

REPORT TO THE BIAL FOUNDATION

**Psi in a Relational Culture: An Exploratory DMILS Study in a
Non-EuroAmerican Culture**

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Project Background and Conception

In spite of the great diversity among the world's cultures, every culture reports parapsychological phenomena. Claims of extraordinary events seem to abound in non-EuroAmerican cultures, from levitation, to fire-walking, to psychic surgery, and to dramatic instances of telepathy and clairvoyance.

Some of these claims are blatantly false. For instance, in the *New York Times* best seller *Mutant Message Down Under*, Marla Morgan (Morgan, 1991) gave examples of spontaneous healing of a compound fracture, and telepathy taking the place of normal conversation. While a great many readers believe these claims, it is now known that the book was a fiction, and the author did not make the journey walking across the Outback of Australia she described. Other claims have been placed in doubt; for instance, Wiseman and Haraldsson (R. H. Wiseman, Erlendur, 1995) investigated ostensible macro-PK in India. Although Swami Premananda was not caught in trickery, he was able to produce objects only in informal conditions and not under more formal conditions. Wiseman (R. Wiseman, 1999) has also detected fraud in the Indian rope trick.

Therefore, we cannot assume that such wide spread reports of psi in non-EuroAmerican cultures are accurate. Not only are there problems of trickery in natural, uncontrolled settings, but honest misconceptions can occur, as well as misremembering when one later tries to report the phenomenon.

Unfortunately, there have not been very many attempts to elicit psi in non-EuroAmerican cultures under formal or semiformal circumstances. There are only three such studies published in parapsychology journals before 1975. In the first one, Ronald and Lyndon Rose (L. a. R. Rose, R., 1951), R. Rose (R. Rose, 1952), (R. Rose, 1955), (R. Rose, 1956) performed a series of experiments using Australian Aborigines, which was successful. In fact, the single most significant score published in a parapsychological journal was achieved by Lizzie Williams in one of these experiments (L. a. R. Rose, R., 1951). In this experiment, she made her guesses while tending to an unruly great-grandson, and had been one of the few Aborigines who doubted their ability to produce telepathy. While her score accounted for most of the overall success in the first series, half of the Aborigines who participated in the second series of experiments scored at a significant level independently. In the second study, Robert Van de Castle (Van de Castle, 1970, 1974) found only marginal success with Cuna Indian students on San Blas Islands, east of Panama, even though he adapted the standard ESP card symbols to objects familiar to the natives. As opposed to these studies, Dorothy Pope (Pope, 1953) reported no significant ESP in a test in New Guinea conducted by a schoolteacher there. Thus, while Rose (1956) asserts that his work demonstrates "that ESP is probably more widespread among them than among whites" (p. 227), testing across cultures does not support this conclusion.

Thus, only one of the three formal experiments proved successful and Rose (1956) attributed the increase in positive scoring in the second series of experiments to having worked before with the Aborigines and thus having developed rapport (p. 227).

Other, more informal, testing has been reported, but there have been few good experiments in non-EuroAmerican cultures.

A search of the four leading parapsychology journals in English from the last quarter century reveals that 25 papers have been published about cross-cultural work, excluding articles on reincarnation. However, only five of these attempt any kind of formal study. The first one is the Haraldsson & Wiseman (Haraldsson, 1995), dealing with Sai Baba. Winkelman (Winkelman, 1981) reports on a study in Mexico correlating the effects of education on ESP. The other three ((de Carvalho, 1995, 1996); (Greenfield, 1997)) investigate healing in Brazil. Two other articles are worth mentioning. Rao (1994) tries to understand paranormal phenomena in India in relation to the Indian worldview. This is the only article, which attempts such a thorough conceptual study, one which exemplifies the first step in evaluating psi in non-EuroAmerican cultures, but his work focuses only on traditional Indian Hindu culture. Another article, published by Stanley Krippner (2000), presents a theory on disassociation and anomalous experiences based on cross-cultural work, but it does not take us far in understanding psi phenomena specifically.

The question of whether psi phenomena occur in other cultures is an important one for a number of reasons. First, we might find alternative conceptualizations of psi, as these events are understood within the worldview. This may include unusual exemplifications of psi, such as the stealing of “kidney fat” among the Australian Aborigines during hex death (Elkin, 1945/1980), as well as different ways of explaining psi. Second, we can see which parapsychological claims are cross-cultural. Third, we might learn whether there is consistency among cultures in ways to develop and employ psi; for instance, the placing of a drop of oil on the fingernail of a child in Bali, who then sees an image of a scene where one can, e.g., find a lost object, seems to be a special case of scrying (Kelly, 1981). Fourth, there is the potential for new models of lab testing to emerge from the study of psi in non-EuroAmerican cultures. Fifth, we might be able to develop a better understanding of the role of cultural variables in the production of psi, as well as psychological variables. And finally, we might gain insight into the role of ritual practices in the production of psi, especially in ritual-prone non-EuroAmerican cultures.

Bali is a good place to engage in a parapsychological experiment for several reasons. First, it is a culture that has been well researched ((Covarrubias, 1972); (H. L. Edge, 1993, 1994, 1996, 1998); (Geertz, 1973); (Jensen & Suryani, 1992); (S. Lansing, 1974, 1983); (Suryani & Jensen, 1993)). Second, my own research there has given me access to people and places that make such an experiment possible, including the collaboration with Professor Luh Ketut Suryani. Third, it is a culture that believes in the existence of paranormal functioning, and research into the Sheep-goat Effect suggests that this is an important, although marginal, factor in psi production. In our research, 78% of the Balinese believe that ESP is certain, while only 3% think that it is impossible. Fourth, there is a positive correlation between psi success and altered states of consciousness, shown in Ganzfeld experimentation, as well as in others. Bali has a deep and rich history of altered states; indeed, altered states are widely practiced as important parts of rituals, and so they are fully integrated into the culture. Suryani and Jensen (1993) argue that trance is ubiquitous in Bali, not just in these more dramatic cases, and is found in gamelan players, as well as in some ritual praying. Meditation groups, practicing non-traditional Balinese forms of meditation, are becoming popular in Bali

now; Prof. Suryani is a recognized proponent and practitioner of meditation throughout Indonesia. However, the final reason for performing the experiment in Bali is particularly fundamental: Bali is a classic example of a relational culture, one in which the self is defined in terms of its relationship with others (Lansing 1974). The DMILS experiment that we carried out takes advantage of and depends upon this factor. DMILS (Direct Mental Interaction with Living Systems) experiments have been performed for decades (*inter alia* (W. Braud, & Shafer, D., & Andrews, S., 1993),(W. Braud, 1994);(W. Braud, & Schafer, D.,& McNeill, K., & Guerra, V., 1995),(W. G. Braud, & Schlitz, Marilyn J., 1991);(D. Delanoy, 1999);(D. M. Delanoy, & R. L. Morris 1998-99);(Schlitz, 1977)), and it is an important methodology for process oriented studies. In this protocol, a person tries to affect some physical, psychological, emotional, or cognitive processes in another person (although targets have included fish, plants and bacteria, among others). In human studies, it is usually thought that the connection between the members of the dyad is important, and it is this factor that will be exploited in this study based on training and on Bali being a relational culture.

Introduction to Experiment One

The DMILS (direct mental interaction with living systems) paradigm traditionally has been used with animals and with physiological measurements of humans (W. G. Braud, & Schlitz, Marilyn J., 1991). But, in a later experiment Braud, Shafer, McNeill, & Guerra extended the paradigm to cognitive systems (1995). They hypothesized that if a person is able to influence a remote, spatially distant living physiological system, then a facilitator could also influence a cognitive system.

Braud et al chose the cognitive process of attention focusing meditation as the process to be influenced. A person (Helpee) in one room meditated, focusing on a burning candle, while a person (Helper) in another room was designated to facilitate the meditator's focusing meditation. The experiment achieved significance ($p = .049$, two-tailed, effect size = .25).

Brady and Morris employed the same experimental design to successfully replicate this finding ($p = <.05$, one-tailed, effect size (r) = .27) (Brady, 1997). Brady and Morris were particularly interested in investigating more deeply the relationship between the pairs in the dyad.

Both Braud, et. al, and Brady and Morris suggested that meditation training might facilitate psi success, but they did not explore this suggestion. The present study adopted the methodology and format of the two previous studies, and explored whether meditation training would facilitate psi. At the time of planning the first study, which took place in January, 2002, these were the experiments that had been published in the parapsychological literature.

Method

Experimental Design

The experimental design followed closely the design of the two previous experiments. A participant (Helpee) sat cross-legged on a cushion on the carpeted floor in a quiet hotel room focusing on a lighted candle. Whenever the Helpee's attention wandered from the focus meditation, the person registered the lapse by pressing a button that recorded the lapse on a computer. Meanwhile, a Helper was also seated on the floor in a room across the hall. During Influence periods, eight of the sixteen 1-minute periods, the Helper focused attention on the same kind of lighted candle in the other room with the intention to help the Helpee in focusing attention. During the Control periods, the other eight periods, the Helper was asked to think of something else. The Influence and Control periods were randomly assigned within couplets. To check for success in the Helper influencing the Helpee, the number of button presses in the Control periods was compared to those in the Influence period. At the end of the session, both the Helper and the Helpee were asked to fill out two measurements, one a measure of success at focusing attention (Questionnaire 1), and the second a measure of distractibility in everyday life (Questionnaire 2).

Participants

Forty unpaid volunteers, ages 23-48, participated (16 females, 24 males). Twenty of them were first recruited by an aide of Suryani, a Resident Intern in the Department of Psychiatry at Udayana University; the participants were employed at the Bali Post, a newspaper in Denpasar, Bali. They were asked to participate in an experiment involving meditation, not being informed of the exact design of the experiment, but told they would be trained in meditation by Suryani for a three month period. Suryani tried to match each of these meditation-trained individuals with an untrained person of the same sex and age for the experiment.

Meditation Training

Suryani started the training with 20 people from the *Bali Post*, and two Resident Interns who had time to attend (SW, who recruited the meditators, and S attended all of the sessions). None of these participants had taken part in formal meditation training before. The training lasted from Oct 17 and ended Dec 29, 2001. The experiment commenced a week and a half later. Every Saturday Suryani came to the newspaper office to give training from 12-1 p.m. The first half of the session was dedicated to training in focusing attention on a burning candle and the second half trained in her own meditation method.

They were also asked to train at home twice a day, and every week Suryani gave them a different meditative task. Suryani is known throughout Indonesia as a teacher of meditation, and she is quite experienced in meditation training. Over the years, she has developed her own methods of training, but she had never trained in focusing attention on a lighted candle.

For first 4 meetings (1 month) she asked them to train themselves to focus using candle. However, they complained about tearing, tenseness, headaches, nausea, and some of them felt dizzy. But, they were asked to continue in the meditation and to report

their progress. In beginning they were asked to focus on the candle light and to let it come to their eyes. They used a 15 cm tall candle, sitting on the floor, and at a distance of 1 meter from them, while they sat in front of it on the floor.

Suryani changed her instructions after the first month, asking them not to look directly at the candle, but to focus attention and use thought to see candle (but eyes open). In other words, she asked them not to stare, or to use “soft eyes.” Some still complained their vision became blurred, so she asked them to close their eyes if they became blurry and to wait until eyes comfortable and try again, and so on until they could meditate on the candle for about 10 minutes.

After 6 weeks, some still report dry eyes, a little tearing, headaches, sometimes nausea. So, she ordered stands 50 cm tall for the candle to sit on and moved the candle back to 2 meters distance. After this, all participants seemed comfortable in the meditation, although some still teared. These were told to close eyes until eyes relaxed and try again until they could meditate comfortably for 10 minutes. They were also asked to use thought to control the movement of light, and thus focus attention.

At this stage, she made some additions to the training. After initial candle meditation, Suryani meditated and asked them to feel her energy and sense the change in themselves.

Then she taught them in meditation imagery to contact people close to them (friend, relative), and to call them to them in spirit to meet and to carry on a discussion. When the participants went home, they were to ask the person if they received their message.

The next week (week 7), they reported they mostly were successful, that people felt something, or suddenly recalled them, or understood something. Then, Suryani sent energy to heal the participants and asked them to feel the energy, and to note what the process felt like in themselves. She then taught them to imagine healing their family by sending energy, still focusing on candle light.

During the 8th week she asked them to look directly at people when they talked to them, to use their eyes to contact people and to understand them. It was suggested that they feel the energy of the other person in their chest.

During the 9th week Suryani stayed at home and the participants remained in their homes. She told them that she would visit them and they were later asked if they felt that Suryani come and visited them. They responded that mostly they felt energy. Some said they felt coldness, some said they were quiet and relaxed, and some said they could focus their attention better.

In the last meeting she talked to them about what they had gotten out of the training. They felt an ease in focusing on the candle, they were successful in looking into others' eyes, and now they had greater self-confidence in talking with others. Some told her they felt they could use their eyes to send energy to heal others, to understand them and even to hypnotize them. They asked her if she would continue meeting and practicing because it was good for them and it was good for them personally and professionally. They also slept better and more soundly.

Thus, the meditation training was a combination of focusing on a candle, about half of the meditation time, as well as training in imagery, sensitivity, and self-confidence. It is interesting to note that Suryani became convinced through this training in the value of meditation using focusing attention with the eyes open.

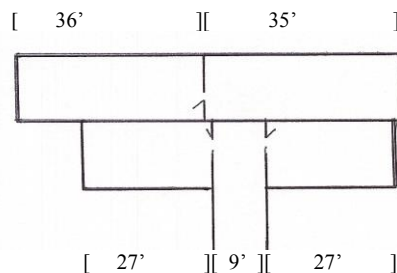
Setting

No appropriate dedicated laboratory space was available at the university or the hospital, and noise was a problem in both of those locations. Given the tourist down-turn in Indonesia at the time of the experiment, it was possible to rent three rooms at a beachside location (The Grand Bali Beach Hotel, in Sanur) not far from Denpasar during January 8-10. The participants were picked up by drivers for the experiment and returned to the Bali Post afterwards.

Physical Layout. The three rooms were situated at the end of the fourth floor. The suite, located at the end of the floor facing the beach, was quite large, consisting of a large bedroom, two bathrooms, a kitchen and a large sitting area, in addition to two balconies. This room was used to greet the participants, explain the experiment, and to house everyone during the experiment. The construction between the rooms was quite good, and the experiments could not hear any noise between rooms, except when they banged on the walls. Noise from the outside was minimal, as there were few tourists.

The two experimenter rooms, each 27 feet long and 13 feet wide, were typical hotel rooms, along the hall just before the suite. The hallway was 9 feet wide. The rooms were separated by two closed doors, and an assistant sat outside in the hallway to make sure there was no inadvertent communication between the participants, as well as to make sure no noise came from other people on the floor. Both participants sat on the floor in a darkened room, with a lit red candle on a 50 cm stand approximately two meters in front of them. They were separated by approximately 57 feet.

Floor Plan of Experimental Rooms



In the Helper’s room was a TV monitor and an automated computer system. The software was designed by Paul Stevens and was an updated version of the program used previously in the Koestler Lab at the University of Edinburgh. The couplets of help/control periods were randomized as part of a pseudo-randomized algorithm built into the Quick Basic program, insuring an equal number of help and control periods (8 each). After the program was initiated, the “Help” or “Control” was displayed on the laptop computer monitor (next to the monitor was a sign, translating and explaining the conditions; it read: “Help = Meditasi, Membantu teman meditasi,” (i.e. Meditate, help your meditating friend) and “Control = *tidak meditasi, santai (tidak memikirkan teman meditasi)*” (i.e. do not meditate, relax (do not think about your meditating friend))); at the beginning of each one-minute period, a “beep” was sounded to let the Helper know to look at the monitor to see if it was a help or a control period (headphones were supplied

for this but were rejected by the participants). The program produced automatically a data file on the hard drive, and this was copied onto a diskette at the end of each run.

Questionnaires

During the meditation training prior to the sessions, the 20 participants keep a record of their meditation activities, the times they practiced meditation on their own, and the results.

During the experiment, two questionnaires were given to the participants after their trials. The first was a 15-item measurement of the degree of difficulty in concentration during everyday activities; this questionnaire was originally created and used by Braud et al (1995). The second was an estimate at success at focusing attention during the meditation session (a one-item visual analog scale on which the participant marked on a 10 cm line to indicate how well attention had been maintained on the candle for the overall session, one end saying “not successful at all” and the other end saying “extremely successful.”) These measurements were used to explore the question of whether more needy participants, particularly more needy Helpees, would be more successful in being influenced than less needy Helpees, a question also tested in the two previous experiments (Braud, et al, 1995; Brady and Morris, 1997). More needy participants were those who scored below the median on the attention success measurement (the first questionnaire) and above the median on the difficulty in concentrating in everyday life (second questionnaire). Thus, the more and less needy scores took into account both their experience during the experiment and everyday life.

Procedure

The experiment used 40 people who initially had no formal training in meditation. Half of them had a 3 month training period before the experiment, and the other half had no training. Many of the participants knew each other before the experiment but some of them didn't.

We formed 10 teams of 4 people. On each of the teams, two of the people had received the meditation training while two had never had any meditation training. The participants were not told any of the details of the experiment before arriving at the experimental site, but we were told to be positive about the success of the experiment.

The four people comprising the team were brought by car from the newspaper office to the site of the experiment, the Grand Bali Beach Hotel, in Sanur, Bali, and were brought into a comfortable suite, where they were given snacks, and they were told the details of the experiment.

Suryani orally gave (in Indonesian) all four participants the following explanations at the beginning of the Session, taken from Brady and Morris (1997).

For the Helpee

The purpose of this session is to look at the effects of joint meditation on your attention focusing abilities. Some people are able to focus their attention readily on one thing while others tend to scan over a number of things. Of course, we all do both of these, focusing and scanning, to some degree but generally a preferred mode develops. In this experiment, I am going to rely on your report of the extent to which you were or

were not able to keep your attention focused. I am going to ask you to focus your attention on a candle. By focusing I do not mean analyzing the different parts of the candle, or thinking a series of thoughts about the candle, or associating ideas to the candle, but rather trying to see the candle as it exists in itself, without any connection to other things. Try to exclude all other thoughts or feelings or sounds or bodily sensations. Do not let them distract you but keep them out so that you can focus all your attention, all your awareness on the candle. Try to let the perception of the candle fill your entire mind.

Most people find it fairly difficult to keep their mind empty of thoughts and it is expected that you will experience the intrusion of random thought. I'd like you to signal each time an intrusion occurs by pressing a small hand held button-presser. Some extremely fleeting thought or perception may cross your mind and not be counted as an intrusion so long as you do not get caught up in a stream of thought about it. An intrusion is counted whenever you find that you have got caught up in some thought or other and, by force of will, have to bring yourself back to the task of just focusing on the candle. It is as if you have momentarily forgotten the task or had a slight lapse of consciousness and then suddenly remembered what you were supposed to be doing. It is very important that you report the intrusions as honestly as you can, by pressing a button, without trying to get caught up in trying to look good to me.

For the Helper

The purpose of this session is to look at the effects of joint meditation on attention focusing abilities of a partner in another room. Some people are able to focus their attention readily on one thing while others tend to scan over a number of things. Of course, we all do both of these, focusing and scanning, to some degree but generally a preferred mode develops. The idea is that your focusing will help your partner focus better.

For half the experiment you will be focusing on a similar candle to the one used by your partner as his focus, while you are attempting mentally and at a distance to help your friend pay attention to their candle. During this time you will meditate on the candle and to maintain an intention for the Helpee to focus and be free of distracting thoughts. For the other half of the experiment you should try to occupy your mind with everyday matters and try not to think about your friend or the experiment a lot. These periods of influence will be one minute long and there will be eight of each. They will also be occurring in random pair sequencing (Control/Help Vs Help/Control). So you may get two help or control periods together. The type of the current period will be indicated to you by means of a monitor display (Help or Control). In addition, there will be an auditory signal (a "beep") at the beginning of each influence period administered as an extra signal to inform you to look at the monitor to see what the next influence period will be. You will not need to report distractions from the candle; however, if you do become distracted just gently return your focus to the candle. The monitor will let you know that the experiment is over.

Suryani then asked if there were any questions and she answered them. Then she took all four participants to both the Helpee and the Helper rooms, and explained the

experiment again. (Edge had lighted the candles and made the rooms ready, including the computer). Then the first two participants were taken to their rooms, while the other two went back into the suite to relax; again, as the participants were seated on the floor to begin the experiment, Suryani successively explained their respective tasks to them and made sure they understood their respective tasks. Then Edge started the computer and both of the experimenters left the room and closed the door, going back into the Suite.

After 17-18 minutes, Suryani went into the Helpee’s room and talked the person “down,” going then to the Helpers room. Edge went also and saved the file to disk and to the hard drive. Suryani then asked both the Helper and the Helpee to fill out the two short questionnaires back in the suite. When this was completed, the participants were told to relax, or, periodically, one of them then participated in the next trial.

We had four sessions of four trials the first day, four the second, and two the third, making a total preplanned 40 trials.

Each of the four participants (two trained and two untrained) on the team went through two trials. One session would be comprised of the following four trials:

- 1) Trained 1 as Helper
Trained 2 as Helpee – both trained condition
- 2) Untrained 1 as Helper
Untrained 2 as Helpee – both untrained condition
- 3) Untrained 2 as Helper
Trained 1 as Helpee – Helpee only trained condition
- 4) Trained 2 as Helper
Untrained 1 as Helpee – Helper only trained condition

These conditions were counterbalanced among the teams. (Actually, in three cases (the first one in Session 1, the first one in Session 3, and second one in Session VI) the computer crashed, so we had to redo these trials as the last in the session.) So, the order of the schedule of conditions for each team/session was:

<u>Team</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>	<u>10</u>
	2	1	2	3	4	2	1	3	4	3
	1	2	4	4	2	1	3	1	3	4
	3	4	3	1	1	4	2	4	1	2
	4	3	1	2	3	3	4	2	2	1

Preplanned Analyses

Three analyses were planned:

1. The primary hypothesis was that the Helpees distraction score (frequency of distractions, i.e. # of button presses) would be greater for Control than for Help periods. In other words, it is predicted that the Helpers will be successful in influencing the Helpees focus mediation, reducing their distractions.

Because of the success in the two previous studies, a matched t-test, 1-tailed, was planned, as well as a calculation of the effect size.

2. Two *need related hypotheses* were offered, again in keeping with previous two studies.
The hypotheses were:
 - a) the Helpees who are classified as more needy will experience a greater psi interaction score than those classified as less needy, and
 - b) The Helpers who are classified as more needy will contribute a lesser psi interaction score than those classified as needy.
3. There was another planned analysis, but we didn't have an hypothesis: We planned to compare the four different conditions (i.e. when both trained, when neither trained, when Helper only trained, when Helpee only trained) to see if one condition is better. Both Braud, et al (1995), and Brady and Morris (1997) had suggested meditation training as a potential method of increasing psi facilitation, but it was unclear in what way meditation training might affect the outcome. For instance, we did not know whether a ceiling effect might be produced because of the meditation, i.e., whether the training would make the system less stochastic and thus less amenable to psi facilitation when the Helpee was trained. It might be the case that a trained meditator would be a better psi facilitator on an untrained Helpee. Or, perhaps, training might help both the Helper and Helpee be more successful.

Results

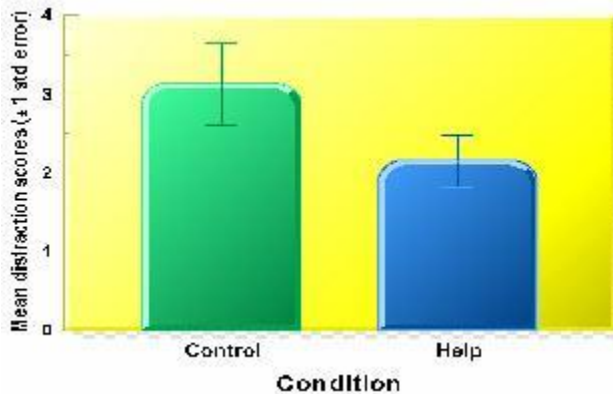
For each of the forty sessions, the number of button presses (indicating distraction) were summed across the eight one-minute control and the eight one-minute help periods. These two variables (control vs. help) were used to generate a *psi index* in which a value of zero indicated no presses in the control period, a value of 0.5 equal number of presses in both periods, and a value of one indicated no presses in the help period. Therefore, this index gives an indication of psi interaction. Finally, the index was dichotomized at 0.5 to create a new binary variable called *evidence of psi*. All the above variables were used at different stages in the analysis that follows.

Two cases (5% of total cases) were identified as univariate outliers, because of their extremely high scores in either the control or the help periods ($z_{\text{control}} = 4.42$, $z_{\text{help}} = 3.79$, $p < .001$, two-tails). By using the Mahalanobis distance, the response of one of the above cases in the control period was also characterized as a multivariate outlier ($X_{(1)2} = 19.5$, $p < .001$, two-tails). Both cases were removed from the dataset, leaving 38 valid sessions.

Planned analyses

1. The primary hypothesis predicted that there would be a direct mental influence from the Helper on the Helpee, shown through a fewer number of button presses during the help period as opposed to the control period. Indeed, the mean of the total button presses in the control period was 2.58 ($s.d. = 2.18$), and in the help period it was 1.89 button presses ($s.d. = 1.64$). These means were statistically significant from each other,

indicating that overall there were significantly fewer distractions in the help period ($t_{(37)} = 2.151, p < .025$, one-tail, Cohen's $d = .36$, $power_{(at\ beta = .2)} = .33$)



2. The second hypothesis was two-fold and concerned those classified as more or less needy based on results from the two questionnaires.

2a. In the first part, it was hypothesized that high need Helpees would experience a greater psi interaction score than the low need ones, since they would be open to be helped by the Helper in focusing their meditation. Due to low observed frequencies, the Fisher-Irwin exact test was used on the cross-tabulated data of evidence of psi (yes/no) vs. needy Helpee (high/low). The result seems to support the hypothesis (exact $p = .013$, one-tail). Further analyses revealed that high need Helpees tended to have significantly higher scores on the psi index ($\chi^2 = .66, s.d. = .14$) than the less needy ones ($\chi^2 = .33, s.d. = .36$) ($t_{(16)} = 2.83, p < .01$, one-tail, Cohen's $d = 1.2$, $power_{(at\ beta = .2)} = .59$). This result should be almost entirely attributed to the responses in the control period ($t_{(16)} = 2.46, p < .02$, one-tail, Cohen's $d = 1.3$, $power_{(at\ beta = .2)} = .84$), in which Helpees who were classified as more needy indeed appear to have experienced a greater psi interaction score ($\chi^2 = 4, s.d. = 2.27$) than those classified as less needy ($\chi^2 = 1.5, s.d. = 1.64$).

2b. The second part of this hypothesis predicted that Helpers who were classified as more needy would contribute to a lesser psi interaction score than those classified as less needy. Following the same logic as above, the Fisher-Irwin exact test was applied on the cross-tabulated data of evidence of psi vs. needy Helper, and the results did not seem to support this hypothesis (exact $p = .53$, one-tail).

3. The third preplanned analysis examined the effect of meditation training on the psi scores measured either through the psi index or the button presses in either the control or the help period.

A 2 x 2 between subjects ANOVA, with factors helper vs. Helpee and levels presence vs. absence of meditation training, did not identify statistically significant main or interaction effects of the factors on the psi index, suggesting that in general meditation training may not substantially affect psi success. That said, a closer inspection of the results (Fig.1) reveals that the highest psi interaction appeared when the Helper was trained and the Helpee was not; and in fact, although this simple effect was marginally nonsignificant ($t_{(16)} = 1.83, p = .08$, two-tails, Cohen's $d = .86$, $power_{(at\ beta = .2)} = .41$), the

magnitude of the effect suggests the existence of a strong moderation between these variables at this level.

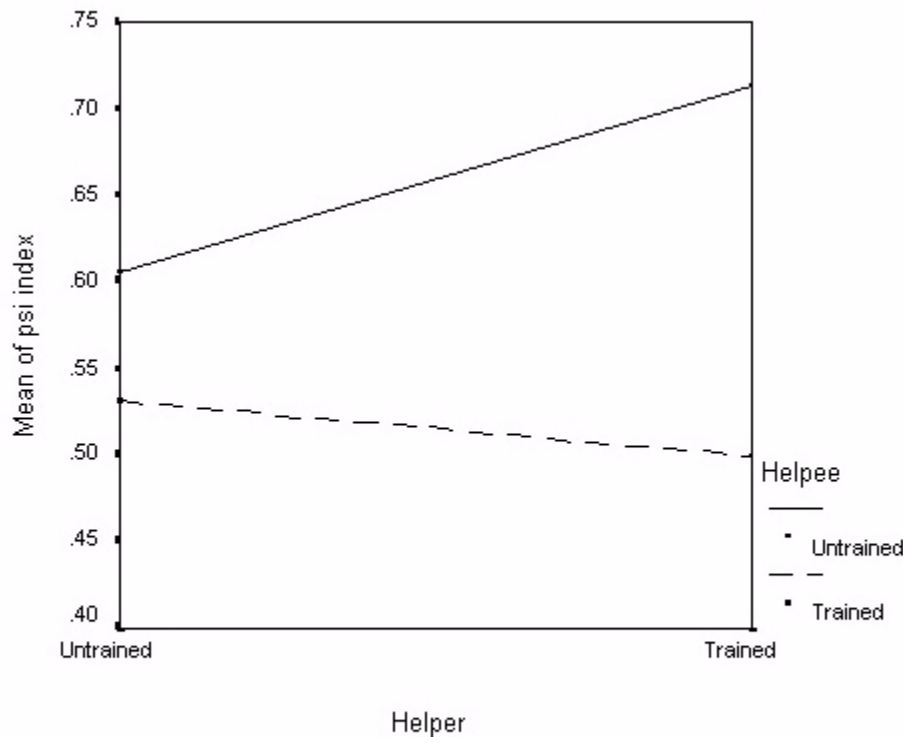


Fig. 1 Mean psi index scores for two levels of meditation training of helpers and helpees

A clearer picture can be obtained through the use of the distraction scores (button presses) during the Control and the Help period. A 2 x 2 x (2) mixed factorial ANOVA was used with factors Helper vs. Helpee vs. period (fig. 2). The results show a relatively strong interaction between Helpers and Helpees ($F_{(1, 34)} = 4.89, p < .05, \eta^2 = .13, power_{(at\ beta = .2)} = .57$). This interaction can be attributed to the following two simple main effects: a) in the Control period when the Helper was untrained, the untrained Helpee generated a significantly higher distraction score ($\chi^2 = 4, s.d. = 2.21$) than the trained Helpee ($X = 1.3, s.d. = 1.25$) ($t_{(18)} = 3.36, p < .005, two-tails, Cohen's\ d = 1.5, power_{(at\ beta = .2)} = .88$); and b) to a lesser extent to the fact that in the Help period when the Helper was trained the distraction score of the trained Helpee ($\chi^2 = 2.22, s.d. = 1.48$) had a marginally nonsignificant difference from the one obtained by an untrained Helpee ($\chi^2 = 1.11, s.d. = 1.17$) ($t_{(16)} = 1.77, p = .09, two-tails, Cohen's\ d = .83, power_{(at\ beta = .2)} = .38$). Generally, although when both subjects were untrained they gave the highest distraction scores, the lowest scores - i.e. the best psi interactions - were generated when only one of the subjects was trained - specifically in the Help period with an untrained Helpee (fig.2).

Finally, the above results appear to suggest that the Helpee's training had a somewhat stronger contribution to the psi scores than the Helper's one. In addition to the above findings, although no main effects of either Helper or Helpee were observed, there was a statistically significant interaction between period and Helpee ($F_{(1, 34)} = 6.86, p < .02, \eta^2 = .17, power_{(at\ beta = .2)} = .72$). This interaction appeared mainly because during the control periods untrained Helpees tended to have significantly higher distraction scores ($\chi^2 = 3.42, s.d. = 2.43$) than trained ones ($\chi^2 = 1.74, s.d. = 1.52$) ($t_{(30.2)} = 2.56, p < .01, one-tail, Cohen's\ d = .93, beta = .2 = .88$).

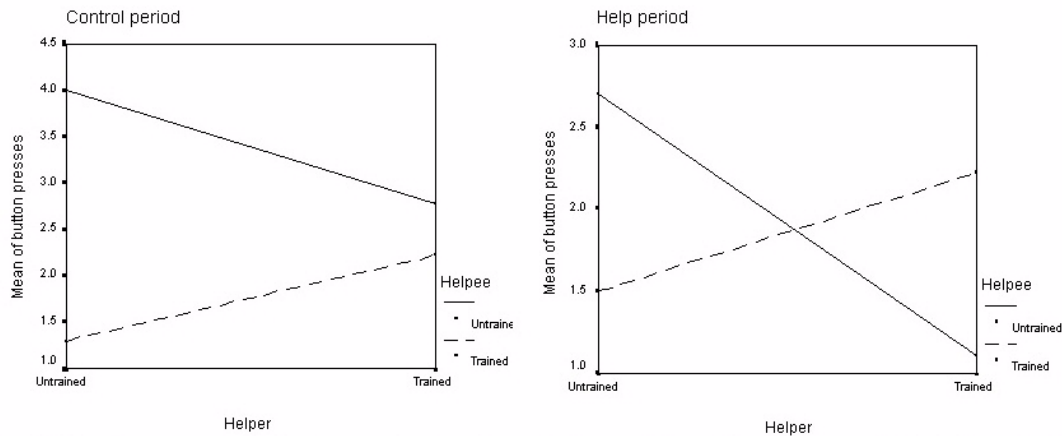


Fig. 2 Mean button presses for the two levels of meditation training of the helpers and the helpees in the control and the help period.

Discussion

1. As in the two previous studies that aimed to explore the cognitive DMILS paradigm (Braud et al, 1995; Morris and Brady, 1997), the overall psi DMILS effect was supported. There was a significant difference in the distraction scores between the Help and the Control conditions.

There is a strong psi effect ($p < .025$) in this study. This suggests that the cognitive DMILS paradigm is robust enough to be used in cross-cultural settings, and, in fact, it may be a more useful tool in a culture like Bali where meditative prayer is ubiquitous. During prayer, the Balinese sit cross-legged on the ground and focus their attention, at least for short time periods, so the experience, even for a non-trained participant was within the realm of their general experience, even if the specific task of focusing with eyes open on the burning candle was not.

When one compares the effect size of other DMILS studies to this one (Cohen's $d = .36$), this study fares quite well. The effect size in the Braud, et al study was .25, and in the Brady and Morris study it was .27. These effect sizes are about the same as found in the 15 electrodermal studies (.25) reported in Braud & Schlitz (W. G. Braud, & Schlitz, Marilyn J., 1991). It is worth asking what factors may have contributed to this success. This experiment was planned not only to see if the DMILS paradigm could be successful in a non-Western environment, but also to test whether meditation training would increase psi interaction. Therefore, the success might be due to the non-Western

environment, to the meditation training, or to certain factors about the Helpers or Helpees, among other hypotheses. At this point, we can only eliminate some possibilities. Specifically, it does not look like the meditation training had an overall positive effect on the outcome, as we will see below.

It is interesting to note that the mean number of distractions in this data is vastly different from the means in the Morris and Brady study (1997), where the mean number of distractions in the Control period was 19.60, and in the Help period it was 18.45. We had worried that training in meditation might produce a ceiling effect because the participants might be too good at focusing their attention due to the training. Something like this may have happened, as we will see below.

However, this does not seem to explain the much lower means since the untrained Helper/Helpee did not differ significantly in their mean number of distractions from trained pairs. We do not know why we found this result, but it may be that there are cultural reasons. Balinese ritual life is rich, and it requires the Balinese to engage in prayer, as mentioned above, which is a kind of focus-training, so, one might argue that all of the participants should be considered as trained. Yet, meditation training in the study affected the outcome, in that the most successful pairs were the untrained Helpee and the trained Helper, as we will see below.

Also, Barth (1993) has argued, in trying to explain the profusion of black magic on the island, that it can develop in the social situation where the Balinese “struggle to maintain an aura of gaiety and friendliness; where they mute the signs and thus often even the awareness of their own impulses... persons will no doubt have a tendency... to develop a fear of the consequences of imperfections in their own performance” (p. 264). If this is true, it may be that the Balinese pressed the button only in times of extreme distraction, in spite of the fact that the same instructions were given to them as in the Brady and Morris study. At any rate, we have no data to indicate that this possibility explains the difference in the much lower mean number of button presses in Bali.

The only real interaction we found in terms of the numbers of button presses showed that there were more presses when the Helper and Helpee were the same, e.g., either both trained or both untrained. This showed up as an interaction between Helper and Helpee using an ANOVA with total presses as the measure. Omitting the two outliers, the results are significant ($F_{(1, 34)} = 4.89, p < .05$). We think that this result is as likely to be as a result of psychological factors as much as attributable to psi. The participants were not blind to whether their partners in the trial had been trained or not. Given this, perhaps the pairs felt more relaxed and felt more able to express their distractions when paired with a person of the same training.

2. Braud et al pursued the question of the need-relatedness of psi. The PMIR model (Stanford, 1978) asserts that psi works in stochastic systems in which a need shifts the probability of the system in such a way that the need is fulfilled. To test this hypothesis, they used two questionnaires, one investigated the degree of difficulty the participants had in concentrating during everyday activities. The second questionnaire asked the participants to estimate their success at focusing attention during the meditation. Both questionnaires were created by Braud et al (1995). They dichotomized the participants into more needy and less needy in each questionnaire and correlated them with psi success scores. Both questionnaires correlated positively.

Brady and Morris also used these questionnaires, but they combined them to get their

high need and low need participants. They did not find a correlation between the two questionnaires, nor did their results support the need-based hypotheses. However, they noted that they did not give the everyday concentration questionnaires after the trials. A post hoc analysis revealed that success at attention during the experiment was a more reliable indicator of need in relation to the Helpee, while the concentration difficulty in everyday life questionnaire gave a more reliable indicator in terms of the Helper, both in terms of the need, as well as in terms of their ability to help.

As in Brady and Morris, we combined the two questionnaires to arrive at high need and low need scores for participants. Contrary to the lack of correlation in Brady and Morris, we found, as anticipated, that the high need Helpees had a higher psi score than those classified as less needy. This seems to confirm the first part of the need hypothesis, and fits with the PMIR model. However, in a post hoc analysis, we found that a high need Helpee was ten times more likely to be untrained (odds ratio = 10, $p = .06$, two-tails). Thus, there is a confounding of the factors of high need and of being untrained among the Helpees.

The second hypothesis predicted that Helpers who were classified as more needy would contribute a lesser psi interaction score than those classified as less needy. However, this hypothesis was not confirmed. Again, we found that those who were high need participants (this time among the Helpers) were also untrained. Taking both of these results into account, it seems that neediness is more of a factor among the Helpees than the Helpers. Thinking in terms of the PMIR model, it would appear that the need for psi facilitation in the reception mode is more pivotal than the need to help someone by using psi.

3. We did not support the hypothesis that training in focus meditation helped facilitate psi interaction in general. However, the highest psi interaction occurred when the Helpee was untrained and the helper was trained, and the magnitude of the effect suggests a correlation, even if main interaction did not reach statistical significance.

On reflection, this result is consistent with several factors. On the one hand, we had worried about a ceiling effect as a result of meditation training. Psi seems to require a labile system, and we worried that meditation training would reduce the lability of the meditator, especially the Helpee, so that the Helper might not be able to affect the Helpee. Indeed, when the Helpee was trained, we found no indication of psi.

On the other hand, one could draw the conclusion that a trained Helper with an untrained Helpee would present the right circumstances for the Helper to affect the Helpee, given that the training would help focus the Helper, while the lack of training would keep the helpee labile enough to be affected. Indeed, this was the condition that produced the best results. Nevertheless, further analysis may call into question, at least in this study, this standard interpretation of DMILS, which assumes that the Helper uses PK to affect the Helpee. To support this interpretation, we would need to find fewer distractions in the Help condition than in other conditions, but the same number of distractions in the Control condition. However, just the opposite occurred. The higher psi interaction occurred because there were more distractions in the control period compared to other subjects. Further, we also found a very strong correlation between control and help condition. This suggests that participants tended to engage in similar patterns of distractive behavior in both groups only at different magnitudes (Pearson's $r = .502$, $N = 38$, $p < .001$, one-tail). These results do not suggest that the Helpees were being

affected by the Helper, but that the Helpee gained information that the Helper was “distracted” and in turn became more distracted themselves.

In conclusion, psi success seemed to be associated especially with untrained Helpees. This suggests that a study composed of high need, untrained Helpees might produce higher psi interaction scores in a cognitive DMILS study in Bali, particularly when paired with trained Helpers.

STUDY 2

New DMILS Studies in the Literature

Two additional articles using the DMILS protocol were published in parapsychology journals in 2002; because they were carried out at the University of Edinburgh, we knew of them and their results. Because both of them dealt with a subject we were not directly concerned with in these studies, the experimenter effect, they did not affect our studies in any direct way. However, they are of interest to the literature on DMILS and deserve to be mentioned here.

In the first one, Watt and Brady (2002) ran two studies to see how the expectations of the participants affected the results of a DMILS study. They wanted to see if the manipulation of the participants’ expectations about the experimenter would affect such things as their psi scores (with the positive expectancy condition producing higher psi scores versus the negative expectancy condition), and their perceived success at the psi task. In neither study did they find that the manipulation of expectancy had an effect.

In the second study, Watt and Baker (2002) again pursued an understanding of the experimenter effect, with one experimenter making psi-supportive or psi-unsupportive suggestions prior to the run. While this manipulation had an effect on psychological measures, it did not have an effect on psi, as no significant DMILS results were found.

Another study by Watt (2002) was reported in the last Parapsychological Annual Convention, this time employing nine psi believers and five psi disbelievers, who were trained to be the experimenters, in order, once again, to see if she could find an experimenter effect in the DMILS protocol. As opposed to the previous studies, this one recorded an overall significant psi effect, due entirely to the runs with the psi believing experimenters. Since there were no significant differences between the participants or experimenters on a number of questionnaire measures, Watt concludes that these results point to a experimenter psi effect rather than an experimenter interaction effect, being the locus of these experimenter effects.

While our major interest was to investigate factors that would enhance psi facilitation in the DMILS protocol in Bali, Watt’s major interest lay in the experimenter effect, with DMILS simply being the protocol used to investigate the experimenter effect. Given the only significant finding in these studies was that psi believers should act as experimenters, the studies did not affect the approach to our studies since both Suryani and Edge are classified as psi-believers.

Method

Experimental Design

Because of indications that trained Helpers and untrained, high need Helpees might facilitate psi success, we set up the experiment in this way. Thus, it should be considered a conceptual (not as an exact) replication. The participants consisted of Helpers, who had been trained in meditation and who were most the most successful Helpers in Study 1, as well as untrained Helpees from Study 1 who had scored as high need (above the median). As there were not enough Helpers from this group, we gave Questionnaire 2 (distractibility in everyday life) to a number of volunteers, choosing those persons with scores above the median score on the January tests, until we completed the number of Helpees we needed. Therefore, this study differed from the first one in having all of the Helpers trained and all of the Helpees untrained and high need. The task was the same: The Helpers sat cross legged in a hotel room in front of a laptop computer, which displayed every minute (along with a soft beep) either “Help” or “Control.” The Helpee also sat cross-legged in a non-adjacent room with a button in her lap and was asked to press the button whenever she noticed her mind wandering from a focus on the burning candle. At the end of the session, both the Helper and Helpee were asked to fill out the same two questionnaires used in Study 1 (if they had taken Questionnaire 2 just prior to the experiment, they were not asked to retake it). Additionally, all participants were interviewed by Suryani about their experience in the Study.

Participants

Thirty unpaid volunteers, ages 23-45, participated (16 Females, 14 males). The fifteen Helpers had participated in Study 1. Seven of the Helpees had participated in Study 1, and eight were new (one of these substituted at the last minute for an untrained Helpee in Study 1 who could not participate).

Setting

Since no laboratory space was available, we again rented rooms in a hotel, this time at the Puri Santrian Hotel, on Sanur Beach not far from the Grand Bali Beach Hotel (site of the first experiment). This hotel is not a high rise, but consists of a series of two story buildings, more appropriate to Balinese culture, and it is more densely planted with vegetation. Participants who were involved in the previous study remarked that this venue was more comfortable for them. As before, most participants were picked up from their work and brought to their sessions.

Physical Layout

Four rooms were rented on the first floor of the most isolated of the buildings. These were regular hotel rooms (24 feet by 13.5 feet) with a table separated by two queen size beds and a bathroom at the far end of the room. The rooms had window air conditioners. The two pairs of the rooms were separated by a six feet wide stairway to the second floor and a walkway going to the back of the building. The two rooms to the extreme ends were used by the experimenters as greeting and interview rooms, while the two rooms in the middle (but without a common wall and separated by a six feet

walkway) were used as the rooms for the experiments. There was a sitting porch in front of each room, separated from each other by a six feet tall wall.

Both participants sat on cross-legged on a folded blanket on the floor near the door in a darkened room, with a lit red candle on a 50 cm stand approximately two meters in front of them. The participants were separated by approximately 26 feet. The same computer equipment, software and button were used as in Study 1.

Floor Plan of Experimental Rooms

[13.5'][13.5'][6'][13.5'][13.5']



Interview Room Helper Room Outside Stair Helpee Room Experimenter Room

Questionnaires and Interviews

Each of the participants was asked at the conclusion of each session to fill out Questionnaire 1: Estimate at Success of Focusing Attention. Additionally, Suryani carried out a semi-structured interview, trying to obtain additional information about their experiences. She asked what strategies they used during the session, what bodily sensations they had, whether or not they became distracted, how much they thought they helped or gotten help from the other person, and what they felt like at the end of the session. The information from the interview was categorized and put in an Excel file and used in exploratory analyses.

Additionally, Questionnaire 2 was given once to each participant at one of three times: Just before the experiment began for the new participants so that we could find high needy subjects, just after their first session, or just before their first session if they were waiting for their run to begin.

Procedure

Most of the participants were brought to the site in groups of four, two Helpers and two Helpees. They were greeted by the experimenters and asked to sit in the Interview Room and relax. They were offered snacks and drinks. Suryani explained the

experiment to them. In this experiment, as opposed to the one in January where roles were switched, each participant in this experiment was designated a Helper or a Helpee. The group of four was then taken to both experimental rooms, introduced to the layout, and explained again the task they would engage in. They asked any questions they had, and then they were taken back to the Interview room. The first Helper-Helpee pair was taken to their respective rooms, where they sat on the folded blankets on the carpeted floor, and Suryani made sure the Helper was comfortable and understood the task. She left the Helper with Edge, and then made sure the Helpee was comfortable and understood the task. She then left the Helpee's room, closing the door, and then when the Helper was ready, Edge started the computer and left the room, closing the door behind him. Suryani then returned to the Interview Room and asked the remaining Helper-Helpee pair to fill out Questionnaire 2, if they had not done so already. Edge and Morris worked in the Experimenter Room.

After 17-18 minutes, Suryani went to the Helpee's room and told them to stop meditating, and she talked them out of meditation where necessary. Then she went into the Helper's room and did the same thing, after which Edge went into the room and saved the data to disk and to the hard drive.

Then, the second Helper-Helpee pair was taken to the experimental rooms and the same procedure was followed. Suryani returned to the Interview Room and asked the first pair to fill out Questionnaire 1; if they had not previously filled out Questionnaire 2, they were asked to do so. In the remaining time, Suryani interviewed both the Helper and Helpee, writing down their answers. At the appropriate time, Suryani and Edge closed down the session for the second pair, and the same procedure was followed. The first pair then participated in their second run, after which they were interviewed again, as the second pair engaged in their second run. It took two and a half days for each of the pairs to run two runs each.

Then, Helpers were assigned new partners (except for the dyads who had been paired in the January sessions and had scored well; they continued together in the second half of the experiment) based on logistical considerations, and each of the new Helper-Helpee pairs participated in two runs during the last two and a half days. The four runs in each session took about an hour and forty minutes. Two four-run sessions were carried out each of five mornings; one session was completed each afternoon for five consecutive days. This was a reduction of one session per day from the first study, but the experiment lasted five days as opposed to three days in the first study.

Hypotheses and Preplanned Analyses

Based on the previous study, we made several predictions:

The *primary hypothesis* was that there would be a significant difference in the Help and Control conditions, with significantly fewer button presses occurring in the Help condition than in the Control Condition.

We offered three *secondary hypotheses*:

1. Given the use of Questionnaire 2 as a way to pick out high need Helpees, it was important that subjects responded to this questionnaire in a consistent way. Since

it purports to point to relatively stable traits, we predict that there will be test-retest reliability from January to May in the subjects who were in both experiments. Brady and Morris (1997) had cast doubt on this measurement, as it did not serve as a predictor in their study as it had in Braud (1995). Since, however, it seemed to relate to psi success in our first study, we employed it in this study.

2. The few subjects who were paired up in both January and May sessions, since they had consistently positive psi scores in January, would also have consistently positive psi scores in May.
3. Since it was suggested in the first study that trained Helpers were better, we reasoned that those who meditated consistently (often) would produce better sessions than those who had not meditated consistently.
4. The total (or average) number of button presses of the Helpees in the Control condition should be higher in the May experiment compared to the January experiment since all of the Helpees in this experiment were high need.

Finally, we had a number of *exploratory questions* based on the interview data. Interviews had not been used in previous DMILS cognitive experiments, so we were not sure what data we would get and how useful it would be. After having categorized the interview data, we were able to ask the following exploratory questions:

1. Is one strategy in the use of imagery better than others? Morris (Morris, Nanko, & Phillips, 1982) has long been interested in investigating whether one strategy is more helpful than others in producing psi. In the interviews, we discerned three categories the participants seemed to use (on their own; these were not suggested to them): a general imagery strategy, a strategy of thinking, and a strategy using thinking explicitly in words (where words were heard or thought).
2. Was there any consistency between those people who seemed to help (or be helped)—noted by higher psi scores—and their saying that they helped (or were helped)? In other words, can participants know if they are helping or being helped in the focusing task?
3. If the Helper is, indeed, helping (that is, if the process is understood as a traditionally PK phenomenon), then one would expect that the better the Helper is able to focus (measured by higher Questionnaire 1 scores), the higher the psi score will be.
4. Is there a relationship between psi scores and how they felt at the conclusion of the experiment? When the participants gave a response about how they felt, they could be categorized into four groups: refreshed/energized, normal, tired, quiet.
5. Is there a relationship between psi scores and the ability to focus, overall, among Helpers, or among Helpees?
6. Do the higher need Helpees (the top half) do better than the lower half? This is an extension of the original hypothesis that high vs. low need will do better, but since all Helpees are high need according to January's definition, we wanted to find out if it is the case that that the more highly needy subjects do better (is there a limit to neediness).

7. Each of the Helpers and Helpees had four sessions, two in the same day, and another two on another day. It seems important to see if getting used to the experimental situation had an effect on their performance. So, we can ask several questions:
 - a. In the second time in each session, were the psi interaction scores better?
 - b. In the second time in each session, were there fewer button presses?
 - c. In the second set of sessions compared to the first set, were the psi interaction scores better?
 - d. In the second set of sessions compared to the first set, were there fewer button presses?

Results

Primary Hypothesis

There was a significant difference in the button presses between Help (mean = 2, SD = 2.02) and Control (mean = 2.48, SD = 2.55) condition, $t_{(119)} = 3.161$, $p < .005$ (one-tailed), $d = .21$, power = .29.

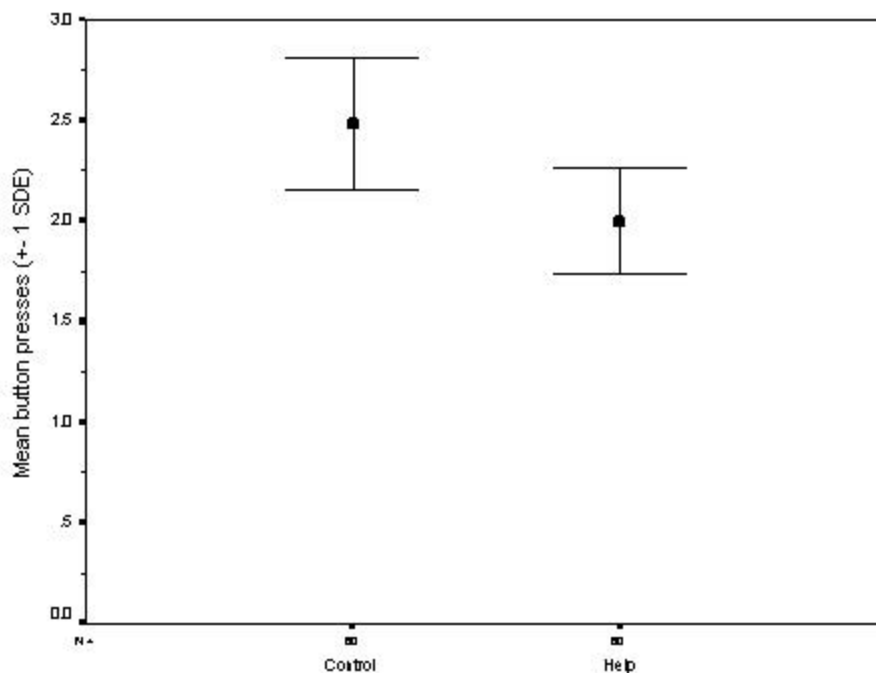


Fig. 3 Error bar of mean button presses in the Control vs. the Help condi

Secondary Hypotheses

1. Questionnaire 2 exhibited both good internal reliability (Cronbach's alpha = .76), and test-retest reliability between January and May in the subjects who were in both experiments, $r = .69$, $N = 21$, $p < .005$, (two-tails), $t_{(20)} = .62$, ns , $d = .1$,

power = .09. Hence, this looks like an adequate instrument to employ in these studies.

2. There were two few subjects who were paired in both experiments to test this hypothesis.
3. Helpers who meditated often were not statistically better in psi scores than those who meditated infrequently (the meditation data were dichotomized), $F_{(1, 16)} = .001$, *ns*, (effect size) $\text{part-}0^2 = .003$, power = .001. This result can be explained in three ways. First, because there were not many Helpers who marked that they did not consistently meditate, the comparison may not have been robust enough. Second, meditation may not admit of gradations; it may be that initial training was sufficient to be psi effective. Third, it was only suggested by the data in the first study that trained Helpers were pivotal; having a high need Helpee was more important in that study than having trained Helpers. Perhaps, meditation is not very important, or not as important as other factors.

Exploratory Questions

1. Although it appears that hearing a word as a strategy gave the highest average psi score (0.75), there was no statistical difference between the strategies, $F_{(3,42)} = .683$, *ns*, $\text{part-}0^2 = .014$, power = .08. We did not intentionally manipulate the various use of strategies, and so this result should not be taken to mean that some strategies are not better than others. Further study with these strategies as manipulated variables would be needed to reach that conclusion. Nevertheless, although no significant result came from this study, it is of use to see which strategies the Balinese employ spontaneously in a DMILS context. For instance, this sample of participants seemed to use auditory strategies (explicitly using words) more than expected by the experimenters.
2. In terms of the question of whether there was any consistency between those people who seemed to help (or be helped)—noted by higher psi scores—and their saying that they helped (or were helped), there was no statistical difference in the psi scores between the people who claimed that helped or were helped a lot and those who claimed they helped or were helped a little (no response and no help were excluded from the analysis, the latter because of its very few cases), $F_{(1, 70)} = .8$, *ns*, $\text{part-}0^2 = .01$, power = .14. On average, the highest psi scores (0.7) were received when participants claimed they received / gave a lot of help. These results suggest that participants may have had some awareness of helping or being helped, but not decisively.
3. Not being distracted during meditation, as measured by their responses to Questionnaire 1, generated on average higher psi scores (0.54). However these were not statistically different from when distracted, $F_{(1, 118)} = .283$, *ns*, $\text{part-}0^2 = .002$, power = .08. There does not appear to be an association between the Helper's focus (Q1 scores) and psi scores, $r = .044$, $N = 60$, *ns*, power = .06.
4. The highest average psi score was received when after the experiment participants reported being tired (0.61). However, there was no statistical difference in psi scores among the various ways the participants felt at the end of the run, $F_{(4, 100)} = .62$, *ns*, $\text{part-}0^2 = .02$, power = .2.

5. The effect of ability to focus and psi scores was as follows:
Total (excluding no response): Although the “about equal condition” (where participants attributed their ability to focus more or less equally on both themselves and the other person in the pair) gave the highest average psi score (0.56), but the overall results were not statistically significant, $F_{(2, 92)} = .11$, *ns*, $\text{part-}0^2 = .002$, power = .066.
Helper (excluding no response): The “mainly due to themselves focus” gave the highest average psi score (0.55). However there was no overall statistical difference, $F_{(2, 44)} = .195$, *ns*, $\text{part-}0^2 = .009$, power = .078. There was, however, a statistical difference in the Help condition $F_{(2, 44)} = 3.4$, $p < .05$, $\text{part-}0^2 = .13$, power = .61, where the “about equal focus” gave the highest mean number of button presses (2.51, $SD = 1.8$), which was statistically different only from “mainly due to themselves focus” (mean button presses = 1.17, $SD = 1.4$).
Helpee (excluding no response): There was an overall near significant result in the psi scores $F_{(2, 45)} = 2.7$, $p = .07$, $\text{part-}0^2 = .11$, power = .508, which was pinpointed to the difference between focussing mainly due to one’s self and “about equal focus,” with the latter producing the highest psi score. However, this result should not be taken at face value due to the very low number of cases in the latter condition.
6. There were not enough cases in the groups to analyze if the high need Helpers did better than the low needy Helpers.
7. In investigating whether getting used to the sessions had a positive effect on performance, we found the following:
- a. In the first set of sessions of the participants, psi interaction scores were significantly higher in the first run (mean = .6, $SD = .26$) than in the second run (mean = .42, $SD = .24$), $t_{(56)} = 2.72$, $p < .005$ (two-tailed), $d = .71$, power = .85. Although the same pattern was observed in the second set of sessions, this time the result was highly non-significant.
 - b. In the second run in both sessions there were indeed fewer button presses than the first run respectively. But, only in the second set of sessions this difference approached statistical significance: $t_{(52)} = 1.9$, $p = .06$ (two-tailed), $d = .52$, power = .6.
 - c. On average the psi scores were higher in the second set of sessions (mean_{second set} = .57, $SD = .28$ vs. mean_{first set} = .51, $SD = .27$), but this difference was not statistically significant.
 - e. Compared to the first sessions, there were relatively fewer button presses in the second session (mean_{second set} = 4.6, $SD = 4.1$ vs. mean_{first set} = 4.9, $SD = 4.4$), but it yielded a non-significant difference.

Discussion

As in the first study, the results of the primary hypothesis, that there would be fewer button presses in the Help condition than in the Control condition. Thus, it seems that the cognitive DMILS protocol is one that works well in Bali, and thus it is suggested that this is an experiment that might be useful in many cross-cultural situations. As was

argued earlier, Bali has a tradition of meditative prayer, so even if the specific task of focus meditation on a candle is not generally found on the island, nevertheless, it can be argued that the task fits within their general worldview. Other cultures may not honor focusing meditative practices, and thus this might not be an experimental protocol that would work in these cultures.

Interestingly, we received mixed results on the secondary hypotheses. The good news is that the questionnaire developed by Braud (1995) that measured the difficulty in concentrating in everyday life seemed a reliable instrument in terms of test-retest reliability. In Study 1, it seemed to pick out high need Helpees, who would be more easily influenced by Helpers (predicted by theory and supported in the Braud, et al. (1995) study, but not in the Watt and Brady (2002)). On the surface, since we received a greater level of significance in the second study than in the first, it might be thought that we were successful. However, as we will mention below, the higher level of significance was due to greater degrees of freedom in the analysis, and not specifically to greater psi influence. Thus, the question of whether higher need Helpees as measured by this questionnaire facilitates psi is still undecided.

We did not learn much from the exploratory analyses, based on the interviews. The interview responses were categorized and based on these, the exploratory hypotheses were offered, which resulted in a number of analyses. The few results that were statistically significant, or approach significance, however, can easily be attributed to the result of multiple analyses. This is a disappointing result, as we thought that a careful analysis of the participants' experiences derived through interviews might shed light on strategies that were useful. However, the only conclusion we can reach is that if certain strategies are psi conducive, they must be more fine-grained than we were able to decipher through our interviews, or they may be unique to individuals.

In comparing the results concerning the main hypothesis of the studies, the second study achieved greater significance than the first one. However, as we mentioned above, we should not read too much into this finding, giving the overall analyses. Let us examine the following table:

STUDY 1

	Mean	N	SD	SE
Presses in Help condition	1.89	38	1.64	0.27
Presses in Control condition	2.58	38	2.18	0.35

	Pooled								
	Mean	SD	SE	d	Power	t	df	p (2-tailed)	p (one-tail)
Help vs. Control	0.68	1.96	0.318	0.36	0.33	2.151	37	0.038	0.019

STUDY 2

	<u>Mean</u>	<u>N</u>	<u>SD</u>	<u>SE</u>						
Presses in Help condition	2	120	2.025	0.185						
Presses in Control condition	2.48	120	2.557	0.233						

	<u>Pooled</u>									
	<u>Mean</u>	<u>SD</u>	<u>SE</u>	<u>d</u>	<u>Power</u>	<u>t</u>	<u>df</u>	<u>p (2-tailed)</u>	<u>p (one-tail)</u>	
Help vs. Control	0.48	1.68	0.153	0.29	0.88	3.161	119	0.002	0.001	

If we look at the descriptive statistics, we can see that in Study 1 the means were "better" (mean presses in Help were lower, and mean presses in Control were higher than in the study 2), and so do appear to be the standard deviations (SD).

If we look at the t-test results (t), the t-value is higher in Study 2. We may wonder why the t is higher while the pooled-mean and d are lower than Study 1; this result is directly dependent on the effect size *and* also on the study size (df). So in Study 2 although d went slightly down, df went up considerably.

The p-value is greater in Study 2 but once again this is a consequence of what we just mentioned above. In investigating whether two p-values of the same test (from normally distributed data) are significantly different from each other we, we found that though they seem rather different, in probabilistic sense they aren't ($p = .8$). This strange result is because "normal" probabilities are not linear (rather they are more sigmoidal), so when one transforms their differences into a linear scale, then the distances tend to shrink, sometimes dramatically.

Therefore from what we can gather from the evidence it appears that the results of Study 2 were at best similar if not worse than those of Study 1. This is confirmed by analyses showing that all scores (except one) for Helpers who took part in both studies were worse in May, although not statistically different. Further, the correlations between each of the scores in both studies tend to be very low. This suggests that the participants' behavior in May could not be predicted by their behavior in January. Finally, the comparison between the participants who took part in both studies and those who took part only in the May one suggests that, in general, the latter did worse. These results suggest that the results in both studies appear to be relatively independent from each other.

CONCLUSION

The project aimed at seeing whether one could produce psi under controlled conditions in a non-EuroAmerican culture. Previous research gave inconsistent results, but we had good reason to think that this could be accomplished in Bali. First, the Balinese character is well understood by the researchers, especially Suryani, who is Balinese and who has co-authored a book on this subject (Jensen & Suryani, 1992). Second, the Balinese have a high degree of belief in the ability of some people to produce psi, even if they attribute these ability mainly to gifted individuals. Third, Suryani is well respected in the culture and a forceful personality, thus creating a positive environment for the experiment. Fourth, the Balinese living around Denpasar, even if they are deeply

immersed in their traditional cultural beliefs, nevertheless have had a thorough introduction to Western culture and respect Western science (although they believe that it is concerned more with appearance (or *sekala*) rather than the more fundamental spiritual world (*niskala*). Fifth, Bali is a relational culture, one in which persons' self-identity is constructed out of relationships. The cognitive DMILS protocol that we used sets up a psi task that builds on the idea of helping others within a relationship. Sixth, meditation and prayer form a fundamental part of Balinese life, so the fundamental DMILS task is not foreign to them. Finally, we assume that psi, or at least some aspects of it, are universal, we should be able to elicit it in the appropriate circumstances.

The most fundamental finding is that we were successful in eliciting psi to a significant degree in both studies. The psi task of helping another focus attention on a lighted candle worked in a non-EuroAmerican culture, as it has in Euro-American cultures. Bali is a culture in which different forms of meditation or prayer is considered normal, and although the DMILS protocol was considered unusual, it was probably no more unsettling for the Balinese than it was for a European or an American. Therefore, we have good reason to believe that further experimental work in Bali employing the DMILS protocol will be successful.

The exploratory study yielded the suggestion that using high need Helpees, along with Helpers trained in meditation, would facilitate psi production. Thus, we set up the second study as a replication of the first, with modifications introduced put in to look for an enhanced effect. However, these modifications did not seem to enhance the results. One reason for this result may be that the vagaries of field work, such as the lack of consistent lab space from one study to the next, may have had some effect. Whatever the reason, the results from the two studies appear, interestingly, to be independent of each other. In other words, although both studies produced statistically significant results, it was not possible to predict results from the second study based on the first study. Therefore, it is hazardous to make a connection between the significant results and the specifics of the designs in the studies. Further, the interview data, in general, did not yield a great deal of information concerning strategies that were useful to successful dyads. However, it is worth mentioning that in the lone case where an indigenous healer (*Balian*) acted as Helper in Study 2, the Helpee reported that the Helper's effect on him (actually, this was reported independently by two Helpees) started strongly at the start of the run, and it was so strong, that it lasted for the whole session. It produced such dramatically different experiential and behavioral reactions, that it was note worthy. Of the four runs with this Helper, using two different Helpees, only once in once run did a Helpee press the button. In other words, the Helpers reported that they were affected so quickly and so strongly that their focus became so strong that they were not distracted during the whole run, a remarkable occurrence (the only three times in the both studies). This result suggests that it is well worth pursuing this DMILS protocol using healers as Helpers, which we plan to do in the next set of studies.

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Appendix 1

Questionnaire 1:
Estimate at Success at Focusing Attention

Please mark along the line to indicate how successful you were in focusing your attention during the meditation session:

Not successful
At all

Extremely
Successful

Appendix 2
Concentration Questionnaire 2

Please indicate to what extent each statement applies to you, or is true for you, by circling the appropriate number. Be sure to answer all items.

- 5 indicates very true or strongly characteristic of me
- 4 indicates moderately true or characteristic of me
- 3 indicates neither particularly characteristic nor uncharacteristic of me
- 2 indicates moderately untrue or uncharacteristic of me
- 1 indicates definitely untrue or strongly uncharacteristic of me

1. I tend to be quite wrapped up and interested in whatever I am doing.

1 2 3 4 5

2. I am the kind of person whose thoughts often wander.

1 2 3 4 5

3. My mind seldom wanders from my work.

1 2 3 4 5

4. I find that I easily lose interest in things that I have to do.

1 2 3 4 5

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5. I am not easily distracted.

1 2 3 4 5

6. My ability to concentrate is not impaired by someone talking in another part of the house or room.

1 2 3 4 5

7. No matter how hard I try and concentrate, thoughts unrelated to my work always creep in.

1 2 3 4 5

8. I can work at something for a long time without feeling the least bit bored or restless.

1 2 3 4 5

9. Faced with a tedious job, I notice all the other things that I could be doing.

1 2 3 4 5

10. I tend to be easily bored.

1 2 3 4 5

11. I find it hard to read when someone is on the telephone in a neighboring room.

1 2 3 4 5

12. I am seldom bored.

1 2 3 4 5

13. I find it difficult to concentrate when the TV or the radio is on.

1 2 3 4 5

14. My thoughts seldom drift from the subject before me.

1 2 3 4 5

15. I have difficulty in maintaining concentration for long periods of time.

1 2 3 4 5

Appendix 3

May Interview Data

A1a. When he helped, he felt energy like a shadow. Afterwards, he sent energy to friend, and he feels after he helped that he got energy and his body was fresh.

A1b. When she meditated she felt body light and rigid. She felt easy to focus her attention.

A2a. He felt his thought focused on the candle, and through thought sent energy. After mediation his body was fresh.

A2b. She didn't feel anyone help, but after meditation, she felt fresh and quiet.

A5a. She felt her head as heavy, the room as dark, but she just saw candle. When she helped, it felt like she sent energy to helpee. But then the computer crashed. She got energy after she helped people. In second experience, her mind was quiet and relaxed, and sent energy through he thought to help the helpee. After finishing, she felt a little less energy, but felt normal after a few minutes.

A5b. Quiet, with her mind relaxed and comfortable. Concentration not so good. When she felt the helper help, it stimulated her to focus her concentration, energy came to help focus. When she lost concentration, she pushed button and got energy and felt fresh. In the second session, better result. More energy from helper and the body more fresh.

A6a. He helped through the candle, and used his thought and looked like he felt the helpee in concentration. He felt is energy added to, and spine felt warm, and felt better. In second experience, when he focused, he felt energy enter his hand until it tingled, and then the energy went to the chest. He sent energy to the helpee. His concentration less than the first time because he thought about his family. He helped only a little in concentration since the helpee's concentration is better the second time. He helped only three times.

A6b. The candle felt like in his chest. He could focus 70%, and he could feel someone help. It felt like someone beside him. After finishing, he felt fresh. The body was lighter. The second experience was quieter than the first. He felt more relaxed, and the focus was more focused. He felt someone help is the reason he felt more concentration. The first period more helped by the helper, but less the second because he could do it better himself.

A9a. He felt very close to the helpee. He saw her. He just focused his mind on the candle. He heard the sound of bird but he stilled focused to help the helpee. The body felt light. If he compared to January experience, he felt this one was better because this one was the second one. In second experience, he felt more relaxed, not tired after finished. He tried not to imagine, but still sent energy (in first one, he imaged, and that is why he was tired). Concentration more relaxed, and he felt fresh because he didn't use his imagination. He felt the helpee received the energy this time. After finishing, he felt he got new energy.

A9b. When he focused his attention on the candle, his mind ran away, but suddenly his mind asked him to focus on the candle. He always remembered that the helper was helping him, and he felt the sense of presence of the helper in front of him. The body was light and clearer. He pushed 8 times. In second experience, it was easier to focus his attention. He just pushed 6 times, and he got new energy. But this time he focused more on his own and not by the helper. He didn't sense presence this time. After finishing he felt more relaxed. The energy was normal, but the mind was clearer than the first time.

A10a. She was relaxed. Focused on candle and called the name of the helpee once, and she sent energy through the light of the candle. The candle was straight, and she felt she helped her because the body was cold. She saw on the wall the shadow the light of the candle, the movement of the shadow of light. She felt she sent energy and the helpee focused her attention. After finishing, she felt energy. The first 5 minutes she felt a voice outside, and upstairs movement, and heard a flush of toilet. She knew it wasn't true, but that is what she felt. The second experience was more relaxed. Her whole body was warm (in first only hand and head warm). Same method to help helpee (calling name and focus on candle and send energy) and her body felt warm (a sign of sending energy). After finishing she didn't feel tired but fresh.

A10b. She was relaxed. Her eyes were dry. 80% focus. At the end she felt someone help her because her leg tingled. Her attention focused, and she asked helper to help her, and she tried to focus. She didn't feel someone help, but she could focus attention. The body felt fresh, getting new energy. In second experience, it was better than the first in focusing, and eyes not dry, and she felt like she was helped many times, she felt like she got help the word (she felt Sri told her to focus her attention). She felt fresher and her mind was quiet.

B1a. He can focus 90%. When he meditated, he felt his mind quiet, focused on candle, no burden, but his hair stood on end. In fontanel there was energy. In help period, he felt in possession state, like energy entered his body and he could control, and his mind empty, and it looked like he saw white image and it wanted to enter his body. Every time he helped, his experience was like that. He felt 70% he could helpee. After finishing, his body was fresh, healthy and got new energy. He sent energy through his mind in concentration. Asked why he felt in this place his hair stood on end because the hotel had natural energy, different from Bali Beach. In second experience, focused 90%.

Felt peace, relaxed, no hair on end. His mind was free. When he helped, he felt the helpee didn't concentrate and he tried to help, but no concentration, and so tried to help by energy entering his hand and then through the eyes and go through the candle to the person, and then the helpee could focus attention, and he could help 100% of his ability. After finishing, he felt new energy and if he compared the second to the first, it was more relaxed since he didn't feel energy possession.

B1b. He concentrated 60%. Felt at home. He didn't feel someone helping, so he focused attention by himself. After finishing, he didn't feel anyone helping him. No change. Second experience, he could meditate 50%. When meditating the body was tense, and remembered his grandmother was sick and he massaged her, but not she is dead. He felt the helper helped him, and he felt his mind was influenced by helper to focus his attention and he felt attention to focus came 30% from himself, and 40% from helper.

After finished, his energy increased, and he was relaxed. The first meditation was better than the second because in the second he remembered his grandmother.

B2a. She can focus only 70%. More relaxed in mediation. No body change in mediation. When she tried to help helpee, she tried to focus on candle and thought the helpee, and felt she helped him through his thoughts. She felt she sent energy through thought. She can help only 50%. After finishing, no change. Quiet and more relaxed. In second experience, she could concentrate 80%. More relaxed and body lighter. When helped, it was through her mind and talking inside “focus your attention on candle” and sent energy through thought. She felt 100% help the helpee. She was still fresh after finishing. The second meditation was better in concentration than the first.

B2b. She had a cold. Difficult to focus, so only 50%. When she meditated, she tried to ask her friends to help her, and she felt energy help her. It entered her thought. To focus attention, 50% from herself and 50% from helper. After finishing, she felt more quiet, more focus of attention, and got new energy and freshness. In the second, she focused 80%. Sometime her body was tired and difficult to focus attention. The eyes were dry, but the body was fresh. She felt like the energy stimulated her to concentrate and to drive her to focus. She felt 50% by herself, and 30% from helper. After finish, she felt more concentration and more quiet. Second meditation was better, she could concentrate better, and the mind was quieter.

B5a. Can focus attention 50%. Eyes dry and painful. She focused attention at candle and thought the helpee, and used candle to send thought to helpee. She could help the helpee only 30%. After finishing, she felt everything normal. Compared to past, her meditation is better because she trained herself many times. She seldom meditated, only once a month. Second experience, focus 60%, and felt dizziness, and felt like hair stood on end on arms. Dizziness because of focusing eyes on candle. She felt someone helped (energy came and suddenly focused attention on helpee and asked helpee to focus, but she didn't feel like she sent energy, but her thought to focus. She could help only 30%. Not feel change in body or mind after finishing. Compared to first, in first didn't feel anything, but more felt the change of mind/body in the second.

B5b. She could focus attention 50%. Felt body warm and the room was a little dark, and she felt help by helper and remembered helper. Then she focused her attention again. So she felt 30% helped by helper and 50% by herself. She didn't feel change after mediation (same as before mediation). In second, she could focus 50%. Got headache, eyes dry because focusing on candle. She felt someone help and remembered helper but she didn't feel change. Every time she remembered helper, she focused attention again. She did by herself 50% and helper 30%. She didn't feel change in mind or body afterwards. First and second meditations were the same.

B6a. She can focus attention 50%. The mind normal. When she meditated, she saw the light move and the eyes fluttered and every instruction from computer surprised her. She tried to imagine the helpee and imagine her face, and then focused on candle. She could help only 50% and she felt no change in mind and body afterward. Now is better than January. Not tense. She meditates maybe 3 times a week. The second one, 60%. Not use imagery. She felt tingling, and her thought was more focused. She helped the helpee

through using her thought. She can help only 40% She not feel tired afterwards. Body was fresh. The second meditation was better, quieter, and fresher.

B6b. He can focus 60%. The body was rigid. He felt like the cold air entered his body and he thought the sound of the air conditioning was like a circle and sometime his mind became stuck. He pushed the button 4 times, asked for someone to help him. After pushing button 2nd time, it helped to focus. He felt his mind empty and felt not in the room. He did it by himself 60% and by the helper 40%. He didn't feel change in body, only concentration is better. Compared to January experience, better now because he is now more experienced. He never meditated since January. In second mediation, focus attention 70%. Sleepy when meditated. Influenced (disturbed) by sound outside (like saw cutting outside and knocking in the room). He didn't feel like anyone helped him, and the body was normal. His head heavy, but mind quieter. Compared first and second, the second better. He could focus attention without imagining/remembering other people.

B9a. She can focus 70%. In mediation she was quiet but tired and the eyes dry. She helped the helpee by calling her name inside and asked her to focus her attention. She can help only 50%. After finishing, felt tired and ache in joints (like working too hard). She seldom meditates because busy with grandchildren. In second, can focus 70%. Felt quiet and body was fresh and light, and she felt located in the room. When she helped the helpee, she felt quiet, focused on the helpee with talk inside and to candle to focus. Can help only 50%. Afterwards felt quiet and refreshed. The second was better than first because she could focus attention.

B9b. She can meditate 50%. When meditating, felt quiet, thought about her job. The body relaxed, she felt someone help and afterward that her mind was quieter (tenang). She got energy and felt like hair stood on end. After that could focus attention. She felt she could do it by herself 50%, and 30% helped by helper. After finished, she was more quiet and reduced tiredness. In second experience, she focused 60%. Pushed button 3 times. Felt more quiet, relaxed. Body lighter. Felt helper helped make her thought quieter. By herself 60%, by helper 30%. Energy normal after finishing. The thought more relaxed. She didn't feel she got new energy. The second was better than first because she could focus her attention.

B10a. He can focus 80%. In meditation, he focused on candle and he could feel like energy in middle of forehead (3rd eye), and body cold in stomach, and the whole body. When helped the helpee, he focused his attention, felt the light from the forehead transferred to the helpee, sent the light. He can focus 80%. After finish, he is fresh. He didn't lose his energy. Felt relaxed. He always meditates, one or two times a day. After to meditate, it is easy to talk to other people and to explain his ideas. His experience in experiment was like everyday experience (always feels cold in chest). In the second experience, he could focus 80%, and when he meditated, he felt like something pulled out from his fontanel, and went to the candle, and went to the helpee. His body got cold when this happened. He can help 70%. After he finished, all the body is normal, but more quiet. The second meditation, he helped the helpee more, and he used more energy and it looked like it was pulled out.

B10b. He can meditate 770 %. Pushed button only once. Body felt cold from the bottom. The thought was more quiet, and the body more light. He felt the helper help him, and he felt like he got energy, and his thought was focused on the candle. he felt he did it 50% himself, and 20% from helper. He got new energy and felt fresh afterwards. His thought was quiet, and he never meditates at home. In second med., he can focus 80%, push button only once. He felt quiet, all body cold, afterwards warm, and the body was light. When he pushed the button, he focus continued and never pushed again. He feels like the image of light possessing (entering) her head. By himself 50%, helper 30%. He felt more energy after med, and his mind more quiet and fresh. The second better than first.

C1a. Can do 80%. All the body carefree and good (nwaman). When he concentrated, his head was dizzy (spinning) because of concentration. In his mind, he said he must help helpee and this was burden to him. He felt like he faced the helpee and he saw that the helpee had a lot of serious burdens, and this is why he had to work so hard to help him. He felt like the whole of his body was like a stream of energy (like electric energy), and he was fully concentrated in the time. He can help 80%. After finish his energy normal, but his head still heavy, so he had to walk to relax. Then his mind quieted. He meditates once or twice a day, but at home mostly without candle. He felt the helpee needed 8-10 times help. He tried to help seriously. But now he felt more freedom and freshness. Compared to January, he felt like he had burdened because he had to play both roles of helper and helpee, but didn't know how to help them, but now he feels more refreshed because he has more experience now and only one job. In second, focused 80%. Quiet (tenang) more than the first. He feels like mirror (he didn't see candle but mirror). He tried to see if this was right or not; he looked again, but he saw still mirror behind of mirror. He felt his body more light than the first. He sent a lot of energy to help and the eyes were heavy. He tried to close because they were heavy. When he helped, the candle moved. Every time Help in computer, his eyes always heavy. He feels this is the burden of the helpee. He can help 80%. Afterwards, he is refreshed (he was tired when he began). No headaches and get new energy. Compared first and second, second made him work harder and made his mind tired, but the body was still fresh. He felt like donor, and getting his energy cleansed.

C1b He has a lot of burden. He just focused 40%, but pushed only twice. When he meditated, he was quiet and chest warm, but difficult to breath, and his concentration always broken. He can focus a while and then mind wanders; he remembers his baby in womb one month ago and must make ceremony (dead baby ceremony). When he meditated, he felt helper help him a while and now when the chest warm, but afterwards concentration broken. 30 % himself and 20 % helper. (his distraction lasted a long time and he pushed button only twice). Afterwards felt quiet, but still hard to breath. In second, he can focus 60%. He pushed once. In meditation, he feels he can concentrate a little, but still eyes hurt. He pushed to button to ask to be helped, and the chest feels heavy, and suddenly he coughed, and then felt quiet and body more relaxed and breathing fluent. Said he pushed only once since he focused after that. When he coughed three times, he felt the energy from outside enter into chest to make him cough, and then he could relax and breathing easier. He can focus attention by himself 30%, and by helper

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30%. Afterwards, more energy. His body healthier and fresh, and his mind quiet, and his sadness gone. Compared to first, in the first he felt many burden (esp baby) and in the second he could focus, and sadness gone, and no headaches. In second the candle burst and gave him a headache for 3 minutes. His body more fresh in second than first.

C2a. Can focus 70%. Body warm and quiet and light. In beginning of helping, body cold and changed to warm, and feels she can send energy to helpee. Can help 50%. After finishing, the body normal again and feels more quiet. She meditates once or twice a day, and gets lots of change after meditation. Can control emotion and can explain to others what she thought. Compared to January, she feels first study harder for her because he she must do two functions. In second, can meditate 70%, quiet and easy to focus. When she helps, her body is warm and feels like she sends energy to helpee. Afterwards, the body is normal again. Can help 50%. She feels the body fresh. The second better than first because more easy to focus attention, and she felt like someone turned on the air-conditioning, although no one in the room, and the body fresh.

C2b. She can focus attention 50%, and pushed button 7 times. When meditating, she felt quiet (tenang, again). In beginning, the body is normal, and then turns heavy, sleepy, less concentration because sleepy. She feels helper help her, the body feels lighter, and for a while the body changed to become heavy and had a lot of thoughts. She can do by herself 30%, helper 25%. Afterwards, got new energy and felt comfort and quiet. In the second, she can focus attention 70%. Pushed 3 times. When meditate, felt comfortable. The body is light and quiet. Concentration is quick and good. When she asked for help, she felt energy enter the body and helped her concentrate. It felt like electricity touching you, like shock. He meditates by himself 50%, by helper 30%. He got new energy and more spirit (semangat) and more quiet. In first more difficult to concentrate, the second better because she quickly focused attention and the body was fresh.

C5a. Made Suma. Can concentrate 80%. He felt the room empty, no candle. He tried to focus his thought and it seemed like it was free, but after word Control, the body felt light and no burden. When word Help, she felt something press chest. When second help came, he tried to imagine helpee. He focused attention to the candle and he sent energy to the helepp. He could do it 65%. Afterwards, he felt more quiet and fresh and got new energy and more comfort. Since January meditated every day, and he is changed in that he has no stress now. All people say he has changed, before he was mute but he can talk in public meeting. In second, he can focus 85%. When meditating, he felt quiet. In shoulder he felt like someone tapped on shoulder, as a sign that energy is received by the helpee. His body is light and uncomfortable body is gone. When he helped the helpee, he always felt the sign on shoulder. He can help 60%. Afterwards, his body light, no pain, and more fresh. Comparing first and second, in first he used imagination, but didn't in second (after Suryani told him not to) he just sends energy though his thought, and now body more light and fresh.

C5b. Suartana. Focus 70%. Just pushed once. In the beginning, he doesn't feel bed in room but just saw candle. (he felt gradual narrowness of vision until he only sees candle,

everything else is dark). He felt this experience 3 times. He didn't feel like he felt the button. After he pushed once, he felt freshness in chest. He feels the helper helps him by feeling freedom in the chest. The room is light and weather is cold (these are signs that he was helped the helpee). After that, he focused attention on the candle. By himself 50%, helped by helper 20%. Afterwards, he felt tingling. The boy more fresh, breathing more easy, and thought more quiet. In the second, can focus 80%. When he meditates, he feels the feet cold and then moves to base of spine, and then to fontanel, and then the whole body cold. The thought is quiet, breaking regular and relaxed, and seems to control the breathing. He didn't feel holding the button because his body was light, so he didn't push it. After he felt energy enter body through feet and go to fontanel (one time). When energy of helper comes, he couldn't push button. Can do by himself 80%, and helper 70%. Afterwards, his energy increase, body more light, and thoughts more clear. Comparing the two, the first meditation his breathing difficult, but in the second was regular. In first, he had tingling when sitting, but no tingling in the second and he gets new energy.

C6a. Can meditate 80%. When he meditated, he heard a sound, like tack tack, which meant he helped the helpee. Afterwards, he was not sleepy. He thought the helpee asked him to help; he talked to the helpee inside himself and told him to focus his attention on the candle. He can do 80%. Afterwards, he felt all his sleepiness gone and got new energy, and he felt like the energy entered from the right side and made his thoughts quieter. He seldom meditates at home. Experience in Jan and in this one the same. In second experience, he focused meditation 80%. He felt twice energy entering body through the left and then the right side to the elbow, and then he focused his attention to the helpee and his mind was quiet. If the word Help comes, the light from the candle moves and he focuses to make the light still, and he feels he can focus the energy. At third Help, he thought he heard the sound tack tack, and then sounds like the flushing of the toilet. This happens when he wants to send the energy to the helpee. He can do it 80%. Afterwards, he feels comfortable and his sleepiness is gone. The first and the second meditation are the same.

C6b. Sirna. He can focus attention 70%. He does not push the button because his mind did not run away. When he meditated, he felt energy enter the body, felt tingling, and his mind focusing on the candle. He feels like helped by helper, and his mind changed by helper to focus attention on candle. He feels like heard sound tack tack 3 times near his ear. (both helper and helpee heard). He does himself 80% and helper 60%. Afterwards, he feels better, fresh, and got energy. In second experience, he can focus 80%, and he did not push the button. When he meditated, he heard sound and he heard the toilet and he feels energy enter body through feet and go throughout his body and feels tingling. He feels helper help him to focus on candle. Do by himself 70%, helped by helper 60%. Afterwards, energy normal and though quieter.

C9a She focused 70%. When meditated, quiet, not think anything, only focus on helpee. The body fresh. Had headaches before, but after meditate, they are gone. When she

helped helpee, she used inner drive/spirit to focus attention of helpee on candle. Said, "I give you spirit." Can help 70%. Afterwards, feels fresh, gets energy and comfort. The thought more quiet. Compared to January, it was better then because she did in morning and not tired. In that day she tired after work where she had worked at night and in the morning. She had to work more because it needed it (over 8 hours). Everyday she meditates and prays. In second, focused 70%. Meditate quiet and not think anything. Body fresh and lighter. Felt she sent energy through thought, "focus on candle," Can do 70%. Afterwards, felt quieter (tenang, again). The body is fresh (segar). The second is better than first because she can focus attention stronger, not sleepy, and the headaches gone and tiredness gone.

C9b. She can focus 70%. Pushed button 3 times. When she meditates, sometimes focus, sometimes not because eyes hurt and body is uncomfortable. The candle moved according to her breathing, and her thoughts are quiet. She knows the helper help her. When she got help, her thoughts quiet and spirit from energy drove her to focus attention at candle. She did by herself 60%, helper 40%. Afterwards felt fresh and quiet. Compared to January, now better – better focus and fresher body, not headaches. Day before had headaches but after meditation they are gone. She never meditated after January. In second, she could focus 70%, pushed button 3 times. She felt body quiet. Eyes dry and disturbed focus, and body a little tired. She felt second time shorter than first. She asked helper to help her, and felt helped because she felt more quiet after that and focused attention. She did by herself 60%, helper 40%. Afterwards, felt quiet and refreshed, like the first time. Second better than first, more focused, time shorter, and thoughts more quiet.

C10a. She can focus 80%, when meditate felt fresh and her sounds from outside loudly, but could control herself well and still focus on candle and to the helpee. She sent message, "focus your attention on candle". Can help her 50%. Afterwards, she got more energy and felt fresher and thoughts quieter. Compared to first time, better second time. Not irritable because in first she had lost her key (house). Also, the condition of body better. Seldom meditates. Afterwards, she can control emotions and introspect herself. In second meditation, can focus 70%. Felt tired, and in beginning body cold, and then tingling, but her thought can focus. Focused thought on helpee and asked him to focus attention on candle (talked inside and told him). At that time felt body cold. Could help 70%. Afterwards, she surprised because candle suddenly flame burst, and her tiredness decreased, and her thoughts quiet. She felt first meditation was better than second. Maybe conditions better. Normally, she sleeps afternoon, so that was her sleep time, so the conditions were not good.

C10b. She can meditate 60%. Pushed button 3 times. When meditate she felt quiet and relaxed and no change in body. She knows someone help her because her thoughts were quieter; especially she got it after she pushed the button. Can do by herself 60%, helper 30%. Afterwards, is normal. No physical change, but thoughts more quiet. And if she compared to January, results now better because she is more experienced. At home never meditate. The second experience, she gets 70% focused attention. Pushed button twice.

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She was quiet and relaxed, and body a little light. When helper helped, her thoughts more quiet, and feelings quieter, and this means that helper help her. She did 60% by herself, and by helper 20%. Afterwards, the energy is constant, but she felt more quiet and relaxed, and the body lighter. The second meditation better than first because more relaxed and quiet, maybe because she is more experienced.

B1aagain. He focused 90%. When he mediated, he was quieter than before, and he felt freedom, without burden. The strong energy entered through fontanel and made body quieter and lighter and felt like floating. When he helped helpee, he used his energy to focus his mind through his mind first, through hand then through his hand second, and then third time through his eyes (and then back to use his hand because the helpee not focus). So he used the method depending on the condition of the helpee. He can help 90%. Afterwards, he felt more fresh, more energy, and his mind quieter, and his ESP more clear and increase. When he focused, he saw the condition of the helpee, and he saw he wasn't relaxed when sitting. When compared with first meditation, now better, and he can control his body better (before nervous), and he said that day before he got dream that Sri Wahunyi guided him how to help helpee, through three methods. So, he used them like that. In second, he can do 90%. In meditation, he felt someone pulled his ear, but he cannot hear voice. The body light and free, no tingling). Ear ticked (muscle) three times. And when he meditated, he more focused to use energy through the hand, and sees helpee and he did the same thing until the third Help. He could do 90%. Afterwards, energy constant. Fresh, like I beginning. No burden, and felt free. The first and second experience were same, both good.

B2bagain (Sirna). He could focus 80%, and didn't push the button because his thought focused on the candle, and never departed. When he meditated, he felt like his neck hair stood on end, and he felt sound in his ear, and felt like someone knocked on the door (but he knew it was real) but he still focused attention. He felt like helper helped him through his thoughts and his body felt strong. He can do by himself 60%, helper 30%. Afterwards, mind not confused, and the body fresh. Compared with the first day, now better because his mind is focused and not thinking about his job. And he felt more relaxed, not worried about job. Second experience, he could focus 70%, but not push button. Still focused on candle, how it moves up and down. His thoughts are a little confused, not quiet, but he didn't think anything (so he didn't push); still focused on candle. Felt like some energy pushed his back to keep his back straight, and he felt the energy of helper helped him focus attention. So he can do 50% by himself, 70% from helper, and he felt energy added to, and his thoughts quieter. Second experience less than the first because his hand felt tense and this is reason he can't push the button. His mind is confused because his job and he always forgets if someone gives him an order.

D1a. She concentrated 80%. When med, she is fresh and relaxed, and feels she is not in the room (some other place), but she is aware she is in the room. When helped, she focused thought and gave energy through thought. Asked the helpee to focus and then sent energy and asked to focus attention on candle. Can do 70%. She thought she helped

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three or four times, and at those times felt she lost energy, and her body weaker for 10 seconds, but felt better after a few minutes. S. asked if she was hungry, and she said she ate bread only for breakfast. In second, focus 70%, relaxed, no burdens, body light and felt still in the room. When she helped, focus attention on candle and gave energy to helpee, and did it 60%, afterwards felt fresh, energy less, but thoughts quiet. Second meditation better than first, felt more energy and refreshed.

D1b. Sudani. Can focus 90%. Pushed button 4 times. When med, not feel anything. Thoughts quiet, body fresh. Felt in room. When she pushed button felt energy enter through chest and go through whole body and afterwards felt energetic. Can do by herself 80%, by helpee 20%. Afterwards, felt fresh, added energy, thoughts quiet. Results before and now same (two times in study). Second experience, 80% focus, pushed button 4 times. When med, felt normal. Thoughts quiet. Focused on herself. Sound outside still heard, but not disturb her. Body fresh and lighter than before, and still feel felt her sitting on floor. She didn't feel someone help her; can meditate 60% by herself, no help. Afterwards, she felt fresher, quiet, and energy constant. First better than second because her energy still good, and in the second it is reduced because her concentration is not enough. She remembered her problems, esp. in here job.

D2a Tjob Panca Karma. Can focus 90%. When he meditated, he sent energy by talking inside and asked him to focus their attention. He felt the helpee had lots of burdens and difficult to focus attention, and his sitting irritable and not quiet. When he meditated, he felt quiet, body light and fresh, and hand cold with cold sweat. So he was normal, but she felt the helpee's condition. He could focus 90%. Afterwards, body fresh, but he felt reduced energy. In first sessions, he felt fresh when he went home, but he lost energy then and thoughts tired because of his work helping the helpee. Suryani asked him to lay down. Second meditation he still focused attention 90%. When he meditated, he didn't feel cold sweat from hand, but in middle of forehead he felt a tick until he finished meditating. Body light. Still listen to outside sound, but still focused attention. His mind quiet. When he helped the helpee, he sent his energy to make helpee to focus attention, and the energy to stimulate the helpee to focus, and he felt the helpee's burden more, but his concentration is better than the first. He helped about 90%. Afterwards, energy normal, thoughts quiet and fresh. Second better because the helpee is more relaxed and quiet. He meditates daily at home.

D2b Arizona, Can focus 60% pushed 6 times, when meditate felt quiet and fresh, and he can control himself. He has lots of burdens and he felt when he irritable that energy entered his body and this energy and this disturbed him. He felt the helper helped him and felt like someone helped from back, and he felt the energy enter slowly but not full/complete. He did by himself 40%, and by helper felt only felt helped 3 times (although he needed help 6 times) helper only 20%. Afterwards, he more quiet and added energy and felt more fresh. Compared to past, the first more concentration, now feels difficult to concentrate because he has lots of problems. In second experience, attention 70%, pushed 3 times. When med, quieter with full concentration, body light, and he can feel himself sit on floor but quiet. He felt helper help him because he felt energy enter the body and seemed like the sound/voice asked him to be quiet and entered

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his mind and made him focus. By himself 50%, and 20% helper. Afterwards, his energy more but not so much. Thoughts quiet, and body light. Second better than the first because he could focus attention and he was more relaxed. His desire to learn meditation higher.

D5a. He can focus attention 70%. When med, body light. He could focus and feel quiet. He sent energy through his mind to the candle, and then to helpee. And he can do 50%. Afterwards, he felt physically fresh and breathing more regular. Compared to first sessions, second more focused more on candle, since he meditated at home during this time. Since S taught meditation since Sept, he stopped smoking;. His breathing is now more regular and easier. He meditated sometimes since January. In second mediation, focus 70%. Same like first, quiet and body light. And when helper helped him, he felt close to helper and he felt the helper beside him, and felt that he sent the energy to him. He can do by himself 50% and afterwards felt fresh and got new energy, and body fresh and mind quiet. First and second are same.

D5b. He can mediate 65% and pushed button 6-7 times. When he focused attention on candle, he focuses 3 seconds and then concentration broke and pushed the button, but he is still quiet, body normal, and he remembered his problems (has lots) he didn't feel someone help him, so meditated himself 100%. Afterwards, felt the outside light, and felt refreshed. Compared to previous meditation, felt less result since his condition not as good. He didn't sleep until 4 am because he went to temple, so he was sleepy and tired. In second mediation, eh could focus 70%, pushed 3-4 times. When he med, he felt quiet, thoughts relaxed, but his eyes were dry. He didn't feel like he held the button. He didn't feel someone help, so did by himself 70%. Afterwards, felt refreshed and quieter thoughts, because he got more rest (he has slept in between). Second better because he was more refreshed and relaxed by rest/sleep.

D6a. She focused attention 80%. When med, she felt quiet and weather cold and felt weather enter body through feet and go out through fontanel and she cannot focus attention because sleepy, but sound outside not disturb her. When she helped helpee, she felt cold energy through her feet go up and then focus her attention on candle and talk inside and asked helpee to focus her attention. And the cold energy influenced the helpee. She can help 30-40%. Afterwards, her energy same as before med, not tired or tingling. Her focus sometimes ran away and she is sleepy. Now less than first since she is sleepy. In second meditation, she could focus 90%, not sleepy and during med she felt cold like flash forehead to candle, body light and comfortable, and she used her thought to candle through flash from forehead and felt it go to helpee. Could help 30-35%. Energy same, body more relaxed and refreshed. Second med better than first because she could focus better. Her experience tells her she can meditated better with eyes closed. She has meditated every day.

D6b. Focused 90%. Pushed 4 times. Can focus attention, quiet, body light and not tired. Eyes not feel pain or leg not tingling. Feel someone help. She felt the body cold and she can focus her attention afterwards. Can do by herself 80% and helper 10%. Afterwards, felt refreshed, not get new energy, but thoughts quieter. Now is better than first sessions

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because she can focus her attention, more quiet and no problem with eyes. When she meditated, candle not move, and her mind not go away, and she gets help maybe 4 times. The second, she focused 90%, pushed 4-5times, during med thoughts quiet and body warm and light and she felt someone help a little. Body feels a little warm and the concentration focused. By herself 80%, helper 10%. Afterwards, body more light and fresh, and her energy normal. She felt second better than the first because her mind just focused.

D9a She can focus 70%, during med her mind quiet. Tired in back. Body cold, only from waist up. She helped by calling the name of the helpee and asked to focus attention on candle. She can help 50%. Afterwards, she felt more quiet and fresh. L Second better than first because her mind quiet. In second med, she can focus 90%, mind has headache. The chest full and felt like she wanted to cough, and ankle tired and hurt. During help it looked like all her energy used to help helpee and she can help 50%. Afterwards, more tired and weat, but mind quiet. In second one, more tired than first.

D9b She focused 80%, pushed more than 3 times. During med, feel scared because she feels like someone enter the room twice, and she tried to focus that this is nothing, and she felt image come and her body felt heavy, and seemed like the shoulders felt heavy. She prayed to god and tried to focus attention. She didn't feel help by someone. She did it all herself (100%) afterwards, she can feel like shen she entered the room, with quiet thoughts and feel fresh. Compared with previous experience, first better because she wasn't scared then. She felt like one man entered the room and she felt something fell and also there was sound of something moving in room and then it felt down. In second med, can focus 90%, pushed 3-4 times. During med felt dry eyes, a little headache, the body light and the thoughts quiet and not scared. Didn't feel anyone help. Can do by herself 90%. Afterwards, body light and fresh and thoughts quiet. Second med better than first because she didn't feel scared.

D10a. He can focus attention 80%. When med he felt forehead bigger, then go out to fontanel and breathing heavy, and afterward that he could control his body. This change came whenever he helped the helpee. He felt fontanel pulled energy from outside and energy went out from fontelle and went to the helpee. Helped 80% afterwards, he felt normal and body more fresh. This med better than first sessions because he can help helpee more, but he felt it was more difficult to help than before. His breathing was heavier and more concerned to help, but helpee received the energy, so he helped. So he felt his work more than the first. Second med, focus 80%. Chest cold, body constant, (serieng-serieng – Balinese) a bit scared. Looks like energy, but there is change of body but he wasn't scared, but it is sign that different energy (mostly negative) has entered. Back of candle felt image of person, and he used his light from forehead through candle to go to the helpee. Helped 80%. afterwards, felt fresh, ore than the first, and thoughts quiet. Second better because more refreshed and breathing more relaxed (easy to breathe). When he meditated, he felt like someone beside him. Now after he meditates, felt that sixth sense more sensitive. Feels he can talk in public now and tell his idea. Meditates every day.

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D10b. Can focus 60%. Pushed 7 times. Cannot focus because tired, didn't sleep. Her husband sick. During med, thoughts somewhat clear, but not enough. Didn't feel someone help her. Came from herself 60%. Afterwards fresh. The first session better than now because now not enough sleep and now lots of problems. Second med, she can focus 70%, pushed 3 times, during med body light and her thoughts not so confused as the first. She did not feel someone help her, and did by herself 70%. Afterwards, feels better and gets new energy and thoughts more quiet and free from burden. Second med better than first because she can focus attention better, more quiet and less burden and she not have confused thought.

E1a. Can focus 70% during med he felt more heavy. Looks like the wall in front of him between the candles, makes his thoughts not work, and he cannot enter the wall. So when he tried to help he felt his eyes heavy. Through mind he tries energy, but felt light somewhat dark, so sending energy very difficult, and it means helpee not ready to be helped, and his concentration not focused because he has lots of burdens. He can help 60%. Afterwards, his energy normal and gets new energy. Thoughts are light. If compared to first sessions, now is hard for him. Difficult to concentrate and the ability to send energy is hard. The helpee has more problems compared with other helpee. In second, can focus 80% during med his mind more free and fire of candle suddenly big and influenced concentration. He felt radiation from candle (baling-baling) and then the candle dropped wax and disturbed concentration. She he feels like wind suddenly turned the candle and made his eyes tired. He felt he helped better than first, and helpee received energy better, and the thoughts of helpee still difficult, but at least he can send energy. He felt like something fell down from above into his room, but when we woke up there was nothing. He could sense energy 75%. Afterwards, he felt tired, esp. eyes, and when he meditated, he felt pain in the chest, and maybe this is related to the helpee. He felt tick-tick in his chest and it is pulled out, and he thinks this is related to condition of helpee (a symbol of condition of helpee). The second better than the first because he can send energy, concentration is focused, and then he can feel himself the condition of the helpee. Meditates every day.

E1b. Can focus attention 50%. Pushed 4 times. Not concentration during med because he has problem with security man at hotel. He feels irritable. The feet tingling, but the body is normal. He feels someone help because the body is light after he pushed button. And he can focus on candle. He does by himself 50%, helper 25%. Afterwards, thoughts more quiet and can focus attention. But if he compared with previous, he felt now more difficult, a lot of burden and confusion;. Second med, can focus 60%, push button 4 times. Mind more relaxed during med, body light, no tingling, confusion reduced. He felt helper helped him because the energy/ weather (hawa – Indonesian) entered through the back and suddenly he focused on candle. He can do by himself 40%, by helper 60%. Afterwards, energy normal, thoughts more concentrated and quiet. Second better than first because he can concentrate and he can control his emotion.

E2a. She focused 70%, during med quiet body normal, and feels like she is sitting on the floor (no change). During help she thought of helpee to help him and used thought inside

to talk to asked helpee to use his focus on candle. Helped 50%. Afterwards felt more fresh and thoughts quieter. Med now than previously because did in the morning and she is more fresh now. Second med, focus 70%. During med thoughts quiet, but head heavy. Body light, and during help focused attention on helpee and all her thoughts on helpee, not talk inside, but just focus through candle. Candle moved and straight again. Not because of wind but symbol of the condition of the helpee, and she can help 70%. Afterwards, quiet and get new energy. Second better because no burden and candle move (shows helpee not concentration, then it becomes straight and knows she has helped).

Eb2. She can focus 70%, pushed 5 times, during med quiet and focus attention, body more quiet and felt the helper helped, got energy, and it entered her thoughts, and she can focus attention. Do by herself 605, helper 40%, afterwards more quiet and body lighter. This one better than previous because the first one tense and she didn't have experience to meditate, but now she felt more relaxed. (she had never meditate) In second 70%, fresh and quieter, and little light. She felt helper help because she felt quiet and the energy of the helper influenced her thoughts to focus attention. Afterward that her thoughts quiet and focused, by herself 70, helper 50%. Afterwards, more quiet and refreshed and more energy. Second better than the first, more quiet and thoughts more concentrate.

E. 5a. she can focus 80%, during med quiet, body warm, feel like the env cold in the back, and she felt like sound of airplane 4 times, and she wonders why it continued to come there. In room no disturbance. During Help, it seemed like stream inside was warm like tingling, and she sent energy through her concentration without talking inside (only thought) she feels she can send. Helper helpee 60%. Afterwards, feel fresh and condition normal, and she wants to know if it was true there was airplane, Suryani said no. Compared to previous session, this is better because she had prepared to herself, and in the first, she had to do it because person not come. In second, 705. Tired because do twice. During med, felt quiet, body light, no disturbance. She sent energy because she felt her body warm. She can do 505. Body fresh, but still tired and quiet. Compared to first, second less fresh. No voice. She meditates twice a day.

E5b. Focus 60%, pushed twice, she feels quiet and comfortable in med, like she heard sound of someone opening door once, and sound like squeaking of door. She heard airplane twice, and when someone helped her, she felt like energy entered body and body light and fresh. She felt her hand tingling, and she pushed the button (when it tingled) Do by herself 50%, helped by helper 30%. Afterwards, body fresh, quiet, get new energy and compared with previous, better now because in first, she felt sleepy because not enough sleep at tome. Easier to focus attention now because more experience. He didn't feel sleepy or tired. In second med, focus 805. Pushed button once. Felt quiet and comfortable and didn't hear voice. The body light. When she felt helper help her, she felt the body warm, added energy, and she can focus attention. She can do by herself 705, by helper 50%. Afterwards, she felt more spirit and happy and got new energy and her thoughts clear. She felt second better because she can focus concentration quickly and has experience and not disturbed by voice outside.

E6a. Can focus 70%. After 5 seconds focus, his breathing regular and comfortable. Body light and his mind is free, not crowded by his work. He feels free from daily problems. He focused his attention on candle and feels cold in shoulders, and felt ting, which meant that energy received by helpee. He sent energy. Can do 705. Afterwards normal, more energy, more fresh, and got new energy. Second better than first sessions because in first, he uses imagination to help helpee and not do it second time. He feels like he doesn't think, so everything is free and looks like thoughts are free from routine activity. In second med, focused 70%, and felt like right ribs are touched by hot water and it wasn't comfortable, and after that he felt breathing relaxed. When the Control come, he felt like the sound of someone walking above room, but this wasn't problem since he wasn't meditating. When Help, his experience same as he first, with the sound on shoulder and felt energy received by helpee. Can do 65%. Afterwards, feels body fresh, freer from burdens. Morning or afternoon is nor problem. Second is better than first, more free from routine, body more light, and in abdomen energy worked/moved, and this made him feel better. Doctor says he has gastritis, and as long as he feels better, and looks like situation in abdomen work. This happens during he helped helpee. It is kind of self-healing. When he meditate, he saw candle go down and then off, (it happened), but still he focused attention on candle, and it didn't disturb his condition). Meditates daily.

E6b. He can focus 50%, pushed button once. During med difficult to concentrate because candle moved because of wind. Difficult to focus attention if candle moves. He felt someone help him – in his body felt like flowing blood stream and the body was light and the thoughts were quiet and light, but this is only for awhile. He felt he did by himself 30% and helper 20\$. Afterwards, body light and quiet, and body felt cold, not cool, and made him feel enak, because he came to session sick. This meditation was better than previous session. He had more experience. Her the burdens reduced not remember the body die, only for a while and then not remember again. In second med, he can focus 30%, pushed twice, and concentration gone because he heard the voice he heard voice upstairs and someone walk so difficult to focus. During med, felt body cold and scared because it is cold. Didn't feel anyone help. He did himself 30%. Afterwards, body heavy and headaches and eyes dry. Second not so good because of disturbance of voice.

E9a He focused 90%. During med, he feels like the energy from outside enter through toes and go to fonelle. Concentration is good and the thoughts are quiet and body light. During Help, first one he used energy through hands and eyes to candle. Was sent out from fontanel to candle, and then through hands and asked the helpee to focus. He can help 75%. Compared to first sessions, he felt energy first come from outside and enter the toes. Afterwards body fresh and gets new energy from outside. Second med, he focuses attention 90%. During med, he felt energy movement in fontelle, and the body light, and the energy from outside enter his hand, and then makes his mind quiet, and he just used his energy 30% to focus through his hand and eyes to candle, to go to the helpee. Afterwards, he gets new energy, fresh and his mind quiet. The second result seems like the first. He can focus his concentration well. The discussed why helpee not

push, and said during Control, he not focus on helpee but focused on body and his energy. We asked if he could stop this. In third, he still focused 90%, and he feels more relaxed, because his job is less. During med, he felt energy move in fontelle. He felt like 6 times helpee asked him and he sued energy through is hand, eyes, and candle to helpee. He can help 60%. Afterwards, more relaxed, quiet, and new energy in fontanel, and makes him more fresh.

E9b. He can focus 80%. Pushed twice. During med he focus attention and he felt heavy. The body from abdomen down, and not tingling. When he felt some help, he got new energy, and his concentration better and he focused on candle. Does by himself 50%, and by other 30%. Afterwards, feels like he got energy from outside, body more light. No tingling. Compared to first, his problem is the leg tingled and it was his first experience at med, so now it is better. He is more experienced, his body more light, and he has desire to experience. In second focus 80%, not pushed the button. During med, he felt his back warm in hips and legs war, and like someone pressed on his forehead 3 times, and after that he continued focusing on candle. He felt some help and get new energy and made him constant focus on candle. His thoughts were quiet. He could do by himself 50%, by helper 30%. Afterwards, he got new energy and fresh and body light, and he felt mind more clear. Compared, the second is more focused. With Bagiada, his thoughts more focused. In third experience, he can focus 80%. Push button once, during med body move before he pushed the button, and he felt someone help and got new energy and after that continued focusing. 60% by self, 20% by helper. Energy same as before, body fresh. And he felt the third experience less than the second, which was very focused; the body was same but the focusing was not as good.

E10a. Focus 80%. During med, he felt like his task to help the helpee. More quiet and the body light. During Help, he thoughts focused to helpee through candle, and sent energy through the mind. She helped 100%. Afterwards, felt fresher, not get new energy, but her thoughts quieter. Compared to first, this is better. She can focus attention because has training. In second, she focused 80%. During med his brain a little heavy. And she wants to help helpee and she needs to concentrate more to do this. She felt during Help, she sent energy though thought. She can do it 100%. Afterwards, no change, but her mind quite, body normal. The second more difficult, because the thought of the helpee not concentrated. She meditates sometimes, but not every day.

E10b. He can concentrate 40%, pushed 4 times. Very disturbed by sound outside of knocking on a door. During med felt nausea because he focused on candle and headaches, so didn't feel helping. He did by himself 50%, none from helper. Afterwards, felt weak, headaches, and vomiting. First better than now because his condition is better. In this time he didn't get enough sleep because he worked until evening and in the morning he had to wake up to look after children. Suryani asked him to lie down and drink water. Second med, he can focus attention 705, push button once, and during med he felt situation (sejuk) cold, the thought quiet, and body more light. He felt like someone helped him, felt energy from the back, up to the fontanel. He can do by himself 705, helper 40%, afterwards felt healthy, all illness gone, no headaches, no

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nausea, and he felt happy. Second better because no disturb by sound and he focused attention.