



New Intervention Meditation Combining Heritage and Psychology

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Abstract : In this paper, a new Intervention Meditation approach is outlined by the current author. To overcome lack of clarity in defining meditation, a new universal Operational definition of meditation is proposed with elaborative explanation. The new meditation approach has multitude of deeper concepts from Bhagavad Gita and modern psychology and the expert / Guru of the proposed method must be a qualified and experienced before getting trained on this approach specifically. This paper elevates meditation from a casual approach level to a separate systematic branch of psychology level.

IndexTerms - Intervention Meditation, Core feel, Self-imposed bondages, Guessing, Humming Breathing

I. INTRODUCTION

Meditation is useful in improving psychological well-being, cognition, physiology (Black and Slavich, 2016) but when included in curriculum did not improve mental health or quality of life in medical students (Neto, A D et.al 2019). There are also many unpleasant experiences associated with existing meditation techniques (Schlosser M, Sparby T, Vo'ro's S, Jones R, Marchant N 2019).

While Meditation is growing in popularity as a form of psychotherapy, ironically, a set qualification and professional role levels of hierarchy to practice this, are not found in any literature yet.

Current author operationally defines meditation before proposing a new variant of meditation combining the Brahminical concepts especially rooted in Bhagavad Gita (1972) and modern neuropsychological aspects. This will help utilize the Brahminical (not to politicize the word 'Brahminical' and to use it in original context) cognitive psychological concepts of Indian heritage and modern scientific aspects combined for better benefits for people irrespective of their religiosity and faith or no faith in superstitious beliefs. The contents of the current paper are at the core of the scope of the current author as a qualified and experienced psychologist and personal experience in traditional Brahminical meditations for a few decades.

The current paper is only a first step of planned series of papers that will deal with how the proposed method be used for therapeutic goals and self-development goals of individuals, as Intervention Meditation.

II. CLARIFICATION REGARDING USE OF TERMS:

While meditation has been defined and described in varieties of ways, Matko K and Sedlmeier P (2019) have asserted that there was no meditation, rather, different groups of techniques that might exert diverse effects, while the diversity makes it difficult to define meditation.

Hence, for a universal measurable definition, current author operationally defines Meditation as "the behaviour, of wilful direction of voluntary attention – a psychological independent variable (as against involuntary and habitual attention) toward a preselected single internal static or unchanged stimulus or single external static or unchanged stimulus, such a stimulus in either case be selected and defined by the meditation expert, such a behaviour at any instance continue till attaining a short positive goal or benefit / positive alteration on the duo of cognitive arousal and emotional arousal (internal benefits) distinctively perceived by meditating individual".

Explanation for the definition:

Meditation is operationally defined as 'a behaviour' and not technique. This is because 'meditation' is an act common to any form or technique or variation of meditating – be it so called, eastern, or western or mantra used or Breath focusing or any other existing or may be developed in future. It is a behaviour and is qualified for meditation whether does once or repeated periodically or at different intervals – the difference in frequency to reflect on result rather than meditating behaviour itself.

Meditation as behaviour of wilful direction of voluntary attention. Meditation is not to be confused with the involuntary attention or habitual attention, but it is only voluntary attention being directed and is directed wilfully but not unwillingly.

Meditation as a behaviour of wilful direction of voluntary attention is directed toward a preselected Single stimulus. That toward which meditation is done fixed before initiating the behaviour of meditating and cannot be changed after initiation of meditating, and in such a case it will qualify for probably a variant of relaxation technique and not meditation; that, the selected stimulus for meditating is single at any given point of time and not in plural.

Meditating behaviour is directed toward static / unchanged. The stimulus selected for meditating before initiating meditation is to be static one and unchanging. That is, when any distraction occurs during the meditating behaviour, then such distraction or change in preselected stimulus cannot be included as part of the meditating behaviour. Consider two instances - a continuous focus on static stimulus for two minutes, and in another instance sits in the meditation position for ten minutes, but focus on the preselected static stimulus was only for around two seconds and intermittently for about five times. In first case, the meditation duration to be considered as two minutes and in second instance, it is only 10 seconds, though he / she was in the position for ten minutes – in this second case, meditating did not occur for 10 minutes but it was only the duration of ‘maintaining’ the position.

Meditating be directed toward either internal or external stimulus. The meditating behaviour could be either directed toward internal stimuli such as thought, image, mantra chanting, breathing, feel, feeling (internal emotion), past or future situation (but static image / thought). On the other hand, meditating can be directed toward external also such as God’s image or meditation designs etc but static and preselected. Thus, meditating done either in eyes open condition or closed condition as defined by the meditation expert / Guru.

Such a meditating preselected stimulus be defined by meditation expert / Meditation Guru who is being qualified or trained on the specific stimulus meditating and technique. The stimulus is not preselected by the meditation learner or client. The stimulus is also part of the technique and the client is only a learner in it. In case, the client needs to have a choice then, the stimulus needs to be predefined by the expert. In research, the stimulus compatibility will remain an interfering variable. The meditation expert is not an expert in every technique or every variant of same technique for which he has not specifically be qualified, for ethical reasons.

A meditating instance is at least till attaining a short positive goal or benefit / positive alteration on the duo of cognitive arousal and emotional arousal (internal benefits) distinctively perceived by meditating individual. The duration is differing by individuals, needs and conveniences. However, any meditating behaviour is qualified for meditation if only continued as to attain at least a short positive goal or benefit / positive alteration on the duo of cognitive arousal and emotional arousal (internal benefits) distinctively perceived by meditating individual – as the resultant positive change in the cognitive and emotional due perceived as distinguished from how it was before initiating meditating behaviour.

Similarly, there is also use of ‘based’ related to mindfulness, a component of meditation. Meditation-based or Mindfulness-based is much used (Haider, Taj; Dai, Chia-Liang; Sharma Manoj 2021; Álvarez-Pérez, Y et.al., 2022; Bringmann H C., 2021). It is not clear if ‘based’ a scientifically valid and operationally differentiated from calling ‘variations’ (for example, ‘Variations of mindfulness technique’). Using the word “Based” is more generic and variant is more specific in connotation. For example, Common Cold, Flue, HIV, Corona, Chicken pox – all have Virus as the common basis and can be called ‘Virus-based’ (with their whole gamut of differences, and hence ‘vague’) but one virus illness cannot be called as ‘variant of another’. Thus ‘variant’ is more specific and research variable must be ‘specific’ rather than ‘generic’.

Hence in research, meditation technique should be specified and ‘specific variation’ technique also to be defined operationally apart from the operationally defining the parent meditation technique on which the variant is worked out. Current author has attempted this quality-enhancing effort in this paper, for enhanced quality of scientific inquiry and insight.

Current author is not intended to work on the classification as he has proposed the concept of ‘variant’.

III. THE MEDITATION TECHNIQUE PROPOSED BY CURRENT AUTHOR

In this section, concepts involved in the current meditation are discussed and shown in Diagram 1. The method described in this has been systematized by the current author over years based on Brahminical methodology with his first-hand experience and scientific psychology.

Brahminical meditation techniques were older to Buddhist ones, as a Hindu Siddhartha Gautama meditated first based on already existing (probably) meditation technique and then only he turned into Buddha. Hindu meditation techniques are varied and are Brahminical (not to politicize the word Brahminical, as purpose and function of a scientific approach are not to yield to politicizing efforts of societal forces).

Traditional Brahminical meditations practiced by Brahmins as daily rituals have an inherent focus on Supernatural / God’s presence within self (Aham Brahman) and thus searching for a ‘benevolent power’ within self and focusing on the ‘benevolent super power within self’. This can be understood from both Bagavath Gita (1972), (of course, Sri Rudram as well as Aditya Hrudhayam also).

This Brahminical concept does not encourage the focus on 'present / here and now' as in 'Mindfulness', since latter one includes focus on the immediate environment (Frewen, Paul.,2015); whereas, the Brahminical concept confines to 'within' and not 'immediate environment' (therefore there is no 'now' or 'here' at all). In Gestalt terms 'here' is not the 'figure' but 'Ground' in Brahminical tradition.

Brahminical Meditation techniques such as mantra meditation is a step based on Self Focus and that meditation is a purposeful one. Self-focus for a specific goal and focus in such a meditation is not achieved due to the nature of internal stimuli but due to willingness and resolution / commitment (Sankalp as said in Hindu rituals) is also mentioned in Bhagavath Gita (1972) Chapter 6 Sloka 24, as a component in meditation.

While Bhagavad Gita mentions Sankalp as resolution to give up materialistic desires, in the current method the 'Sankalp' is related to 'resolution of purpose' – thus the current method is polar opposite in this particular juncture and is application / goal oriented. This Goal / application oriented Sankalp is unique to the current method and is a variant of the meditation Sankalp mentioned in Bhagavad Gita. In the current method, the Meditation Expert / Guru needs to channelize the attention of the client towards his specific need for which he requires solution or overcome hurdle or wishes improvement. This Sankalp is the preparatory stage and usually preceded by Case history taking.

The Guru / Expert of current method, therefore, needs to be qualified and experienced in Goal and psychosocial, personality, cognitive and emotional dynamics of Goal selection. It is noteworthy that in the current technique, the individual who wishes to learn meditation is not to select any goal and focal stimulus.

In the current method, orientation to self in the environment is to be developed. This is not here and now process or aligning with environment or oneness with environment as in other techniques.

The current method is solely based on 'making individual move towards his originality' as against existing 'away from his originality' that has been caused by copying / imitating others for quicker successes or to avoid breaking one's comfort zone necessitated by solving an issue or overcoming a situation completely based on one's own originality. Though individuals like to respect their originality, in practice, they decline to spare time and efforts bring out originality to face up every situation. It also induces uncertainty in contrast to copying another successful person in the environment. But, in challenges where one has to show unique abilities, he / she does not feel 'perception of progress'.

Current author much earlier found that 'perception of progress' is a powerful motivation than even perceivable rewards (Ramesh Kumar., G S 1999). Perception of Progress is internal feel due to contemplation of smooth stages of tasks. The more one is close to his originality the more 'perception of progress' he / she would have at real challenges.

Everything in life can be arranged in stages of progress and the stages are primary if a stage cannot be superseded (for ex, a student cannot supersede a year /class in reaching his school final from first standard onwards) and stages are secondary if a stage can be superseded (for example, an excellent performing employee may be promoted to a higher position superseding his senior or position).

In the current method, the Expert / Guru takes the complete case history of the individual in such a way that the client gets a view of smooth stages of his life and life experiences. As this stage is set, then the individual is led to develop orientation for his body and in the environment, especially achieved by Visualization about others in the environment and visualization of self from outsider position.

Psychologically these are core psychological processes to be governed by qualification of the expert in core psychology and required training for efficient utilization and causing no harm to the psyche of the individual.

Reading the description in two lines and replication will lead no where near to the concept of the current method. Further orientation is developed by 'Guessing' process and used to relax as to alter the existing arousal level of the client before entering into the actual meditative behaviour.

In the current method, imaginary process is discouraged strongly as imaginations are means of taking oneself away from originality. The core psychological dynamics and principles of 'guessing' to be monitored here and relaxation is increased as a prelude. For meditative behaviour, the focus of voluntary attention is toward 'internal stimulus' and therefore focused within, and is towards bringing him close to his originality away from copying others, referring to others, taking external norms and 'diluting self' in the pool of others.

In this process, the 'non desiring' concept of meditation mentioned in Bhagavad Gita (1972) is replaced in the current method by fixing a goal or purpose and enhancing 'perception of progress' in moving towards one's own originality. Here the concept of 'self' is to be used carefully as the current method focuses on 'original self' rather than many aspects of external to the person 'copied or self-imposed' into the Structure of Self.

Thus, the current method trainers must be qualified psychologists and not on non-psychologists, especially, in a scenario of no widespread agreement among scientists on a definition of the self (Fingelkurts et al., 2020) and deeper knowledge in core psychology stream is required on the part of the expert / Guru to handle the concepts related to 'Self'.

Again, to separate oneself from the 'immediate environment' and to focus towards inner self, the stage has intervening stage of contact point of environment and body. To cross this stage smoothly and to proceed from external to internal in a smooth stage-wise manner the current author adopts the breathing with humming.

While on a normal breath mind has to be focused and therefore a self-imposition to mind, humming while breathing with exhaling first rather than inhaling first (as done by others) but more important is the cognitions that maintained while doing the humming

breathing with exhaling first. Cognitively governed humming breathing is another aspect adequate training required for an expert / Guru and more caution he needs to exercise while applying to an individual.

The cognitions during this breathing stage should be ensured to be part of primary stages of moving towards originality from external focused functioning that would be normally operative. Wholistic view is encouraged here rather than segmented view. Hence, to train these crucial components the expert / Guru must be a psychologist by his core qualification and experience supplemented by training in this current method.

Once on the way from ‘outside to in’ over primary stages, then, further orientation required to enter into the ‘feel process’ and hence in the current method, ‘guessing’ is used as an important tool. An individual cannot directly start feeling the bottom of the depth of the mind, or background of the mind suddenly. Guess means that one experiences no control over a situation (even if one in fact may have some) (Kleinsorge, T and Scheil, J., 2016). Bode et al. (2013) suggested that guessing and choosing shared same neural mechanisms. Its involvement believed in self-related processing and experience is old one (Cavanna and Trimble, 2006)

The feel of core feel at the mildest form requires a guessing work to focus deeper as the ‘depth of mind’ is guessed. This juncture is crucial as the guess at this deepest level helps differentiate between Core Affect and the current concept of Core Feel, and once differentiated, recedes into ‘core feel’.

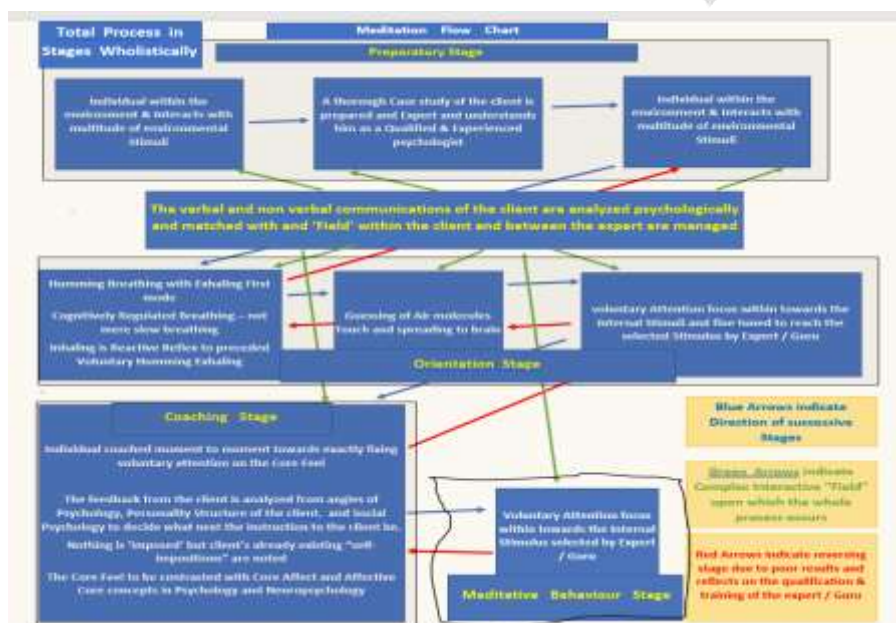
The Expert / Guru needs to be knowledgeable thoroughly regarding the multi angle dynamics pertaining to the guess process and still operating within the prescriptions of the current method.

The guessing is used for the individual to relax temporarily which alters his existing arousal level that the individual becomes totally cut off from existing individual-environment self-imposition bondages and becomes ready to perform his meditative behaviour with optimum efficiency permitted by his individual as a system.

This cutting off from existing individual – environment bondages pave the way for the individual to automatically get more realizations of such impositions on him, but he realizes not everything at the same time. The efficiency with which the Expert / Guru handles the process and the individual factors play the crucial role in deciding the rate of such realization process. The relaxation while traditionally done using imaginations (Mahanani, Srinalesti., 2020), the current method is not inclined towards use of imaginations because the individual has all along so far indulged in various imaginations and self-imposed, only to get away from his originality. Instead, the current method prescribes to guess the touch of air molecules on the body and guess the passing of the neural messages to brain.

It is noteworthy here that the Expert / Guru is thus qualified and trained enough to manages these stages and processes in an aligned manner so as to set a stage for the client to enter into the readiness and efficiency to show meditative behaviour prescribed in the current method. Mis-aligning at any intricate point will lead to collapse of the ‘field’ being prepared for the client to show desired and efficient meditative behaviour that only leads to newer assumptions or fears or uncertainty related schemas being self-imposed by the client further - the most unethical professional act.

This core feel is different from ‘affective core’ discussed elsewhere. The affective core discussed by others is seen as containing processes linked to wanting, ‘evaluating’ positively and negatively valenced stimuli and as a pleasure system (Morten L. Kringelbach and Kent C. Berridge., 2017). Engen, H. G., Kanske, P and Singer T (2016) elucidate the possible dissociation of the neural substrates of the elaborated mental simulation from those supporting the active maintenance of the generation process in contrasting activation in the Cease condition with the Maintenance condition.



Current method focuses on such internal stimulus of deepest consciousness which is dissociated from affective experience itself – only ‘a feel’ that is neither positive, nor negative, and at a level that is too beneath to be available for describing. Such a feel is at the core of source for all further inner representations that would be available for ‘observing, experiencing, feeling, verifying, and describing as elaborates in conscious experience of the individual. Thus, the internal stimulus considered in the current method is ‘core feel’ rather than affective core or core affect. Core feel is reached to attention when voluntary attention of an individual is trained to surpass verification, thinking, analyzing, (self) observation, affect (pleasure or displeasure), but at the contact point of all these with unawareness. The more one uses this ‘core feel’ the more his cognitions and emotions become balanced without self-effort or any kind of strain of self-imposition. ‘The feel heals’ – not the affect.

The difference between core affect and core feel remains that in core affect one is able identify that as ‘affect’ or mildest form of any emotion – positive or negative. But core feel is the identification of ‘something’ at the bottom – neither any kind of thought form, nor any kind of ‘affect’ nor having any form (shape) or spatial cognition. Though the voluntary attention self-focused will be attending to and wandering between thoughts, mood, core affect and affective core, in the current method the task is not even to ‘ignore’ which is also a kind of self-imposition of cognitive rule, but only to try to focus on the core feel. This is a core task and requires an in-depth psychological knowledge and training. As shown in the diagram, there is a wide and complex ‘field’ operating dominated by interaction between factors of client, Expert and dynamics ‘between’ them.

Therefore, Self-Focus is the best tool for the current method than focusing on external stimulus or internal representations of external stimuli. While in other meditation-based approach emphasizes decentering and body awareness (Roca, Pablo., Vazquez, Carmelo., Diez, Gustavo., Brito-Pons, Gonzalo., and McNally, Richard J 2021), in the current one there is no verification of or self-imposing of ‘acceptance’. No aspect is imposed on oneself as it is the basic truth that mind should give required things on its own naturally like a water fountain. The individual is not compelled to ‘observe’ or verify or ‘self-impose’ anything in any form. Rather the individual is expected only to ‘feel’ the internal stimulus selected and defined by the expert / Guru.

The current meditation approach is against ‘self-impositions’ as scientifically ‘schema’ is self-imposed. Earliest schema theory could be considered as given in Bhagavath Gita. Sloka 19 in Chapter 17 of Bhagavad Gita (p.No.696) explicitly instructs not to do penance by foolishness, not by self-torture or by destroying / injuring others. In the current method the author extended such a maladaptive form to be whichever form of self-imposition. The naturally developed aspects of the individual through assimilation of good things because ‘self’ of anyone is assumed to be ‘positive’ and till it is allowed to be natural it attracts only positives and repels negative. Here due to this proposition, it is to ‘induce self to be natural and thereby making it to repel negatives’ imposed into us, rather than by forcibly trying to eradicate using any means. This proposition is not in Brahminical procedures but it is a contribution of the current author based on his personal verifications.

Current author doubts if schema one has are so really mapped out as exact match to what really could exist in reality. It is usually noted that the individual differences are so intricate, so does the ‘self-impositions’ of many schema / conditionalities upon oneself, so does the ‘feel’. In fact, intricacies are so universal and pervasive that every instance every human deal with ‘intricacies’ that psychology of intricacies could evolve as a separate branch within psychology. Some inner experiences have been discussed with how they differ intricately (Russell Hurlburt. T and Heavey, Christopher L. 2004). ‘Difference within similarity’ can be related to meditation effect as exposed by (Roca, Pablo., Vazquez, Carmelo., Diez, Gustavo., Brito-Pons, Gonzalo., and McNally, Richard J 2021) and calmness /stillness (Woods TJ, Windt JM and Carter O.,2020)

The intricacies are brought out to the awareness of the individual but unlike in any other therapy he is not expected in the current method, to ‘actively fight against’. Rather, he is expected to focus on and meditate upon the ‘Core feel’ that it takes care of through the naturalistic curative powers of the mind. That every elaboration upon the ‘atomic’ core feel is intricate and would pose similarities with many actually different aspects.

In orientation stage and whenever needed in the assessment of the expert / Guru, he expects the individual to think how he sees from outsider view. It is gradually achieved in a stagewise manner by going through reflections of four different self-stimuli: “I in my opinion”, “I see me”, “I see me as he”, and “I see me as he and you”. These last three are having similarity being ‘outsider view’ but still they are having intricate differences.

The real psyche of an individual lies in such ‘intricate differences’ or ‘intricacies’. Existing psychometric scales produce more common aspects into each cluster or dimension. Hence, newer assessment techniques need to be developed once such real ‘intricacies’ of an individual should be studied and more person-specific benefits of meditative behaviour need to be achieved. These are certainly new and deeper areas only qualified psychologists can work on. Another self-stimulus to tap intricacies could be “How I think”, “How I want to think”, and these both once again different from the third one – “How Should I think”.

To attain much benefits, current author suggests to select the internal stimulus of ‘feel the feel’ deep into the conscious mind as the focal stimulus of meditative behaviour in the current method. This focal stimulus prescribed in the current method is entirely different from the focal stimulus of meditation as mentioned in Bhagavad Gita or any other meditations in the vogue.

‘Feel’ is essentially an inner experience and Christopher L. Heavey and Russell T. Hurlburt (2008) have researched to operationalize the inner experience with five dimensions: Inner speech, Inner seeing (aka images), Unsymbolized thinking, Feeling, and Sensory awareness. Scale of these dimensions (Heavey CL, Moynihan SA, Brouwers VP, Lapping-Carr L, Krumm AE, Kelsey JM, Turner DK II and Hurlburt RT (2019) may not cover the ‘Core feel’. The ‘Core Feel’ to be felt in the current method is still not akin to ‘Core

Affect' as explained by James A. Russell., (2003), especially the 'milder core affect' he explains. Focus on all other internal or external aspects to be ignored as they are not due to voluntary attention but involuntary or habitual attention.

In the current method it is viewed as the "gateway of Subconscious", as those who have done this properly started getting long forgotten memories automatically as they are involved in their day-to-day work activities. The assessment tools existing in the field of psychology may not be adequate to assess the Core Feel and newer assessment procedures to be begun starting from interview technique. It is the experience of the current author that 'how one visualizes others (from his own position)" and 'how one visualizes self from outsider position)" are two important evaluative questions that sounds more qualitative and wholistic than using schema questionnaire. Analyzing and interpreting responses to these questions would be easier to a qualified psychologist than non-psychologist.

This focal stimulus of the current methods can never be taught to someone nor one can catch it from words of others. It can only be coached moment by moment as the learner tries and explains 'what he attempted' and 'what happened within himself'.

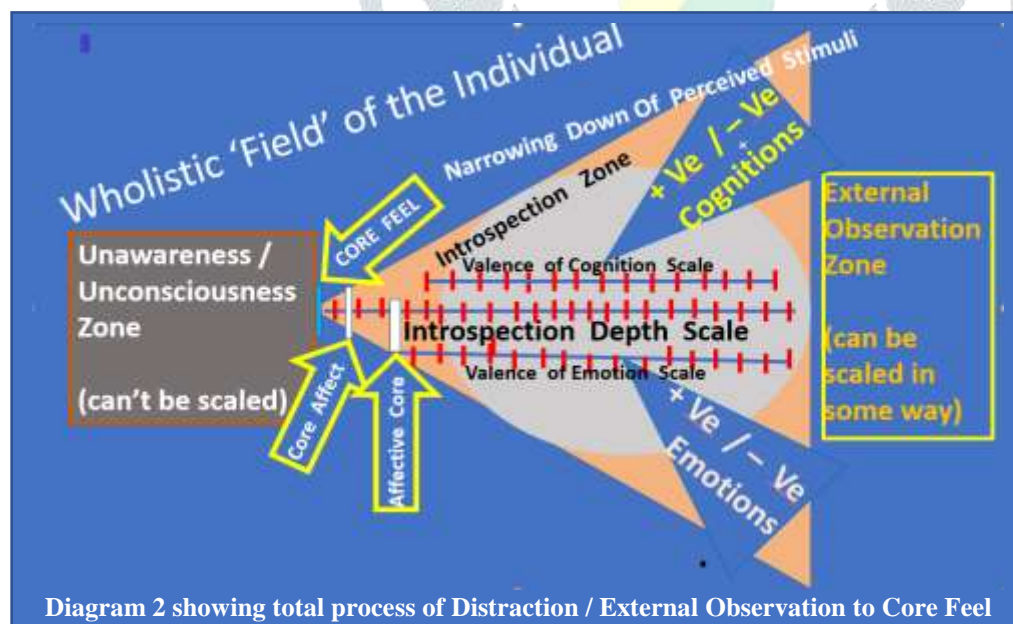
In handling feedback from clients to these questions, the universe of 'Self' is operational at its fullest and again a qualified and experienced psychologist alone is the choicest, especially in a scenario of no widespread agreement among scientists on a definition of the self (Fingelkurts et al., 2020) still.

Apart from handling feedback from clients during meditation coaching session, insights as needed developed by the Expert / Guru using the SIF Mechanism proposed by the current author (Ramesh Kumar, G S., 2012) and much used in coaching / training sessions to individuals and in employee training by the current author.

Thus, the expert / Guru of the current method should be a qualified and experienced Psychologist by core and then get trained on this current method to become an expert / Guru. This method cannot be attempted by any non-psychologist and just with the explanation of the method here and there. Practicing this method by one who is not a psychologist by core and additionally not trained on this method is blatant unethical as the learner is getting cheated and misguided but in the name of this current method.

The Core Feel, Affective Core, Core Affect and the meditative bases of Bhagavad Gita (Bhagavad-gita As It Is 1972), especially Chapters 2, 4, 6, 7, 9, 11, 13, 14 are to be compared, contrasted and the accurate understanding of the current method to be obtained. Hence, the trainer variables are crucial and deep when these dynamics interact with the client variables with complexity and subtlety.

Current method and its concepts involved at deeper level indicate that current meditation approach can be elevated to the level of separate systematic branch of psychology.



IV. DISCUSSION

The paper puts forth a new and universal operational definition for meditation. A new variant of meditation is outlined that includes cognitive science in Brahminical concepts of meditation and modern neuropsychology, for the benefit of individuals irrespective of their religiosity. Current paper is first step and planned for further papers to enumerate concepts in depth and case studies.

New universal operational definition of meditation by the current author can fit any meditation and its variant with clarity. This current operational definition of meditation can direct the future understanding and research in most precise and objective manner.

The current meditation approach cannot be given in groups and is individualized to suit their psychological profile and specific needs, goals and situations.

In this paper it is clear that the current meditation approach has deeper concepts from Brahminism (not to politicize the word but see in scientific angle) and modern neuropsychology warranting that this approach cannot be handled by amateurs whether educated or not. The expert / Guru of this current approach must be a qualified Psychologist by his core education stream [first five years (minimum) to ten years of collegiate education] and then get trained in the current method.

The expert / Guru is viewed as one who holds the characteristics summarized by Glaser and Chi as given by (Eells T D et.al 2005) using their research on expertise. They also narrate Hayes, J. R's finding that experts in various scientific and artistic fields required at least 10 years of practice before acquiring a "genius" level of performance.

Pedrero Pérez, E J., et.al. (2020) also discuss how Psychologists tended to have more complex cases, and though both (psychologists and non-psychologists) groups showed improvements there was also a possibly higher drop-out rate for clients of non-psychologists. The current method is certainly not for the 'educated / less educated amateurs' and for those who just read a few lines of the therapy method in research papers and replicate for therapeutic / research purpose.

The paper is first step in a planned series of work to be brought out.

Future directions:

Further case studies, meditation relevant assessment techniques to gauge core feel, professional (and non-amateur) directions, qualification and training required are outlines for future.

Next paper in this series by the current author will deal with the data gathering from individual and research approach.

This paper elevates meditation from a casual approach level to a separate systematic branch of psychology level.

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