

6. Summaries (SMMR; Heidelberg; Germany; 24/25.05.01)

Conference Heidelberg of the Society for Meditation and Meditation Research (SMMR) (alphabetically arranged)

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Meditation, Smoking Cessation and the Quality of Mindfulness by N. Altner

In 2000/01 the department of Internal Medicine V, Clinic for Natural Health and Integrative Medicine (director: PD Dr. G. Dobos) of the Kliniken Essen-Mitte designed and conducted a study on the effectiveness of mindfulness meditation in smoking cessation. With this study the clinic participated in the WHO-project 'Smokefree Hospital'. The study had four aims:

1. To reduce the consumption of tobacco among the employees of the large hospital Kliniken Essen-Mitte.
2. To gain insights in the effectiveness of mindfulness meditation training as an intervention during the process of cessation.
3. To evaluate the quality of meditative experiences in the first three months of regular practice.
4. To assess what other lifestyle changes may be triggered through regular practice of mindfulness meditation.

The study was designed as a two armed, prospective, not randomized treatment study. The 117 participants were treated in two groups. Group A) n=68, conventional nicotine replacement therapy (NRT) (transdermal patches, chewing gum and nasal spray). Group B) n=49, NRT plus eight week-long training in Mindfulness-based Stress Reduction (MBSR). This training basically followed the syllabus developed by Prof. Kabat-Zinn (University of Massachusetts) with the main emphasis on the cultivation of mindfulness, i.e. moment-to-moment non-judgmental awareness.

Abstinence rates developed as follows: after three weeks 75% of the meditation group compared to 54% of the control group, after three months 45% of the meditation group compared to 34% and after six months 41% compared to 25% of the controls. The 23 participants who kept up a personal practice of mindfulness meditation after the termination of the course were interviewed about their meditative experiences and about possible lifestyle changes. All subjects described mind/body experiences of relaxed peacefulness and serenity during meditation. In addition, a few individuals also reported transpersonal experiences like an altered sense of time, feelings of intensive happiness or sensations of light. Besides practicing formal meditation and relaxation participants reported a number of lifestyle changes such as entering frequently into states of mindfulness during the day through conscious breathing and centering in the present moment (informal practice) and developing a more attentive and assertive style of communication. Possible changes may also be a heightened sense of being connected with nature and an opening for spiritual questions.

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Mindfulness in Vipassana – Meditation and Psychotherapy by N. Buchheld

This study would like to contribute to present and future mindfulness(-meditation) research by the empirical analysis of mindfulness and the construction of a measurement scale. The development of the questionnaire is presented in four phases: construction of the item pool (1), expert assessment of the items (2), and main study, where the perform was given to four samples of vipassana course participants in apre (n=100)-post (n=93)-design (3): The reliability coefficient of the final questionnaire (30 items) amounts to .91 at t1 and .94 at t2. For both measurement times a four factor solution seems adequate. Factor structure does not appear stable over time. The four factors reflect the theoretical-conceptual characteristics of mindfulness. Data indicates one-dimensionality of the construct and the presence of a general

factor. The mindfulness questionnaire constitutes an economic, valid, homogeneous and reliable instrument, which could be optimised and employed in further research studies.

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Status of the Questionnaires on Meditative Practice by K. Engel, Th. Hohn and H. Piron

We will present questionnaires which have been developed relating to the traditional paths of meditation with particular regard to the relevant stage of meditative development.

Yoga Inventory: The items have been formulated according to the following meditative stages: Yama, Niyama, Asanas, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

2.) Zen Development Questionnaire: Formulation of the questionnaire using the 10 illustrations of the story of the bull and the herdsman.

3.) Stages of Christian Contemplation: The stages of the Christian approach orientate on the seven "dwellings" of Theresia of Avila

4.) Kundalini Questionnaire: This questionnaire is divided into 2 factors: a) Positive development (Rising Kundalini); b) Destructive-negative developments, i.e. pathological phenomena

5.) Sufi Development Questionnaire: Still at a very early level of item formulation using the stages of Sufi development traditionally described as starting from trust (fana) to the certainty of experienced reality (yaquin).

Development of the questionnaire on Vipassana Meditation by Nina Buchheld will be presented by her separately.

Meditation Depth Questionnaire: An attempt of measuring a common factor relevant to each tradition.

Base documentation: basic psychosocial data that can be used in a modular system for all empirical studies.

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Advaita-Meditation / Transcendental Meditation - (Relaxation-technique in the field of health care or spiritual path ?) by Th. Fehr

In a cross study on 360 practitioners of Transcendental Meditation with the Freiburger Personality Inventory (Freiburger Persönlichkeitsinventar FPI) we found significantly lower scores on the scale openness (FPI-validity-scale) for 47% of the subjects. In spite of their mainly positive self-description the dissimulating subjects didn't exhibit any significant effects, which were connected with the length of their meditation practice. The open subjects in the same study exhibited hypothetical constructive effects in correlation with the length of their TM-practice.

In the following paragraphs the technique named Advaita-Meditation is technically identical with Transcendental Meditation according to Maharishi Mahesh Yogi (1), and - like TM - it is based upon the advaita-vedanta philosophy of the ancient Indian philosopher Shankara as handed down by Sri Swami Brahmananda Saraswati, Shankaracharya of Jyotir Math, who became known to the western world by his disciple Maharishi Mahesh Yogi (2), but for the

sake of impartiality this teaching of advaita-meditation is imparted strictly outside and independent of the so-called “TM-movement” (3).

Both types of meditation induce a state of restful alertness right from the beginning, whose marked physiological and psychological effects have already been described at length scientifically. This meditation serves as a means to cultivate a state of “pure consciousness” - a state without thoughts -, which transcends our every-day-experience and which lies at the basis of the three ordinary states of waking, dreaming and sleeping as TURIYA (the fourth), also named “Atman”. This state is devoid of any discernable relative contents, from which follows, that it is indivisible, “not two”, that means “a-dvaita”, from which follows that it is not localized and that it is unbounded in time and space: One without a second (“Brahman”). In a second time-series study with 181 subjects and a controlgroup of 20 subjects we investigated the effects of advaita-meditation alone or in combination with other interventions over approximately three years in a psychotherapeutic practice using the Freiburger Persönlichkeitsinventar. The results show significant positive effects of advaita-meditation on psychosomatic (somatoform) symptoms and in the field of stress-prophylaxis, moreover with depressive and neurotic symptoms and last not least in the reduction of medical utilization (frequency of consultation of doctors) as well as in significant reduction of the use of medicaments. Regular practice surpassed irregular practice significantly.

Therapeutic success: The combined application of psychotherapy followed by advaita-meditation approximately half a year later surpassed the mono-interventions (meditation, psychotherapy), which were roughly equally effective compared with each other, and other combinations of the two interventions.

According to the results of our first study on 360 TM-practitioners, an at least open or self-critical attitude is a prerequisite for long lasting successful meditation. Among the participants of the teaching procedures and programs offered by the “TM-movement”, only about 50% of subjects exhibit an acceptable rate of openness. The other half, however, may be described as defensive personalities, whose main coping-strategy is dissimulation, self-deception and impression-management combined with the tendency of turning the attention away from self-concept threatening information.

The cognitive systems imparted by the TM-movement augment greatly the risk of a distorted perception of reality and foster self-deception and palliation/extenuation to an extent, which is detrimental for the development of personal authenticity; as correlations do not tell us in which direction an effect operates, the figures may equally be interpreted reverse - in the sense that self-selection leads to a significantly increased percentage of defensive personalities with a disposition to self-deception and palliation in the TM-movement and that propagated programs and slogans far from a sense for reality are only the consequence of this self-selective process. This developmental shortcoming of 47% TM-practitioners may be partially due to the neglect of body-exercises prescribed for TM-teachers by Maharishi Mahes Yogi in the early seventies. These exercises (Yoga, pranayama etc.) should prevent loss of reality-contact as possible long-time-consequence of the intensified mental meditation procedures of long-time-meditators and especially TM-teachers.

Slightly higher scores in excitability-irritability, sociability, spontaneity (unconstraint, communicative), openness, extraversion, neuroticism and stress was the predisposing personality profile with the prospective drop-outs or with the unregular practitioners of meditation. The benefit of meditation for subjects with this personality structure is doubtful because of their tendency to unregularity or to leave off completely the regular daily procedure.

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Sufi-Meditation in a Psychotherapeutic Hospital by P. Findeisen

Under its new management the Caduceus Clinic in Bad Bevensen has become more and more established as a small psychosomatic-psychotherapeutic acute clinic. Founded in depth psychology and incorporating behavior-therapeutic elements, the clinic realizes an integral approach that includes spirituality and an orientation towards health. The team is striving to help patients discover and use their spiritual potential according to their individual needs. The clinic offers its patients meditative practices and meditation at regular fixed times in its daily schedule. The Caduceus Clinic is first in using retreats as elements of psychotherapy. The type of retreat applied is adapted from a retreat process developed by Pir Vilayat Inayat Khan in the second half of the 20th century based on the traditional concept in Sufism. The presentation describes the external form as well as the content of these retreats. Since 1999 individual retreats are being systematically evaluated for effectiveness in quantitative and qualitative terms. In a pre-post design using various psychometric instruments (SCL-90-R, FIG-54) and direct measurements of results (VEV and attainment of individual goals), data of 193 patients have been included in the evaluation up to February 2001. Of these, 51 patients took part in a retreat. Both groups of patients do not differ with respect to socio-demographic variables, diagnostic criteria, severity of illness, or specific previous experiences. The qualitative results indicate cathartic-revealing as well as strongly integrative components contributing to the effect of the retreat. The quantitative analyses show significantly better therapy results for the group of retreat patients (5% level) with respect to the changes in emotional state and behavior (VEV) as well as in the physician-validated degree of attainment of the five most important individual therapy goals.

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Qigong as Therapy by Th. Heise

Qigong-therapy is working according to the theory of traditional Chinese medicine. After this introduction a project on qigong-therapy in comparison to painting therapy as a complementary treatment for patients with psychosis is presented. The positive results of this research are shown in the statistics of psychological questionnaires and in individual case studies.

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Master Eckhart and the birth of God in the soul by Th. Hohn

Although meditation is a latin term and our western world is dominated by the Christian culture, usually meditation is understood as an eastern phenomenon. So the question arises: Are there any ways of meditation in our western tradition? Is meditation really an exclusive eastern phenomenon? If there exists a tradition of meditation in the Occident, where can we find it, how does it appear and what are its roots?

As an example of a Christian way of meditation we may take a look at the Dominican monk Master Eckhart who lived from 1260 to 1328. Master Eckhart was deeply moved by the wonder of being, the existence and the source of all life. He asked: What is the source of life? What is the origin and destination of human mankind? What is the human being and what his purpose? Who or what is God and how can he be realized? How can I be concerned with a man called the son of God who lived some hundreds years ago? Or to say it even clearer: What meaning should have a threefold God to me who dwells somewhere high above but isn't to be realized and experienced here and now? On the background of his own western tradition Master Eckhart developed a way of spirituality and meditation lived by himself that offers answers to these questions. The heart of his philosophy containing the potential and purpose of the human being, compresses and expands at the same time the medieval image of human kind, Master Eckharts questioning, thinking and living evolves in the philosophy of the birth of God in the soul. The birth of God in the inner soul stands for a new dimension far beyond our normal daily life understanding of reality and universe. It is an experienced level of a non-thinking-thinking consciousness, interweaved by a paradoxical tension between analogy and univocity, where an enormous nearness between the uncreated God and the incarnated human being is realized. But what is really meant by the term "Birth of God"? Is every human being a son of God? Is Master Eckhart misguided by an image of human being much too high? Or does he see an essence in human being that allows to live divine and to be absolute truthful?

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The Ascent of Kundalini according to the Maharastrian poet-saint Jnandev by C. Kiehnle

Jnandev, also called Jnanesvar, is one of the national saints of Maharashtra. He is supposed to have completed in 1296 a verse commentary in Marathi on the Bhagavadgita (Jnanesvari), which made accessible a Sanskrit scripture to a greater public and gave Marathi the status of a language of literature. Jnandev was, however, not only a scholar but also a *yogi*. He belonged to the Nath school who specialised in hatha- and kundaliniyoga, which can be seen especially in the 6th chapter of the Jnanesvari where he gives a description of kundalini's ascent. He starts his account with the prerequisites for her awakening, such as devotion, the wish to be one with God/brahman, a proper place, love for one's guru, particular asanas or bandhas such as mulabandha, jalandhara, and odhiyana. According to him, already kundalini's presence in the lowest cakras brings out the purification and rejuvenation of the whole body. When she has risen into the heart, subtle sounds like the elements of the syllable aum are audible. In the brahmarandhra at the highest point of the head she leaves behind language and the constituents of creation and merges with the Self or Siva. In general these phenomena are also known from the normative texts on yoga like Hadhayogapradipika. Because of many special details and the vivid way of description, however, Jnandev's account sounds like a report of his own experiences and should therefore be of great interest also for today's practioners of and researchers on yoga.

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Gopi Krishna and the Biological Basis of Religion by O. Krüger

Exactly 30 years ago the Indian Pandit Gopi Krishna (1903-1984) and the German physicist and philosopher Carl Friedrich von Weizsäcker (*1912), who was continually committed on the dialogue between science and religion, published the famous book *The Biological Basis of Religion and Genius*. By presenting this rediscovered theory of a biological basis of mystical experience for the first time in the west, which is nowadays well known as the Kundalini-Phenomenon, Krishna and von Weizsäcker provoked not only the scientist but the religious man as well.

Because of his own life threatening experience with Kundalini, of which he gave a detailed account in two autobiographical works, Gopi Krishna never taught disciples or founded a religious movement. He was rather interested in a scientific psychological and historical research of mystical experiences, so that he initiated the formation of several organizations including the *Kundalini Research Network*.

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Psychoneuroimmunology - state of the art and new findings on mind-body interaction by W. Kuhn

A common essential of eastern and western spiritual traditions is the intuitive knowledge of a close connection between the mind and the body. Various techniques e.g. Meditation, Yoga or Qi Gong etc. are used for healing ceremonies and / or transformation of consciousness all over the world. Historically, scientific investigations on this subject have been marginal and interest is slowly emerging only in recent years, especially on the interaction between nervous system, hormones and immune system (psychoneuroimmunology). More recent results have demonstrated a bidirectional communication between mind and body. On the one hand the immune system is responding to neurochemical signals, on the other hand a direct impact of the peripheral immune system on neurons and the hormone axis has been found. This discovery and other fascinating findings of recent studies may provide promising new tools for healing in medicine and psychotherapy.

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Spiritual Crises Recognition – Intervention – Treatment by P. Loomans

Spiritual crisis are often not recognised. The complexity of a differential diagnose between spiritual crises an psychosis is a continuous theme of professional discussion and research. Meditation teachers and psychotherapists are searching for criterions and information to give persons in crisis an adequate assistance.

When is a psychotherapeutic treatment indicated? Do the person possess enough stability for a biographical working at the traumas of his childhood? Is during the psychotherapy medicine necessary? Does the person need to stay in a mental hospital or can he be treated “outside”? Is

a special form of meditation indicated or contraindicated? Is an integration of archetypal energies possible or does he need a structuring and protection?

These are some of the questions with which professionals are confronted.

The lecture deal with this questions and wants to give some additional orientation.

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Yoga for Children (An Empirical Study with Bihar Yoga™ System) by U. Lüdtke

In 1999 *Bihar Yoga Bharati*, world's first Yoga University, and *Bal Yoga Mitra Mandal*, an Indian Children's Yoga Fellowship, jointly presented an empirical study with Bihar Yoga™ System done in the area of Yoga for Children.

The purpose of the research was to study the effect of regular yogic practices on the development of the personalities of children in the dimensions memory, creativity, self-confidence, self-esteem and general discipline.

Out of 39.100 children, who had been trained already in 255 Indian schools, in total 702 children between 11 and 15 years participated in this study. Random selection was done of 351 children who were then trained by Bal Yoga Mitra Mandal and another 351 students were placed in the control group.

The Yoga group practised a program devised by Swami Niranjanananda Saraswati (Paramacharya) while the control group followed their normal daily routine. The regular monitored Yogic practice included *surya namaskara*, *shashanka-bhujangasana*, *sarvangasana*, *brahmari pranayama*, *nadi shodhana* and *trataka*.

At the end the Yoga group showed a highly significant improvement in all 5 developmental parameters as compared to the control group.

These results suggest that a yoga program, which includes physical activity, breathing exercises, relaxation and concentration techniques, is a developmentally helpful addition to the daily routine of school children.

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Yanta Yoga: Meditation in Movement by G. Manusch

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Phase of Meditation Training and EEG Changes by U. Ott

An overview of research findings on EEG changes during meditation is given.

Some examples are used to demonstrate deficiencies in experimental design and interpretation of EEG data in this field.

One basic requirement for the study of relationships between EEG patterns and consciousness states, namely, not only registering the EEG but also the subjective state realized during meditation, was rarely fulfilled.

Results of a personality conducted study are presented showing that different levels of meditation depth were reached by different meditators and also in different sessions by the same meditator; meditation depth even oscillated within one session.

For further research it is concluded that these dynamic changes have to be taken into account and specific hypotheses should be tested linking EEG changes to different phases of meditation training. Some hypotheses relating changes in EEG gamma activity to the stages of raja-yoga meditation are formulated.

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In the last decades there has been an increasing scientific research on different aspects of meditation techniques and its effects. However, hardly any attempt has been made to systematically find a definition of the phenomenon 'meditation' which would suit all the different modern uses of the word. Finding such a definition – if at all possible – is not an easy task. Any definition of this term can only be an artificial construction of an assumed homogeneity of a broad variety of phenomena which differ greatly according to their cultural and temporal origin, their philosophical and religious background and their culturally interpreted effects and goals. Therefore, a careful approach to a critical use of the term is necessary.

In the following proposed definition the term 'meditation' combines (according to its modern use) the aspects of a "(mind-) technique", a "religious path" and a "state of mind". In each of the following paragraphs the term 'meditation' can be understood as a collecting term for a cultural variety of the described aspect.

'Meditation' as a "(mind-)technique" summarizes a wide-ranging multiplicity of techniques which have been developed throughout the history of mankind to achieve altered "states of mind". However, it is impossible to develop abstract criteria which would allow to systematically decide whether a certain technique is a "meditation technique" or something "else". When dealing with the modern use of the term 'meditation', it seems to be most practicable to rather have a wide and flexible than a narrow understanding of the term, for being able to deal with the immense diversity of existing "(mind-)techniques".

'Meditation' as a "religious path" refers to the continuous practice of a certain "(mind-)technique" or a combination of techniques over a longer period of time, especially regarding the changes of the effects of 'meditation', due to an increasing experience in the chosen methods. This aspect is labelled "religious path" because especially in eastern religions, where 'meditation' is stereotypically assumed to have its origin, the use of "(mind-)techniques" often is accompanied with a gradual "spiritual" development which is measured in more or less standardized steps.

'Meditation' as a "state of mind" is the most difficult aspect to grasp. Attempts have been made to separate 'meditation' as a "state of mind" from other states of mind such as dreams or psychotic states. However, these efforts had no satisfying results, as it is almost impossible to find a clear answer to the essential question "What is a meditative state of mind?". Attaching "meditative states of mind" to the use of "meditation techniques" does not help, as many of the described experiences during meditation can also be experienced without the use of a specific technique and vice versa. The general problem of defining 'meditation' reaches a climax here. In the end, the question "What is a meditative state of mind?" leads to the even more irritating question "What *is* a state of mind?". The underlying problem is understanding the phenomenon "consciousness" itself, which still is – apart from all existing theories – a great mystery, especially for the modern scientist.

Depth structures in Meditation – an empirical investigation by H. Piron

The basic question in that investigation was the following: Is there a universal dimension of "Meditation Depth" valid to every individual and way of meditation? Or is there only a very subjective feeling of depth in meditation, that differs from person to person and from tradition to tradition?

To find out if there is an agreement between experts of different types of meditation, 45 meditation teachers were asked about the depth of different experiences verbalized in 30 items in a questionnaire form. The criteria for the expert group was a regular meditation practice

since more than 12 years and a authorization as a meditation teacher by a master honoured in its tradition. 40 experts have sent their ratings back to the author. The average of the years of own meditation practice is 19,7 and of the years of teaching that meditation technique 10,2. There were 9 authorized teachers of Christian contemplation, 7 Zen-teachers, 6 teachers of Buddhist meditation in Theravada-tradition, 5 of the Tibetan Vajrayana, 7 teachers of Chi Gong – meditation and 6 teachers of yoga. The result shows a highly significant correlation between the ratings of these 40 experts from different meditative traditions. The concordance, tested with the Kendall's W – test, is 0.7. Five clusters, interpreted as depth structures, could be found through the statistical procedure called cluster analysis by the ward-method: "hindrances" (obstacles), "relaxation" (well-being, slow breathing), "personal self" (concentration, awareness), "transpersonal qualities" (love, joy, grace, humility) and "transpersonal self" (self-transcendence, non-duality). An item- and factor-analysis gives proof to a uni-dimensional Depth – factor in a group of 122 meditators. A dimension of Meditation depth independent from the tradition can be supported.

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The structure of shamanistic healing rituals in Nepal by A. Reimers

In Nepal there exists an unbroken shamanistic tradition of healing, which goes back to the distant past and is interwoven with Yoga and Tantric traditions. At present there are approximately 700 000 of Shamans still practising. During a healing ceremony, the shamans are using different methods to put themselves in trance. This enables them to connect with the cosmic powers and to bring the disorder back into balance using certain traditionally established rituals. The outer form of the healing rituals has a definite structured outline, which mirrors the inner healing process. The analysis of the course of healing, shows clearly in which way the altered states of consciousness and ritual actions are used for therapeutic purposes. The myths, the songs, the robes a shaman is wearing, and the altar can be described as the symbolic representation of the inner experience. Thus, the shamanistic ritual depicts a map of the transpersonal dimension of man, and is at the same time, a central, therapeutically effective means.

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Zen Meditation as Crystallisation in an In-Station Psychotherapy Project by U. Ruegg

The Katharinahof Project offers in-station therapy programmes for people with psychiatric disorders of medium severity. Organised in a way similar to that of seminars Zen meditation will first provide a morning and afternoon programme on a daily basis. On the other hand the programme forms the centre of crystallisation in a concept of therapy that may be understood as holistic in nature. The work of the therapists will attempt to use different approaches in method with a view to integrating the various dimensions of mind, psyche, body and social relation against a background of a spiritual conception of man and the world. These approaches will include physical, art and music therapy.

The nature of Zen is a focussing on relativisation of the ego, awareness, self-responsibility. In a broad sense it attempts to overcome the turmoil of personal drama. In the concept presented

here illnesses of the mind are understood to be crises suffered by a person in the course of the search for knowledge of self. All efforts made by therapists serve primarily to help someone to learn about the inner process, and secondly to combat the symptoms of the illness. How can be an appropriate assessment of the relation between personal reality and transpersonal consciousness, between the structure and treatment of ego-configurations?

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Spiritual home in Buddhism of Tibet by E. Saalfrank

Under this topic Eva Saalfrank has published her dissertation, an empiric study on the example of the Karma Kagyu school in Germany.

Together with the fugitives from Tibet there came also elements of Tibetan-Buddhist culture into the West. Tibetan Lamas are offering teachings and practices of meditation to their western students. Since beginning of the seventies there are disciples of Tibetan lamas also in Germany who try less or more successfully to integrate and adopt the doctrine of the Buddha in their everyday life. This is a lengthy process of learning and appropriation, sometimes accompanied by obstacles, on the individual base just as much as in the founded centres and institutions. But although outstanding people may have impressions of strangeness and Asiatic exoticness, in a modified and also traditional form Tibetan Buddhist communities are becoming a living part of our western societies. More and more people find their spiritual home in Buddhism, acknowledging its relevance for their life without taking care about cultural differences and scientific reservations.

Eva Saalfrank describes and analyses this cultural transfer of the Dharma, the process of acculturation and its shadings. She shows norms and ideals, the specific language, forms of institutionalisation and actualisation of Buddhism, its appropriation through ritual and art. She is doing this as Scientist of Culture as well as being influenced by her own Buddhist initiation 18 years ago.

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Meditation and Ethics in Buddhism in consideration of the antagonisms intro- and extroverted meditation and Hinayana-Mahayana by M. A. Schmiedel

Usually meditation is combined with a retreat from the worldly society, wether for life or temporary. Buddhism is a religion, which is said in a special degree to have a worldrefusing attitude, especially in it's variation of the so called Small Vehicle, the Hinayana, which passes for special worldfleeing, and which's adepts pass for salvation-egoistical, hereas the Buddhists of the Great Vehicle, the Mahayana, plume themselves on their interest in the salvation of all other beings as well as of their own salvation.

But originally there don't exist Buddhist schools, which call themselves "Hinayana", but it is a matter of apologetical way of speaking of those, who call their own school "Mahayana". The

only today still existing non-Mahayanic school is the Theravada, the Teaching of the Eldest (of the order).

Beyond the many techniques of meditation, which are practised in Buddhism, we can especially give prominence to the group of the calmness-, mindfulness-, and right view-meditations, primarily because they are practised in many Mahayana-schools as well as in Theravada, and secondly because they are oftenly praised to be the meditation, through which Siddhartha became the Buddha, and thirdly, because they are so to speak an export bestseller into the context outward of Buddhism.

All variations of this group of meditations have in common, that you sit with an erect back, and pay attention on the breathing, without influencing it voluntarily, and at the same time notice all sensual impressions, feelings, and thoughts, without considering them, but observe their coming and going with distance.

In Theravada you meditate mostly with closed, in Mahayana with open eyes, which recommend the reasoning, that the Theravada-variations are introverted, the Mahayana-variations extroverted meditations. If you combine this distinction with the older (that means, in newer researches not verified) observations in EEG-measuring, that introverted meditating persons have no alpha-block whereas extroverted meditating persons have it, you can come to the conclusion, that Theravadins practise an absolute retreated and non interested in their surrounding Hinayana-way of Buddhism, whereas Mahayanins are in their practice much more opened up for their surrounding and the welfare of other beings.

The lecture deals with the problematic nature of this conclusion and argues, that it is not true in such a simple way.

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Kum Nye - Tibetan Healing Yoga by M. Steurich

Kum Nye, the Tibetan healing yoga, was introduced to the west by Tarthang Tulku. Scientific research projects confirmed the healing effects on psychosomatic diseases. The different kinds of exercise (quiet meditation, very slow and mindful movements, self-massages with pressure points, chanting of mantras) are introduced, indications and contraindications given. Three levels of effect can be distinguished: physical, psychological/emotional, and spiritual/existential. Kum Nye is inducing a deep sense of relaxation, grounding, and centering in the here and now. It is beneficial for stress reduction and stress management, psychological cleansing, disidentification and the development of the will (as understood in Psychosynthesis). Kum Nye is developing ego strength and unconditional love.

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Working spectrum and practice fields for the training of relaxation with elements of yoga for children (TorweY-C) by M. Stück

The Indian method of yoga was integrated into a structured training programme with further approved stress-mastering techniques for children. This so-called relaxation training with elements of yoga for children (TorweY-C) was developed and evaluated during the five-year

period 1994-1998 at the Institute for Applied Psychology in the University of Leipzig. In 1997 the project was awarded the prize of the Cassianum Educational Foundation in Germany. The results were published in 1998 and the training manual in 2000. Since 1998, there has been a training programme for course leaders who are thus instructed in using TorweY-C in the clinical and educational contexts. This course leader programme is being evaluated at the moment. The yoga method in the TorweY-C as well as the effects and the evaluation results of the course leader programme will be discussed in this paper so as to give a deeper insight into the project.

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Meditation and Music by R. Verres

Many concepts of meditation aspire a mental state of absolute tranquillity and emptiness of consciousness. While trance and relaxation techniques on the one hand aim at physical sedation, meditators on the other hand simultaneously strive for a form of increased attentiveness (vigilance). In this context numerous people use so called “meditation music” and the shelves of music stores seem to overflow with synthesizer-dominated, often rather trashy music, which is advertised to stimulate states of meditation.

But is music an acceptable means of meditation at all? If so, which kind of music is suitable for this purpose? Surely we will not find a generally accepted view on this topic and we also have to avoid dogmatism here.

Giving examples of music, which seems suitably to me, I want to inspire a discussion on the question, if and how music can be used as a legitimate way of accomplishing such desirable changes of consciousness that are labelled as meditation. Additionally it is interesting to investigate the music used according to possibly hidden strings of meaning linked to it. I will present some of my thoughts giving examples from my own, newly published CD, that I named “Fire, earth, water and air”.

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