

## SENSE OF MEANING OF LIFE AND THE EMOTIONAL REACTION AMONG YOUNG PEOPLE PURSUING DIFFERENT TYPES OF MEDITATION

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*Abstract:* The ability to meditate is characteristic of every human being. It takes place as a result of experiencing the fragility of human nature, feeling of alienation and the like. The effects of meditation vary considerably.

*Aim:* In modern times two major modes of meditation prevail: The Christian and the Oriental trend. Both forms have elements that are common but also such as diverge. Of interest appears an answer to the question whether these forms can be combined and which of them carries meaning for mental life.

*Group:* A study has been carried out on group of young people voluntarily pursuing the Christian form of meditation (28 persons belonging to the Light - Life Movement) and a similar group of persons pursuing the Oriental form (23 persons practicing Transcendental meditation - Zen, yoga, who followed the course of Sylva's Meditation and attended the Institute of Identity Knowledge).

*Method:* The following methods were used in the research: the "Purpose in Life Test" by J.C. Crumbaugh and K.T. Maholik, the "Hostility - Guilt Inventory" by A.H. Buss and A. Durkee, The Hopelessness Scale by A.T. Beck and "The I.P.A.T. Anxiety Scale" by R.B. Cattell.

*Results:* Persons pursuing the Christian or the Oriental form of meditation revealed no significant differences with regard to the intensity of the sense of meaning of life. The basic difference between the groups appears in the type of answers which refer to the attitude towards oneself and others (e.g., death, coping with problems due to alcohol and drugs, the role of sickness and suffering).

Our study has revealed a distinct decrease in aggressive tendencies, a higher level of anxiety, lower resistance towards frustrations and a slight sense of hopelessness among the meditating subjects. It shows that both forms of meditation exert a similar influence on the emotional reactions.

*Key words:* meditation, sense of life, emotions, young people

Meditation - according to Lotz (1985, 12) - is "a vivid fulfillment and a total development of what the human being is within his own, deepest essence". The essence of meditation resides in the attitude, peculiar presence, modal existence which can be expressed in different ways and can be discovered when there is an exclusive concentration on the object of reference (Słomka, 1992, 38). It results from the two aspects: religious and philosophical sys-

tems as well as practices. Lotz (1985) thinks that meditation is very strongly connected with the religious basis and the ability to meditate which, to a greater or lesser extent, characterizes every human being.

The starting point in meditation is the experience that man, together with the surrounding world, is not an absolute existence and that there exists a gap between man and the Grand Cause and this gap

causes alienation, estrangement, lack of freedom. This experience awakens longing in order to overcome dualism and to gain a state of togetherness, non-alienation, through different methods (von Balthasar, 1991, 469-474).

According to Dąbrowski (1975, 30-31), the effects of meditation may vary: harmonization, personality creation, facilitation of an insight into one's personality and a critical self-evaluation. Meditation evokes the inner side of mental life, it opens an eventual sense of life, activates possibilities, opens out towards other people.

Baeyer-Katte (1979, 54-57), on the other hand, pays attention to the fact that meditation, as far as young people are concerned, deprives them of individuality and makes them open to any cult influences. Although it allows them to broaden their consciousness, it deprives them of the social dimensions, providing them at the same time with passive impressions without reference to the everyday humdrum, as well as the ability to involve personal responsibility in practical activities.

Different approaches in psychology interpret the effects of meditation in various ways: 1) psychoanalysis treats them as psychopathological forms of "ego regression" or "regression promoting the ego"; 2) cognitive psychology treats them as a type of adaptative regression not due to any automatic mental processes; 3) the theory of learning pays attention to similarities between meditation and the method of desensitization through a state of relaxation (Doktor, 1991, 72-73).

Nowadays two trends of meditation are being very frequently discussed, viz. the Christian and the Oriental forms of meditation.

Christian meditation is one of the ways of praying in the awareness of being a Christian, awakened due to Revelation being

accepted through faith and promoted by hope and love that are characteristics of Christianity (Słomka, 1992, 10). This is also praying using reflection and is an act of a conscious identification with Christian values. It fulfills the functions of a vigil and the willingness to meet the Absolute. When meditating, man reaches the state of adoration and worship of the Absolute, while preserving the subject relationship (von Balthasar, 1991). At the same time, Christian meditation demands conversion of the heart and the need to be purified (Chlewiński, 1985). Meditation is a popular form of praying in many different Christian religious formations and praying communities such as: the Light and Life Movement, Revival in the Holy Spirit.

Oriental meditation, on the other hand, in its variety "depends on itself", in other words, it is an independent study of a science concentrated on liberation, or on getting to the core of the short but deep spiritual thoughts, the so-called 'mantra' (Cyboran, 1986, 43). The aim is to reach the state beyond consciousness (a state of strict harmony with the mind of the universe which has to be the same as the state of blissfulness, liberation, nirvana) (Allan, 1988a; Löffelman, 1979, 22-25). It is considered as an auxiliary technique in the personal fulfillment of the hidden possibilities to reach the state of happiness, the occult, thanks to which man can achieve cognition of higher worlds (Steiner, 1994). It has to be considered as the process of getting out of isolated individuality and coming back to the unity with the immanent, impersonal Absolute, in which it eventually becomes fused (Lotz, 1985). Many forms of Oriental meditation can be distinguished, among which the most popular in Europe are: yoga, the Transcendental meditation and Zen (compare: Doktor, 1991; Koziński, 1991).

It might seem apparent that the Christian meditation and the Oriental meditation are similar. This similarity does exist in the formal and outward side of these practices that is, an involvement in exercises, a need of purification, a need of close consciousness directed towards one's own ego (von Balthasar, 1991). A deeper analysis, however, reveals far-reaching differences, connected with the philosophical system of each of the two meditating trends. The basic differences concern, e.g., attitude towards love of one's neighbor, attitude to suffering, attitude to the ordinary day, attitude to meditation, the concept of the human being, the concept of morality, aims and the essence of life (Allan, 1988b, 211-217; Burrell 1988, 127; Słomka, 1992, 15; von Balthasar, 1991).

Can we in fact separate the systems of exercises from the complicated philosophy? Can we treat yoga only in terms of health purposes? These problems are very important for many people who wish to improve their functioning. Moreover, scientists are fascinated by certain results coming from Transcendental meditation (compare: Doktór, 1991, 60-68; Oniszczenko, 1991), yoga (compare: Allan, 1988a; Doktór, 1978; Sedlak, 1972) and other forms of Oriental meditation (compare: Klimasiński, 1997). The most important is the influence of the defined body postures, breathing and mental exercises, diet, etc., over some mental disturbances and psychosomatic disorders, as well as over personality development (Doktór, 1978).

If it were possible to have two forms of meditation among persons connected with the Christian religion, then there should be no undue differences between those pursuing the Christian and those practicing the Oriental form.

## GROUP

In order to test the above assumptions, two groups of subjects were followed, viz. persons pursuing the Oriental form of meditation and a group practicing the Christian form. However, it should be mentioned that only those declaring their adherence to the Christian religion took part in the examination. Our study had for aim to analyze the sense of the meaning of life and selected emotional reactions, such as anxiety, aggression, depression.

The group pursuing the Oriental form of meditation consisted of persons who practiced Transcendental meditation, Zen, yoga and who participated in the workshops "Mind Improvement" (the so-called course of Mind Self-control, Sylva's Meditation) and attended the Institute of Identity Knowledge. (The members of this group were selected during the course of meditation meetings - before or after the meeting - or at schools as a result of probes.) Persons who practiced the same kind of self-improvement for a period of more than one year, took part in the examination. Altogether a total of 23 subjects pursuing the Oriental form of meditation were examined.

Persons practicing the Christian form of meditation were members of the Light - Life Movement and made up our comparative group (see: Blachnicki, 1987). These were examined during the course of retreats (secluded retirement for religious exercises) and formation meetings and they were selected on the basis of probes, that is, on the basis of their answer to the question: To which religious and Parareligious groups did you belong (do you belong)? Those who had belonged to any one of the groups for more than a year were included in

Table 1. Formal characterization of the groups

Group		Group of the Christian meditation		Group of the Oriental meditation	
		N	%	N	%
Number		28		23	
Sex	M	6	21	9	39
	F	22	79	14	61
Age		17.5		17.6	
Attitude to religion	committed	28	100	11	48
	neutral	0	0	9	39
	hostile	0	0	3	13

our study and thus a total of 28 persons pursuing the Oriental form of meditation were examined.

The formal characterization of the groups is presented in Table 1.

In the group meditating according to the Oriental patterns, girls made up 61%, boys 39%. The average age in the group was 17.6 years.

In the group following the Christian form of meditation, girls represented 79% and boys 21%. The average age in this group was 17.5 years.

In the group of the Oriental meditation the largest differentiation appeared in respect to religious attitude. 48% of all the participants declared a committed attitude towards the Christian religion, 39% declared a neutral attitude and 13% a hostile one.

Of those practicing the Christian form of meditation, a full 100% declared a committed attitude towards this religion.

## METHOD

During the research the following examining methods were used: "Purpose in

Life Test" by J.C. Crumbaugh and K.T. Maholik, "Hostility - Guilt Inventory" by A.H. Buss and A. Durkee, the "Hopelessness Scale" by A.T. Beck and the "I.P.A.T. Anxiety Scale" by R.B. Cattell.

*PIL - Purpose in Life Test* is based on the existential frustration theory and noogenic neurosis by W. Frankl and is used to examine the sense of consciousness of one's life (Popielski, 1994).

The test consists of 3 parts (in our research only two parts were used). The first part is based on the estimated scale comprising 20 items. In the present examination we obtained  $M = 107$  and  $SD = 18$  (these are the statistical data of the group being controlled). Due to this fact the section of the low results was selected ( $\leq 88$ ), average results (89-124) and high ones ( $\geq 125$ ). The second part is in the projection method form. It is made up of 14 unfinished sentences. For the sake of the examination, only some of the items were used (the items: 1, 4, 9, 10, 11, 12, 13, 14) and they were arranged in accordance with the criteria connected with the attitude to one's own life and to others. The answers were analyzed in accordance with the fol-

lowing categories: 1) positive - the acceptance of the proposed values or positive attitude to the presented problem; 2) ambivalent/neutral - uncertainty and irresolution towards the proposed values or problem, indifference, lack of one's own opinion, lack of an answer; 3) negative - negation of the proposed values or negative attitude towards the presented problem.

The inventory *Hostility - Guilt Inventory* is used to examine aggressive behavior, its intensity and the dominating form of the aggressive reactions. The test allows to evaluate the intensity of the overall aggression and its following forms: physical aggression, verbal aggression, indirect aggression, negativism, suspicion, resentment, irritability, guilt (Buss, 1961, 169-170).

*HS - The Hopelessness Scale*. This method is used to examine the attitude of the person being examined toward the future. Beck et al. (1974, 864) distinguished three components of the sense of the hopelessness syndrome: 1) affective - it is also defined as the attitude to the future; it refers to the possession of the sense of life in the proper time, happiness, trust, enthusiasm, hope; 2) motivational - defined as the loss of motivation and interpreted as discouragement, fatigue, lack of willingness to act; 3) cognitive - defined as the expectations towards the future and comprising anticipation of future events that are interpreted as unclear and unsure. In this examination the translation by P. Oleś and A. Juros (1986) was used.

*The I.P.A.T. Anxiety Scale* by R.B. Cattell is used to evaluate anxiety reactions, especially to examine the feeling of anxiety (Cattell, 1957; Siek, 1982, 645-646). This method allows to distinguish the intensity of the apparent and

hidden anxiety, as well as to define some aspects of personality according to Cattell: C- (+proneness to neuroticism - affected by feelings, emotionally less stable, easily upset; -higher ego strength - emotionally stable, faces reality, calm), L (+protension - suspicious, self-opinionated, hard to fool; -alaxia - trusting, adaptable, free of jealousy, easy to get on with), O (+guilt proneness - apprehensive, worrying, depressive, troubled; -untroubled adequacy - placid, self-assured, confident, serene), Q3- (+low integration - casual, careless of protocol, untidy, follows own urges; -high self-concept control - controlled, socially precise, self-disciplined, compulsive), Q4 (+high ergic tension - tense, driven, overwrought, fretful; -low ergic tension - relaxed, tranquil, torpid, unfrustrated) (Siek, 1982, 646-647).

## RESULTS

### *The sense of meaning of life*

Meditation - as has been mentioned earlier - favors a conscious creation of life. When the search for one's identity by the young is done in a more and more reflexive way, there arise existential questions which refer to the sense of life, human existence, and the highest values.

People who practice the Christian form and the Oriental form of meditation do not reveal any significant differences as regards intensity of the sense of meaning of life (Table 2) and also, in the case of the two categories, of the sense of life, i.e. aims of life, sense of life, affirmation of life, one's evaluation, evaluation of one's own life, freedom and responsibility, attitude towards death and suicide. The detailed data are presented in Figure 1.

Table 2. Purpose in Life Test - average total results and distribution of the total results for the groups pursuing the Oriental and the Christian forms of meditation

Group	M	SD	t	p	Low		Average		High	
					$\Sigma$	%	$\Sigma$	%	$\Sigma$	%
Group of the Christian meditation	108.29	19.31	.56	No s.	7	25.0	15	53.6	6	21.4
Group of the Oriental meditation	105.43	16.44			6	26.1	13	56.5	4	17.4

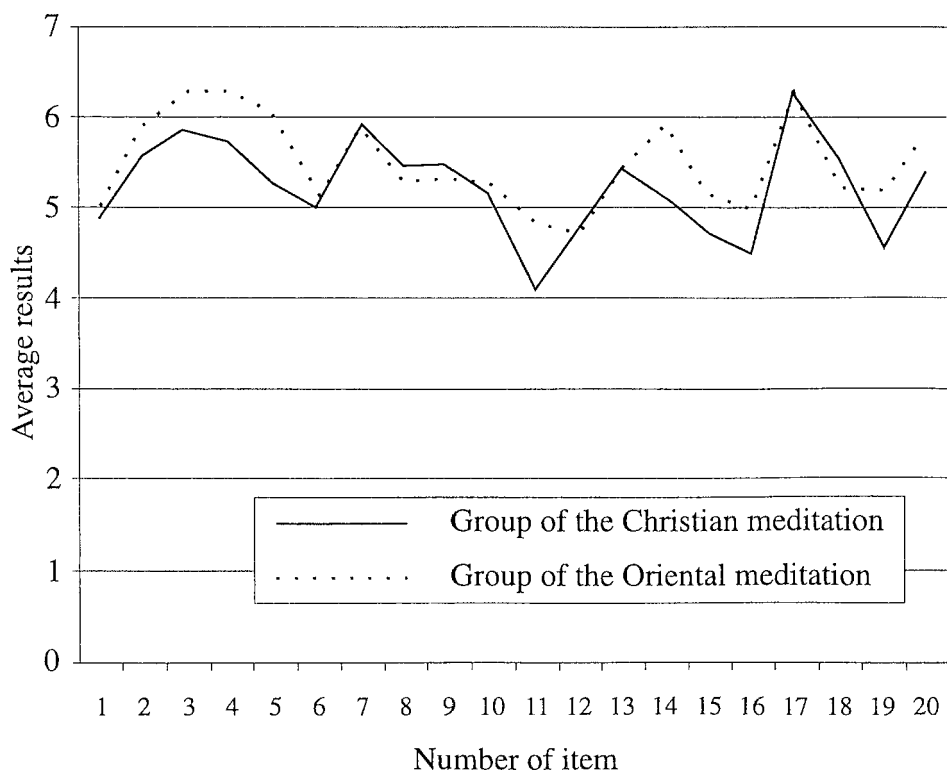


Figure 1. Comparison of the average results within the PIL test statements between the groups pursuing the Oriental and the Christian forms of meditation

The detailed analysis also reveals a similarity between the two groups. The subjects consider that they appreciate their own life (item 6,  $p = 0.87$ ), have enthusiasm and joy of life (item 1,  $p = 0.53$ ), are responsible (item 13,  $p = 0.779$ ), and free (item 14,  $p = 0.139$ ), they direct their own life (item 18,  $p = 0.394$ ), have a positive relation to duties (item 19,  $p = 0.164$ ). Their life seems to be getting on well (item 9,  $p = 0.552$ ), it is of a great value (item 10,  $p = 0.977$ ) and interesting (item 2,  $p = 0.649$ ). At the same time they seek their own place and role in the world (item 12,  $p = 0.508$ ) and are convinced that they stand to find it (item 17,  $p = 0.76$ ). They have definite aims and aspirations (item 3,  $p = 0.301$ ). Life gives satisfaction (item 20,  $p = 0.533$ ; item 8,

$p = 0.531$ ). They have plans for the future (item 7,  $p = 0.954$ ). They are not afraid of death (item 15,  $p = 0.172$ ). They did not think about suicide (item 16,  $p = 0.306$ ). They always find reason for their own life (item 11,  $p = 0.302$ ).

Differences of marginal significance can be pointed out. People pursuing the Oriental form of meditation in relation to those practicing the Christian form are less convinced that every day brings something new (item 5,  $p = 0.071$ ). Moreover, their life seems to them less purposeful and sensible (item 4,  $p = 0.054$ ).

The most basic difference between the groups appears in the type of answers given to the unfinished sentences, which refer to the attitude towards self and others (Table 3).

Table 3. Purpose in Life Test - proportional result distribution within the category of the attitude towards oneself and others in the group with the Oriental and that with the Christian form of meditation

Nr	Items	Answers						Difference	
		Positive		Ambivalent /Neutral		Negative			
		CH	O	CH	O	CH	O	$\chi^2$	p
1	My life is ...	28.6	30.4	35.7	47.8	35.7	21.7	1.32	no s.
4	In my life I have gained ...	75.0	56.5	25.0	43.5	0.0	0.0	1.94	no s.
9	Death is ...	46.4	17.4	42.9	34.8	10.7	47.8	10.19	.006
10	Looking for alcohol and drugs as a way of escape is ...	0.0	8.7	3.6	17.4	96.4	73.9	6.50	.039
11	Sickness and suffering might be ...	67.9	26.1	25.0	26.1	7.1	47.8	13.55	.001
12	A life for me is ...	53.6	47.8	39.3	47.8	7.1	4.3	2.67	no s.
13	The thought of suicide ...	21.4	39.1	50.0	26.1	28.6	34.8	3.40	no s.
14	The help of other people is ...	82.1	82.6	17.9	17.4	0.0	0.0	.00	no s.

CH - group of Christian meditation; O - group of Oriental meditation

Subjects pursuing the Oriental form of meditation pointed more frequently than those practicing the Christian form to the negative dimension of sickness and suffering (wearisome, destructive, tragic, sad, etc.), but rarely underlined their positive role.

Death means something terrible, horrible, to a larger number of adherents of the Oriental patterns than to the Christian form, however, fewer of them pointed to the dimension beyond death.

On the other hand, fewer subjects meditating in an Oriental way negatively evaluate "coping with the problems" due to alcohol and drugs, more of them reveal, on the other hand, indecisiveness as far as this matter is concerned.

People from both the groups express very similar opinions in their statements relating to the attitude towards help of other people and the evaluation of one's own life.

### *Emotional reactions*

The sense of meaning of life is closely related to the emotional and affective spheres. Future, responsibility, failure, independent decisions fill young people with different types of anxieties. On this basis emotions are created that very frequently bear a negative tinge, such as aggression, anxiety, hopelessness.

The practice of meditation is connected with a higher emotional control, especially of aggressive reactions. The research shows that those pursuing both the Christian and the Oriental forms of meditation are characterized by a lower level of aggression (Kulik, 1997). The intensity of this emotion in both groups is similar ( $M = 71.28$  and  $M = 81.74$ ;  $p = 0.127$ ), but its symptoms differ slightly (Figure 2).

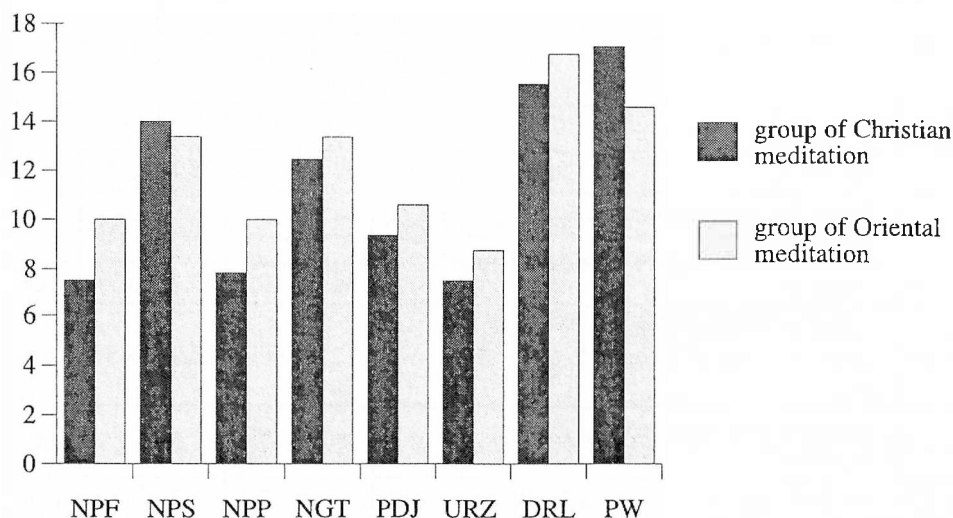


Figure 2. Forms of aggression in the group with the Oriental and that with the Christian form of meditation (Hostility - Guilt Inventory: 1-physical aggression, 2-verbal aggression, 3-indirect aggression, 4-negativism, 5-suspicion, 6-resentment 7-irritability, 8-guilt)



Subjects pursuing the Oriental form of meditation obtained slightly higher results than those with the Christian form. However, as far as guilt is concerned, the results appear to be a little lower. Fundamental differences between the two groups can be mentioned in relation to physical aggression ( $p = 0.038$ ) and apart from that marginal significance, they are stated within indirect aggression ( $p = 0.086$ ). This might mean that those with the eastern form of meditation have recourse to physical force against others in a higher measure than those with the Christian form. The behavior of the former is characterized by the appearance of tendencies towards aggression not physically di-

rected against others (e.g., backbiting or damage done behind people's backs) in the form of i.e., indirect bursts of anger and irritation. Considerable similarity between the two groups is especially noticeable in verbal aggression ( $p = 0.978$ ) that is, in the form and content of statements expressing negative feelings (arguing, shouting, threatening, criticism). The other forms of aggression are similar: negativism ( $p = 0.374$ ), suspicion ( $p = 0.355$ ), resentment ( $p = 0.449$ ), irritability ( $p = 0.582$ ), guilt ( $p = 0.167$ ).

Regardless of the type of meditation pursued, the subjects revealed an increase in inner tension and a decrease in resistance to frustration (Figure 3).

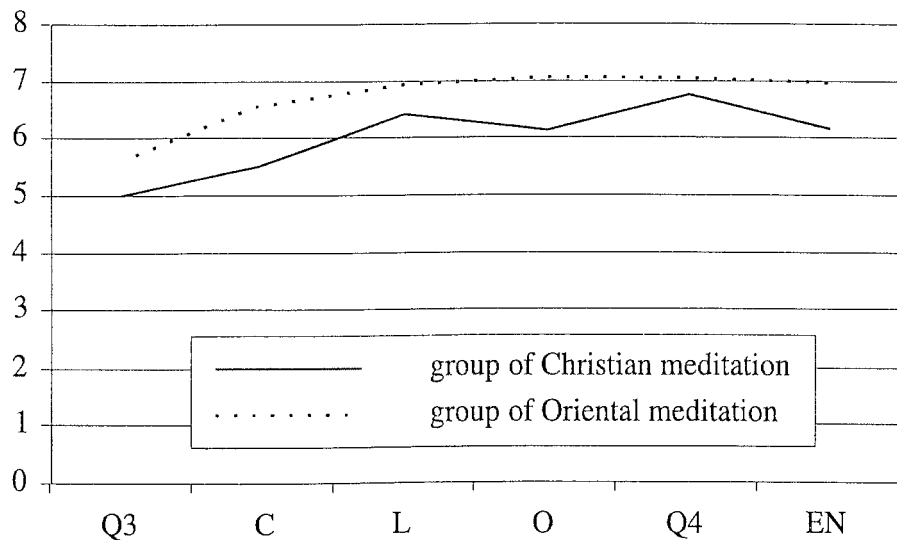


Figure 3. The I.P.A.T. Anxiety Scale - Intensity of anxiety in the group pursuing the Oriental form and that practicing the Christian form of meditation

Subjects following the Oriental form are more often characterized by a higher intensity of anxiety (see Figure 3). In view of the overall intensity of anxiety and an inclination to blame one another, the results reached values that may indicate certain difficulties. There are no significant differences between these groups.

The intensity of problems connected with a perception of the future is similar in both groups (Table 4) and it might mean that these people experience a slight sense of hopelessness which is revealed mainly due to the lack of a clear vision of the future, a lack of one's own place and role, a foreboding of failure.

For most of the adolescents, future means the hope for a change in the present situation. Subjects with the eastern form of meditation reveal a passive attitude to the anticipation, stating that "There is no use trying anything because I'll probably gain nothing" (item 20,  $p = 0.050$ ). Those with the Christian form, on the other hand, reveal tendencies toward anxiety - fear that they would not realize the most important aims: "In the future I hope to succeed in what is the most important for me" (item 6,

$p = 0.061$ ), "I hope to succeed in what I really want" (item 12,  $p = 0.081$ ). There are no fundamental differences within the content of the answers for the rest of the items of the test (Kulik, 1997).

## DISCUSSION AND CONCLUSIONS

The intensity of sense of meaning of life is identical in both groups, similarly as shown by the results obtained for the average population of young people. The similarities between people meditating according to the different traditions are noticeable mainly in the evaluation of one's own life, attitude to other people and the feeling of responsibility. On the other hand, the differences are considerable as regards attitudes towards everyday life, attitudes to pain, sickness and death, in the evaluation of one's coping with problems due alcohol and drugs. It seems that the above similarities and differences come from the philosophical and religious systems (taken over and created ones), accounting for definite existential facts. Meditation is a way to a definite purpose. It shows the aim of life. Possession of an

Table 4. The Hopelessness Scale - the attitude towards the future within the group of the Oriental form and that of the Christian form of meditation

Group	M	SD	Results	0-3		4 - 8		9 - 14		$\geq 15$		Difference	
				$\Sigma$	%	$\Sigma$	%	$\Sigma$	%	$\Sigma$	%	t	p
Group of Christian meditation	5.04	4.25	0 - 15	12	42.9	10	35.7	5	17.9	1	3.6	.65	No s.
Group of Oriental meditation	4.26	4.15	0 - 17	15	65.2	5	21.7	2	8.7	1	4.3		

0-3 lack of a minimum sense of hopelessness

4-8 slight sense of hopelessness

9-14 moderate sense of hopelessness

15 and above - high sense of hopelessness

aim in life imparts sense to life, hope, safety and motivation of activities. Christian and Oriental forms of meditation have a somewhat different aim. People with the Oriental form of meditation in Europe and America aspire to happiness = illumination, to self-sufficiency and self-excellence. Suffering, illness, death mean to them disruption of happiness and they have recourse to all accessible ways and means to avoid these difficult situations. People with the Christian form of meditation make efforts to reveal a sense of life, are aware of their own weakness and open themselves to God's will. Difficult situations may be a way to happiness = meeting with God, to a sense of transcendence, to find the essence of life.

Many authors mention the positive action of motivation on one's physical health. This study has shown a distinct decrease of aggressive tendencies among our meditating subjects, especially within the Christian trend. At the same time, a higher level of anxiety and a lower resistance to frustrations have been noticed among subjects engaged in the same physical activity. This especially refers to those meditating according to the Oriental patterns.

Neither form of meditation has any marked influence over perception of the future. Each develops its motivational and behavioral dimension within its own sphere of action which goes to explain the passivity observed in the group with the Oriental form of meditation. Our subjects pursuing the Christian or the Oriental form of meditation have a slight sense of hopelessness. These results are similar to those reported by Kulik (1997) with young people who declared their commitment to the Christian religion.

The above analysis prompts us to reject the generally accepted thesis on an absence of considerable differences between people

practicing the Christian and those pursuing the Oriental form of meditation. Is there, in fact, any freedom within the application and union of the meditating forms? It appears that the results obtained do not present the whole picture and that further experiments are needed. Hence, it seems advisable that judicious precautions be considered before joining any of the different forms of meditation.

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## ZMYSEL ŽIVOTA A EMOČNÁ REAKCIA MLADÝCH LUDÍ, KTORÍ SA VENUJÚ RÔZNYM FORMÁM MEDITÁCIE

A. Kulik, L. Szewczyk

**Súhrn:** Každý člověk dokáže meditovat. Tato schopnost vzniká na základe skúsenosti s ľudskou zraniteľnosťou a túžbou po domove. Účinky meditácie sú rôzne.

**Cieľ:** V súčasnosti sú známe dva hlavné trendy meditácie: kresťanská meditácia a orientálna meditácia. Obe formy majú spoločné i rozdielne znaky. Zaujímalo nás, či sa dajú tieto formy spojiť, a aký majú význam pre duševný život.

**Výber:** Výskumu sa zúčastnili mladí ľudia, ktorí sa venovali kresťanskej meditácii (28 jednotlivcov, ktorí patrili k hnutiu Svetlo a Život) a mladí ľudia venujúci sa orientálnej meditácii (23 jednotlivcov, ktorí praktizovali transcendentnú meditáciu, Zen, jogu, zúčastnili sa kurzu Sylvovej meditácie a prišli do Ústavu poznávania identity).

**Metóda:** Administrovali sa nasledujúce metodiky: Test zmyslu života (autori: J.C. Crumbaugh a K.T. Mahalik), Dotazník hostility a viny (autori: A.H. Buss a A. Durkee), Škála bezmocnosti - (A.T. Beck) a Škála anxiety I.P.A.T. (R.B. Cattell).

**Výsledky:** U jednotlivcov, ktorí sa venovali kresťanskej a orientálnej meditácii sme nezistili signifikantné rozdiely v intenzite zmyslu života. Najväčší rozdiel medzi skupinami sme zistili v odpovediach, ktoré sa týkali seba a iných (napr. smrť, zvládanie problémov spôsobených alkoholom a drogami, choroba a utrpenie).

Výskum potvrdil u meditujúcich jednotlivcov výrazný pokles agresívnych tendencií, vyššiu úroveň anxiety, nižšiu odolnosť voči frustrácii a mierny pocit bezmocnosti. Ukázalo sa, že obe formy meditácie majú podobný vplyv na emočné reakcie.