of Vipassana on inmates personality was studied with the help of PEN inventory (study 1), Personality Trait Inventory and Draw a Person test (study
2). The 78-item Indian adaptation of Eysenck’s PEN Inventory was used for assessment of personality. It has four dimensions, i.e. psychoticism, neuroticism, extroversion and lie. Psychoticism shows initial reduction before the course which is reduced after the course suggesting small but definite positive resistant to short-term influences. Personality Trait Inventory is a 90-item questionnaire measuring eight personality traits, viz. activity, dominance, paranoid tendency, depressive tendency, emotional instability, introversion, superego, cyclothymia and social desirability. It is based on MMPI, a well-known personality questionnaire with well-established clinical utility. Reduced activity scores were reported on PTI after Vipassana suggesting that the subject becomes less restless and more peaceful.

Test of psychopathy:

A 50-item questionnaire, “your personality: a clinical investigation” was used in study I for quick measurement of psychopathic disturbance. There has been a statistically significant increase in the scores on psychopathic scale immediately after the course and after three months. The high values noticed after the course may be spurious, caused due to accentuation of certain traits which reflect spirituality, but in a negative sense may be present in psychopathic individuals. There are: Less faith in rituals, ceremonies and tradition. Courage to speak one’s mind and fearlessness, less social inhibitions (with strangers). Less guilt/regrets, strange and unusual experiences, desire for solitude, internal locus of control, indifference to majority opinion.

Study of prisoners psyche through a projective technique “draw a person test”, Draw a person test is an indirect method of assessing human behaviour. It is relatively free from the deliberate motivational distortions as the subjects do not know in what way their responses would be scored and interpreted. The aim of using this test was to
find out whether Vipassana shows definite and positive results, not limited to subjective self-reports alone which may be at times, misleading. The drawings of 40 prisoners have been interpreted by psychologists. Out of these, 20 had done 10 day Vipassana courses while the remaining had not and were included in the study for comparison. The test was administered to all the subjects immediately before and after a 10 day Vipassana course to see if there were any changes. There were more positive changes in the study group like more holistic balanced picture of self (more complete and proportionate figures) with reduced dependence (i.e. lesser emphasis on buttons, pockets, midline etc. after Vipassana) and reduced evidence of aggression (less emphasis on eyes, teeth, gums) in them compared to the control group which showed more of random changes both ways (i.e. change of sex, male to female and female to male; larger or smaller second figure or both trends) as well as more of incompleteness in the second figure on second occasion (parts of body missing e.g.; mouth, teeth, face and other details). A positive trend was

Also noted in the desires. The positive changes were a little more in the study group while no significant changes were seen in the control group. There was a change in desires related to wealth, work, family and love in 70% of the meditators compared to 35% of non-meditators. Meditations reported less desire to eat, drink, take drugs, run away, murder, etc. the trend fears reported by prisoners after Vipassana, though visible, was a little less. There were positive changes in inmate’s fears of jail staff, being misunderstood, backbiting, poverty, god, ill health and hatred in the Vipassana group while in the control group, the change was small. The overall gains of Vipassana meditation over the short follow up period were definite, though small, justifying continuation of such efforts over a longer period in life and if possible accept it as a way of positive living and a person reform measure.
Greg's (1991) Western therapy emphasizes analysis, investigation and the adjustment of the personality. Research has also suggested that subjects using meditation change more than control groups in the direction of positive mental health, positive personality change, self-actualization, increased spontaneity self-regard and inner directedness and self-perceived increase in the capacity for intimate contact (Otis and Hjelle 1974). Delmonte (1984) discussed the relationship between meditation and personality scores, focusing on self-esteem and self-concept, depression, psychosomatic symptomatology, self-actualization, locus of control, and introversion/extroversion. He found no compelling evidence that meditation changes psychometric scores, but found that meditation does seem to be associated with increase in self-actualization and decreases in depression.

The Eysenck Personality Inventory, the state trait Anxiety Inventory, and two questionnaires on health and drug usage were administered to thirty nine subjects before they learned TM or progressive relaxation. All subjects were rested immediately after they had learned either technique and then rested five, ten, and fifteen weeks later. There were no significant differences between groups for any of the psychological variables at pre-test.

However, at post-test the TM group displayed more significant and comprehensive results (decreases in Neuroticism/stability, Extraversion/introversion, and drug use) than did the progressive relaxation group. Both groups demonstrated significant decreases in State Trait Anxiety. The more pronounced results for meditators were explained primarily in terms of the greater amount of time that they spent on their technique, plus the differences between the two techniques themselves Throll (1981).
A prospective study of Delmonte (1980) in which personality scores taken prior to meditation initiation were used to predict responses to meditation. Eysenck’s personality inventory, Byren’s Repression-Sensatization scale, Rotter’s locus of control, and Barber’s suggestibility Scale were completed by fifty-five Prospective meditators. Subjects were reconnected after eighteen months and grouped according to how frequently they meditated as “regulars”, “irregulars” and drop-outs”. Eight subjects remained “uninitiated”. Statistical analysis of pre initiation scores and frequently of meditation practice showed: 1) Frequency of meditation was negatively correlated with both neuroticism and sensitization. 2) Neuroticism and sensitization were positively correlated independent of meditation practice. 3) Prospective dropouts scored significantly higher on both neuroticism and sensitization than prospective regular meditators and uninitiated subjects, and were not significantly more neurotic than Eysenck’s norms. 4) Scores of regular meditators and uninitiated subjects were not significantly different from Eysenck’s norms for neuroticism. 5) Regular meditators and uninitiated subjects did not differ significantly with regard to neuroticism and sensitization. 6) Meditators-to-be were significantly more neurotic than uninitiated subjects and then Eysenck’s norms. No significant differences were found for extraversion, locus of control, and suggestibility. The maintenance of the practice of meditation was not related to one’s gender, but dropouts tended to be younger. More recently, Delmonte (1983) concluded that there was no evidence to support the claim that the “it” between mantra and meditator is of central importance to the effects of meditation practice.

Delmonte (1988) conducted a prospective study to determine personality trait correlates of regularity of meditation practice and dropout over a 2 year period in outpatients referred for relaxation therapy. Patients were supervised on a monthly basis
and classified as regulars vs. irregular practitioners or dropouts at 3, 6, 12 and 24 months after they begin meditating on a daily basis. Short term (3 months) compliance was related to low levels of pre-test sensitization, introversion, suggestibility, and neuroticism. Long term (6 to 24 months) compliance was related only to repression and extraversion. By the end of 2 years, roughly half (54%) of the patients had terminated meditation altogether.

Personality as the Predictor of Treatment Experiences: A combination Focus on Relaxation and Catharsis: Examines the relationship between fifty eight participant’s pre-treatment scores and subsequent rating of either relaxation or catharsis. Participants completed the Multidimensional Personality Questionnaire prior to their treatment workshops and the phenomenology of Consciousness Inventory as the measure of their treatment experience within the workshops. Multivariate Multiple Regression Analysis shows personality as significant a predictor of treatment experience. Univariate analysis reveals different aspects of the treatment experience are predicted by different functions of personality described as either dispositional mood or style. As a mood measure, high Negative Emotionality predicts high Internal Dialogue and low Rationality, Style variables of high absorption; low Constraint, low Harm avoidance, and Social Closeness predict the self-altering features of the treatment experiences. The implication is that personality, through the vicissitudes of mood and the stability of style, provides the structure for our experiences.

Qigong meditation is an ancient form of meditation that has been linked with various health benefits. We were interested in whether or not this form of meditation has a relationship with personality. To this end, we administered the Eysenck Personality Inventory (EPI) to eighty Qigong meditation practitioners and seventy
four non-practitioners. The result showed that the number of years of qigong practice was negatively correlated with neuroticism, but there was no relationship with extraversion. Even after controlling for age, gender, and education level, the practitioners were significantly less neurotic than non-practitioners. The study of Qigong meditation and personality may lead to a greater understanding of the various disorders characterized by high neuroticism, and may provide a viable treatment option for long term health Leung, Yvonne, Singhal, Anthony (2004).

Gelderloos, (1987) studied the Psychological health and development of studies at Maharishi International University: a controlled longitudinal study. Findings: student psychological development, increased psychological health as indicated by unifying ability, autonomy, intrinsic spirituality, creativity, directness, wellbeing, and integration of the personality, Higher growth rate on several of these indicators. Alexander, et al (1984) conducted research on the subjective experience of higher states of consciousness and the Maharishi Technology of Unified Field: Personality, cognitive, perceptual, and physiological correlates of growth of enlightenment. Findings: Growth of higher states of consciousness. Experiences of higher states of consciousness correlated with, better self-concept (greater self-actualization, greater internality of locus of control), Greater creativity (greater fluency, flexibility, and originality), Profound physiological rest (episodes of spontaneous breath suspension during transcendental meditation), Greater neurological integration (high EEG alpha and theta coherence), Greater neurophysiologic efficiency (faster h-reflex recovery), Superior cognitive, Perceptual and motor skills (superior perceptual speed, motor speed, psychomotor speed and flexibility, nonverbal intelligence and visual memory). Less symptoms of stress (lower anxiety, depression, introversion, and neuroticism), Greater capacity for


The effects of the Transcendental Meditation technique upon adolescent personality. Findings: Increased self-actualization: increase in – Time competence (ability to live more fully in the present, ability to connect past, present, and future meaningfully), Inner-directedness (independence, self-supportiveness), Self-actualization value (holding of values of self-actualizing people), Felling reactivity (sensitivity to one’s own needs and feelings), Spontaneity, Self-regard, Nature of man is constructive (ability to see man as essentially good), Capacity for intimate contact (capacity for warm interpersonal relationships), Increased ego strength and emotional maturity, decreased over reactionary behaviour, Increased boldness and self-sufficiency, decreased inhibition, Increased self-reliance, practicality, realism, and logical behaviour, Increased tolerant and conciliatory attitudes, Decreased instability, insomnia, and hypochondriacal and neurasthenic symptoms, Increased self-control, persistence, foresight, consideration of others, and regard for etiquette, Increased relaxed, un-frustrated, guilt-free behaviour, Increased outgoingness and tendency to participate, Decreased anxiety, Increased self-sufficiency. Decreased need for sleep medication and pain relievers, Decreased use of cigarettes, Decreased use of alcohol, Decreased drug abuse Throll, D.A. (1978).
Throll, et al. (1977) studied the effects of a three month residence course upon the personalities of experienced meditators. Findings: Increased ego strength, emotional stability and maturity, and decreased over reactionary behaviour, Increased emotional harmony and absence of regressive behaviour, Increased emotional strength and lessening of unwelcome thoughts or compulsive habits, Decreased depression, showing a calmer, more confident attitude, Increases in Intelligence, Self-sufficiency and resourcefulness, Contentment, Enthusiasm for work, Trust, Tolerant and participating attitude, Creativity. Decrease in: Anxiety and tension, Use of alcohol, Use of cigarettes, Need for tranquilizers and other prescribed drugs. Fehr, T. (1974) conducted a longitudinal study on the effect of the Transcendental Meditation Programme on changes in personality. Findings: Decreased nervousness (decreased psychosomatic disturbance), Decreased aggressiveness (increased self-control, increased emotional maturity), Decreased depression (increased contentment, increased self-confidence), Decreased irritability (increased calm in frustrating situations, increased tolerance), Increased sociability (increased friendliness, increased liveliness), Increased placidity (increased self-assuredness, increased good humour, decreased tendency to procrastinate), Decreased tendency to dominate (increased flexibility, respectfulness, and tolerance), Decreased inhibition (increased in: naturalness, spontaneity, self-sufficiency), Increased extroversion (increased capacity for warm interpersonal relationships), Decreased neuroticism (increased emotional stability, decreased tension), Increased self-reliance (increased effectiveness, more balanced mood, increased vigour).

Shapiro, (1974) studied the relationship of the Transcendental Meditation Programme to self-actualization and negative personality characteristics. Findings: Increased self-actualization, decreased neuroticism, Decreased aggression, Decreased
anxiety. Schilling, (1974) the effect of the regular practice of the Transcendental Meditation technique on behaviour and personality. Findings: Decreased aggression (increases in: tactfulness, calmness, easygoingness, forgiveness and consideration. Decreases in: argumentativeness, irritability and threatening behaviour) Improved Leadership ability, Growth of a more brave, adventurous, action oriented nature. Increased affiliation (increases in: enjoyment of friends, maintenance of associations with others, warmth, neighbourliness, and cooperativeness), Increased nurturance (increases in: need to give sympathy and assistance to others, protectiveness and consideration for others), Decreased use of drugs, Decreased use of alcohol.

Penner, et al, (1974) does an in depth Transcendental Meditation course effect change in the personalities of the participants? Findings: Greater interest in academic activities, Greater intellectual orientation, Greater aestheticism, Greater respect for traditional religious values, Greater adaptability of mental orientation, Greater autonomy, Greater social extroversion, Less impulsiveness, Greater personal integration (decreased social alienation and emotional disturbance), Lower anxiety level, Greater altruism. Psychological research on the effects of the Transcendental Meditation technique on a number of personality variables. Findings: Less neuroticism. Greater self-esteem, Better self-image, Greater ego strength, Greater trust, Greater satisfaction, Greater self-actualization, less sensitivity to criticism, less depression, Decreased sense of physical inadequacy Berg, (1976).

Fehr, (1972) the study of personality changes resulting from the Transcendental Meditation program: Freiburg Personality Inventory. Findings: Less nervousness (less psychosomatic disturbance), Less aggressiveness (greater self-control, greater emotional maturity), Less depression (greater contentment, greater self-confidence), Less irritability (greater calm in frustrating situations, greater
tolerance), Greater sociability (greater friendliness, greater liveliness), Greater placity (greater self-assuredness, more good humour, less tendency to procrastinate), Less tendency to dominate (greater respectfulness), Less inhibition (greater naturalness, greater spontaneity, greater self-sufficiency), Less neuroticism (greater emotional stability, less tension), greater self-reliance (greater effectiveness, more balanced mood, greater vigour).

French, (1996) conducted a study on Transcendental Meditation altered reality testing and behavioural change. A report on a 38 year old woman who experienced increased mental and creative energy the first weeks after she began to meditate. Then she began, outside of the meditations, to experience strong fantasies combined with euphoria was interviewed by the author, who from the interview and some psychological tests, concluded that her euphoria and exaggerated happy, cheerful optimism also covered a freeing of unconscious material in the form of depression, which then manifested itself openly. After some months the depression wore off. The author points out that it is necessary to understand the character of possible psychosis-like regressions evoked through meditation. Instead of just categorizing such releases in the mind as sickness, they suggest a more differentiated consideration and treatment.
Emotional Quotient

A study conducted by university researchers suggests that meditation may have positive biological effects on the body’s ability to fight infection and disease. Also, the meditation group exhibited increased activity in the left side of the frontal part of the brain, indicating lower anxiety levels and a positive emotional state (Richard 1990).

Delmonte (1984b) concluded that meditation practice may begin with left-hemisphere activity, which then gives way to functioning characteristics of the right hemisphere, while both left- and right-hemisphere activity are largely inhibited or suspended in advanced meditation.

Pagano and Frumkin (1977) reported strong evidence that meditation enhances functioning in the right hemisphere, with cumulative effects among experienced meditators. Bennett and Trended (1977) reported that TM meditators had greater flexibility in shifting from one brain hemisphere to the other. Davidson and Goleman (1977) suggested that during periods of intense concentration in meditation, sensory information may become attenuated below the level of the cortex. Earlier, Davidson (1976) reported that during mystical experience cerebral function is dominated by the right hemisphere. Goleman (1976) stated that meditators showed a significantly increased cortical excitation during meditation and a simultaneous limbic inhibition that delinked the cortex and limbic systems. He also reported that Gurdjieff meditators’ brains showed cortical specificity, or the ability to turn on those areas of the brain necessary to the task at hand while leaving the irrelevant areas inactive. Schwartz (1975) stated that meditation practices can lead to heightened cortical
arousability plus decreased limbic arousability, so that perception is heightened
cortical arousability plus decreased limbic arousability, so that perception is
heightened and emotion is simultaneously reduced, which he described as a "skilled
response."

*Persinger, et al (1984)*: stated that transient, focal, epileptic like electrical
changes in the temporal lobe, without convulsions, have been hypothesized to be
primary correlates of religious experiences. He investigated two cases of this kind.
The first involved the occurrence of a delta-wave dominant electrical seizure for
about ten seconds, from the temporal love only, of a TM teacher during a peak
experience. The second involved the occurrence of spikes, within the temporal lobe
only, during protracted intermittent episodes of glossalalia by a member of a
Pentecostal sect. Persinger concluded that religious experiences are natural correlates
of temporal-lobe transients that can be detected by routine EEG measures.
Researchers have analyzed EEG differences between meditators and those in stages of
sleep, hypnosis, and other self-regulation strategies. *Brown et al. (1977-78)* were
not able to differentiate between EEG data during meditation, sleep, and therapeutic
touch healing states. *Fenwick et al. (1977)* found that EEG results showed TM to be a
method of holding the meditators’ level of consciousness at stage “onset” sleep. He
found no evidence to suggest that TM produced a hypo metabolic state beyond that
produced by neither muscle relaxation, nor support for the idea that TM is a fourth
stage of consciousness. *Pagano et al. (1976)* studied the EEGs of five experienced
meditators, and found appreciable amounts of sleep stages two, three, and four during
meditation. *Otis (1974)* found during a post treatment testing session that twenty-
three Transcendental Meditators displayed significantly more sleep-stage-one activity
than they had in a premeditation rest period, and significantly more sleep than
controls. A few researchers have looked at EEG results in terms of the ergotropic/trophotropic model developed by Gellhorn. Davidson (1976) stated that mystical states may be experienced during either ergotropic (excited) or trophotropic (relaxed) conditions. He suggested that the whirling dances of Sufis and the violent abdominal contractions of Ishiguro Zen monks induce ergotropic conditions, whereas TM and other forms of sitting meditation elicit trophotropic reactions. Gellhorn and Kiely (1972) observed that physiological changes in meditation are due to a shift in the ergotropic/trophotropic balance in the trophotropic direction—a good strategy for improving mental health.

Premenstrual syndrome (PMS) is a disorder for which there is no known cause or consistent treatment. Possible etiological factors include endocrinologic imbalances, dietary deficiencies and excessive psychological stress. He found an improvement in physical and emotional symptoms after elicitation of the relaxation response over a five-month period. A suggested mechanism of action was reduction in norepinephrine receptor sensitivity Goodale et al. (1990).

Magarey (1981) stated that medical technology has not reduced the death rate from cancer for fifty years, and suggested that a broader, holistic approach involving meditation was needed. He pointed out that meditation is associated with physiological rest and stability, and also with the reduction of psychological stress and the development of a more positive attitude to life, with an inner sense of calmness, strength and fulfilment. Meares (1982-1983) proposed a form of intensive meditation associated with the regression of cancer (1983); discussed the relationship between stress, meditation and cancer reported on a case of regression of recurrence of carcinoma of the breast at a mastectomy site associated with intensive meditation (1981); reported the results of treatment of seventy-three patients with advanced
cancer who attended at least twenty sessions of meditation and experienced significant reductions of anxiety and depression (1980a). Rorschach study conducted on twenty-eight inexperienced meditators who were instructed in a Zen Buddhist-related concentration exercise, concluding that these subjects experienced an increase in primary process thinking along with a greater capacity to tolerate it. Kasamatsu and Hirai (1963) found relatively higher scores of whole responses, relatively higher scores of Human Movement Reaction and relatively lower total colour responses and differentiated texture reactions among Zen practitioners.

Lesh (1970) studied Zen meditation and the development of empathy in counsellors. He used Carl Rogers' characterization of empathy as a twofold process involving both the capacity of the counsellor to sense what the client is feeling and the ability to communicate this sensitivity at a level attuned to the client's emotional state. Three groups were studied. The first consisted of sixteen students who were taught zazen. The second consisted of twelve students who volunteered to learn zazen but were not actually taught. The third consisted of eleven students who were opposed to learning meditation. All subjects were protested and post tested four weeks later using the Affective Sensitivity Scale, the Experience Inquiry, and the Personal Orientation Inventory, with the following findings: The group that practiced zazen improved significantly in empathic ability. The two control groups did not. The level of concentration reached in zazen is not related to the degree of empathy achieved. Zazen is most effective in improving empathic ability in people who start out low in this ability. Openness to experience is related to empathic ability. The more open to experience, the more empathic a person seems to be. Empathic ability is related to the degree of self-actualization a person has achieved. The more self-actualizing, the more empathic a person seems to be. People less open to experience seem to be
unwilling to practice zazen, and they are less empathic than those who are open to experience.

Sweet et al (1990) have developed a meditation-based program for developing empathy called MEET (Meditation Enhanced Empathy Training) for use in training of mental health professionals and in treatment protocols. Anecdotal reports of effectiveness have been positive and confirmatory research is planned. Woolfolk (1984) the author reported the case of a twenty-six-year-old construction worker who suffered from chronic and debilitating anger. He was taught to meditate twice a day for fifteen minutes and to employ one or two minutes of self-control meditation whenever anger might be forthcoming. The overall pattern of results suggested that the client’s ability to cope with anger was unaffected by meditation practiced in the standard twice-a-day fashion. On the other hand, self-control meditation seemed to result in substantial alterations in the client’s anger. The author concluded that brief meditation employed within a self-control framework may be of great clinical value.

Epstein (1990) finds that meditation can be used in the therapeutic setting as an aid to relaxation, as an adjunct to psychotherapy, as a self-control strategy, for promoting regression in service of the ego, and for encouraging greater tolerance of emotional states.

West (1980b, 1980c) said his subjects used these terms to describe their meditative state: feelings of quiet, calmness, and peace; pleasant feelings; warm contentedness; relaxation beyond thought; and a feeling of being suspended in deep warmth. Kornfield (1979) said that rapture and bliss states are common at insight meditation retreats and are usually related to increased concentration and tranquillity.
Goleman (1978-79) said that meditation brings about rapturous feelings that cause goose flesh, tremor in the limbs, the sensation of levitation, and other attributes of rapture. He said that sublime happiness sometimes suffused the meditator's body, accompanied by an unprecedented never-ending bliss, which motivates the meditator to tell others of this extraordinary experience. Farrow (1977) said that during the deepest phases of meditation, subjects report that thinking settles down to a state of pure awareness or unbounded bliss, accompanied by prolonged periods of almost no breathing. These reports by contemporary researchers echo many traditional accounts of meditation's delight. These reports by contemporary researchers echo many traditional accounts of meditation's delight. The Vedas, for example, claim that through spiritual discipline "Man rises beyond the two firmaments, Heaven and Earth, mind and body ..... To the divine Bliss. This is the 'great passage' discovered by the ancient Rishis." Elsewhere Aurobindo writes that "A Transcendent Bliss, unimaginable and inexpressible by the mind and speech, is the nature of the Ineffable. That broods immanent and secret in the whole universe. It is the purpose of yoga to know and become it." And in the Taittiriya Upanishad it is said that "For truly, beings here are born from bliss, when born, they live by bliss and into bliss, when departing, they enter."

Otis (1974): described a study done at Stanford Research Institute in 1971 to determine the negative effects of Transcendental Meditation. SRI mailed a survey to every twentieth person on the Students International Meditation Society (TM's parent organization) mailing list of 40,000 individuals. Approximately 47% of the 1,900 people surveyed responded. The survey included a self-concept word list (the Descriptive Personality List) and a checklist of physical and behavioural symptoms (the Physical and Behavioural Inventory). It was found that dropouts reported fewer
complaints than experienced meditators, to a statistically significant degree. Furthermore, adverse effects were positively correlated with the length of time in meditation. Long-term meditators reported the following percentages of adverse effects: antisocial behaviour, 13.5% anxiety, 9.0%; confusion, 7.2%; depression, 8.1%; emotional stability, 4.5%; frustration, 9.0%; physical and mental tension, 8.1%; procrastination, 7.2%; restlessness, 9.0%; suspiciousness, 6.3%; tolerance of others, 4.5%; and withdrawal, 7.2%. The author concluded that the longer a person stays in TM and the more committed a person becomes to TM as a way of life, the greater is the likelihood that he or she will experience adverse effects. This contrasts sharply with the promotional statements of the various TM organizations.

Studies comparing experienced meditators compared to controls or short-term meditators have demonstrated physiological changes during meditation suggesting a wakeful hypo metabolic state that is characterized by decreased sympathetic nervous activity, important for fight and flight mechanisms, and increased parasympathetic activity, important for relaxation and rest. Psychological functions improved with meditation and also mental health. Thus, a large survey conducted in Australia found that long-term practitioners of SYM scored significantly lower on measures of Psychological Distress and higher on measures of General Health, suggesting that regular Meditation practice improves mental and physical health and social function. Similar findings have been made in Russia suggesting that long-term meditation leads to higher psycho-emotional stability and better emotional skills. Investigations of the brain correlates of the state of thoughtless awareness during SYM have found an up-regulation of affect-modulating front-limbic brain areas and related biochemistry which were related to the enhanced positive affect and emotional stability experienced during meditation. In addition the state of thoughtless awareness correlates with the
increase of front-parietal neural function, presumably reflecting enhanced internalized attention mechanisms. The long-term practice of Buddhist meditation techniques has been related to structural changes in the same attention regions suggesting that there are long-term plastic changes in the brain with regular meditation practices. There are also important effects of Meditation on the brain chemistry: studies have shown that Meditation enhances neurochemicals in the brain such as Serotonin, Melatonin, and beta-endorphins that are known to be important for positive effect, mood stabilization and the immune system and that are significantly reduced in anxiety and depression.

Effects of meditation on disease processes; Given that Meditation leads to short- and long-term positive effects on psychological and neurophysiologic processes, one would expect it to have a therapeutic effect on a wide range of disease processes. The research of the clinical application of Meditation effects is still in this infancy, but there is in fact beginning evidence that Meditation has positive effects on a series of diseases, in particular in neuropsychiatry disorders. Although several Meditation techniques have shown to be effective in anxiety and depression, so far research has shown that Sahaja Yoga meditation is one of the most effective techniques to improve mental and physiological illness processes. Meditation appears to have long-term effects of relaxation, stress-relief, emotional and psychological balance and superior attention skills. Although clinical meditation research is still in its infancy, there is growing evidence that meditation has a great potential to become an important aid in illness prevention as well as an alternative or additive treatment for a wide range of disorders, ranging from minor physiological stress-related problems to severe mental and neurological illness. Physiological and neurophysiologic studies show that these beneficial therapeutic effects can be explained by long-term neuroplastic effects of regular meditation practice on the autonomic and central nervous system by changes
in peripheral physiological indicators of stress, in brain networks of emotion and attention functions and in brain chemistry that is important for positive emotions and mood stabilization Kataria (2006).

To determine the relationship between how often long term meditators experienced this state of consciousness and mental health a survey of 350 SYM meditators who had been meditating regularly for more than 2 years was conducted by Ramesh Manocha (2003). Their mental status was assessed using standardized and widely accepted survey instruments. This study demonstrated that Mental Silence was the most significant contributor to the meditators mental health. It showed that those people who experienced Mental Silence more often had better mental health and wellbeing. It also showed that those meditators who experienced mental silence even once or twice per week had a mental health score that was higher than the general population.

Mellanee (2005) developed the Cultivating Emotional Balance research project arose from a dialogue between bio-behavioural scientists studying emotion and the Dalai Lama and Buddhist monks and scholars, a training program that integrated Buddhist contemplative practices with Western techniques for dealing with negative emotional experiences. The training’s purpose is to reduce emotional responses that are destructive to self and others and enhance compassion and empathy. This research projects, “Cultivating Emotional Balance in Challenging Times” (CEB), I the result of that interchange.

An integrated 5-week training program was developed following a series of meetings with experts in emotion, psychotherapy and contemplative meditation. In addition, a number of behavioural evaluation measures were selected and modified to capture changes in emotional and interpersonal behaviour, without relying exclusively
on self-report. The training and evaluation measures were then pilot-tested on a sample of 15 female school teachers. The training integrated lectures, discussions and practices related to contemplative meditation with those derived from the scientific literature on the awareness and understanding of emotional experience. The format included a 3-hour introductory session, a 2 and 1/2-day retreat, a 3-hour follow-up session, and 3 full-day final sessions. Participants found the integrated training experience quite meaningful. They reported a reduction in negative mood that they believe resulted from an increase in their ability to maintain a calm quality even in the face of adversity. They also reported an increase in awareness of their emotions, their thoughts, and their reactions to others that allowed them to respond in unique and constructive ways. Many participants reported an ability to interact with others in a more compassionate and forgiving way. Participants showed a highly significant decrease in depression, anxiety and hostility over the 5-week period. In addition, participants reported a significant increase in affection for others and demonstrated a significant improvement in their ability to detect subtle forms of emotional expression on the face. All participants were exposed to a standardized “stress” task at both the pre-training session and the post-training session. At the post-test, participants showed a response pattern that suggested less emotional and physiological reactivity to the stress task compared to their reactivity prior to the training. In other words, the training appeared to protect them from the negative psychological and physiological effects of stress Fetzer (2003).

Recently, increased attention has been given to meditation-relaxation strategies to improve physical health, reduce pain, enhance immune response, improve emotional well-being and foster spiritual growth. This article of Deborah (2005) reviews research conducted in the last 25 years about meditation and
spirituality, in particular as it relates to the health of the elderly. This review supports
the hypothesis that meditation can be taught to the elderly, even those with dementia.
The results also support the hypothesis that meditation and spiritual practices could
promote significant social and emotional benefits for those social in isolation. Specific
treatment plan interventions for nursing homes are discussed. Future research should
investigate the effectiveness of various types of meditative and spiritual practices to
nursing home residents.

Smith and Compton (1995) study investigated the impact that meditation has
on Fordyce's (1977) Personal Happiness Enhancement Program (PHEP).
Experimental subjects were divided into two groups, both of which received
instruction on the PHEP. Subjects in one experimental group were taught a meditation
exercise in addition to the PHEP. A control group received no instruction. The
Happiness Measure, Psychap Inventory, Beck Depression Inventory, and State- Trait
Anxiety Scale were dependent measures. The three (groups) x two (pre-post) mixed
ANOVAs with Student Newman-Keuls found that the meditation plus PHEP group
significantly improved on all dependent measures over both the PHEP only group and
the control group. The PHEP only group improved significantly over the control
group on all measures except state anxiety.

Regular meditation is very effective in stabilizing one's mood and achieving
emotional balance. Just by sitting still and observing our experience without trying to
change it, we realize that every mental state comes and goes that nothing is permanent
and fixed. Neither pain nor happiness lasts forever. When we understand the "coming
and going" of our emotional states (somewhat like the weather!) we can begin to feel
less fearful or bothered by our "negative" emotions and take them more in stride and
less driven to run away, lash out or perhaps push and bury them deep down inside.
Although it is often drowned out by our mental busyness with the stresses and responsibilities of daily life, no matter what our outer circumstances may be, there is a natural, quiet place available to all of us. Meditation is a wonderful way to connect with that place—our inner balance and once we come in contact with it, it becomes an invaluable refuge. Jamie Lynn. Torber (1976) studied the Effects of Transcendental Meditation on mood and bodily sensations. The findings of his study include Less nervousness (less psychosomatic disturbance), Less aggressiveness (greater self-control, greater emotional maturity), Less depression (greater contentment, greater self-confidence), Less irritability (greater calm in frustrating situations, greater tolerance), Greater placidity (greater self-assuredness, more good humour, less tendency to procrastinate), Less inhibition (greater naturalness, greater spontaneity, greater self-sufficiency), Less neuroticism (greater emotional stability, less tension), More activation, More elation, Less anxiety, Less fatigue, Less physical tension, Less physical weakness and increased physical well-being.

Greg (1991) views there are many forms of meditation that have been developed and passed on by humanity's religious and spiritual traditions. Many involve some form of withdrawal of attention from the outer world and from customary patterns of perceptual, cognitive, emotional, and motor activity, performed in a state of inner and outer stillness. There are, however, forms of meditation that utilize music, movement, or visual or auditory contemplation of physical objects or processes (i.e., staring at a candle flame, watching or listening to a stream of water or ocean waves). Goleman (1976) divides meditation into two main categories: concentration methods and insight techniques. A comparison of two EEG studies (11, 12) showed that yogis in meditation are oblivious to the external world, while Zen meditators become keenly attuned to the environment. Thus, different forms of
meditation are associated with different patterns of brain activity and different forms of attention. The distinctions between various forms of meditation such as TM and Vipassana are significant because they enable us to recognize that a meditation technique may appropriately be applied in therapy only if it matches the therapeutic goals being sought, for example, stress reduction, working through difficult emotions, or seeking transformative transpersonal experiences. Finally, in order to speak intelligibly about meditation, but we must not only make these distinctions between various kinds of meditation, but we must also not that different effects may be associated with different stages of meditative practice; i.e. long-term practitioners may experience different physiological, cognitive and psychological states and changes than novices.

Vaughan (1989) lists the following components common to both therapy and meditation: telling the truth; releasing negative emotions; the need for effort and consistency; authenticity and trust avoiding self-depiction; integrity and wholeness-accepting all one’s experiences and allowing things to be as they are, rather than living in a world of illusion and denial; insight and forgiveness directed toward oneself and others; opening the heart and developing the capacity to give and receive love; awareness and non-judgmental attention; liberation from limiting self-concepts, from fear and delusion, and from the past and early conditioning. Odanjnyk (1988) writes that meditation teaches a focused attention that leads to increased self-awareness of mental and emotional states, mastery over instinctive, compulsive reactions, insight into one’s true nature and into reality, exploration of religious themes, images and feelings and expansion of ego consciousness into a more universal consciousness. Brooks and Scarano (1985) studied the effectiveness of Transcendental Meditation in the treatment of post-Vietnam adjustment, concluding
that it is a useful treatment modality. After three months of meditation, treatment subjects showed significant reductions in depression, anxiety, emotional numbness, alcohol consumption, family problems, difficulty in finding a job, insomnia, and other symptoms or posttraumatic stress disorder. Therapy subjects in the same study showed no significant improvements on any measure.

According to Delmonte (1984), the suspension of habitual, logical-verbal construing in meditation frees us of our usual defensive constructions, allowing consciousness to move in new directions. Here Delmonte makes a crucial differentiation between “ascendance”, a movement up to a higher, more abstract level within one’s personal construct system; “descendants”, in which awareness moves down from cognitive to preverbal or somatic construal, an adaptive regression to unconscious levels of awareness in which repressed emotional material can come into consciousness and be cathartically released; and “transcendence”, in which one experiences no thought, the feeling of unity or bliss, in which the meditator transcends the bipolarity of construal and thereby recovers the preverbal awareness of the essential unity of reality.

Jungian (1936) and psychoanalytical critiques suggest that using meditation in the context of therapy is no substitute for the exploration of psychological-emotional issues streaming from the individual’s personal history that are the focus of most psychotherapists. Thus to be effective therapeutically, meditation would have to be pursued with an attitude of psychological sensitivity that does not pursue expanded states of consciousness as a form of “spiritual bypassing” (Welwood John 1980) of emotional, interpersonal, or intrapsychic conflicts.

Russell (1986) has attempted to define a model for a balanced approach to psychological and spiritual development. Russell searched the literature of Hindu...
Yoga and Theravadin, Abhidharma and Vajrayana Buddhism and found that while these system have great insight into conscious experiences and states of mind, they do not demonstrate and understanding of the unconscious, emotional conflicts, the existence of defensive mechanisms, or the operation of emotions like anxiety, anger or guilt operating of awareness. Nor do they acknowledge the effect of childhood trauma and parental treatment on the adult personality. While Eastern psychologists may occasionally refer to unconscious contents, they invariably view these as an intrusion and an obstacle to meditation that must be removed- for example, through concentration techniques for suppressing the unconscious. Russell (1986) believes that therapy and meditation differ significantly with respect to their aims, their experimental areas, and their techniques. Meditation is not a method to alleviate psychopathology, Russell states, and “in recent years the expectation that meditation would be an effective psychotherapy has largely been reversed”. Meditation helps achieve higher states of consciousness, but is not focused on resolving emotional problems. Therapy, however, aims at exploration of the unconscious, rather than the higher states of consciousness sought in meditation.
Wellbeing

A study was conducted on the Effect of Meditation on Well-being of Nursing Students by Aditi Pal. Subjective wellbeing is emerging as a major diagnostic and outcome variable in psychology. It refers to how people evaluate their satisfaction, depression and anxiety, moods and emotions. A significant improvement in the quality of life can be brought about by knowing how different persons feel with regard to their day-to-day concerns like health and family. Nursing students are in the stage of late adolescence or young adulthood in the developmental phase. It has major problems of adjustment in their social relationships at home, neighbourhood and school / college. These students face significant changes in their living circumstances. The basic needs of these students are to be fulfilled to achieve their wellbeing. Meditation improves the subjective wellbeing and provides relief from stress. The present study was conducted to determine the effectiveness of meditation on subjective wellbeing among 2nd year General Nursing and Midwifery students. The study was based on the data collected from experimental and control groups (30 students in each group, aged 19-21 years) of the School of Nursing, Asia Heart Foundation, RN Tagore International Institute of Cardiac Sciences and School of Nursing, Calcutta Medical Research Institute, Kolkata respectively. The data were collected using socio-demographic data sheet, modified subjective inventory, checklist for meditation technique and opinionative on mediation. The necessary approval by the ethics committee of the two nursing schools and consent from the individual students of both experimental and control group was taken before conducting the study. Concentrative meditation was practiced among the students in experimental group for half an hour daily for 21 days. They were advised
to practice the same on their own on the two off days and a good compliance of the same was reported on subsequent days. They were also given the freedom to drop out from the programme if they wished too but no such problems were being faced during data collection procedure. The students were encouraged to listen to the commentary on meditation for 25 minutes. The subjective wellbeing scores at the beginning (day 1) and end (day 23) of the meditation course for the experimental group and control group. From the table it is clear that there is no significant association among experimental and control group in premeditation phase but in post-meditation phase, there is significant association between the two groups. So, it can be said that concentrative meditation brings changes in subjective wellbeing score in post-meditation phase in experimental group. Similarly, Sharma (2008) also observed that practice of yoga significantly improved the mental health and quality of life in treatment of various psychiatric disorders and a short life style modification and stress management programme. The pre-test post-test phase subjective wellbeing scores among experimental and control group. There is significant association between pre-test and post-test phase among experimental group but there is no significant association between pre-test and post-test phase among control group. So, it is clear that concentrative meditation brings changes of subjective well-being score in experimental group. Febicia et al (2010) observed that after a four-week crash course in mindfulness meditation there was an increase in the wellbeing in adolescent boys. The effectiveness of check list on the meditation technique brings significant changes in post-test phase than in pre-test phase. The study reveals that there is no significant association between subjective wellbeing with selected demographic variables like age, family history of psychiatric, psychological and physical problems. Students also expressed the usefulness of concentrative meditation in day-to-day life. Preliminary
findings suggest that the practice of meditation leads to remarkable improvement in the subjective wellbeing of students and can therefore make an appreciable contribution to lead a happy and healthy life in students as well as in the general population.

A study was conducted on **Meditation linked to better wellbeing and health, including mental health** in May 2012. The experience of 'mental silence' is linked with better health outcomes and greater wellbeing according to a University of Sydney study. The area of greatest difference was in mental health, where long-term meditators, with a minimum of two years of regular practice, were more than 10 percent better off than the general population. It was found that the health and wellbeing profile of people who had meditated for at least two years was significantly higher in the majority of health and wellbeing categories when compared to the Australian population, according to Dr Ramesh Manocha, Senior Lecturer in the Discipline of Psychiatry, Sydney Medical School, who led the research. He worked with Professor Deborah Black and Dr Leigh Wilson from the Faculty of Health Sciences. Most markedly there was a robust relationship between the frequency of experiencing mental silence and better mental health. This definition is based on it being the form of meditation practised for centuries. The national study is a world-first health quality-of-life survey of long-term meditators. It used the same measurement instruments as the one used by the federal government's National Health and Wellbeing Survey.

More than 350 people from across Australia who have meditated for at least two years were assessed for the national study which has been published in the journal of *Evidence-Based Complementary and Alternative Medicine*. The focus was on the definition of meditation as mental silence and surveyed practitioners of Sahaja Yoga.
meditation who practise a form of meditation aimed at achieving this state rather than relaxation or mindfulness methods that are usually the focus of other forms. The meditators were asked how often they experienced 'mental silence' for more than a few minutes at any one time. Fifty-two percent of respondents said that they experienced mental silence several times per day or more, while 32 percent were experiencing it once or twice per day. Analysis showed very little relationship at all between how often the person who meditated physically sat down to meditate and mental health scores. However the relationship was clearly apparent in relation to how often they experienced the state of mental silence. The health advantage appears to be connected to this aspect more than any other feature of the meditation lifestyle. In other words it is quality over quantity. While it was expected that there would be some differences between the meditators and the general population it was not expected that the findings be so pronounced. Large components of the survey were repeated several times to confirm the results and got the same outcomes. The Australian government survey give a numerical score to each facet of mental and physical health and because it has been applied as a national measure for the past 10 years in studies around the world involving millions of people. It allowed the researchers to accurately compare the health profile of the meditators surveyed with the general Australian population. The meditators were primarily non-smokers and non-drinkers, so to adjust for that potential bias the researchers also compared the meditators to those parts of the Australian population who did not drink or smoke, and achieved the same results. This was one of the first studies to assess the long term health impacts of meditation on health and wellbeing. When the evidence of this study is taken, along with the results of other clinical trials, it makes a strong case for the use of meditation as a primary prevention strategy, especially in mental health.
A study was conducted on the Mindfulness meditation, well-being, and heart rate variability: A preliminary investigation into the impact of intensive Vipassana meditation. Mindfulness meditation has beneficial effects on brain and body, yet the impact of Vipassana, a type of mindfulness meditation, on heart rate variability (HRV) – a psycho physiological marker of mental and physical health – is unknown. We hypothesised increases in measures of well-being and HRV, and decreases in ill-being after training in Vipassana compared to before (time effects), during the meditation task compared to resting baseline (task effects), and a time by task interaction with more pronounced differences between tasks after Vipassana training. HRV (5-minute resting baseline vs. 5-minute meditation) was collected from 36 participants before and after they completed a 10-day intensive Vipassana retreat. Changes in three frequency-domain measures of HRV were analysed using 2 (Time; pre- vs. post-Vipassana) x 2 (Task; resting baseline vs. meditation) within subjects ANOVA. These measures were: normalised high-frequency power (HF n.u.), a widely used biomarker of parasympathetic activity; log-transformed high frequency power (ln HF), a measure of RSA and required to interpret normalised HF; and Traube–Hering–Mayer waves (THM), a component of the low frequency spectrum linked to baroreflex outflow. As expected, participants showed significantly increased well-being, and decreased ill-being. ln HF increased overall during meditation compared to resting baseline, while there was a time * task interaction for THM. Further testing revealed that pre-Vipassana only ln HF increased during meditation (vs. resting baseline), consistent with a change in respiration. Pcest-Vipassana, the meditation task increased HF n.u. and decreased THM compared to resting baseline, suggesting post-Vipassana task-related changes are characterised by a decrease in absolute LF power, not parasympathetic-mediated increases in HF power. Such baroreflex changes are
classically associated with attentional load, and our results are interpreted in light of the concept of 'flow' — a state of positive and full immersion in an activity. These results are also consistent with changes in normalised HRV reported in other meditation studies.

In a study on the benefits of being present: Mindfulness and its role in psychological well-being by Brown, Kirk Warren; Ryan, Richard M. Mindfulness is an attribute of consciousness long believed to promote well-being. This research provides a theoretical and empirical examination of the role of mindfulness in psychological well-being. The development and psychometric properties of the dispositional Mindful Attention Awareness Scale (MAAS) are described. Correlational, quasi-experimental, and laboratory studies then show that the MAAS measures a unique quality of consciousness that is related to a variety of well-being constructs, that differentiates mindfulness practitioners from others, and that is associated with enhanced self-awareness. An experience-sampling study shows that both dispositional and state mindfulness predict self-regulated behaviour and positive emotional states. Finally, a clinical intervention study with cancer patients demonstrates that increases in mindfulness over time relate to declines in mood disturbance and stress.

A study on cultivating mindfulness: effects on well-being by Shauna L. Shapiro, Doug Oman, Carl E. Thoresen, Thomas G. Plante, Tim Flinders. There has been great interest in determining if mindfulness can be cultivated and if this cultivation leads to well-being. The current study offers preliminary evidence that at least one aspect of mindfulness, measured by the Mindful Attention and Awareness Scale (MAAS; K. W. Brown & R. M. Ryan, 2003), can be cultivated and does mediate positive outcomes. Further, adherence to the practices taught during the
meditation-based interventions predicted positive outcomes. College undergraduates were randomly allocated between training in two distinct meditation-based interventions, Mindfulness Based Stress Reduction (MBSR; J. Kabat-Zinn, 1990; n=15) and E. Easwaran's (1978/1991) Eight Point Program (EPP; n=14), or a waitlist control (n=15). Pre-test, post-test, and 8-week follow-up data were gathered on self-report outcome measures. Compared to controls, participants in both treatment groups (n=29) demonstrated increases in mindfulness at 8-week follow-up. Further, increases in mindfulness mediated reductions in perceived stress and rumination. These results suggest that distinct meditation-based practices can increase mindfulness as measured by the MAAS, which may partly mediate benefits.

Effects of Mindfulness-Based Stress Reduction Intervention on Psychological Well-being and Quality of Life: Is Increased Mindfulness Indeed the Mechanism? Was studied by Ivan Nykliček Ph.D. and Karlijn F. Kuijpers M.A.

Background: Although several studies have reported positive effects of mindfulness-based stress reduction (MBSR) intervention on psychological well-being, it is not known whether these effects are attributable to a change in mindfulness.

Purpose: The aim of this study is to compare the effects of MBSR to a waiting-list control condition in a randomized controlled trial while examining potentially mediating effects of mindfulness.

Methods: Forty women and 20 men from the community with symptoms of distress (mean age 43.6 years, SD = 10.1) were randomized into a group receiving MBSR or a waiting-list control group. Before and after the intervention period,
questionnaires were completed on psychological well-being, quality of life, and mindfulness.

Results: Repeated measures multiple analysis of variance (ANCOVAs) showed that, compared with the control group, the intervention resulted in significantly stronger reductions of perceived stress ($p=0.016$) and vital exhaustion ($p=0.001$) and stronger elevations of positive affect ($p=0.006$), quality of life ($p=0.009$), as well as mindfulness ($p=0.001$). When mindfulness was included as a covariate in the ANCOVA, the group effects on perceived stress and quality of life were reduced to no significance.

Conclusion: Increased mindfulness may, at least partially, mediate the positive effects of mindfulness-based stress reduction intervention.

Relationships between mindfulness practice and levels of mindfulness, medical and psychological symptoms and well-being in a mindfulness-based stress reduction program by James Carmody and Ruth A. Baer. Relationships were investigated between home practice of mindfulness meditation exercises and levels of mindfulness, medical and psychological symptoms, perceived stress, and psychological well-being in a sample of 174 adults in a clinical Mindfulness-Based Stress Reduction (MBSR) program. This is an 8- session group program for individuals dealing with stress-related problems, illness, anxiety, and chronic pain. Participants completed measures of mindfulness, perceived stress, symptoms, and well-being at pre- and post-MBSR, and monitored their home practice time throughout the intervention. Results showed increases in mindfulness and well-being, and decreases in stress and symptoms, from pre- to post-MBSR. Time spent engaging in home practice of formal meditation exercises (body scan, yoga, sitting meditation) was significantly related to extent of improvement in most facets of mindfulness and
several measures of symptoms and well-being. Increases in mindfulness were found to mediate the relationships between formal mindfulness practice and improvements in psychological functioning, suggesting that the practice of mindfulness meditation leads to increases in mindfulness, which in turn leads to symptom reduction and improved well-being.

A meta-analysis was conducted on Mindfulness-based stress reduction and health benefits. Mindfulness-based stress reduction (MBSR) is a structured group program that employs mindfulness meditation to alleviate suffering associated with physical, psychosomatic and psychiatric disorders. The program, nonreligious and no esoteric, is based upon a systematic procedure to develop enhanced awareness of moment-to-moment experience of perceptible mental processes. The approach assumes that greater awareness will provide more veridical perception, reduce negative affect and improve vitality and coping. In the last two decades, a number of research reports appeared that seem to support many of these claims. We performed a comprehensive review and meta-analysis of published and unpublished studies of health-related studies related to MBSR. Sixty-four empirical studies were found, but only 20 reports met criteria of acceptable quality or relevance to be included in the meta-analysis. Reports were excluded due to (1) insufficient information about interventions, (2) poor quantitative health evaluation, (3) inadequate statistical analysis, (4) mindfulness not being the central component of intervention, or (5) the setting of intervention or sample composition deviating too widely from the health-related MBSR program. Acceptable studies covered a wide spectrum of clinical populations (e.g., pain, cancer, heart disease, depression, and anxiety), as well as stressed nonclinical groups. Both controlled and observational investigations were included. Standardized measures of physical and mental well-being constituted the
dependent variables of the analysis. Overall, both controlled and uncontrolled studies showed similar effect sizes of approximately 0.5 ($P<0.0001$) with homogeneity of distribution. Although derived from a relatively small number of studies, these results suggest that MBSR may help a broad range of individuals to cope with their clinical and nonclinical problems.

**A pilot randomized control trial investigating the effect of mindfulness practice on pain tolerance, psychological well-being, and physiological activity.**

To investigate the effect of mindfulness training on pain tolerance, psychological well-being, physiological activity, and the acquisition of mindfulness skills, Forty-two asymptomatic University students participated in a randomized, single-blind, active control pilot study. Participants in the experimental condition were offered six (1-h) mindfulness sessions; control participants were offered two (1-h) Guided Visual Imagery sessions. Both groups were provided with practice CDs and encouraged to practice daily. Pre–post pain tolerance (cold pressor test), mood, blood pressure, pulse, and mindfulness skills were obtained. Pain tolerance significantly increased in the mindfulness condition only. There was a strong trend indicating that mindfulness skills increased in the mindfulness condition, but this was not related to improved pain tolerance. Diastolic blood pressure significantly decreased in both conditions. It was found that Mindfulness training did increase pain tolerance, but this was not related to the acquisition of mindfulness skills.

**Self-report Mindfulness as a Mediator of Psychological Well-being in a Stress Reduction Intervention for Cancer Patients—A Randomized Study**

by Richard Bränström Ph.D., Pia Kvillemo M.Sc., Yvonne Brandberg Ph.D. and Judith Tedlie Moskowitz Ph.D., M.P.H. There is increasing recognition of mindfulness and mindfulness training as a way to decrease stress and increase
psychological functioning. The aims of this study were to examine the effects of mindfulness stress reduction training on perceived stress and psychological well-being and to examine if changes in mindfulness mediate intervention effects on these outcomes. Seventy women and one man with a previous cancer diagnosis (mean age 51.8 years, standard deviation=9.86) were randomized into an intervention group or a wait-list control group. The intervention consisted of an 8-week mindfulness training course. Compared to participants in the control group, participants in the mindfulness training group had significantly decreased perceived stress and posttraumatic avoidance symptoms and increased positive states of mind. Those who participated in the intervention reported a significant increase in scores on the five-facet mindfulness questionnaire (FFMQ) when compared to controls. The increase in FFMQ score mediated the effects of the intervention on perceived stress, posttraumatic avoidance symptoms, and positive states of mind. This study indicates that the improvements in psychological well-being resulting from mindfulness stress reduction training can potentially be explained by increased levels of mindfulness as measured with the FFMQ. The importance of these findings for future research in the field of mindfulness is discussed.

Meditation's Impact on Chronic Illness by Bonadonna, Ramita PhD, APRN, BC. Meditation is becoming widely popular as an adjunct to conventional medical therapies. This article reviews the literature regarding the experience of chronic illness, theories about meditation, and clinical effects of this self-care practice. Eastern theories of meditation include Buddhist psychology. The word Buddha means the awakened one, and Buddhist meditators have been called the first scientists, alluding to more than 2500 years of precise, detailed observation of inner experience. The knowledge that comprises Buddhist psychology was derived
inductively from the historical figure's (Prince Siddhartha Gautama) diligent self-inquiry. Western theories of meditation include Jungian, Benson's relaxation response, and transpersonal psychology. Clinical effects of meditation impact a broad spectrum of physical and psychological symptoms and syndromes, including reduced anxiety, pain, and depression, enhanced mood and self-esteem, and decreased stress. Meditation has been studied in populations with fibromyalgia, cancer, hypertension, and psoriasis. While earlier studies were small and lacked experimental controls, the quality and quantity of valid research is growing. Meditation practice can positively influence the experience of chronic illness and can serve as a primary, secondary, and/or tertiary prevention strategy. Health professionals demonstrate commitment to holistic practice by asking patients about use of meditation, and can encourage this self-care activity. Simple techniques for mindfulness can be taught in the clinical setting. Living mindfully with chronic illness is a fruitful area for research, and it can be predicted that evidence will grow to support the role of consciousness in the human experience of disease.

Despite its principle association with Eastern philosophies, meditation has become more widely popular in the last 4 decades—often as an adjunct to conventional medical therapies. Meditation is the practice of becoming aware, of paying attention, or "the act of inward contemplation." It is estimated that more than 2 million Americans have learned transcendental meditation (TM), a well-publicized form derived from Hinduism. Mindfulness meditation is taught as the basis for more than 100 stress reduction programs sponsored by major medical centers around the United States. Complementary and alternative medicine (CAM) defines a broad category of interventions (such as meditation) that are "not taught widely at US medical schools or generally available at US hospitals." Yet in 1997 more than 42%
of the adult population in the United States used CAM 6 to manage cancer and other chronic diseases, and meditation is one of the most commonly used practices.

A research on Stress Reduction through Mindfulness Meditation’s Effects on Psychological Symptomatology, Sense of Control, and Spiritual Experiences by Astin J.A. Department of Psychology and Social Behaviour, University of California, Irvine, Calif., USA. This study examined the effects of an 8-week stress reduction program based on training in mindfulness meditation. Previous research efforts suggesting this program may be beneficial in terms of reducing stress-related Symptomatology and helping patients cope with chronic pain have been limited by a lack of adequate comparison control groups. Twenty-eight individuals who volunteered to participate in the present study were randomized into either an experimental group or a non-intervention control group. Following participation, experimental subjects, when compared with controls, evidenced significantly greater changes in terms of: (1) reductions in overall psychological Symptomatology; (2) increases in overall domain-specific sense of control and utilization of an accepting or yielding mode of control in their lives, and (3) higher scores on a measure of spiritual experiences. The techniques of mindfulness meditation, with their emphasis on developing detached observation and awareness of the contents of consciousness, may represent a powerful cognitive behavioural coping strategy for transforming the ways in which we respond to life events. They may also have potential for relapse prevention in affective disorders.