

THE EFFECTS OF A WESTERN MEDITATION ON A  
MEASURE OF SELF-ACTUALIZATION

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## CHAPTER I

### INTRODUCTION

The history of man is a history of man's search for self-realization, a realization of the potential of which he is somehow dimly aware, but has not totally realized. Every act of man is focused on that goal. The paths to this goal are as numerous as the number of persons who have lived on this earth. Each person, each path is unique. However unique they may be, each person does not walk his path completely alone, but seeks the companionship of others to share his experiences. In this endeavor for sharing, many groups of people at different times and places have developed paths which are based on a common ground of experience. These common endeavors reflect the uniqueness of the different cultures we have today.

As a result of modern communication technology, humanity today is more aware of the various paths which have been discovered and utilized by the earth's various cultures.

The most direct efforts toward the goal of self-realization in each culture have been through the disciplines of philosophy, psychology and religion. The profession of psychology, with its various disciplines, is largely committed to assisting persons in experiencing life in the best way possible. This goal is stated in various ways, such as helping each person to reach his highest potential, self-realization, or self-actualization (Progoff, 1963;

Assagioli, 1965; Maslow, 1971).

In view of our increased awareness of other cultures, many of the newest techniques and methods within the profession of psychology and counseling originated in cultures other than our own, and in disciplines other than psychology and counseling. This is primarily true of meditation techniques and studies in consciousness.

Research concerning meditation techniques to effect personality change has been extremely rare until quite recently (Timmons and Kamiya, 1970; Timmons and Kanellakos, 1974). Most of this research has focused on techniques which originated primarily within the Eastern traditions of Buddhism and Hinduism. The best known example in the United States is Transcendental Meditation, which has become quite popular both as a practice and as an object of research (Seeman, Nidich and Banta, 1972). Scientific inquiry regarding the effectiveness of meditations based on Western traditions is almost unheard of at this point in time.

The choice of techniques from other cultures is perhaps a natural consequence of the nature of those teachings in that they have remained somewhat more free of theological dogma and institutional confusion than those teachings which have come to us through our own culture and traditions. Meditation has also been regarded by many to be at odds with the scientific knowledge which is very highly regarded in our Western culture. Our culture does, however, have its own meditation techniques which are somewhat familiar to many people and also strike a sympathetic chord in the deepest roots of our souls (Ornstein, 1972).

According to Assagioli (1965) religious experiences are factual and real in the pragmatic sense, because they are effective, producing



changes in the inner and outer world. Therefore, they are amenable to observation and experiment, through the scientific method in ways suited to their nature.

This study is an effort at scientific inquiry directed at a meditation which is rooted in the culture and traditions which are most valued and understood in the West.

#### Purpose of the Study

The purpose of this study is to determine experimentally the effects of a meditation based on Western traditions on a measure of self-actualization. A further purpose of this study is to have these persons who participate in the meditations record meditations and experiences of meditations in personal journals which would be available for further study.

#### Significance of the Study

The present research represents an attempt to establish a cause and effect relationship between the independent variable of a meditation technique and the dependent variable of self-actualization.

This investigation was concerned with resident students at Oklahoma State University. Although there are exceptions, the student population of Oklahoma State University is generally considered to hold values that are relatively conservative and traditional. It is therefore appropriate that research be conducted at Oklahoma State University which would provide data which may be used to provide more effective counseling services to the students at that university.

The data from this study will be useful in the development and

refinement of a meditation technique which could be used as a counseling tool either by itself or as an adjunct to other more conventional counseling methods. To date, meditation has not been available for counseling at Oklahoma State University on a regular and economical basis.

Local student religious bodies may conduct informal instruction in prayer and offer regular opportunity to participate in prayer worship on a group basis, but rarely if ever is it presented as a meditative technique which does not require a religious belief. Meditation is offered to students commercially on an irregular basis by private organizations whose philosophical direction and background are more Eastern than Western.

This study is concerned with a meditation technique which is based on Western traditions of religion and science, yet does not require any religious belief. This meditation could be taught by professional counselors which would be more useful to the student because of the relative convenience, economy and integration with other counseling that may be needed.

The data from this study will be useful in determining the effectiveness of a meditation technique for present use and will serve as a basis for further research directed toward possible further development and refinement of meditation as a tool in counseling at Oklahoma State University.

Also, while research findings must be interpreted with care when applied to other populations and situations, the present investigation could provide a structure for viewing the use of similar meditation techniques in counseling centers at other institutions of higher

learning.

### Statement of the Problem

The investigation in question is an attempt to provide data concerning the effects of a meditation based on Western traditions, on the self-actualization of university students. The problem may be stated as follows: Is a meditation based on Western traditions an effective means of self-actualization?

### Definition of Terms

Definition of terms important in this study are listed as follows:

1. Meditation - A consciously attempted communication with or experience of an expanded or Infinite consciousness utilizing only the natural resources of the individual.
2. Expanded or Infinite Consciousness - This may vary in the experience of each individual and may range from a theistic concept of God or Infinite Being, to a non-theistic concept of a higher self, absolute being or universal consciousness.
3. Consciousness - Awareness, ultimately, it is the form of reality in the mental dimension or frequency.
4. Altered State of Consciousness (abbreviated ASC) - A qualitative alteration in the overall pattern of mental functioning, such that the experiencer feels his consciousness is different from the "normal" way it functions.

5. Meditative State of Consciousness (abbreviated MSC) - An altered state of consciousness experienced during and achieved through the process of meditation.

6. Self-Actualization - A process of investing energy in an inner-centered existence in contrast to an other centered existence. It is also marked by a present centered time orientation as opposed to a past or future centered time orientation. Specifically, it is that which is measured by the various scales of the Personal Orientation Inventory (Shostrom, 1962).

#### Limitations of the Study

Even though the most appropriate design was utilized in the present study, any application of the conclusions drawn from this study to other populations and situations must be done with much care. Strict interpretation should be limited to second semester resident students at Oklahoma State University subjected to the same treatment procedures utilized in this study by the author of this study. Interpretation should further be limited to the dependent variables in the present study as measured by the various scales of the Personal Orientation Inventory (Shostrom, 1962).

#### Hypotheses

The following hypotheses will be accepted at the .05 level of confidence.

Hypothesis 1. The experimental group will score significantly higher than the control group on scale I of the Personal Orientation Inventory (POI) which is a measure of inner support.

Hypothesis 2. The experimental group will score significantly higher than the control group on scale  $T_c$  of the POI which is a measure of time competence.

Hypothesis 3. The experimental group will score significantly higher than the control group on subscale SAV of the POI which is a measure of expressed self-actualizing values.

Hypothesis 4. The experimental group will score significantly higher than the control group on subscale Ex of the POI which measures ability to react existentially.

Hypothesis 5. The experimental group will score significantly higher than the control group on subscale Fr of the POI which measures sensitivity to one's own feelings.

Hypothesis 6. The experimental group will score significantly higher than the control group on subscale S of the POI which measures ability to react spontaneously.

Hypothesis 7. The experimental group will score significantly higher than the control group on subscale Sr of the POI which measures affirmation of self because of worth or strength.

Hypothesis 8. The experimental group will score significantly higher than the control group on subscale Sa of the POI which measures acceptance of self in spite of weaknesses or deficiencies.

Hypothesis 9. The experimental group will score significantly higher than the control group on subscale  $N_c$  of the POI which measures constructive attitude concerning the nature of man.

Hypothesis 10. The experimental group will score significantly higher than the control group on subscale Sy of the POI which measures the ability to perceive unity in apparent opposites.

Hypothesis 11. The experimental group will score significantly higher than the control group on subscale A of the POI which is a measure of expressed acceptance of one's own feelings of hostility and aggression.

Hypothesis 12. The experimental group will score significantly higher than the control group on subscale C of the POI which measures capacity for intimate contact.

#### Remainder of the Report

Chapter II will contain a review of the literature which will include a comparison of Eastern and Western modes of thought, the nature of meditation, goals of meditation, meditation and counseling and meditation and group process. Chapter III will present the methodology employed in conducting the experimental investigation. An analysis of data and presentation of results is presented in Chapter IV. Summary, conclusions and recommendations are presented in Chapter V.

## CHAPTER II

### REVIEW OF LITERATURE

#### Introduction

The purpose of this chapter is to present a review of the literature which is related to this study. There is an endless number of books, magazines, and pamphlets which speak of prayer and meditation in the traditions of the West. Much of this literature was reviewed by the author and discarded as irrelevant to the purpose of this study. Most of this literature is inspirational rather than scholarly in nature. Literature dealing with research in meditation is extremely limited and becomes even more so as the area of interest is limited specifically to self-actualization.

Most of the literature presented here does not deal directly with the subject of this study but pertains to meditation in general. Literature pertaining to specific methods or traditions is presented as such.

#### Eastern and Western Modes of Knowledge

Although the cultures of the East and West are growing closer into a world community, there is much in the respective traditions that is unique (McLuhan, Fiore, 1967; Watts, 1961). The West approaches knowledge by way of argument and scientific method, the East

approaches knowledge through experience (Ornstein, 1972). To a large extent spiritual practices and religions reflect this difference in each culture.

It is often assumed that it is better if these two ways of knowledge are not superimposed on each other, and that a person can cross the boundaries of culture and tradition only with difficulty.

Carl Jung (1931) states:

So it is far better for Western man if at the start he does not know too much about the secret insight of Eastern wise men, for it would be a case of the right means in the hands of the wrong man (p. 113).

Alan Watts (1961) concurs with this view:

Thus it strikes the uninformed Westerner that Buddhism could be an alternative to Christianity. . . . yet if the main function of a way to liberation is to release the individual from his hypnosis by certain social institutions, what is needed in California will not be quite the same as what is needed in Bengal, for the institutions differ. Like different diseases, they require different medicines (p. 61).

The West, however, in proceeding to gain knowledge in the way of logical inquiry, a way which is true to its own nature, is beginning to realize its own limits.

What is happening in Western culture which is really awesome is that because of technology--not in spite of technology--the limits of the rational mind are becoming more apparent sooner (Ram Dass, 1974, p. 148).

Jung (1931) comments upon the relationship of intellect and spirit saying that the intellect is not fitted to possess itself of the realm of the spirit, because the spirit is of a higher order than the intellect.

Albert Einstein also comments upon the limits of intellect when he states that:



Pure logical thinking cannot yield us any knowledge of the empirical world; all knowledge of reality starts from experience and ends in it. Propositions arrived at purely by logical means are completely empty of reality (Shlipp, 1959, p. 391).

This line of thinking calls into question our methods of scientific investigation, particularly in the field of psychology and human behavior. Koch (1967) claims that concepts such as law, experiment, variable control and theory do not behave the same way in psychological studies as they do in the established sciences. Deese (1969) agrees and offers a possible solution:

We have been badly oversold on the classical experimental model as the means of studying such central aspects of human psychology as cognition. Too much evidence--obvious and available evidence--is ignored because it fails to conform to our prejudices about how empirical information arises. . . . Experimenting in the simple sense of making observations, it is the source of much richer information (p. 522).

Niels Bohr's concept of complementarity apparently arose when he experienced conflicting results in elementary particle physics. In quantum physics different experimental arrangements exhibit a novel complementary relationship. The description or model that fits the observed phenomenon depends on the mode of observation (Blackburn, 1971).

The concept of complementarity suggests alternative approaches to the study of ASC's which could possibly overcome the limits of linear language and logic for dealing with phenomena outside of its own system or belonging primarily to a more comprehensive system. Charles Tart (1972) proposes state-specific sciences as an approach to this problem. In this frame of reference he calls for scientists to become skilled in entering ASC's and in making observations and theories while in that ASC. Such observations and theories by their

nature, of course, might not be comprehensible to persons in an ordinary or other state of consciousness.

It is with the understanding that linear language and logic are limited, that we may proceed to investigate MSC's within this system. Ram Dass (1974) notes that:

I have really nothing but a cop-out answer, because just as I said, ultimately the laws of the universe are unknowable, because they are not within the logical rational system, since that is a subsystem of which that's all a part, which includes paradox and opposites . . . you can only know that through meditation you go inward to the place where you are the answer (p. 155).

Therefore, in the realm of objective science, one may conceptually investigate the origin of the universe. In a MSC one may know by becoming that origin. Sydney Jourard (Otto and Mann, 1968) also suggests that meditation may be a mode of knowing beyond the realm of conceptualizing, when he states that:

Man is a concept maker. . . . From a phenomenological and existential perspective, a concept is a commitment to stop noticing the changing disclosures incessantly being transmitted by the beings in the world. . . . Meditation . . . can give us the experience of transition in our being. . . . We let our personal being happen. We do not try to monitor and control it so it conforms to a concept (Jourard in Otto and Mann, 1968, p. 1).

Knowledge therefore, is most effectively pursued in a form which is compatible to one's own traditions. Meditation may be practiced in a form which is rooted in our Western traditions, but the boundaries of knowledge from such meditation will probably extend beyond the tradition in which it is rooted.

### The Nature of Meditation

Most forms of meditation separate the individual in some way or another from routine daily activities (Naranjo, Ornstein, 1972). The christian Bible also advocates that prayer meditation be done in secret after entering into one's closet (Matthew 6:6). The withdrawal referred to is important at the physical level, because the conditions in which meditation is possible must be reasonably quiet and offer a minimum of interruption. The withdrawal of meditation is primarily, however, a withdrawal within the person himself. It is a cultivation of an inner silence, or a temporary stopping or transcendence of ego controlled activity, primarily that of judging, categorizing and conceptualizing. This leads to a state of receptivity to aspects of reality that might be called subtle in the sense that they do not fit into pre-established categories (Naranjo, 1972).

While there are many forms of meditation proposed by various schools of thought, the essence of meditation does not rest so much on the form or method which is used according to Naranjo (Naranjo, Ornstein, 1971). He considers the way in which it is employed to be more important than the actual form itself. Naranjo, a psychiatrist, describes meditation as follows:

Meditation cannot be equated with thinking or non-thinking, with sitting still or with dancing, with withdrawing from the senses or waking up the senses; meditation is concerned with the development of a presence, a modality of being which may be expressed or developed in whatever situation the individual may be involved. This presence or mode of being transforms whatever it touches. If its medium is movement, it will turn it into dance; if stillness into sculpture; if thinking into the higher reaches of intuition; if sensing into a merging with the miracle of being; if feeling into love; if singing into sacred utterance;

if speaking into prayer or poetry; if doing things of ordinary life, into a ritual in the name of God or a celebration of existence (Naranjo, Ornstein, 1972, p. 8).

According to Naranjo, the essence of meditation is also the essence of everything else. This does not serve to simplify defining just what it is in linear language. Naranjo recognizes this elusive quality and suggests that this is the reason that meditation is usually sought after in the most simple external circumstances such as silence, monotony or just sitting (Naranjo, Ornstein, 1971). This elusive quality is consistent with the authors quoted earlier who spoke of meditation as being beyond the realm of conceptual thinking. Like beauty, it is difficult to define, it must be experienced to be known.

#### Goals of Meditation

The primary goal of meditation is a state of being, a non-conceptual rather than a conceptual experience. Goleman (1972) points out that:

The first cognitive realization is that the phenomena contemplated are distinct from the mind contemplating them. The faculty whereby mind witnesses its own workings is experienced as different from what is witnessed. As with all stages of insight, this realization is not at all at the level of verbalization at which it is expressed here, but rather at the level of raw experience. The understanding arises, but not necessarily an articulation of that understanding (p. 19).

Yogananda (1953) speaks of the goal of meditation as being Bliss or God.

Every human being seeks to attain Bliss by fulfilling desire, but he mistakenly stops at pleasure, and so his desires never end, and he is swept away in a whirlpool of pain. . . . From the calm center of Bliss you will ultimately learn to disown your own petty desires and to feel only those which seem to be urged in you by a great law. So Jesus Christ said, 'Not my will but Thine be done' (Luke 22:42). Now the man who has attained Bliss, even though he may receive a physical wound, will feel, when healed that his state of tranquility had neither been disturbed when the wound existed, nor regained when it was healed (pp. 35-36).

The experience of that calm center is what remains when the ego is transcended. Goleman (1972) states that:

The goal of all meditation systems, whatever their ideological orientation or source, and whichever of the three main types is to transform the waking state through the fruits of practice - to die to the life of the ego and be reborn to a new level of experience (p. 155).

Naranjo (Naranjo, Ornstein, 1971) also sees the loss of the ego as a primary goal of meditation. He explains this desired attitude as one when we have so to speak stepped out of the way.

Deikman refers to the ego illusion as a function of consciousness, which in turn is the complementary aspect of organization at another level.

It is organization itself, in its mental dimension. . . . Organizing activity takes place continuously and throughout the universe because it is a basic characteristic of mass energy. Each person is a manifestation of that same activity, as if he were an eddy in a river. The organization of the entire system is awareness. We confuse our local mind functions with the general awareness and believe that we are separate selves. To the extent that we separate ourselves conceptually from other people, we perform an action that actually delimits our awareness by forming a biosystem barrier that interferes with the experience of oneness. Caught in the illusion of separateness, we engage in actions that bring suffering to ourselves and others (Ornstein, 1968, pp. 325-326).

Transcendence of the ego in the MSC has been termed as a fourth state of consciousness distinct from the three normal states of waking, dreaming and sleeping. This transcendent state while temporary for most beginners in the practice of meditation, hopefully leads to a permanent state, sometimes referred to as fifth state of consciousness. (Goleman, 1971 and Wallace, 1970).

Evelyn Underhill (1930) a Western mystic speaks of a similar transition within the tradition of Christian mysticism which she describes as:

. . . the art of establishing conscious relation with the Absolute . . . an ordered movement toward ever higher levels of reality, ever closer identification with the Infinite (p. 81).

Elmer and Alyce Green (1971) of the Menninger Foundation also speak of this process in terms of the Christian tradition as the at-one-ment of the personality with its own Christ nature which resides at the center of each person and which if properly cultivated leads to transpersonal group consciousness.

#### Meditation and Counseling

The literature relates meditation to counseling primarily with reference to concept and theory. This relationship may be inferred from the words of R. D. Laing (1967) where he relates the goal of ego loss in medication as a prerequisite to sanity.

True sanity entails in one way or another the dissolution of the normal ego, that false self competently adjusted to our alienated social reality, the emergence of the 'inner' archetypal mediators of divine power, and through this death a rebirth and the eventual re-establishment of a new kind of ego-functioning, the ego now being the servant of the divine, no longer its betrayer (p. 144).

Goleman (1971), sees meditation as a meta-therapy, a process which produces change, but far beyond the scope of most therapy, including bioenergetics and psychomotor therapy. He credits meditation as accomplishing the same liberation of the nervous system from past stress but with less effort. This liberation of stress is referred to as a desensitization process in which existing concepts are weakened. This same process is referred to by Deikman (1966) as deautomatization. He theorizes this process to be a reversal of the automatization process in which analytical, abstract and conceptual thinking tend to dominate and influence our perceptions toward preconceived concepts.

Theoretically, a person who is not overburdened with preconceptions is open to each new experience and lives in a more spontaneous manner (Rogers, 1969). This spontaneity and openness to one's own experiences are commonly given as the basic elements of self-actualization (Assagioli, 1965, Carkuff, 1969, Maslow, 1971, Naranjo, Ornstein, 1971 and Shostrom, 1973).

Naranjo (Naranjo, Ornstein, 1971) compares meditation with the psychoanalytic process of free-association. Both experiences entail attention to the stream of consciousness. The ability to free associate, according to Naranjo, is a criterion for dismissal of a patient as the spontaneity of free association is difficult for a patient burdened with preconceptions and defenses.

Most of the research which is reported on meditation related to counseling or counseling goals has been published since 1970 on Transcendental Meditation which is commonly referred to as TM. TM is of Hindu origin and utilizes a Sanskrit mantra in its practice. The initiation ceremony is also distinctly Hindu in nature with burning

incense and chanting of Sanskrit verses before an altar adorned with the picture of a Hindu guru. TM is generally promoted on the basis of offering greater personal happiness, efficiency and success, all of which appeal to most westerners. The manner in which it is spread is also distinctly western in that it is marketed at a price similar to most products. There is also a heavy emphasis on results of scientific research as evidence of its effectiveness which is in keeping with the western scientific tradition. Several of these research efforts relate to the counseling goals of self-actualization.

Ferguson and Gowan (1973) administered the Cattell Anxiety Scale, the Spielberger Anxiety Inventory and the Northridge Developmental Scale, a measure of self-actualization with sub-scales for aggression, depression and neuroticism, to an experimental group (n=31) of university students three days before they began a program of Transcendental Meditation. The tests were also given to a control group (n=19) of students matched for age and sex. Six and one-half weeks later, the same scales were again administered to both groups under conditions similar to the first testing. All subjects were within norms on the two validity scales of the Northridge Developmental Scale on both testings. The subjects who practiced TM showed a significant decrease on the Cattell Anxiety Scale ( $p < .025$ ), the Spielberger Anxiety Inventory ( $p < .0005$ ), depression ( $p < .055$ ) and neuroticism ( $p < .01$ ). The meditating subjects also showed a significant increase in self-actualization ( $p < .025$ ). The control group did not indicate any significant changes on any of the scales.

Seeman, Nidich and Banta (1972) administered Shostrom's Personal Orientation Inventory (POI) to an experimental group (n=15) two



days prior to instruction in TM. A control group (n=20) took the POI at the same time. The control and experimental groups did not differ significantly on any of the POI scales on this first administration. The POI was administered again to both groups two months after the first testing. They found a significant difference in the direction of self-actualization for the experimental group on the following scales:

Scale I = Inner/Outer directed (p < .02)

Subscale S = Spontaneity (p < .002)

Subscale A = Acceptance (p < .02)

Subscale SAV = Self-actualizing Value (p < .10)

Subscale SR = Self-regard (p < .02)

Subscale C = Capacity for Intimate Contact (p < .10)

There was no significant difference on the Time Competence Scale or any of the other sub-scales. The mean scores on scale I at the initial testing were 82.40 for the experimental group and 84.75 for the control group, or approximately one standard deviation above the mean of the norm group. A replication of this experiment produced significant results on all but subscales NC, nature of man, and SY, synergy (Seeman, Nidich and Dreskin, 1973).

Transcendental Meditation is taught on an individual basis with short group follow-ups for the next three days. Group work for the above experiments was therefore quite limited.

#### Meditation and Group Process

Most literature speaks of meditation in terms of individual experience, a withdrawal within the self (Naranjo, Ornstein, 1971, Depler, 1962, Naranjo, 1972, Seeman, Nidich and Banta, 1972, and

Wallace, 1970). Consequently there are few references to a group work in meditation. Since meditation is a turning within oneself, there is a minimum of interpersonal interaction which is the basis of most group work in counseling and therapy (Dorr, 1970, Ohlsen, 1970).

Lesh (1970) concludes after experimenting with a Zen meditation that there should be an opportunity for group discussion with someone who is familiar with the practice. This would serve primarily to answer questions concerning the practice of the technique and a verification of one's own experience through feedback from the leader and the other group members. According to Bates and Johnson (1972) a group in which the primary purpose is instruction of cognitive material is classified as small group instruction rather than group guidance, counseling or therapy.

Goleman (1972) is of the opinion that there may be a positive effect associated with being in the company of like minded people, and a negative effect associated with the company of persons who are agitated, distracted and more interested in worldly affairs, thus inferring a possible benefit from meeting in groups for meditation. Meditation being a subtle process often practiced for the experience of unity, suggests that there may be a subtle interaction, sometimes called a transfer of energy, among persons which could possibly be affected if practiced in groups. This interaction would be most difficult to verify in a state of normal waking consciousness. The following is a quotation from the recorded readings of mystic Edgar Cayce:

In realizing that everything that moves, lives and has its being in the universe, is part of the one Creator, one is then able to clearly grasp his own connection to his fellow man, and vice versa. In coming together, then, one sees the strength that is gained, and put forth, through group meditation and prayer (Baker, 1973, p. 99).

Meditation and prayer in group gatherings has been a common practice in most of the religions and cultures of the world, so there is probably some effect even though there is no direct interpersonal interaction. Whatever the effect may be, the Old Testament reminds those of the Judo-Christian tradition not to forsake the assembling of themselves together (Hebrew 10:25) and the New Testament continues to advocate this fellowship.

#### Summary

This chapter presented a review of the literature which is related to this study. The traditions of the East and West differ and there is considerable support in the literature for the opinion that knowledge and particularly self-knowledge is most effectively pursued in terms compatible with one's own traditions. Meditation is primarily a withdrawal within the person himself to gain understanding of the self, to transcend the ego and rest in what is called the calm center which is the source of all peace, harmony and spontaneity in daily activity. This spontaneous, self motivated quality is a goal shared by many counselors.

Most of the research in meditation is limited to methods originating in Eastern traditions. Experiments with Transcendental Meditation have yielded results showing significant effects of this meditation on measures of self-actualization.

Although there is no experimental evidence to support it, literature throughout history suggests that there may be some advantages in group meditation along with the opportunity to ask questions and share experiences with other meditators.

## CHAPTER III

### RESEARCH DESIGN

#### Introduction

This chapter will discuss the technique of meditation, subjects design, treatment, instrumentation and statistical treatment used in this study.

#### Technique

There were three techniques of meditation used in this study. The basic technique is a letting go of ego control and surrender to the higher self. The technique is based on the author's own experience in meditation (about four years) which is rooted in the author's midwestern Christian background. The concept of letting go and surrender is well documented in western literature (Ram Dass, 1974; Naranjo, Ornstein, 1971; Watts, 1973; Fromm, 1959; Luke 17:20-21, Matthew 26, 28, 29, 34, 1 Corinthians 3:16; James, 1902; Jung, 1931).

Auxiliary techniques consisted of imagery and journal meditation. The use of imagery was derived from the author's experience and practice of imagery in counseling. The journal meditation used in this study was developed by the author based on journal meditation developed by Ira Progoff (Progoff, 1956, 1959, 1963). The techniques are western in that they are rooted in western experience and

western scientific and religious traditions. The techniques were presented to the experimental group on that basis. The actual experience of ego transcendence, surrender or other meditative states of consciousness may be universal and presented on the basis of other traditions.

### Subjects

Subjects were randomly assigned to either the control group or the experimental group from volunteers to an ad placed in the Daily O'Collegian inviting persons to participate in an experimental meditation experience based on western traditions.

Thirty-seven students, mostly upperclassmen, volunteered for the experiment. Random assignment was accomplished by a coin toss at the time each person volunteered. This resulted in an initial assignment of 20 persons to the experimental group (10 males and 10 females), and 17 persons to the control group (13 males and four females).

### Treatment

The experimental group met one evening a week for one and one-half to two hours per session. This group met for a total of six sessions. All testing for both groups was done between two and five days after the last group session.

Letters were sent to the experimental group on three occasions during the experimental period (see Appendix C). The primary purpose of the letters was simply to keep in touch with the group in a way to encourage and remind them to practice their daily meditations, to stay relaxed and to come to the group meetings. A fourth letter sent

near the end of the experimental period invited participants to continue the group experience after the experimental period and also thanked all the subjects for participating in the experiment.

Prior to the experiment it was established that persons who missed more than two consecutive meetings would be eliminated from the experimental group list. This information was at no time given to the group or to individuals in the group, even if they missed more than two consecutive meetings.

### First Session

The first session was devoted to consciously experiencing a movement of a deeper Self that is beyond the normal state of consciousness. This was accomplished through a journal meditation as follows:

1. Assume a comfortable sitting position.
2. Relax, hear the sounds in the room.
3. More relaxation, centering, awareness of breathing.
4. Directed fantasy experience of a warm stream and sun, feeling the warm water running over you and through you. Feeling it as the stream of life moving through you.
5. Go back in this stream to earliest childhood memory and allow the stream of life events pass before you in sequence. Time allowed 5-7 minutes.
6. Slowly open eyes, but remain in relaxed state. Eyes may be left partially closed. Open journals and allow the recording of the major phases of your life to happen. (Throughout this experience, reminders are given at each step to allow the images and all other experiences to happen without effort,

just letting them come as they will, with no attempt to control, judge or to analyze what is happening. The deeper self must be allowed to emerge rather than willed into consciousness.)

7. Select one of these phases of life by seeing which phase your attention is being drawn to at that moment.
8. Close eyes and allow images of this phase to play themselves in your awareness.
9. Slowly open eyes and record significant events, persons, places, etc., by allowing the recording to happen on its own.
10. Select a relationship, event or decision from this stage in life by becoming aware of what your attention is drawn to at that moment.
11. Close eyes and allow images of the selected event or other experience to play itself in your awareness.  
Time allowed: 3-5 minutes.
12. Slowly open eyes and allow a conversation between this person, event or experience and yourself to be recorded in the journal.
13. The conversations may now be read aloud to the group or it may be read aloud later to yourself in privacy. The imagery or the turn of conversation being recorded may turn up a few surprises. To a degree, the element of surprise is a verification of the ego stepping aside and allowing a deeper self to emerge.

Time was allowed for questions pertaining to the previous exercise after which the following non-journal meditation based on a concept of unconditional self acceptance was experienced. Instructions were



given as follows:

Put aside the worries and cares of the day . . . put aside all your previous experiences of this evening . . . just relax. Now close your eyes. This is a new and open moment. Go back to the stream, feel the warmth, feel the sun. Imagine it as the stream of life and simply allow it to carry you. Just relax, and for no reason at all, enjoy it. Just relax and enjoy it. Be this relaxed and joyous self. Now allow the image of the stream to fade away as you become this stream, this stream of life.

From this deep inner self, comes the sure knowledge that you are accepted. Allow the feeling to emerge in your consciousness. No matter how short of our goals, or someone else's goals we may have fallen or strayed, right now from this moment, from this place, accept yourself. If you wish you may feel this as a forgiveness. . . . Be with this source, this Infinite Source and feel its forgiveness. If you want to imagine this with regard to any specific person or events, you may do so, if not, just feel the acceptance and forgiveness. Accept yourself.

If any other thoughts or images come into your mind, that's fine, you may continue with it or go right back to the awareness of self-acceptance. If you wish, when your mind wanders away, you can simply bring it back very easily and gently to the awareness of self-acceptance. You need not worry about the mind wandering away, when you notice it, you just bring it back.

Three minutes of silence allowed at this point.

When you are ready, open your eyes very slowly. Take about thirty seconds and come back very easy. Open your eyes just a little

bit at a time, and then a little bit further to allow getting used to the light. Finally open them all the way and you will feel very relaxed.

Time was allowed for questions. There were usually few questions or comments about experiences. Most questions were concerned with doubts about an individual experience. The answer was usually a reinforcement of the experience as being normal and good.

Instruction for individual meditations during the week were given as follows:

1. Spend at least thirty minutes a day in meditation. It is suggested that you meditate 15 minutes in the morning after you are awake and 15 minutes in the evening just before eating. This may vary from individual to individual. You may schedule yourself as you wish. The only important thing is to do it, that is, discipline yourself to meditate at least 30 minutes a day.

2. There is nothing specific that you must do during your period of meditation. You may simply sit and be with yourself quietly. You may go to the stream or do the self-acceptance meditation. You don't need to decide what to do, you may just sit down, close your eyes and work with what is there.

3. The use of your journal is highly encouraged. It may be used either as a tool for your meditations or you may record your experiences in the journal after you have finished meditating. The journal becomes a useful tool which allows you to see movement over a longer period of time.

Time was allowed for questions.

## Second Session

The second session was more typical of the remainder of the sessions. At the beginning of this session participants were requested to volunteer written feedback on five by eight cards which were handed to them as they arrived for the session. This also served to set a mood of quiet contemplation, rather than an environment of social chit chat. Feedback was requested for both the daily meditations and for the session of the previous week. Questions were reviewed at this time and the cards were kept by the leader for further reference in preparing for future sessions.

A journal meditation very similar to the first session was held.

New instructions were given for continuing the individual meditations as follows:

Close your eyes and relax. Consider all things that come into your awareness such as thoughts or images as coming from the deeper self or Infinite Being. Allow whatever comes into your awareness to do its thing for you, you being merely an observer of the event. Whatever it is, just let it be there. If it is nothing, let nothing be there. This is the meditation. If you find yourself carried away by thoughts or images just note the fact that this has happened when you become aware of it. Do not judge, control or analyze the objects of awareness, just let them do their dance for you. It is a letting go of the contents of the mind. It is a surrender to the deeper self, the Infinite Being, by simply becoming aware of the reality presented and letting it be.

### Third Session

The third session began with the written feedback on five by eight cards followed by an open discussion of questions and the concept of surrender to the Infinite Being or deeper Self. The group then meditated for fifteen minutes. After the meditation there was again a feedback session with open discussion of experiences and questions. This was followed by a discussion of meditation in light of Christian theology and modern science. The session closed with a ten-minute meditation. After the group session was ended the leader assisted individuals privately with their meditations and questions.

### Fourth Session

The format for session four was very similar to session three beginning with written feedback and open discussion of questions, experiences, and how to surrender in meditation. The discussion was followed by a period of meditation, which was followed by further feedback and discussion of experiences and questions. The session was ended with a period of meditation. Following the group session, the leader again assisted individuals with their meditations and questions.

### Fifth Session

Session five began with the written feedback and response to experiences and questions on an open discussion basis. This was followed by instruction in using the technique when there are many surface thoughts and the mind is constantly jumping from one thing to another. The technique may then be modified to consist primarily

in the surrender to a single experience. The single experience chosen in this instance was the breath. The meditation is simply watching the rising and falling of the breath. The group then meditated in this manner for about ten minutes. This was followed by an open discussion of experiences and answers to questions. The group then broke up into three smaller groups to share meditation experiences in a more intimate environment. This was followed by a presentation and discussion of pain, pleasure and bliss. The session was ended with a relaxation of the various parts of the body progressively moving from the feet to the head, and a meditation exercise as follows:

You are now very relaxed. Imagine that you are approaching a stairway. As I count, you will descend the steps of the stairway, each step taking you to a deeper and deeper level of relaxation. (Count from 10 to 0.) You are now in a very relaxed state, a much better state of consciousness, and a much healthier state. Now feel the floor you are lying on, hear the air moving around you. Now feel yourself being lifted, ever so gently, being lifted up and you are rising through the roof. Now as you are outside you feel the cool night air, so wrap yourself in an envelope of warm white light. The light will keep you safe and warm. Just keep floating upwards now. You are moving very rapidly and are approaching the stars. You are still wrapped in your protective envelope of warm light. As you look at the stars, you sense your unity with them and the entire universe. Be one with the stars. You may merge with them physically if you wish. Unify. (Pause) Now look back towards the earth, that tiny little ball. Think of all the people on it, striving, and straining for happiness. Some finding it, others merely searching. Consider that

down there it is a common belief that competition and war are a necessity. Now come in a little closer--look at the little ball, and feel your unity with all these people. Maybe now you can feel some compassion for the games that these people including ourselves get caught up in. (Pause) Come in closer and closer, and as we come in below the clouds, we are on the daylight side of the earth and the sun is shining warmly now. Watch the earth pass by below as it rotates, and now see Stillwater coming up with its familiar landmarks and the University. You may watch all the activity at the university. Now feel that center within yourself where you have felt your unity with the stars, the earth, the people. Know that this is the source of all happiness and activity. The power for all creative living is within yourself. Now come back to this room, feel the floor pushing up against your body. Hear the rush of the air around you as you allow yourself to fall backwards in the time dimension to where you were a child. Become yourself as a child. Feel that it is you, the same you as the adult you. Your body, thoughts, and beliefs have changed, they never were you. But you are still you. You have not changed. At the center there is just you. The body may change completely or fall away, the ideas, thoughts and beliefs may change or fall away, but you remain. You are that eternal center. Very peaceful--very peaceful. Now come back to the room and sense the group of people that you are sharing this time and space with, here and now. Intuitively you know there is a unity. Once again see all the people you saw on your journey and in this group, and wish them peace--including yourself. And now very easily go to your center, be there, and continue to meditate. (Five minute pause, and call back to waking consciousness.)

Following the group session, the leader again assisted individuals with their meditations and questions.

### Sixth Session

The final session of the six sessions began with written feedback and response to experiences and questions on an open basis. There was a discussion of other types of meditation, their similarities and differences with the meditations of the group, the traditions of the West and Christianity and their relationship to the meditations practiced in the group.

The group meditated for about 10 minutes after which there was a short response to questions and experiences. Arrangements and plans were announced for the testing which would take place during the following week. The final meditation exercise was similar to the final exercise during session five, with the addition of exercises in taking the consciousness from the physical body and placing it into other physical bodies. The emphasis in this exercise was on love of self and one's fellow man, and a recognition of the love and peace which constantly flows from the infinite center of our selves. There was again a transition from the meditation exercise to the individual meditation which lasted about five minutes. The session ended with a word of appreciation to those present for participating in the experiment and an invitation to participate during the following weeks in group meditation sessions on a non-experimental basis and which would include other meditation techniques and experiences as well as chanting since there was no responsibility to follow any particular method or tradition. After the group session, the leader again assisted

individuals with their meditations and questions.

This concluded the treatment for the experiment. All testing was completed within two to five days after the final group session.

#### Instrumentation

The instrument used in this study was the Personal Orientation Inventory developed by Shostrom (1963). The Personal Orientation Inventory is a self-report instrument designed to measure values, attitudes and behavior related to Maslow's concept of the self-actualizing person.

The instrument is composed of two basic scales and ten subscales derived from the two basic scales. One of the basic scales is (I), which assesses inner support, which is defined as the tendency of a person to be guided by and act on his own principles and motives in contrast to responding to a wide variety of external pressures. The other basic scale is  $T_c$  or time competence, which is the tendency of a person to live primarily in the present free of past events and future uncertainties. The remaining subscales are broken down into five facets of self-actualization in the interpersonal sphere. Each of these facets is then broken down into two related scales.

The first pair of subscales deals with interpersonal values. Scale (SAV), Self-Actualizing Value, is concerned with action on one's own principles, while (Ex) Existentiality, is concerned with the flexibility of apply these principles. A second pair of subscales deals with admitted responsiveness to one's own feelings. Feeling Reactivity (FR) is sensitivity to one's own feelings, and (S) Spontaneity is a measure of the free expression of these feelings. A third



pair of subscales deals with attitudes toward the self. Self-Regard (Sr) is the liking of oneself because of one's strengths and Self-Acceptance (Sa) assesses the degree of acceptance of one's own weaknesses. A fourth pair of subscales is described as relating to awareness. Nature of Man (Nc) measures the attitude of feeling that man is basically good. Synergy (Sy) is concerned with the perception of opposites as having a common base. The fifth pair of subscales deals with Acceptance of Aggression (A), referring to the acceptance of one's own feelings of hostility and aggression as natural, and Capacity for Intimate Contact (C), which values intimate contact while retaining one's autonomy (Bloxom, 1974 and Shostrom, 1974).

The  $T_c$  and I scales have 23 and 127 items respectively. The 10 subscales contain from 9 to 32 items taken mostly from Scale I. The subscales each have from five to nine items overlapping with other subscales and are therefore not statistically independent. The test retest reliability is above .70 for all scales except A = .55, Nc = .66, and Fr = .69 (Bloxom, 1972).

#### Statistical Treatment

The statistical analysis was done at the Oklahoma State University Computer Center. Statistical treatment used was a t-test and the procedure referred to by Federer (1963):

$$t = \frac{(\bar{X}_c - \bar{X}_t) - (M_c - M_t)}{\sqrt{\frac{S_{x_c}^2}{n_c} + \frac{S_{x_t}^2}{n_t}}}$$

Where:

$\bar{X}_c$  = Sample mean of the control group.

$\bar{X}_t$  = Sample mean of the treatment group.

$M_c$  = Population mean of the control group.

$M_t$  = Population mean of the treatment group.

$$S_{x_c - x_t} = \sqrt{\left( \frac{\Sigma x_c^2 + \Sigma x_t^2}{N_c + N_t - 2} \right) \left( \frac{1}{N_c} + \frac{1}{N_t} \right)}$$

$x_c$  = control test scores.

$x_t$  = treatment group test scores. /

$N_c$  = number of subjects in control group.

$N_t$  = number of subjects in treatment group.

### Summary

Subjects for this study were randomly assigned to either a control group or treatment group from volunteers from the university community of Oklahoma State University. A basic meditation technique based on surrender to the higher self or Infinite Being was given to the treatment group with auxiliary techniques of imagery and journal meditation. This group met weekly for six sessions devoted to instruction in meditation and meditation experience. No treatment was given to the control group.

The Personal Orientation Inventory by Shostrom was administered from three to five days after the final weekly session of the experimental group. This instrument is designed to measure self-actualization

according to the concepts of A. H. Maslow (1971).

Statistical treatment to determine whether or not there was a difference in self-actualization of the two groups was the t-test.

## CHAPTER IV

### PRESENTATION AND ANALYSIS OF DATA

#### Introduction

The purpose of this chapter is to present the results of the findings using the methods outlined in Chapter III. A .05 level of confidence was established and utilized as a basis for accepting the hypotheses.

#### Findings of the Study

The study was conducted during the spring semester of the academic school year 1974-1975. It originally included 37 students from Oklahoma State University. Seven subjects discontinued treatment early in the experimental period and three of the control group were not available for testing. Twenty-seven students were tested at the end of the experiment. This included six males and seven females in the experimental group and 11 males and three females in the control group. The t-statistic was used to determine the significant differences in the mean scores of scales relating to all hypotheses. Degrees of freedom for a total of 27 subjects is 25. A t-statistic of 1.71 or greater is required for significance at the .05 level.

Hypothesis 1 states: The experimental group will score significantly higher than the control group on scale I of the Personal Orientation Inventory (POI) which is a measure of inner support.

The mean score obtained for the experimental group on scale I was 92.00 while the mean score for the control group was 91.43 as shown in Table I. The t-statistic is .13. It was concluded that there is no significant difference in inner support between experimental subjects and control subjects. Hypothesis 1 is rejected.

Hypothesis 2 states: The experimental group will score significantly higher than the control group on scale  $T_c$  of the POI which is a measure of time competence.

The mean score obtained for the experimental group on scale  $T_c$  was 17.15 (Table I). The mean score obtained for the control group was 17.43. The t-statistic is .25. It was concluded that there was no significant difference in time orientation between the experimental subjects and the control subjects. Hypothesis 2 is rejected.

Hypothesis 3 states: The experimental group will score significantly higher than the control group on subscale SAV of the POI which is a measure of expressed self-actualizing values.

The mean score for the experimental group on subscale SAV was 21.3 (Table I). The mean value for the control group was 20.86. The t-statistic for these values is .39. It was concluded that there was no significant difference in expressed self-actualizing values between the experimental group and the control group. Hypothesis 3 is rejected.

Hypothesis 4 states: The experimental group will score significantly higher than the control group on subscale Ex of the POI which measures ability to react existentially.

The mean score for the experimental group on subscale Ex was 24.08. The mean score of the control group was 24.14. The t-statistic for these values is .05. It was concluded that there was no

TABLE I  
A COMPARISON OF MEANS, STANDARD DEVIATIONS AND t-STATISTIC  
BETWEEN CONTROL AND EXPERIMENTAL GROUPS

		Control Group		Experimental Group		t-statistic
		$\bar{X}_1$	SD	$\bar{X}_2$	SD	
Time Competent	(Tc)	17.43	2.17	17.15	3.48	.24780
Inner Directed	(I)	91.43	10.43	92	12.56	.12903
Self-Actualizing Value	(SAV)	20.86	3.35	21.3	2.53	.39212
Existentiality	(Ex)	24.14	3.61	24.08	4.03	.04482
Feeling Reactivity	(FR)	16.50	2.14	16.77	2.35	.31159
Spontaneity	(S)	14.07	2.27	14.00	2.74	.07402
Self-Regard	(SR)	13.36	2.10	12.08	2.78	1.35633
Self-Acceptance	(Sa)	16.14	4.11	16.35	4.68	.41524
Nature of Man	(Nc)	11.86	2.35	12.38	2.29	.58978
Synergy	(Sy)	7.43	1.16	7.54	1.20	.24731
Acceptance of Aggression	(A)	15.36	3.50	14.6	3.40	.56130
Capacity for Intimate Contact		20.86	2.88	21.10	2.40	.21468

significant difference in ability to react existentially between the experimental and control subjects. Hypothesis 4 is rejected.

Hypothesis 5 states: The experimental group will score significantly higher than the control group on subscale Fr of the POI which measures sensitivity to one's own feelings.

The mean score for the experimental group on subscale Fr was 16.77. The mean score for the control group was 16.50. The t-statistic for these values is .31. It was concluded that there is no significant difference in sensitivity to one's own feelings between the experimental subjects and control subjects, Hypothesis 5 is rejected.

Hypothesis 6 states: The experimental group will score significantly higher than the control group on subscale S of the POI which measures the ability to react spontaneously.

The mean score for the experimental group on subscale S was 14.00. The mean score for the control group was 14.07. The t-statistic for these values is .07. It was concluded that there was no significant difference in the ability to react spontaneously between the experimental subjects and the control subjects. Hypothesis 6 is rejected.

Hypothesis 7 states: The experimental group will score significantly higher than the control group on subscale Sr of the POI which measures affirmation of self because of worth or strength.

The mean score for the experimental group on subscale Sr was 12.08. The mean score for the control group was 13.36. The t-statistic for these values is 1.36. It was concluded that there was no significant difference between the experimental subjects and the control subjects in affirmation of self because of worth or strength. Hypothesis 7 is rejected.

Hypothesis 8 states: The experimental group will score significantly higher than the control group on subscale Sa of the POI which measures acceptance of self in spite of weaknesses or deficiencies.

The mean score for the experimental group on subscale Sa was 16.05. The mean score for the control group was 16.14. The t-statistic for these values is .42. It was concluded that there was no significant difference between the experimental subjects and the control subjects in acceptance of self in spite of weaknesses or deficiencies. Hypothesis 8 is rejected.

Hypothesis 9 states: The experimental group will score significantly higher than the control group on subscale Nc of the POI which measures constructive attitude concerning the nature of man.

The mean score for the experimental group on subscale Nc was 12.38. The mean score for the control group was 11.86. The t-statistic for these values is .59. It was concluded that there was no significant difference between the experimental subjects and the control subjects in their constructive attitude concerning the nature of man. Hypothesis 9 is rejected.

Hypothesis 10 states: The experimental group will score significantly higher than the control group on subscale Sy of the POI which measures the ability to perceive unity in apparent opposites.

The mean score for the experimental group on subscale Sy was 7.54. The mean score for the control group was 7.43. The t-statistic for these values is .24. It was concluded that there was no significant difference in the ability to perceive unity in apparent opposites between the experimental subjects and the control subjects. Hypothesis 10 is rejected.



Hypothesis 11 states: The experimental group will score significantly higher than the control group on subscale A of the POI which is a measure of expressed acceptance of one's own feelings of hostility and aggression.

The mean score for the experimental group on subscale A was 14.00. The mean score for the control group was 15.36. The t-statistic for these values is .56. It was concluded that there was no significant difference between the experimental subjects and the control subjects in the expressed acceptance of their own feelings of hostility and aggression. Hypothesis 11 is rejected.

Hypothesis 12 states: The experimental group will score significantly higher than the control group on subscale C of the POI which measures capacity for intimate contact.

The mean score of the experimental group on scale C was 21.10. The mean score for the control group was 20.86. The t-statistic for these values is .21. It was concluded that there was no significant difference in capacity for intimate contact between the experimental subjects and the control subjects. Hypothesis 12 is rejected.

Findings from feedback cards are as follows:

1. The time spent in daily meditation by subjects varied from two to three times a week, to two to three hours a day. There were many comments indicating difficulty in maintaining a regular schedule of daily meditations.

2. Many subjects reported that the group meditation experiences were more gratifying than the individual daily meditations. Comments on the group meditation indicate experiences of peace, quiet, calm, not wanting to stop and looking forward to the next weekly session.

3. Most remarks concerning quality of meditation were positive.

4. Several comments indicate that the quality of meditation in individual daily sessions was related to the perceived quality of the day's experiences.

Findings from Journals follow:

1. There are reported experiences of ESP, white light, encounter of spirits, healing attempts at a psychic level and other altered states of consciousness related to the group and individual meditation sessions.

2. There is some reference to T.M. and other meditation methods being used by the subjects which were not taught in the group sessions.

3. There seemed to be a considerable amount of introspection. Some subjects appear to have been actively involved in self-improvement or spiritual growth activities and efforts.

4. Several subjects reported difficulty in expressing the meditation experience in words. This is supported by the literature which refers to difficulties in adequately translating an altered state of consciousness into linear language (Ram Dass, 1974, Goleman, 1972).

5. There are several references of getting in touch with the higher self and transcending the ego. These types of experiences are recognized in the literature as goals of meditation (Laing, 1967, Goleman, 1971).

6. Many subjects reported being more relaxed and able to perform better in daily tasks than they had been able to previously.

Additional findings are reported from analysis of information given by experimental subjects on feedback cards (Appendix B) and

and Journals (Appendix A).

#### Summary

The findings of this investigation indicate no significant difference in the mean scores of the experimental and control groups on any of the twelve dependent variables.

Findings from feedback cards indicated that the time spent in individual meditation varied from two to three times a week and two to three hours per day. Many subjects found the group meditations more gratifying than individual meditations. Most comments about meditations were positive and some subjects felt that quality of evening meditations was related to the quality of that day's experiences.

Findings from Journals indicated various psychic experiences, transcending the ego and getting in touch with a higher self. Most subjects appeared to be quite introspective and involved in spiritual growth or self-improvement activity. Subjects also reported difficulty expressing experiences in words. Many subjects reported better ability to perform daily tasks.

## CHAPTER V

### SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary

The purpose of this study was to determine the effect of a meditation based on Western traditions on a measure of self-actualization when applied to students at Oklahoma State University. Evaluation was undertaken in areas of self-actualization as measured by the various scales of the Personal Orientation Inventory. The investigation was specifically designed to determine if there were significant differences in the dependent variables as measured by the scales of the POI between the randomly selected control group and experimental group.

The twelve tested hypotheses were as follows:

Hypothesis 1. The experimental group will score significantly higher than the control group on scale I of the Personal Orientation Inventory (POI) which is a measure of inner support.

Hypothesis 2. The experimental group will score significantly higher than the control group on scale  $T_c$  of the POI which is a measure of time competence.

Hypothesis 3. The experimental group will score significantly higher than the control group on subscale SAV of the POI which is a measure of expressed self-actualizing values.

Hypothesis 4. The experimental group will score significantly higher than the control group on subscale Ex of the POI which measures ability to react existentially.

Hypothesis 5. The experimental group will score significantly higher than the control group on subscale Fr of the POI which measures sensitivity to one's own feelings.

Hypothesis 6. The experimental group will score significantly higher than the control group on subscale S of the POI which measures ability to react spontaneously.

Hypothesis 7. The experimental group will score significantly higher than the control group on subscale Sr of the POI which measures affirmation of self because of worth or strength.

Hypothesis 8. The experimental group will score significantly higher than the control group on subscale Sa of the POI which measures acceptance of self in spite of weaknesses or deficiencies.

Hypothesis 9. The experimental group will score significantly higher than the control group on subscale Nc of the POI which measures constructive attitude concerning the nature of man.

Hypothesis 10. The experimental group will score significantly higher than the control group on subscale Sy of the POI which measures the ability to perceive unity in apparent opposites.

Hypothesis 11. The experimental group will score significantly higher than the control group on subscale A of the POI which is a measure of expressed acceptance of one's own feelings of hostility and aggression.

Hypothesis 12. The experimental group will score significantly higher than the control group on subscale C of the POI which measures capacity for intimate contact.

The study was conducted during the spring semester of the academic year 1974-1975, at Oklahoma State University. It included 37 students who volunteered for the experiment on the basis of an ad placed in the Daily O'Collegian. Volunteers were randomly assigned to either the control group or experimental group. This resulted in an initial control group consisting of 13 males and four females. The initial experimental group consisted of 10 males and 10 females. Twenty-seven subjects were tested at the end of the experiment. This included 11 males and three females in the control group and six males and seven females in the experimental group.

The experimental subjects participated as a group in six weekly sessions devoted to instruction and practice of an individual meditation technique which was to be practiced for at least thirty minutes each day. At the conclusion of the six weekly sessions the POI was administered to all control and experimental subjects. The t-statistic was determined for each scale of the POI corresponding to the stated hypotheses for the study. The hypotheses were rejected on the basis of the analysis of data.

## Conclusions

The following conclusions can be stated from the results of the study.

1. On the basis of the statistical results of this study, it is reasonable to conclude that there are no significant differences as a result of treatment between the experimental group and the control group on any of the variables of this study.

2. Scores for both the experimental group and the control group in this study were above the 97th percentile of the norm group on Scale I of the POI which is a major scale containing 127 of the 150 items. Both groups were also above the 97th percentile on subscales Ex and S. Although the POI was normed on entering college freshmen rather than upper classmen, it may be concluded that the subjects that volunteered for this study may have previously achieved a high level of self-actualization which made it difficult to demonstrate a significant difference using the POI.

3. On the basis of information from feedback cards and personal journals, it may be concluded that many subjects in the experimental group had experiences which they considered to be positive and which benefited them in their performance of daily tasks.

## Recommendations

1. Further studies should be conducted using time periods of longer duration. The particular technique used in this study is not as quickly transmitted as are some other meditation techniques. A longer time period would compensate for this and also allow more

time for intuitive and intellectual changes in values to be reflected in abilities and behaviors.

2. Due to the time required by subjects to understand and become acclimated to a meditation technique further research should consider an intensive learning period so that the major portion of the treatment period can be devoted to the practice of a known meditation technique.

3. Due to four years experience with renowned teachers such as Ira Progoff and Swamie Muktananda, the meditation technique used in this study may have been too complex for beginning students. This investigator recommends that treatment be simplified, omitting the use of the journal meditation. The journal could still be used for recording experiences and feedbacks.

4. Inspection of journals (Appendix A) indicates a considerable amount of introspection by experimental subjects. This investigator feels that introspection is not conducive to complete letting go or surrender. It is further recommended to omit the journal meditation on the basis that it may conflict with the surrender meditation.

5. The literature suggests that the results in therapy and counseling are highly correlated with the self-actualization level of the therapist or counselor. Similar research should be conducted to determine the correlation between the degree of self-actualization of a meditation teacher and the degree of self-actualization of his meditation students.

6. The literature points to the difficulty in translating knowledge from altered states of consciousness into linear language and thought patterns. The literature further suggests that more scientists need to investigate these altered states for themselves.



This author strongly concurs. Research of meditative and other altered states done from the outside yields outside knowledge. While this is acceptable and comprehensible, it does not approach the knowledge and potential that is available here by direct contact. At this time this statement must simply be accepted or rejected by the reader based on his own experience.

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APPENDIX A

SELECTED PERSONAL JOURNALS OF

EXPERIMENTAL SUBJECTS

## JOURNAL - Subject A

January 23, First Meeting

Review of Life

Early Childhood - very free and relaxed, not really aware.

5 - things were changing, moved, upset but still open.

Began noticing outside as opposed to inside.

7-8 School was a hassel, but enjoyed friends.

9-10 began living in an imaginary world still enjoyed the outside but more and more energy toward imagining.

11 drastic change, external environment very hostile, felt very cold but -

12-13-14 things began getting better, more relaxed, adjusted to outside world again, but period of deep introversion.

15 - faced with some trauma, problem didn't want to face.

16 - environment blank, introverted.

17 - happy, light running around and not serious.

18 - difficulty with outside world, guys and jumping around.

19 - heavy, choking

20 - difficult to breathe

21 - worse

22 - blank as if dead but not--but could be.

19 - walking on being in Poe (bldg) not really there, crying, with \_\_\_\_\_ and going to \_\_\_\_\_, loved him but crying while atmosphere one of crying. I'm not really there, its as if I need to rip the veil off and be but don't or can't. Didn't know how to! I'm having a terrible time regressing because I'm seeing the (subject mentions an event from class that day). Instead of seeing the picture mainly get feeling from the time and see (refers to same event). Probably because I don't like (mentions same event) and I'm upset by it.

saw \_\_\_\_\_ for the first time near bell tower.

Journal - Subject A

Page 2

Conversation with person - Jan. 23, 1975

I'm supposed to have a conversation with \_\_\_\_\_. Very interesting. Where are you? Nothing This won't work. I can't even have conversations normally much less this way and he doesn't like to talk about anything relevant except what comes into his head and I can't follow where it comes from.

\_\_\_\_\_: Well you don't want to talk so why should I.

Me: You don't think like that.

\_\_\_\_\_: How do you know?

Me: I don't.

\_\_\_\_\_: What should we talk about?

Me: I don't know, you always decide.

\_\_\_\_\_: O.K. Let's talk about this kid.

Me: You've got to be kidding. I don't know anything about that.

\_\_\_\_\_: You know more than you think.

Me: I wish I did.

\_\_\_\_\_: Don't let it bother you.

Me: What do you know about it.

\_\_\_\_\_: Not much.

Me: Why should I?

\_\_\_\_\_: Because you're related.

Me: Are you sure?

\_\_\_\_\_: No, not really. Not any more. I don't know.

Me: How can we find out.

\_\_\_\_\_: We'll just wait and see.

Me: How long?

\_\_\_\_\_: A couple of years or so.



Journal - Subject A

Page 3

Me: Sure - Thank you, can I ask you another question?

\_\_\_\_: Yes.

Me: How do you feel about all this?

\_\_\_\_: I don't think about it much. You shouldn't either.  
You've got more important things to do.

January 24 - Friday

There seems to be a conflict between just being and letting it flow and the concept I have of the world and how it should be. Both should be able to exist simultaneously eventually, but at the present there is a duality, except in meditation.

If I stay on the surface and run around doing things as I wish without thinking, I cut myself off from my inner sense and any chance of happiness, because eventually I will be pulled back down to where I came from and have to answer to myself. At the present time a real problem seems to be developing in this area. As I go out and meet people and try to deal with the world I tend to try to solve problems the way I used to before I went into a period of relative seclusion and meditation. This is definitely contradictory to my new way of feeling and many times both seem right, but I must give in to the inner truth or source of guidance. It definitely would be easier to live on the surface and at times I definitely question the validity of living on intuition or inner guidance. Being a scientist, I have tried to check it out experimentally and it usually turns out correctly that the inner void is correct, but in the present it is so contradictory to what I feel should be done from appearances that I don't know whether to follow it or not. Such as in whether or not to teach meditation to the circle or to break up with "\_\_\_\_." It has turned into more of a religion as in being at one with God or the universe and I feel that scientifically that is definitely dangerous since the mind can make anything it wants true. But the only way to go through with it is to go on and try to open up more so that what has been done can be undone and the new created and emerge. Eventually it may work out, I hope.

An interesting experience happened when I tried the acceptance mode of action (suggested in the meeting). I drifted to a spirit that was at first male and then female. I regressed in years and became a nursing baby.

Journal - Subject A

Page 4

At first it was very warm and accepting, and I made the mother become fatter and fatter. Then I realized that she was an individual and two individuals can't merge and interact like that because I could feel how complex she was and all the problems and our auras no longer interacted well together. I loved her but left and was alone again, but still very happy because there was a river inside that I could play in.

Saturday, Jan. 25, 1975

Medium deep conversation with a friend - in meditation

Me: All you do is explain everything from theories in those books.  
I experience it. I can't go by something out of a book.

Friend: You believe your books.

Me: Yes, but that has some scientific foundations.

Friend: You still don't know if its true.

Me: Well, how do you know that your books are true?

Friend: Intuition. Does your intuition contradict it?

Me: No, I guess not. All it does is support it.

Friend: Okay then, what are you fighting it for?

Me: I want you to experience it. Not just read the books. I want you to experience what it is like. I know you can do it.

Spiritual Being: Leave it up to the higher power. It is not your place to judge. You have your own problems to work on.

Following conversation is a journal conversation after I came up from meditation.

Me: OK Ramus, what should I do about \_\_\_\_\_. She is scared to death for \_\_\_\_\_ to come. Am I looking at it wrong?

Ramus: You could be more open minded and sympathetic and not cut her down so quickly.

Me: I don't know what to say.

Ramus: Yes, you do. Just get her to talk about why she is upset. Then she will see it.

Journal - Subject A  
Page 5

Me: But I don't know how to start. She gets so heavy It pulls me down.

Ramus: Ask for guidance.

Me: I am. What do I do? Just a minute.

Ramus: You'll know when you start to act. Stop being selfish and thinking only of yourself. Not everyone has to be able to do something. Would you like for me to point out all your faults?

Me: No, not now. But I would like some help on them. Now I'm worried about \_\_\_\_\_.

Ramus: OK. Go take care of it. I'll talk to you later about \_\_\_\_\_. Keep your head on straight and you're not as sick (physically) as you think you are. It is partially in your head. Fix your head up.

Me: Thank you (I then went into deep thought on a question about \_\_\_\_\_.)

Ramus: Yes, we'll work on that one too. Probably now. No, the energy is cut off.

Medium Deep - went back to a scene with \_\_\_\_\_. Saw that could not hate him or express negative feeling despite how it seemed I should be acting. I couldn't find it inside me. Seems as if it would be better if I could but I can't because I love him too much. It seems like classically this should be a fear of losing him but its more that I can't attack him without destroying myself. I don't understand the destroying bit. It couldn't be that drastic. There must be a block there that I need to meditate on. Work on it later. Concentrate and it will surface.

January 26, 1975      Sunday

Decided today that it is ridiculous to have such bum meditations. I am going to try to have a more positive one by concentrating on happier times to get out of this energy.

Journal - Subject A

Page 6

Meditation was more like sleep near the end so I forgot what was coming in in the beginning. Something about not studying enough and that was the main reason I couldn't concentrate. Goofing off too much. Need discipline and mental energy but not too much.

I was very depressed last week and I wasn't sure whether writing about it helped it or hindered getting over it.

January 27, 1975 - Monday

Meditation scenes:

Could feel and hear heart beating - contracting and expanding very rhythmically - pulsating - white - turned into galaxy expanding and contracting - very peaceful but very alive.

By deep pond, drawing people, drawing all squished up - freer, freer, now can't draw - only big indistinct curves - wonder why.

relax everytime exhale become more relaxed every time heart beats become more relaxed, enter deeper states - every time I exhaled my heart became brighter and glowed stronger. Couldn't make it bright enough to encompass everything, but very strong.

tried several methods to get down - no luck. Saw \_\_\_\_\_ as a little girl in grey dress - several other people in long dresses walking about. After 30 minutes, finally relaxed and got somewhere but had to come up.

January 28 - Tuesday

During meditation remembered conversation had with astrologer. While watching it over realized he sure was assuming a lot of things about me that weren't true but could be and wondered how he could, but saw I gave him positive reinforcement to believe it.

concentration on going down but instead changed to an awareness . . . and was inside a space in my head instead of being down very deep somewhere in my body. It was light but not really. Very aware but mind blank. Thoughts wandered in, after a few seconds my head shook and my concentration was back at the place again. In the beginning I now remember I decided not to try to do anything. To just see where sitting quietly would take me.

Journal - Subject A  
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Then drifted to the place after a few seconds. Then thoughts came in and my head shook and I was back at the place. After this my consciousness was at this place but not cut off from anything. No thought came but must have been thinking because always aware and realized that this would be OK for later.

Roommate and I did Great Invocation first before meditation and really helped. Surprising. Also helped to have some light in the room. A candle, that wasn't too bright. When it has been dark, we have had a tendency to fall asleep afterward.

January 29, 1975 - Wednesday

Many many little thoughts, can't remember what they are. Started out with "I". Felt similar to sleep but not exactly. More like losing consciousness. Kept trying to become more aware but couldn't. Came up and tried again but almost same result. Relaxed afterward but a little upset at not meditating properly. Don't want to meditate about past right now.

It is very difficult to write about meditations. I feel I may not know exactly what we are supposed to be doing. I went down the old way, RW's, and got down somewhat. Went down OK kind of. Talked to self about being unattached to self, problems and world in general and to be part of the one. Somewhere on the way lost consciousness. Probably a lot of little thoughts. Later came up and on the way tried to stop at higher level and practice sending energy type of healings or linking up with friends. Worked OK when I thought it would but my head was pretty spacey. Felt like a burn (a feeling we get from meditating too much sometimes) when down but not when came up. Need new programming because I seem to have forgotten the techniques or could be phase of the new \_\_\_\_\_. Won't worry about it. I just like good meditations sometimes. Saw pretty colors at one point.

January 30, 1975 - Thursday

During meditation - remembered: said hello to "\_\_\_\_\_" and "\_\_\_\_\_" and saw how close we were to them. Couldn't understand why I felt so close to them and none of my other friends and groups. Realized it was because we always hugged each other and treated each other like people and family. Even from the first time we met except that "\_\_\_\_\_" was a little shy. Kept going around hugging everybody. Beginning stimulus to remembering this was energy form came near that I felt like hugging and then I tried to figure out who it was. Couldn't decide or probably not "\_\_\_\_\_" but led to the above scene.

Journal - Subject A  
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Did a white lite meditation before going to the meeting (Meditation meeting) tonight: first did B, got energy together, did Wayne, then the whole group. Wayne didn't seem to need much energy but one person in the group did. He was sitting in the same position tonight. Seemed to be emotionally upset so kept sending energy. Then finished circle and did the whole room. The floor came up, carpet was red instead of the actual green and there were a lot of graves under - black with white bodies or skeletons.

Class - following meditation occurred in class.

sea sick, tried to let mind drift and got worse. Then saw white light flowing into room and into everybody and it stabilized me. Tried to get down. Looked in book of past and only saw sunny day through a window. Decided that couldn't be part, but it was. at lake or duck pond. Started wondering why one of the people hadn't come to the meeting. Then looking into the lake and reflection saw person with long red-orange hair and fair skin looking into the water. Then saw "\_\_\_\_\_" near on a bench, went over and looked at him. Started to talk but let energy flow instead. Very close to him as I really love him. Now I'm not sure what to do. I'll decide when I'm up completely or later in meditation. when I go back to scene. live in the present. Don't worry. Hang loose. Don't be attached. Find yourself first any way you can.

Periods of life - (Suggested meditation in the group.)

Today in class - first birthday - 2nd birthday and probably my 5th and then back to birth, interim period, last life. back to present. review today backwards couldn't see any of this life because not important right now. I'm in the present and want to see other things and not my ego spread out since it will pull me out of the present. Did see fragment of the life when I was trying to decide whether to look at it or not but made me feel sick so I went on.

February 1, 1975 - Saturday

Time on Kway (age 19) sitting in chair, while period very happy - tried to see why I was happy and couldn't really tell except that I was having a good time and I was always busy and loved the people I was with but the latter may have been a little egocentric. Could also tell that part of the reason I was happy was because I was popular or usually in demand, since there were few girls on the base. I must have really loved all the attention and therefore very sure and uninhibited and had a good time.

Journal - Subject A

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Tried to see if I was really popular and how I was maturing socially. Saw that I did not function well in groups and they got me down. Probably like a child not being the center of attention, but I was very shy really so I just couldn't function in them. Also I didn't understand what they were doing. The drug groups were "free" but I really wasn't cool enough to put out all the time and I didn't like using alcohol or drugs. The same problem with the normal adult group was that I didn't like alcohol, their main link, and at the time I just didn't understand what they go out of their social interaction. So I must have been functioning in a different type of group or world. The same problem existed when I got back to the states as far as groups and social development. I was still very happy but subject to moods which could be alleviated by boy friends as long as I was doing well in school. If something went wrong in school, grades were my whole career and life was threatened, and nothing could fix that - until I straightened it out. At one point I almost had a nervous breakdown but managed to pull through - otherwise OK.

After seeing all of the above I could see there was a time in my life that I was happy. Tried to find energy coming in that could find where happiness is now. Couldn't, so turned to what creative energy was. Creative energy, drawing and painting, was on a different energy frequency. Much deeper but stronger. Could hear the tune and see it so knew it wasn't the same but interesting to see what being creative was like or where it was at.

Then I came to present and saw that I definitely was not happy anymore although I feel that I am more there. Could still feel the happy energy in meditation so figure could feel it when came up by programming. However, could see that I was not happy now and was very surprised at how unhappy I am. Don't really understand it and it doesn't seem very healthy. Although I've known how depressed I was, couldn't really believe it until saw it in meditation. Tried to look at my life now and see how I could be happy. Tried to see how looking at and studying and really enjoying the subjects could make me happy and could see that it did since I love to study the details of biology and see how it all goes together. Then tried something else - can't remember what.

Then I looked at my life and tried to see what I was really doing and where I was trying to get happiness from and saw the groups and the healings - especially the healings. When looked at doing the healings could tell that that wasn't making me happy although I seemed to have a lot of energy there. I could see a door closed before me that was my future and it felt like behind the door I was going to be doing much healing but I did not look at it or open the door. I could somehow see through and knew it but did not open the door. Just stood there and saw that there wasn't happiness and wondered why in the world am I doing this. I shouldn't be following happiness. I should be happy. Then I realized that it would really be awfully hard to be happy when you are trying to cure all those people and deal or help with all those

Journal - Subject A

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problems all the time. They just don't go together although one can find other things and I want to help. Now I've got to figure out what I am doing. What is that energy. Why wouldn't I look behind the door. Am I not going that way or did I just not want to see. What are the alternatives -- not yet.

Me: not yet - what else can I do then?

Guide: You can be a scientist and be very creative. Remember your chart.

Me: I don't want to. I want contact with people.

Guide: Yes, but only so much.

Me: I am sick of school.

Guide: Yes, but look at the alternatives there.

Me: I can practice.

Guide: Yes, but you'll be bored to death.

Me: I don't think so. I like working with \_\_\_\_\_.

Guide: Yes, but you can't stand \_\_\_\_\_.

Me: It's not that bad.

Guide: You've got to be kidding. Tell yourself that again next year.

Me: You mean it's going to get worse?

Guide: Decidedly so, but you can make it - maybe.

Me: What should I do?

Guide: I don't know, you have to work on that.

Me: Are you a being of white light?

Guide: \_\_\_\_\_



Journal - Subject A  
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February 2, 1975 - Sunday

Meditation: programing for being content.  
tried dealing but kept transcending.  
was trying to decide whether or not to get Oklahoma  
license tags and what effect that would have  
psychologically in breaking ties in my home  
state and moving here completely.

meditation nite - meditated about something - some relationship but  
after I did I went to another level and decided at that level that it  
was ridiculous so let it go.

February 3, 1975 - Monday

Have been meditating, but forgot to write - busy studying.

February 5, 1975 - Wednesday

Meditation: went very deep to think about some plans for person to  
come and study. First I relaxed with the water. It's difficult to  
remember what happens when I come up, but now I remember the first thing  
that happened was that I saw a scene from two years ago with \_\_\_\_\_  
in the car near the rose garden. I was seeing what state I used to  
put myself in to get in touch with my higher self or guides. Then I  
watched our discussion and saw that he answered the question I'd  
been asking my guides by starting the conversation on the topic, we  
were supposed to discuss. It was strange to me at the time that he  
took everything so calmly, but now a few years later it seems like  
I've almost learned to look at things that way. However, now that I  
think about it I took things as facts then and refused to relate them  
to me or us. In fact I was pretty cold but I think it was really  
supposed to be that way since it always happened that way when we get  
together. What I must really have been noticing, was how he could take  
it as a natural way of life and now I do almost too.

After thinking about studying and reviewing, I decided to try healing  
but my imagination wasn't working very well. So I decided to try TM  
to see why my head was so rigid. After doing that I realized or  
saw in it that it really didn't matter what type of meditation I did  
as long as I kept the channels open even when conscious. Saw self doing  
some energy magic too I believe a practice. Not sure if I believe  
that it doesn't matter what type of meditation but want to let it be  
and see what happens until I feel a block. When I feel a block I have  
to try to break through it and then it can get confusing.

Journal - Subject A  
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February 7, 1975 - Friday

Fell asleep after meditating. so tired from studying that didn't have energy to meditate. Some neat stuff happened in meditation, but don't remember what.

February 8, 1975 - Saturday

Woke up at 5 a.m. and very full of energy. Like caught on a level above sleep and couldn't get down. Sat up and meditated for an hour. At first couldn't do anything. Looked inside my head and everything was spinning or not centered or smooth. Let my head go so it could correct itself and it finally ended up kind of looking out into another world (but didn't see anything) as if doing something (but not) and stayed that way for a long time and I remained conscious or aware. Finally all the energy was gone and I could relax so I went back to sleep. One thing I got out of it was that I need to do more physical exercise to keep my physical body and mind in shape so I'll be able to meditate better. It (exercise) kind of clears the channels and unless I force myself I don't get any since I'm in classes almost eight hours a day.

Evening meditation - went very deep very quickly and relaxed.

February 9, 1975 - Sunday

Meditation - in the beginning mainly thoughts about business, etc. but head said to wait or cool it because it would be to do when I got there. Then OM came in as a mantra for a while and I started seeing a movie we watched last night (Cool hand Luke) inter-related with other things but on a very deep level. Everything kind of blended. Then stopped using a mantra and I kinda drifted up out of my body into another area or space. Very relaxing but came back and drifted back so I could start studying.

February 10, 1975 - Monday

Meditation - used mantra to get started then just went to a space. Thoughts came in and out. Sent energy to \_\_\_\_\_ and received a definite image of a union with a new person and new type relationship. Wished them good luck, etc. Energy seemed good - started out by

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breaking an old thought form or trying if one was still present but didn't really see it.

for the record, I usually meditate at least twice a day, once at noon and once in the evening for at least 30 minutes each time. Also about 10 minutes in the morning to release a certain energy and relax - seems to have the same effect as a few hours sleep and at night once if I have time and can concentrate. I run the day backwards in a meditative state and then let the whole thing go. This also seems to make sleep much better and dreams clearer since most of the stress for the day is released in the meditation and I don't have to work it out in my sleep. However it takes a lot of concentration for me to do it and sometimes I'm just too tired or don't want to look at what I've done. Very bad but it is up to the individual whether or not they want to work on themselves to a certain degree. The process is very good to develop in my opinion though and can really be helpful in studying since one can review the book one just read or other material and it seems to put it in the memory much better.

February 11, 1975 - Tuesday

Meditation - believe I went directly in to TM because transcended or went deep quickly and don't really remember it. Seemed to have been solving problems or being programmed by self for something.

I don't usually do TM but if it comes in and is the only form that will work, I do it.

February 12, 1975 - Wednesday

Mantra type meditation - very deep with many images and thoughts which I couldn't understand really when up and even thought they were strange or incoherent when down.

February 13, 1975 - Thursday

Finally relaxed more this morning after being under pressure for a while.

Me: Ok Am I really upset about what you are doing.

\_\_\_\_\_: Yes, I'd say so.

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Me: What should I do about it?

\_\_\_\_\_: Let go

Me: Of you?

\_\_\_\_\_: Yes

Me: Ok I tried and thought I had.

\_\_\_\_\_: Um hum.

Me: That's not much help, what should I do?

\_\_\_\_\_: That's up to you.

Me: OK, are we going to get back together or not?

\_\_\_\_\_: Of course, don't be ridiculous. We were made that way.

Me: I didn't think you believed that.

\_\_\_\_\_: Yes. Well don't think about that now, we'll have time for all that later.

February 16, 1975 - Sunday

My journal has disappeared again so I'm going to write my experiences from last week now since they weren't recorded then.

Feb. 13 - Thursday nite a group meeting. After I got the dictation or writing to myself we meditated. I seemed to get the answer to what the person I was talking to was trying to tell me. It involved loving a person without being attached. I saw the energies and what I was doing now and clinging for fear of losing instead of loving and not caring. This was probably related to the lecture we got on surrendering just before the meditation although that was supposed to apply to meditation. I can see how to love and be free or must be detached but I know I'll have the same tendencies if things don't get right. Surrendering does seem to be the key.

Second meditation in the group. I surrendered and drifted with the energy although "will" was involved to get through it. It seemed like I was going through several centers of awareness or areas of my body where great big ball type spirals were untied and energy released. Now I can correlate this with some stuff I've read but at the same time it was completely natural and "real" since it took a

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lot of work to get through those forces so I know I didn't make it up.

Friday, Feb. 14. Think I went all day without meditating which makes about the second time in a year. I realized I needed to meditate, so I did conscious exercises to get the energy flowing right and my body in it's peaceful equilibrium while I worked. That seemed to help a lot.

Saturday, Feb. 15. The morning meditation was about some information I received in a dream and how to interpret it in a better perspective. It was very helpful as I completely missed the point in the dream when the information came through my personality and was distorted by my emotional reaction to the matter.

Night meditation - a review of the day and trying in some energy spaces that I don't remember.

Sunday, Feb. 16 - went to the meditation society meeting again and tried their meditation. Not much happened on the light meditation except I would feel the energy instead of seeing the light and then . . . . .

February 17, 1975 - Monday meditation is absolutely impossible so I did TM finally. Not much difference when came up but during TM I was down for a while. Could see several very clear images of "\_\_\_\_\_" sitting near a fountain. "\_\_\_\_\_" also kept coming into my head but that was because of an energy bond (got news that "\_\_\_\_\_" was coming so called him up.

Tuesday, February 19, 1975 - today almost as soon as I started meditating my head started talking to me and telling me how to meditate so I finally got back to a normal meditation and not a mantra. It started telling me to concentrate or remain aware and listen to my voice as my head gave me instructions on how to go down. Once I consciously agreed to do it and listen I remembered how I used to do it so all went well. I just listened to the voice (my own) talk me down and whatever else it said and didn't drift off into energy where one doesn't have to remain really conscious or centered. I got kind of mad because I realized I was centered in the throat and not the head and everyone says to try to be in the head. So I tried to center in the head and really got messed up (disoriented) and seemed to come up out of meditation so I went back down. Then my head laughed and said thats what you get for trying to control it - be natural and don't worry about what you are supposed to do.

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February 20, 1975 - Wednesday - First started to go down in meditation the normal (alpha - just relaxing) way and saw that to get to my center I had to expand this thing in the throat area, so I gradually talked it into relaxing until it was completely expanded to the normal size of my throat. Then I walked through to my center. I don't remember all the things I thought about except my head said to go ahead and mail the letter to "\_\_\_\_\_." Then I noticed I seemed to be centered in the throat area when talking myself down but in the eyes or head if I read the words to go down (Mentally). But when I was down I walked through to another dimension and at another real through my throat or lower back.

Second Meditation - - head started talking to me about being attached to what I was doing and said that was tying me up. Reminded me of a poem from the Tao about the sage who does his work and goes on and never worries about what comes of it. Head says to do that. Not be attached. Just do what needs to be done and go on and when it comes back do the next part. But don't be attached in between because there are lots of other things that you have to do. I got the advice because I was upset about being so tense and in a foul mood to everyone or at least those close to me while I've been working on a project trying to set some things up for a speaker.

February 26, 1975 - Thursday - the past week has gone by rather fast. I got supersaturated with groups, meditation and spiritual activities which is probably why I haven't written in the journal. If I had I probably could have straightened it out sooner and decided that I wanted to stick with it which is the conclusion I finally came to anyway. Yoga last night really helped since the session was so intensive (for me) it helped clear my head and relax me. It convinced me temporarily possibly, not to try to listen (go by) all the teachings the gurus talk about and to just be. After tremendous concentration I just pushed it all away. My head gives me the same advice the gurus do so it is probably the same, but it felt like it was being laid on too heavy from the outside and I was being repressed instead of guided and I guess I need it in small doses or I start trying to be unattached etc. mentally instead of evolving into it through experience and learn. This week has also presented the problem about "\_\_\_\_\_" and "\_\_\_\_\_." I couldn't get my mind and desires quiet so that I could wait until something could be done so I've been worrying about it like a broken record. It's rather a hassle but I suppose it will burn off soon or in a few weeks.

I think it would be beneficial to have beginners and intermediate classes separate under normal circumstances because with this method of meditation, people who are just starting to meditate seem to be going through things and turned on to things that you don't really

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notice after you've been meditating a while (or take for granted).  
Of course it could be good to have some things brought to your  
attention again. I guess this would depend on the people involved.

I would appreciate it if you could return the journal when you finish  
with it but I'm not in a hurry.

## JOURNAL - SUBJECT B

First I remember being in an area that had lots of black dirt. The sun was very hot and there were red ants. Next was my best friend that lived across the street and we were playing. His brothers were over and I was riding piggyback. Then fell and broke my arm on the cement. Next I was in a hospital and a man in white clothes gave me a large watch with a chain.

Ants

1. My brother and sister jumping
2. The building with a large room
3. The tall ladder
4. The strange hall
5. The strange machines
6. The mean man
7. Ant bites

Conversation with \_\_\_\_\_.

"Is she home yet? What does \_\_\_\_\_ think of her? What color are her eyes? That is a funny name. School is O.K but there is a lot to read. What are ya'll doing? It's not really cold in here. \_\_\_\_\_ is very sick, I hope she makes it. I haven't seen her since the hospital. They won't let me go. \_\_\_\_\_ is probably very anguished, and so is \_\_\_\_\_. If she dies, how can I comfort them? What do I say? I will pray for \_\_\_\_\_, I hope that helps. Ok., bye \_\_\_\_\_ and \_\_\_\_\_.

1-24-75

I told \_\_\_\_\_ about the stream and she thought it was very good. I can talk to her now and not feel the pain as sharply as I did at \_\_\_\_\_ when I missed her.



The stream reminds me of being out on the lake this summer with my life belt. I would float on my back with my face to the sun and my eyes closed. The water level would be above my ears and there would be absolute quiet and peace. Only sensations are the sun falling upon me and the slow bobbing of my body caused by the waves.

Also there was this man with white hair sitting down and smoking a pipe. He was telling me about his childhood. I think it is \_\_\_\_\_.

I saw \_\_\_\_\_, a girl I just met at the \_\_\_\_\_ meeting. She is very nice. I am very sleepy right now. I was afraid I would fall asleep in the stream. So I didn't think much.

1-25-75

After meditating this morning I felt very refreshed, as though you just got out of the shower - after you have dried off.

I also feel as though I am in harmony with nature. No problems seem insurmountable. In fact, no problem seems to fit the definition of being a problem. It is as though the only thing that seems to matter is life and even it doesn't have any undue concern.

1-26-75

I feel better now that I have meditated, but I have been here too long. There is a feeling of being overly sheltered here. I don't know what or why I have this feeling, but it persists. It is as though you are being exposed to only one type of environment and because of this the total character seems incomplete. It may be that I am just lonely or something. However, I feel as though I am yearning for something.

1-28-75

After meditating this morning I felt better. I didn't get enough sleep last nite. Meditating is as close to going to sleep as you can get without really going to sleep.

1-29-75

Meditation seems to be going down hill. Everytime I write in the journal, it seems harder to write something down. Tomorrow is another day's session with \_\_\_\_\_, so I think it will pick up.

1. Ants
2. Breaking my arm
3. The hospital
4. My hand
5. Falling
6. Fourth grade
7. Seventh grade
8. Moving to Oklahoma
9. High school
10. College

Me: Boy this place is spooky at night.

Friend: I know, but it's not that bad. Look at the stars and not the forest and it's not so scary. Really.

Me: Hey look at the stars, that one is moving, you know, I'll bet it's a satellite. It's not blinking so it's not a plane. Listen to those dogs bark.

Friend: Yeah, they are probably wild.

Me: Wild? There's wild dogs here?

Friend: Sure there are wild dogs. They get on the river and start running in packs just like wolves. Sometimes they will kill a cow and you have to hunt them down and shoot them. But usually they just look for scraps and don't go near people.

Me: Well, I still vote for putting more wood on the fire since all we have here is a knife, BB gun and some fish hooks.

2-1-75

Assume two groups. Group A has a characteristic common to all of its members. Group B likewise has a common unifying characteristic. Under status quo conditions I can relate to either group, A or B without any significant difficulty. Next assume for the ultimate state of "bliss" you must have a positive relation with some member of Group B.

To be able to achieve this relationship there must be an established plane of interaction and communication above the status quo. Therefore at the status quo level I have a relationship with a person in Group B. The person responds positively. Why? Possibly curiosity, or the mere reason that I am here and this person is an extrovert. Perhaps B feels sympathy towards me. Time passes and the relationship still exists except that I know the person B's personal life much better and vice versa. At what point do I interpret the relationship above the status quo? I seem to detect that we are closer, but are we? Is it my imagination and am I just wanting to interpret the relationship above the status quo? Is it a state of self-illusion when I think there is a positive relationship but am afraid to act because the state will return to the status quo or negative with this particular person. Therefore is it my long run

objective and unconscious objective to maintain the status quo? In other words are there interpersonal variables that I can and do have control over in order to be able to maintain a positive relationship or will it always result in a negative state due to variables beyond my control.

Should I increase the pressure to achieve results? The answer is to what degree of accuracy is your interpretation?

Possibly outcomes:

Increase pressure and B considers it pushing and reacts negatively thus forcing the state to be negative and I fall into a morass of disappointment and depression.

Alternately B reacts positively and in a favorable manner - has never happened.

Twice the other person made the first initial contact or pressure. It resulted in a positive response by me and for a while everything was cartwheels and ecstasy.

Therefore, should I let the B's take the initiative and run the show - it happened twice. Or should I be the pressure person - no positive results as yet. By letting the B's control the variables am I unconsciously letting the status quo maintain itself so that I may avoid the morass? Or maybe the status quo has never been interpreted in a positive manner - just negatively. Maybe those times of cartwheels that I experienced were nothing more than self-delusion on my part. If they were, the morass becomes absolutely incomprehensible, intolerable and unacceptable.

2-3-75

After the last spell I don't know really what to say. This week

may result in significant changes or it may not. Anyway, it's up to \_\_\_\_\_. Either way, by Sunday I will, I will know the extent of the involvement - whether it is ephemeral or something more substantial.

It seems as though I always look to the future for favorable results. As though all solutions are resolved by waiting until such and such a time. Maybe they are!

2-4-75

I don't know exactly how to decide the next major decision if it ever availed itself. It is easy to decide either way. I am sure I would have compulsions either way. I will ask the stream about the long run consequences. Whatever the decision, I feel as though I don't have that much control over the variables anyway.

2-5-75

I have meditated and it was restful as usual but there is nothing to write about this time. Maybe it's the weather - it's freezing cold out and you feel nice and cozy when you wear a coat in the building. Anyway the weather is conducive to two things: sleeping and studying. I have three papers to write this semester and I haven't started any yet. I think I will use notecards on at least two of them - thus using the approach I used at (another college). The \_\_\_\_\_ paper would be best formulated by trying to group the information into large categories, then topics and then develop the note cards.

2-7-75

This time I will write in red because this is the only pen available. Today I explained to a friend my personal views and concepts of God. To me religion is not a rote ritual of phrases and quotations out of a black book. I know God intuitively. I guess from

the personal experiences that have occurred in my life. This is why I really don't care about who speaks what or what kind of sermon is given in church. I don't go to church to hear a sermon - I go to be with God. But the times that I feel the closest to Him is when I am alone.

2-10-75

After meditating I feel very good as usual. Today, I feel very humble and fortunate I'm alive. Life is sweet, the sun is warm and I am in \_\_\_\_\_ school. Someday I will think back to this time and have pleasant, enjoyable memories.

2-11-75

At times after a long day, it is difficult to meditate properly. You don't reach the plateau or the same level of tranquility and peace of mind. This is not to say that it is totally worthless. Even meditating for a few moments has its beneficial affects. However, I think the best time to meditate or rather when it has the most soothing effect is when you have been having some kind of emotional hang-up, despair, or depression. Then it really seems to help to write about it as though you are telling it like it is to a very close friend or relative - it helps.

2-12-75

Today I saw some more of my favorite B's and it make me think of them all day. I couldn't do my homework effectively because I was thinking of them. I get so mixed up and confused after I see them I don't know what to do. It is a real quandary for me and at best I don't know how to handle it. Even if I pretend to play nonchalant and indifferent. I then see this B and everything inside of me falls apart.

I end up in the same position I started from - a quagmire, and I hate it.

2-14-75

Today is Valentines Day and that is the way it is. It seems appropriately cold out. I have done about as much homework today as I am willing to do on a Friday - although it should be more. Today I am renewing an old relation and really don't think I should. But no matter what the result is - it's done. Therefore I am just going in the vein of "kicks." If you go anywhere with the preconceived notion of about to have a fun time then you usually do. So this will be my notion for tonight.

2-17-75

I managed to meditate today and decided to do nothing but homework all day long.

2-18-75

I had a good session this morning (they are usually in the evening). I am again planning to do nothing but homework all day long.

2-19-75

Lately I have been so involved in my school work that I haven't noticed much of the social environment around me. Overall, I would tend to say that this was for the better. It seemed as though that if you get too involved with the personal commitment then you will begin to neglect your homework, not purposefully, but because you get so tangled up and disoriented because of highly personal emotional relations.

2-20-75

After the meeting last nite I felt as though things were different. Especially after \_\_\_\_\_ mentioned being one with the stars. It is as though the universe is "A". Myself or I am me - "B". Others are "C". Therefore if  $A = B = C$ , the harmony of the universe is maximized. But if the "C" rejects "B" or "B" rejects "C", then there will be less harmony and more chaos because we are not one with the universe.

2-21-75

Last week I realized that I am not alone in the world with a particular problem that has been confronting me. I met someone with the same problem that I have. I also observed in various individuals the same reaction toward this individual that I have experienced. I don't want to be glad or happy about this but it is comforting to know that I am not alone in this world and another fellow human being also bears this particularly onerous burden.

2-22-75

I am who I am, therefore it is. The sky is blue, the snow is white and cold. The universe is large and I am small. I am large and bacteria are small. The sun is warm as it drenches my being. The forest is cool when you hide in it from the summer's heat, and I am me and that is the way it will always be.

2-23-75

This Sunday is going very slow in terms of homework accomplishment. It must have been very late when I made it to bed last nite because I seem to be in a state of groginess. Because of a commitment that I had made. I can only drink three types of beverages for the next two weeks.



2-24-75

I meditated today and it was very tranquil.

2-25-75

Today's meditation was most refreshing and satisfying.

2-26-75

At times I don't know what to write down in the journal except that I meditated.

2-27-75

I meditated for about 30 minutes today.

2-29-75

I meditated for about 30 minutes today.

## JOURNAL - SUBJECT C

Friday

This is all I have to write about my past. This is my past. Bathed in stupidity and ignorance, an indulgence in indulging - shall we say? I have just finished meditating, had a wonderful time. Wish all my firends could be there! Filled with contentment and being happy in the act of being relaxed.

I do not wish to look at my past. Maybe look is not the most correct word here. Perhaps dwell would be better. I can look at my past, but only in regard to my future. My strength lies in developing my tomorrows and I can use the past to help me. But to go, to dwell on my past is most absurd to me. It is painful.

I find it difficult at times to shut out my thoughts. I believe that in trying so hard to relax and be free, I am actually doing the opposite. Expanding energy that keeps me on the same conscious level.

Have fallen asleep once and twice experienced times that I have not been asleep, but suddenly aware that I have not been conscious at all of any state.

Meditated on my deceased twin brother's face and filled myself with thoughts of him. I am hoping that perhaps some day I will reach him. Did experience a truly unnerving experience (to me) that same night in my dreams. I saw my brother and at the same time was conscious of the fact that he was dead and that I wanted to talk with him. I do not remember what was said, but distinctly remember going to him and peering into his eyes. I rarely dream of him and if I do, it is rather like a natural situation in the dream. I'm not aware

that he is actually dead. This is what I think makes my dream significant.

I can usually find approximately three hours a day now to meditate. Not having any problems, I find it easier to let go now and can relax more readily. I have been reading and thinking a lot on the ego illusions. This is where I am experiencing my greatest problems. I realize that the ego illusion cannot be forced or let's say attacked and overcome by an aggressive will or discipline. To "will" the ego away with force would only serve to hide it and perhaps surround it with an air of self-righteousness. It must be put to rest through realizations. This is indeed difficult especially when every day you are bombarded with everyone else's ego scapling to fulfill its own existence. This plus the fact that your own ego will not succumb without a fight proves to be at times very confusing.

2-19-75

I will try to make an account of my meditation day to day from this date. I have been trying to listen to too many people and trying to incorporate too many ideas. I am fed up with doing this and trying that and of condemning myself, of trying to mold myself into some sort of "perfect" \_\_\_\_\_, as if I were a pile of clay on a potter's wheel.

2-23-75

Must rid myself of me in my meditation. This actor on the mundane stage, must lose it when I meditate. To concentrate on anything means to put to use the conscious mind.

There is no way to get around acting. Acting - seems to mean actions that are not real, or the illusion of self. But how else can

you act? To your neighbor you are merely reacting to him, and this is natural. "Natural acting!" They contradict each other, how ironic. Must be aware of the stage.

2-28-75

I haven't been able to write in this book as much as I wish, it just slips my mind. The past week has not been very good meditation-wise. Especially the first part of the week. Last week-end I got stoned and drank some, and immediately went into a depression which lasted until Tuesday. I could not meditate and felt guilty. It's always been like that. I used to party quite a bit and was usually pretty depressed about it, but whenever I tried to quit or ease up, I found it too hard because all my friends were partiers. So I thought I'd leave so in the past two years I've moved around a lot trying to find someplace where I can always start over. Dropped out of school for a year, that did me no good. Now I stay happy and very contented 95 per cent of the time. Well, not 95 per cent - 75 per cent of the time. It's slow transition. Things are really very good now. I've been able to get into my meditation like never before. When I do smoke or drink, it's maybe once a month now and I certainly don't miss it. I would really like to be able to - - - - -

APPENDIX B

SELECTED REPRESENTATIVE SAMPLES OF  
WEEKLY FEEDBACK CARDS

## Feedback Concerning Lack of Time

1. My daily meditations have been successful but I still am not getting enough time in everyday. I have been meditating about three or four times a week, but those meditations have helped me solve a lot of problems.
2. Daily meditation is going okay. I still am not setting aside enough time each day. - - - It has helped me this week several times, to meditate just before studying, then I can bear down and really study.
3. During the week I've neglected to meditate for about four days. This has hurt me and I've felt strung out and uninterested about my life. When I have meditated it went very good. I have mostly used my journal except for yesterday. Then I just listened to sounds and went blank. This was a very good meditation.
4. Individual sessions are a little rough here. Sloth took its toll last week. Had a couple of good meditation session early in the week then downhill from there. Quantity and quality suffered. It's just almost impossible to meditate during the week-end. Too many other things to do.
5. Daily meditation sailed along fairly easily, that is, when it was sailing. I guess four out of seven days isn't too bad an average. I found that 15 minutes at a time seems to be my limit. I tire rather rapidly, and it becomes increasingly difficult after that time to hold my concentration. I just don't have that much one pointedness yet.

## Feedback on Group Meditations

1. Last week group meditation went real well for me. A situation popped into my mind that I have been uncomfortable with for years. I had a discussion with that person in my meditation and I felt very good about it. I was very encouraged by that session.
2. Last group session on the whole was pretty. I don't feel I got as deep as the first time. During these sessions I feel a great peace and I sometimes don't feel like stopping. It was mentioned in the last session that meditation in a group was more powerful than alone. I have to agree, at least for me, this is true.
3. I experienced very positive reactions from last week's meeting and have been looking forward to this coming one. The only portion of the meeting that I do have trouble with or that has any negative influence on me is my reflection on my past. This did upset me, but it also helped me as I reflected on my feelings throughout the week.
4. I find my meditations in our group are by far better than when I'm alone. I feel this is partly because of you leading us and partly because it is a time set aside for meditation.
5. Feel good - STROKE, STROKE - and enjoy the group meditation more than alone. I seem to get down faster or maybe it's up - not down. Anyway, that's the present reaction.
6. The group was good as usual. I especially enjoyed meeting and talking with my co-meditators. The inner planetary trip was also fun.

7. Meditating with the group is very rewarding. The combined power leads to a calm that can be achieved only with no small effort when I'm alone. It just takes time - - -

#### Feedback on Individual Meditations

1. I meditate once a day, usually for thirty minutes, usually about 6:00 p.m. It depends usually on what kind of day that I have been having as to the quality of the meditation. If it has been a hectic, busy day, then meditation usually isn't as good.
2. My meditation is going exceptionally well.
3. Goes in streaks. Seems like some days I can really get into it and other days it's much harder.
4. Meditation is going very well.
5. Meditation must have been going well since my head has been talking and showing me all sorts of things and how to work on some things. The only problem is that sometimes the channels aren't open. I'd like to know how to keep the channel open or energy flowing from the inside all the time. That is, how do I stay centered in a meditative type energy all the time. It happens sometimes, off and on, so I know it's possible.
6. Very good! I've learned to use the Journal. It helps me to see myself where I am now instead of seeing where I want to be. I have skipped several days this week and I really regret it on those days (like when I start getting strung out on school).



7. I am not as impressed with meditating now as I first was. I guess the newness is wearing off. I missed only one day last week. The group session seems to reinforce the meditation process and to help project along its path. I get a lot out of the group sessions.
8. I've been doing it pretty well, but it seems the things I come up with are so nebulous that it's hard to put into words. The meditations have made me feel good and energetic generally, but sometimes if I had a hard day it really depresses me.

Feedback on Meditation Related  
to Daily Activity

1. It seems that the meditation that I have been doing somehow helps me to accomplish more homework. It is as though it aims you in that direction.
2. Everything is going well. The meditations are very calm and make me feel really at ease. I've noticed that I get upset much less often and less anxious about classes. I can't be certain that it's the meditation, but I really think it is. Also I've been sleeping less.
3. Energy level remains high.
4. The ESP experiences I commented on last week are definitely increasing slightly each week. I believe I've experienced both telepathy and precognition.

## APPENDIX C

### LETTERS TO SUBJECTS

January 27, 1975

Hi:

I hope you had a good experience at the meditation group last Thursday night. Those persons I talked to apparently did have good experiences. The only problem I noted was the time element. The meeting seemed to run beyond the point where it was beneficial for many of you. Future meetings will be less intense--at least time-wise. Also, most of the group was still present when we decided to change the meeting time to 9:00 p.m., so please note that if you didn't catch it Thursday night.

I hope most of you have been taking time out for daily meditation and that your experience with this has also been good. If you haven't don't worry, you're probably not the only one. This can be a somewhat difficult change to make in your daily routine--particularly with the small amount of experience you gathered at the last meeting (that's one reason I was pushing a lot on you). We'll begin Thursday's meeting with some feedback and start where you are and build on that. In the meantime, I want to encourage you to take the time for daily meditation. If you don't know what you are supposed to be doing, maybe you can sit quietly and listen to yourself. Let it be easy.

I'll see you Thursday at 9:00 p.m., but for now, I wish you peace.

Sincerely,

Wayne Bartels

February 4, 1975

Hello!

I hope this finds your meditation, your work, your play and whatever, to be satisfying and rewarding.

I would like to pass on to you the words of an old Beatles album. "Let It Be." As you meditate just let it be.

I hope to see you Thursday at 9:00 p.m.

Love and Peace to you all.

Wayne Bartels

February 17, 1975

Dear Meditator:

What are we looking for?

Deep within us we know or have experienced a calm center. We know that when we are in that place, pain and pleasure may be experienced, but we are not carried away; it does not disturb us.

I think this is what we are looking for--the experience of this eternal, calm center within each of us. This is sometimes referred to as Christ-consciousness, the consciousness of the Kingdom of God within you.

Meditation is an exercise of experiencing that center. I hope your meditations are going smoothly--or at least going. Just keep at it! The kingdom or center is there, no doubt about it. Through meditation it will be experienced more and more.

The group meditation this week will be aimed at finding this center and experiencing it in our meditations. If you haven't been making it to the meetings, we would still be happy to have you come and share this time and experience with us.

Peace,

Wayne Bartels

Hello:

As I promised some time ago, I will be continuing the group meditation experience on Thursday evenings at 9:00 p.m. at the Wesley Foundation, beginning March 19th.

I envision the group activity to be somewhat broader than that included in the experimental group, and might include the following:

1. Meditation and sharing experiences of meditation.
2. Exploring and sharing experiences on the path of self-realization or discovery.
3. Spontaneous and Guided Imagery.
4. Meditative Sensitivity Experiences.
5. Chanting.
6. Listening to tapes and records.

I feel we are all co-travelers who can help each other so you may have other suggestions of things you would like to do in this group. If this sounds good--you're invited!

Shanti

Wayne Bartels

P.S. Thanks to all of you who participated in the experiment! ! !

VITA

Wayne John Bartels

Candidate for the Degree of

Doctor of Education

Thesis: THE EFFECTS OF A WESTERN MEDITATION ON A MEASURE OF  
SELF-ACTUALIZATION

Major Field: Student Personnel and Guidance

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Personal Data: Born in Western Nebraska, Nebraska, January 17,  
1933, the son of Mr. and Mrs. J. F. Bartels.

Education: Graduated from Tobias High School, Tobias, Nebraska,  
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