

The Future of Meditation

: From the Perspectives of Daily Routine, Virtual Space, and Clinical Setting

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서울성모병원

삶을 긍정하다



긍정학교

Prediction

(豫言)

(預言)



PAST

FUTURE


PRESENT

-과

-미

-현

Definition of Meditation

- Secular:
 - Deep reflection, contemplation, mental/physical training, quiet sitting, submersion into thoughts, jhana, visualization,
 - The practice to return to the state of undistorted, pure mind by liberating humans from mental suffering, which is called transcendence (Hyeon-gap Jang)
 - Religious/spiritual: Practice to cultivate spirituality
 - Philosophical: To access the **activities of deeper layers of human mind** which won't discriminate subject and object (Ja-gyeong Han)
- 
- Scientific: A set of techniques to **regulate emotion and attention** for the sake of diverse objectives including happiness and emotional balance (Davidson)
 - Self-regulation training based on sustained attention
 - Self-regulation training based on sustained attention and awareness (Walsh)
 - Mental training for wellbeing, composure, concentration, and fortified spirituality

Definitions, too many...

To discover the one who is meditating (Adyashanti)

Training to restore inherent harmony by inner reflection (KAIST)

Techniques of deliberate attempts to focus nonanalytical attention (Shapiro)

To concentrate on what is arising at the moment in our mind and body to discover our essence (Hyeon-su Jeon)

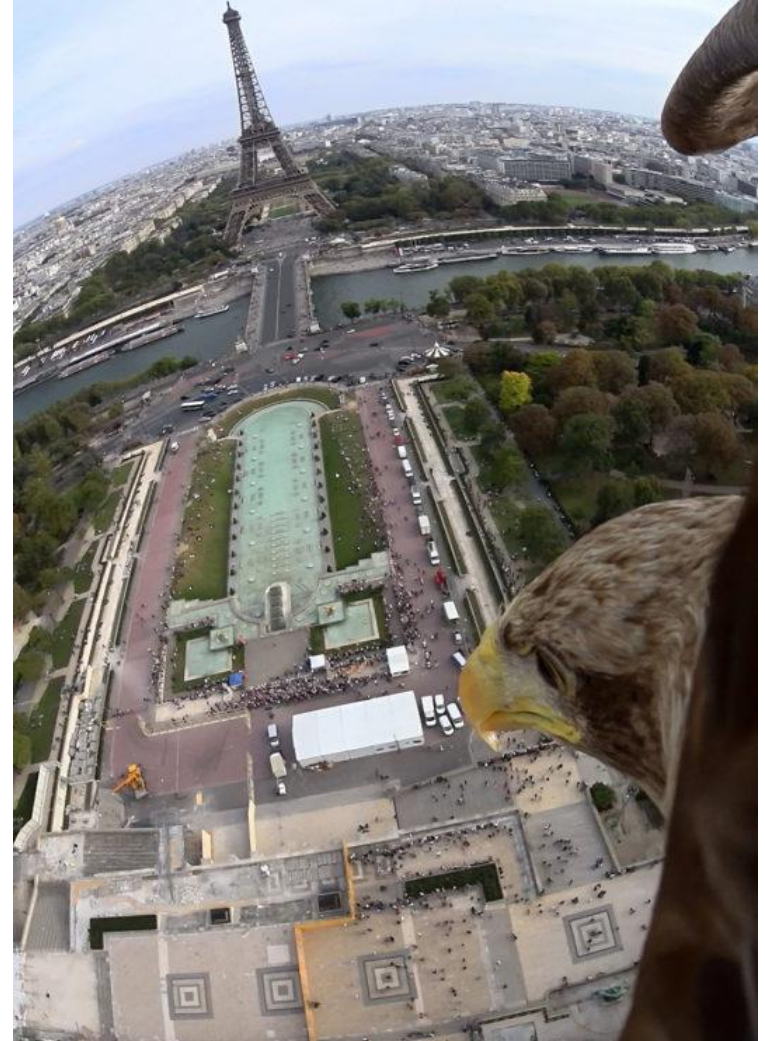
Bare attention (Jeong-ho Kim)

To bring one's thoughts, emotions, and physical sensations to the venue of observation called awareness, and take a good look at them.

Even in dictionaries...

- A discourse intended to express its author's reflections or to guide others in contemplation (Merriam Webster)
- To focus attention on a single object (Cambridge)
- The practice of focusing your mind in silence for a set period (Oxford)

- Meditation: etymology in deep reflection
- Contemplation:
 - Con (with) + templum (altar)
 - To observe the self from the perspective of the flight of birds



History

- Connection with the origins of all religions



Hinduism

Confirmed
motifs from
BC 3000



Buddhism

Siddhartha
Gautama

BC 560



Judaism

Kabbalah
tradition



Christianity

Wilderness
prayers
Desert
Fathers
monastery



Islamism

Sufism



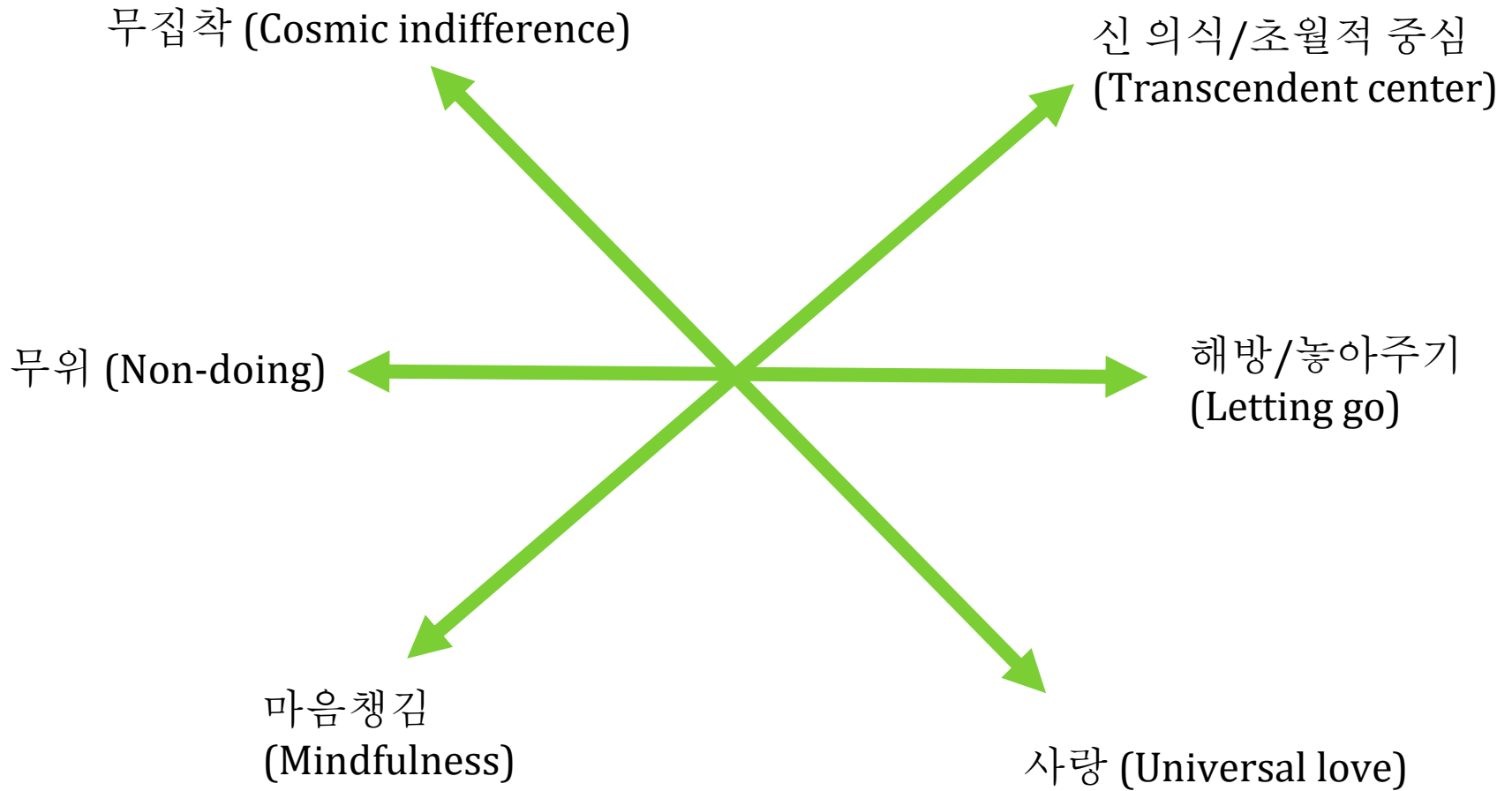
Daoism

Techniques
for good life

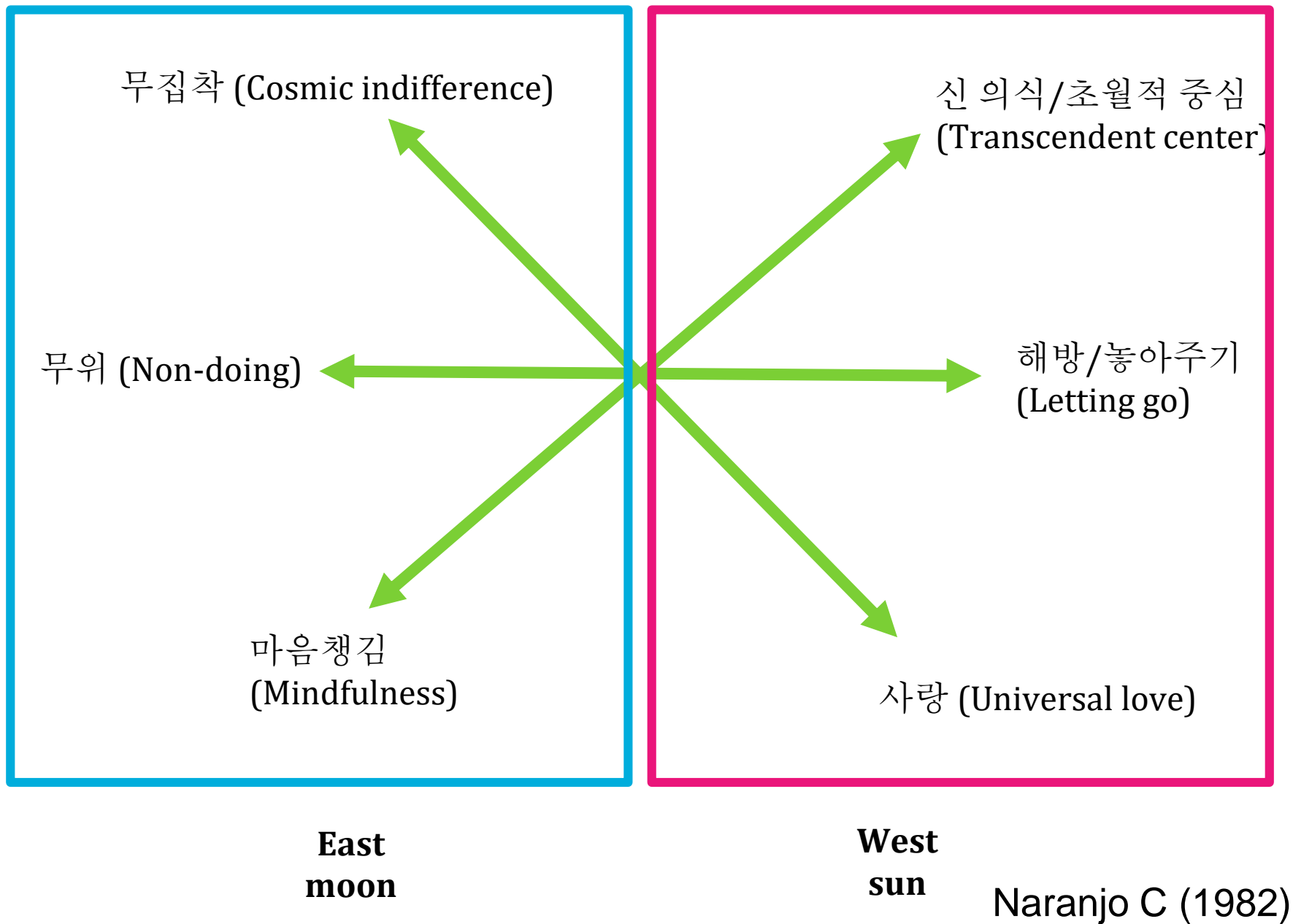
Confucianism

Self-
cultivation

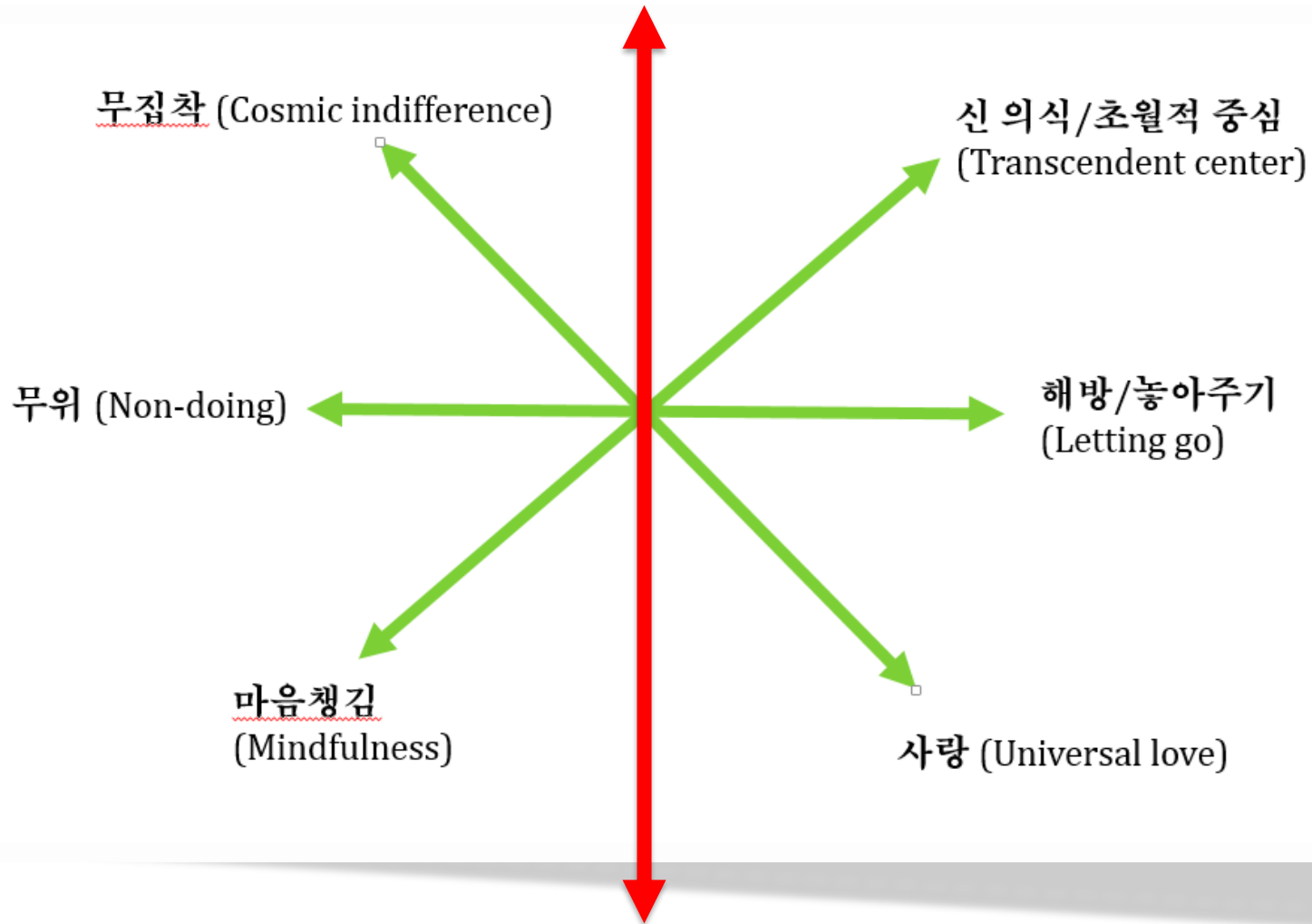
.....



Naranjo C (1982)



영적 지각/영지Gnosis



Non-self
자아중지(ego suspension)

Naranjo C (1982)

Meditation



참고



Mindfulness





MEDITATION STATISTICS

Compiled and curated by TheGoodBody.com

► KEY FACTS

It is believed that globally 1

200-500 million
people meditate

2.5~6

.5%

Since 2012 the number of people
practicing meditation has

tripled

Over 14%

of US adults have tried
meditation at least once

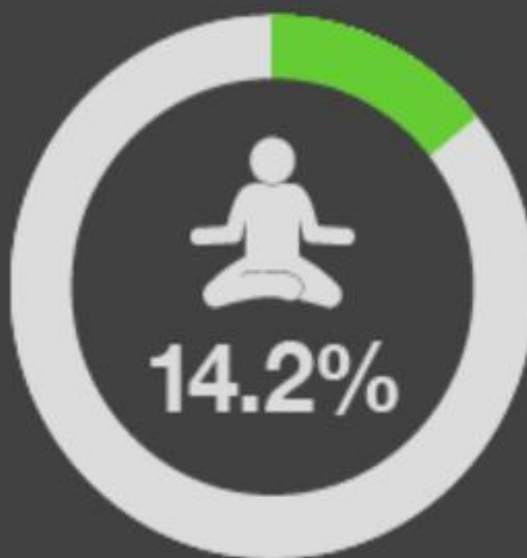


► MEDITATION IS ALMOST AS POPULAR AS YOGA IN THE US

Meditation is the second most popular Mind and Body practice in the US, based on research in 2017.



YOGA



MEDITATION



CHIROPRACTOR

- 10% ?
 - Regular/irregular meditation practice (Gyeongseon Lee, 2013)
- 3%?
 - Sitting meditation (Seong-su Kim, 2022)

**Mungyeong Global Meditation Village,
a spiritual cultural attraction to save humanity**

We will introduce transcendental meditation to 1% of Korean population (510,000 people).

► WOMEN ARE MORE LIKELY TO MEDITATE THAN MEN

4% more women practice meditation than men; 16% of women, compared to 12% of men.



12%



16%

► CHILDREN AND MEDITATION



7%

7% of children in the US now meditate.

► REASONS FOR PRACTICING MEDITATION

General wellness is the number one reason people gave for meditating. Research conducted in 2016 sought to discover the health benefits of meditation and understand the growth of the practice. Below is the list of reasons given for starting to meditate:



76%

**GENERAL
WELLNESS**



60%

**IMPROVE
ENERGY**



50%

**AID MEMORY
& FOCUS**



29%

**ANXIETY
RELIEF**



22%

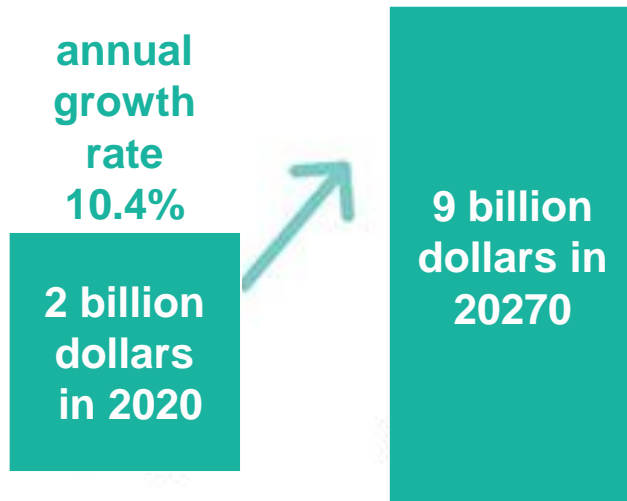
**STRESS
RELIEF**



18%

**DEPRESSION
RELIEF**

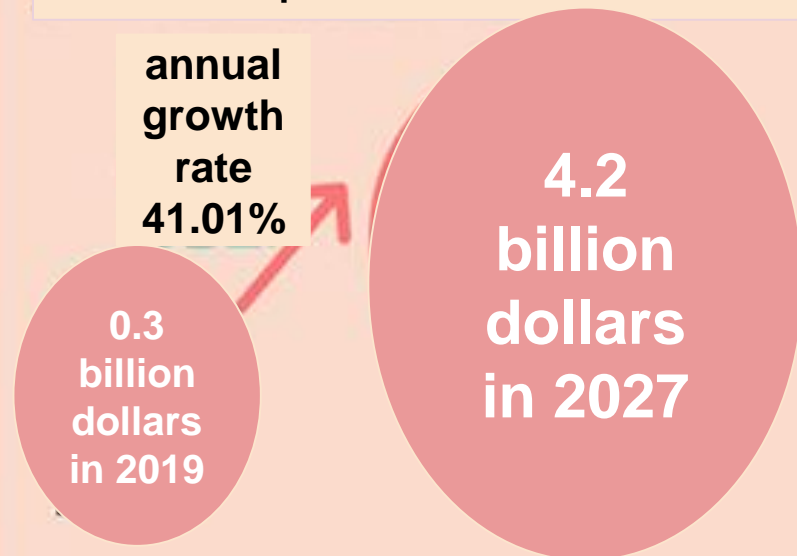
Steadily growing global meditation market



출처 : 2020년 데이터 브리지 마켓 리서치
(Data Bridge Market Research)

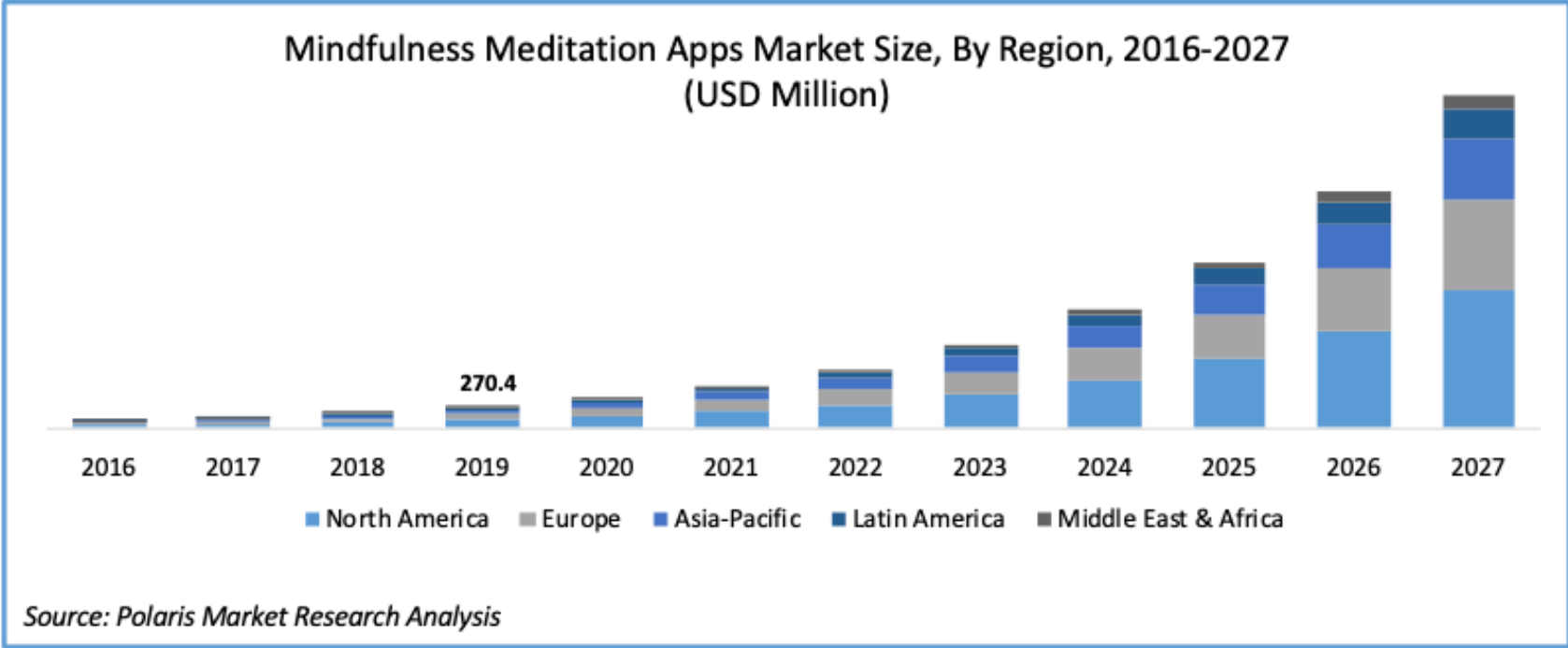
▲ 마보의 명상백서 (제공= 마보)

Growth rate for global meditation apps is expected to surge after the COVID-19 pandemic is over.



출처 : 2020년 폴라리스 마켓 리서치
(Polaris Market Research)

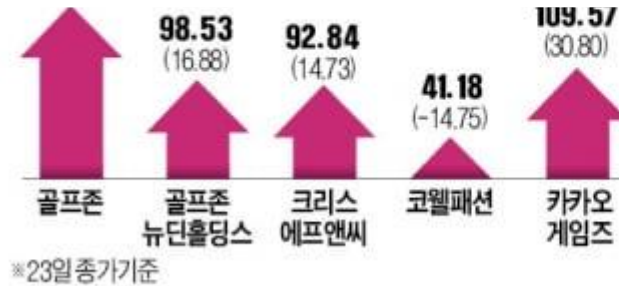
The global Mindfulness Meditation Apps Market was valued at USD 270.39 million in 2019 and is expected to reach USD 4,206.12 million by 2027, growing at a CAGR of 41.01% during 2020-2027. Rising cases mood disorders among all age groups, burgeoning disposable income with awareness about the apps are the prime factors responsible for the market growth.



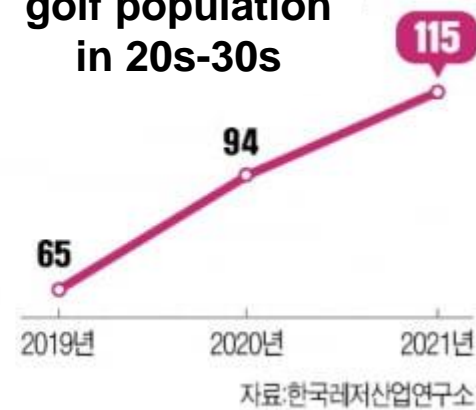
Mindfulness Meditation Apps Market Share, Size, Trends, Industry Analysis Report, By Operating System (Android, iOS, Others); By Service Type (Paid-in App Purchases, Free); By Age Group (6–12 Years Old, 13–18 Years Old, and 19 Above); By Regions; Segment Forecast, 2020 –2027

Major golf-related stock price rise rate in Korea

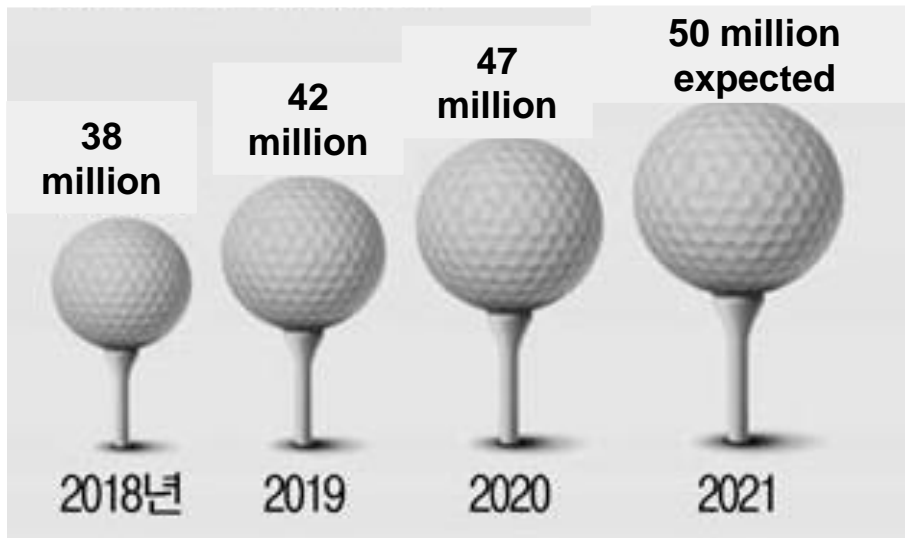
171.78 Rise rate over the beginning of the year
(28.56) Rise rate per month



Burgeoning golf population in 20s-30s



Current golf course users in Korea



“It is no more a ‘rich man’s sport.’”
Rising population of golf beginners
MZ generation leads the golf trend due to the COVID pandemic.



골프왕

회원 모집
**세리머니
클럽**



핀먹고 72
공치레

Camping gear trade volume increased 5 times over last year (As of Jul.-Sep. 2020)

Rising popularity
of retro style camping gear

7월 363%

8월 511%

9월 595%

479%

7~9월

Trade volume in camping category

6배



3배



22배



19배



wagon folding chair furnace barbecue sauce







[Meditopia: ...](#)

★ 4.6 | Android



Calm - 명상...

★ 4.1 | Android



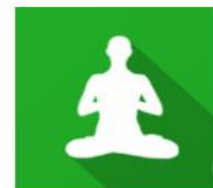
Fabulous: 동...

★ 4.5 | Android



프라나 호흡:...

★ 4.8 | Android



명상 음악 - ...

★ 4.7 | Android

NAVER CLOVA

기술 KT, 기가지니 명상 서비스 출시

장영록 기자 | © 입력 2018.11.06 08:19 | 댓글 0

명상 검색결과



무진어소시에이츠와 명상플랫폼 '마음챙김' 콘텐츠 기가지니가 제공

“포커스온미 시작해줘”

(주)다노

다노 명상





The 7 Best Meditation Apps of 2022

Best Overall: [Calm](#)

Best Budget: [Insight Timer](#)

Best for Sleep: [Headspace: Meditation & Sleep](#)

Best for Beginners: [Ten Percent Happier Meditation](#)

Best Guided: [Buddhify](#)

Best For Focus: [Unplug](#)

Best Selection: [Simple Habit](#)



muse™

the brain sensing headband





Core by Hyperice

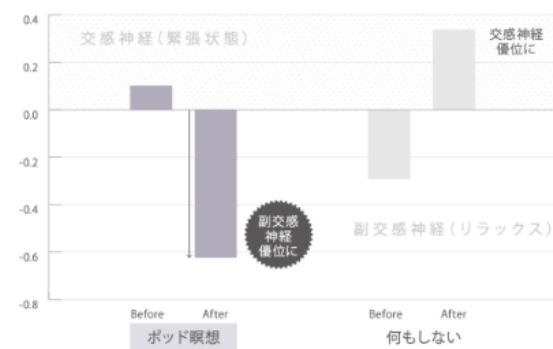
FI Hyperice



Designed in Miami, Made in Japan



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Breathing & Meditation



01. Relaxation through breathing 30 min.
02. Escape from fear 20 min.
03. Meditation for myself 20 min.
04. Breathing for myself 21 min.
05. Breathing for better health 21 min.



BODYFRIEND Massage Chair, individual customized “meditation massage” device patented

Jointly developed by the BODYFRIEND and the Korean Academy of Meditation in Medicine, the “meditation massage program” is loaded with the body scan

and focused meditation program. Providing both mindfulness and loving-kindness meditation, its healing massage program relieves stress and tension along with its spacious sound, and provides easier access to relaxation in daily life.



Automatic modes of the Phantom 2



UPGRADE
브레인마사지
프로그램



focus



meditation



relaxation
training



breathing/
relaxation



good
morning



good
night



comfort
of heart



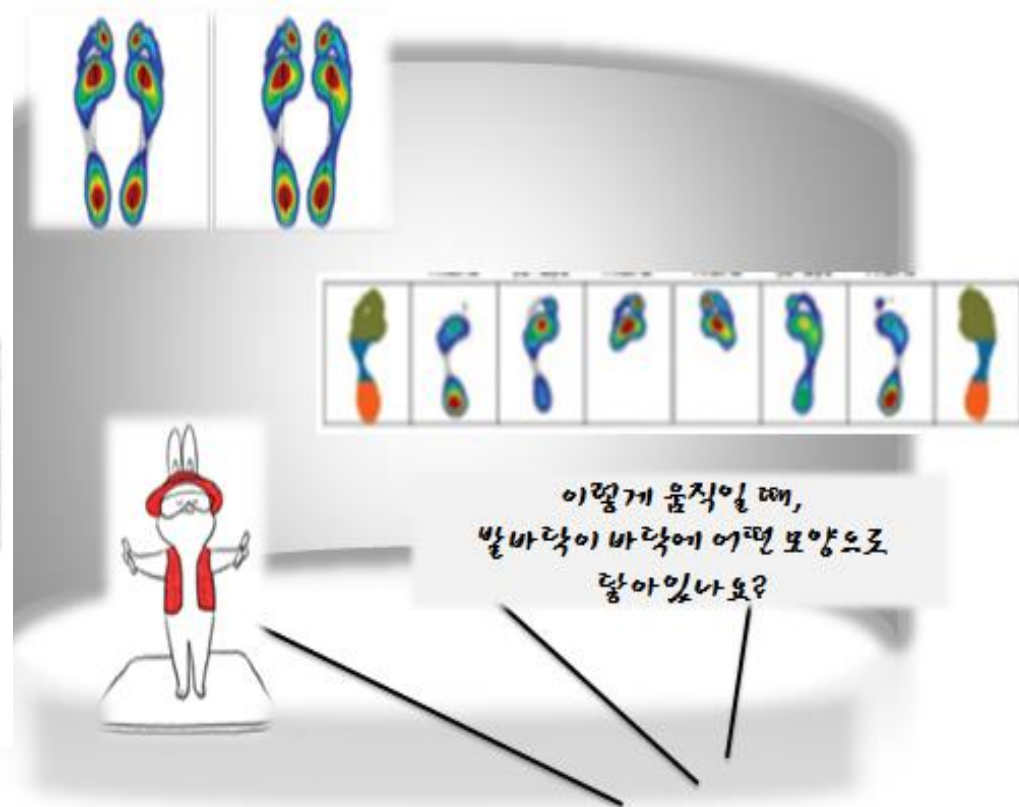
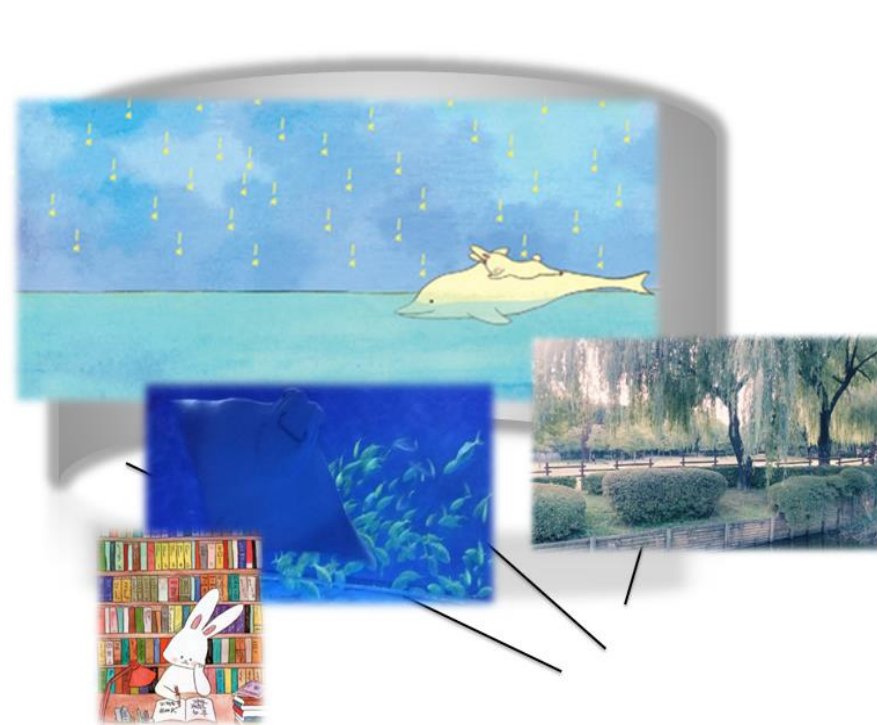
hope to
heart

oculus



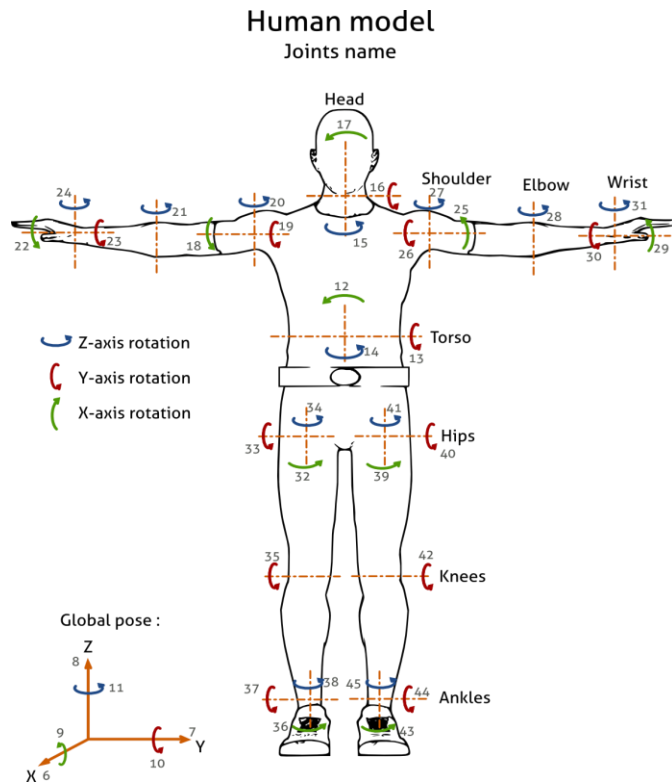


Virtual space / friendly avatar / movement

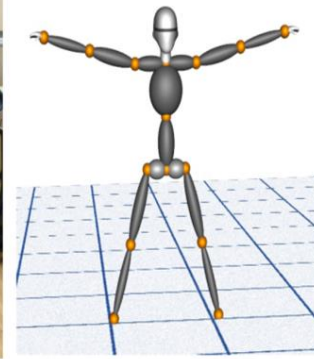
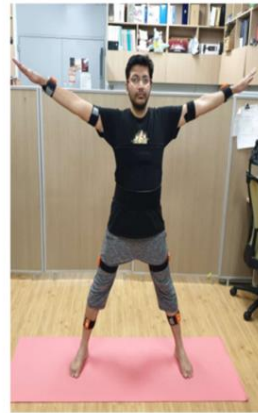
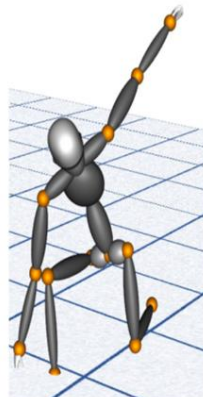
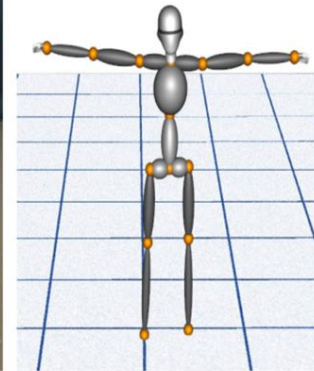
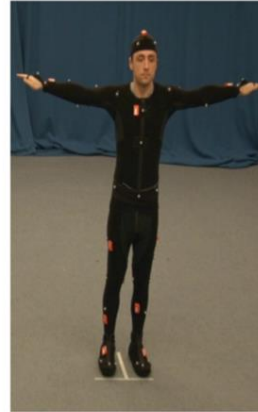
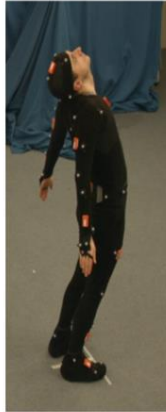
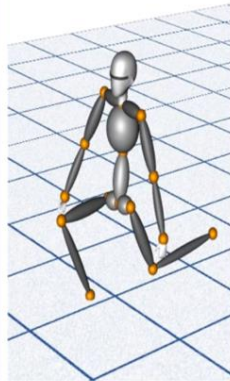
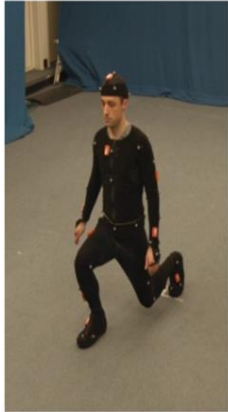


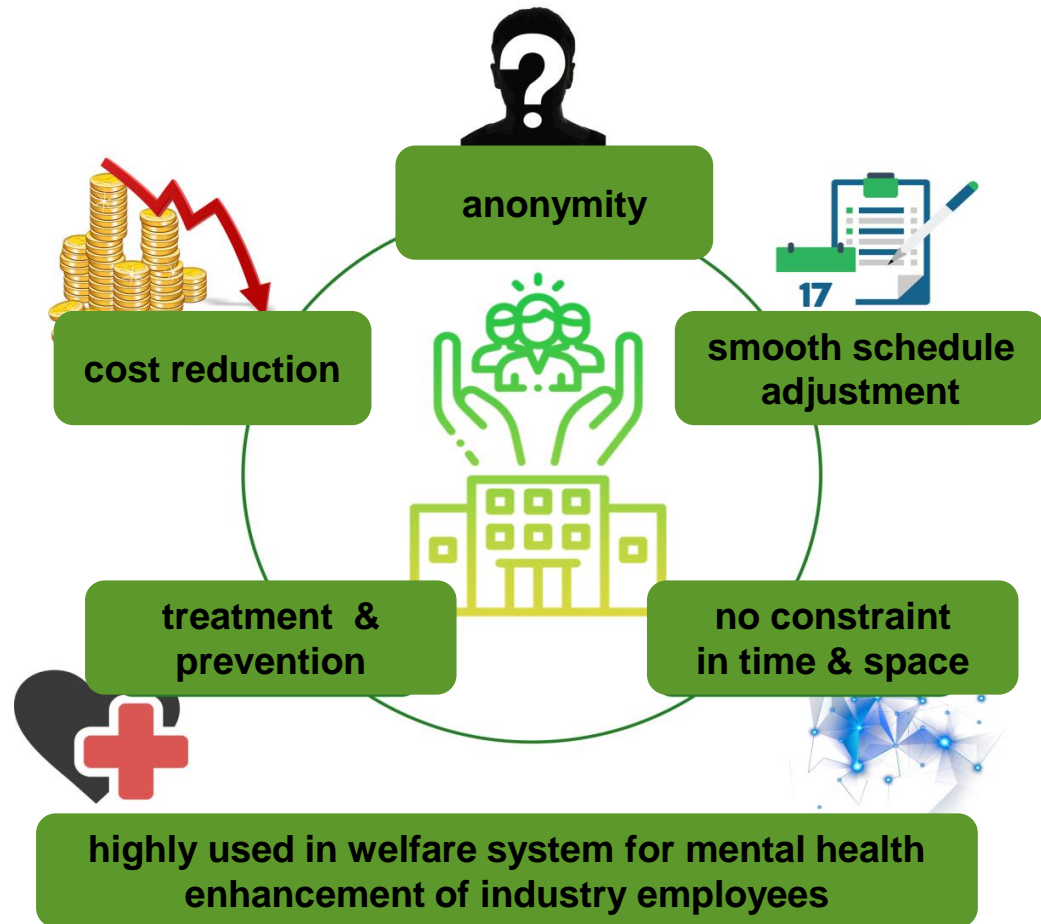
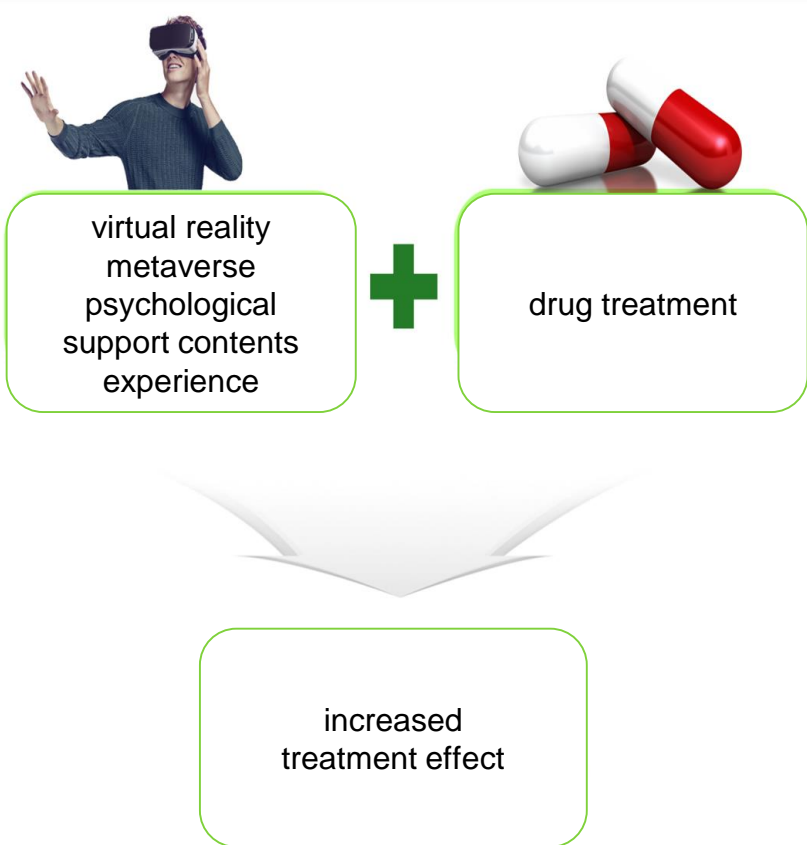
In your diverse movements what shapes do your footprints take?

Avatar manifestation for friendly therapist/patient (teacher/practitioner)



Metaverse-movement manifestation in the space of virtual reality













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National Library of Medicine
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mindfulness



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RESULTS BY YEAR

22,610 results

Page 1 of 2,261



1887



2022



in its high-school phases; (b) that he should consider his subject in its rise and development as a factor in education; (c) that he should present an historical view of his subject in regard to methods as the best safeguard against a mechanical and slavish copying of educational devices; (d) that he should consider the educational function and value of his subject; (e) that he should treat his subject in its co-ordinate relation to the other subjects of the curriculum.

8. That, finally, since a large part of normal-school work is to fit teachers for the district and country school, it is advisable to have a

어린이 마음 속의 내용물

THE CONTENTS OF CHILDREN'S MINDS.

It will be remembered that several sets of interesting investigations have been carried on in Germany and France with a view to determine what the actual content and capacity of the child's mind are. In 1882 Prof. G. Stanley Hall tried experiments with Boston school-children, similar to those made abroad, and published his results in the *Princeton Review*. The December issue of the London *Journal of Education* contains the record of a similar investigation undertaken by an English teacher. The following abridged report of it is not only of interest in itself, but especially for the purpose of comparison with the results of the attempts elsewhere made for the same purpose. The answers were given by six children. Unfortunately, the results obtained under the heads of 'Observation' and 'Information'—the most valuable of all—are very briefly given in the original. The following are some of them:—

What is bread made of? What is the use of sleep? How would you get a garden full of flowers? What is the color of railway-signals? How do chickens come into the world? In respect to all these questions, the children failed to differentiate to any great extent. To the question 'How many legs has a spider?' A answered, "Six;" and E, "I almost think six. I killed all the spiders in aunt's garden yesterday."—"Why?"—"Oh, just for sport." To the question 'Mark the length of a foot on this bit of paper,' A marked 1 foot 3 inches; B had never heard of a foot; C, 8 inches, remarking, "Some people's feet are as long as this, aren't they?" D drew a correct foot, having toes and heel; E marked 2 inches; F, a foot and a half. To the question 'Who rules over England?' A and E answered, "Queen Victoria;" B, "The King, I don't know who the King is;" C and F did not know;

F. Because children are younger, and they must get more sleep, and that they don't get so tired as grown-up people.

2. If your porridge is hot, why do you eat the outside edge first?

A [had never heard of porridge, so took soup]. Because it would be cooler. I don't know why.

B [pea-soup taken]. Because it is colder; because the edge of the plate goes round it.

C [porridge]. The edge, because it is cooler, because the plate is cold.

D. I should eat the edge first because it is cooler; because it touches the mug, and the mug is cold.

E. Round the edge because it is coolest, because it is against a cold basin.

F [had heard of, but never seen, porridge; soup taken]. Because it is cooler. I don't know why it is cooler.

3. Do crossing-sweepers like fine or wet weather better? Why?

A. Wet, because they have more crossings to sweep, and will get more money.

B. Fine, because it does not rain.

C. Wet weather, because they get more money.

D. Fine, because he can be outter more, and can sweep the roads more. Do they get money for it? I should not do it unless I had money given to me.

E. Fine weather. Well, perhaps they do like wet weather for more sweeping. They like it wet, and then to leave off raining while they sweep.

F. Wet, because they get more money, because people don't want to walk in the mud.

4. What is the good of going to school?

A. To learn your lessons; to learn every thing. ["Will you have learnt every thing when you leave school?"] No. ["Then why don't grown-up people go to school?" A looked puzzled, then said] Because they know what little people don't, but they don't know every thing.

B. To learn to write and to play.

C. To get you clever. I think every one gets clever who goes to school.

D. Because it teaches you to know things when you grow up. ["What things?"] Oh! about trains and how the lines are made and laid down, and all that—and—Oh! [he looked quite awe-struck] is it not a wonderful thing how an engine is made?

E. To learn things; reading and writing, sums, and the

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meditation



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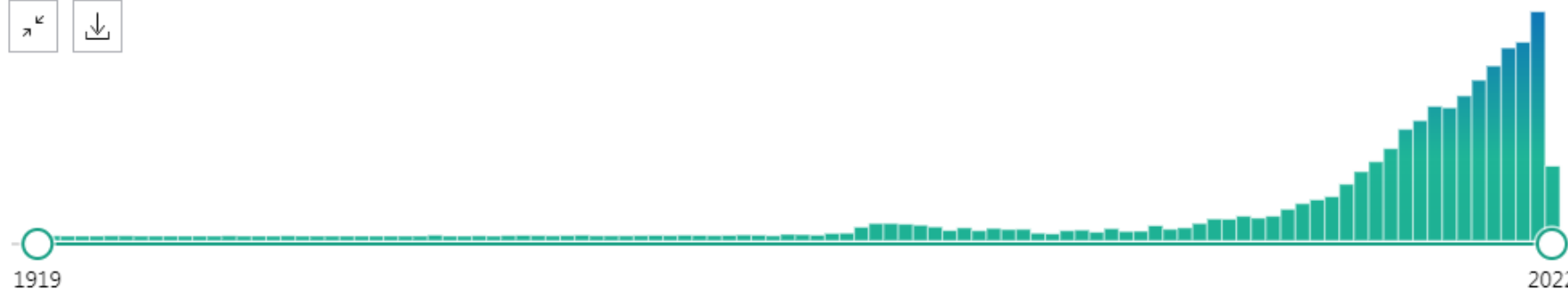
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RESULTS BY YEAR

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Page 1 of 852



THE EDITOR'S LETTER-BOX. 편집실 우편함

[Correspondence on all subjects is invited, but we cannot in any way be responsible for the opinions expressed by our correspondents, who must give their name and address as a guarantee of good faith, but not necessarily for publication. Correspondents are reminded that brevity of style and conciseness of statement greatly facilitate early insertion.]

FURTHER MEDITATIONS ON GOUT. 통풍에 관한 추가 명상

To the Editor of THE HOSPITAL.

SIR,—I have on previous occasions sent you some meditations written during an attack of this disease, and since that occasion I have had no opportunity till now of meditating on it in similarly favourable circumstances.

During the hot weather that has prevailed here for the last ten days, my usual habit of abstemiousness in food and drink has been pushed almost to the point of abstinence, and in spite of this, or perhaps in consequence of this, I have once more received a visit from my hereditary enemy.

The visitation is the more remarkable since I have given him twice recently invitations of which he has not cared to avail himself. Circumstances prevented me, much to my sorrow, from witnessing in person the presentation of a memorial to my excellent friend Professor Osler; but as I could not be present except in spirit, I did what I could to honour the revered Regius Professor by drinking his and Lady Osler's healths in as much port as seemed appropriate for such an important occasion.

On Peace night I issued a still more defiant challenge. After washing down an excellent dinner with a sufficiency of champagne, I drank in port to the separate and individual healths of Marshal Foch,

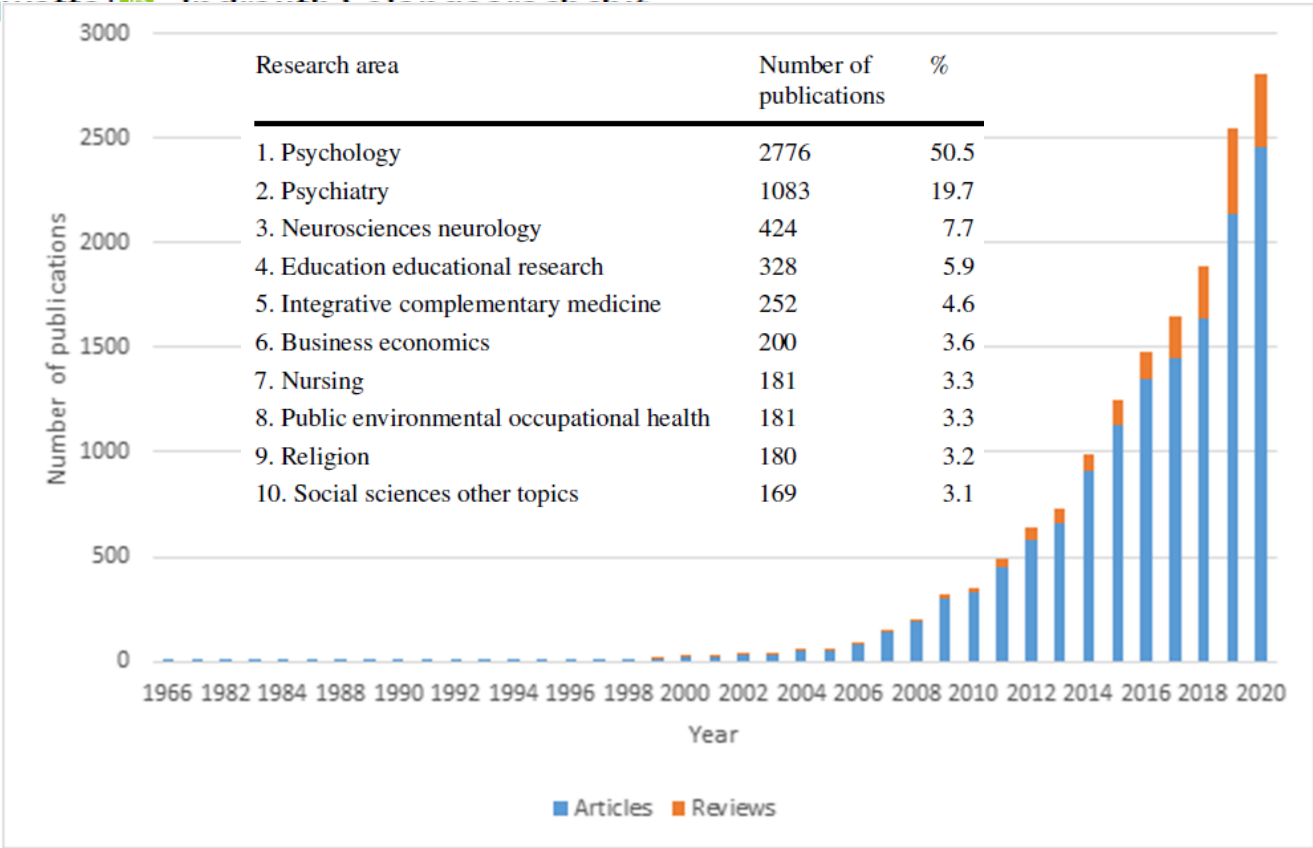
the inward fiery glow of the carbuncle. Talk not to me of the washy insipid diamond, or the pigeon-blooded ruby! Like champagne and claret, they are very suitable for women, but for men your only wear is the glowing carbuncle—pity that he is always cut *en cabochon*, and never has a chance to display his full magnificence and splendour! The port, if not all that port can be, was all that can reasonably be expected outside of a City Company's Hall or the Common Room of a College, and yet, or perhaps consequently, I woke next morning like the Assyrian, my hallux unswollen, my slumbers unspoilt, ready to forgive even teetotallers, since by their abstinence they do at least refrain from forcing still higher the present unreasonable price of port. So we see that there is some sort of goodness in things evil if men would diligently search it out; and even a teetotaller has a certain negative merit. The eye of Goodness, shrewdly observes Mr. Sterne, discerneth all things.

Your more robust readers may perhaps consider that in bestowing even this meed of praise upon the teetotaller, I am verging upon the maudlin. It may be so; but it is at least a refutation of the foul libel that attributes irritability and ill-temper to the sufferer from gout. A man who can see even negative merit in a teetotaller may be maudlin, but so far from being irritable or ill-tempered, he must

REVIEW

마음챙김 연구의 55년 간 동향과 발전:
과학 사이트에 색인된 논문의 계량서지학적 분석
**Trends and Developments in Mindfulness Research over 55 Years:
A Bibliometric Analysis of Publications Indexed in Web of Science**

Anuradha Bamini



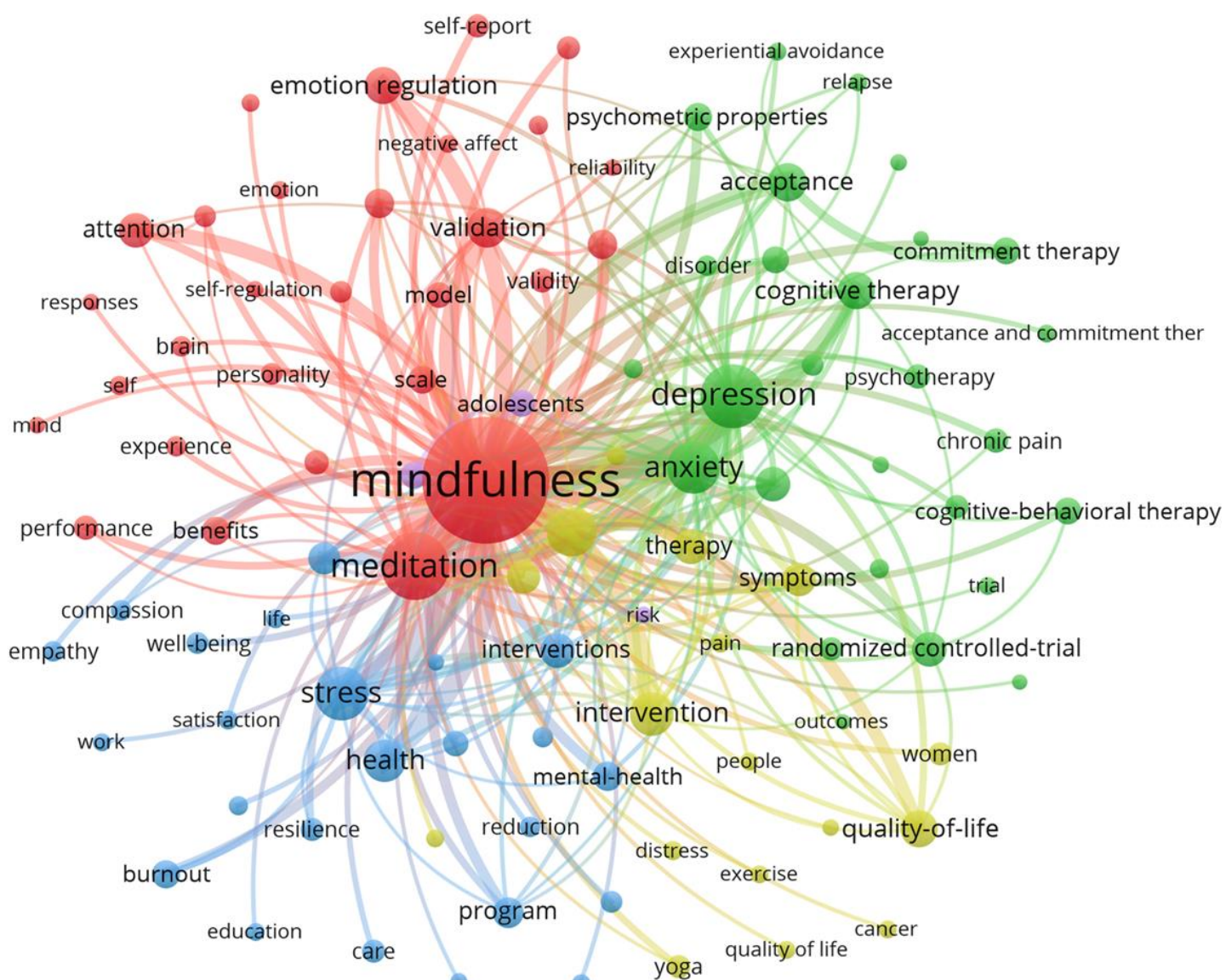


그림 9. 마음챙김 문헌에서 키워드 동시발생 군집. 5개 군집이 각기 다른 색채로 표시되어 있다. 개개 원의 크기는 개개 키워드의 전체 연결 강도를 나타낸다.

Fig. 9 Keywords co-occurrence clusters in mindfulness literature. Five clusters are shown in different colors. The size of circles indicates the total link strength of each keyword

2017 Korean Academy of Meditation in Medicine

The 1st General Assembly & Academic Conference

일 시 | 2017년 9월 9일 토요일 오전 9시 30분-오후 6시

장 소 | 오전 명상실습 : 서울성모병원 본관 611호

오후 창립총회 및 학술대회 : 가톨릭대학교 의과대학 본관 106호 (서울성모병원 앞 건물)

주 관 | 대한명상의학회

후 원 | 대한의사협회

평 점 | 대한명상의학회 평점 10점



Mindfulness meditation for balanced body and mind

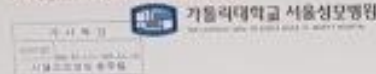
몸과 마음의 순간적 편안에 대한 스스로의 통찰을 가질 수 있도록 하며
무용 및 불안감, 걱정, 불면증 호전, 그리고 일상적인 스트레스 관리를 도와주는
차로프로그램입니다.

다음처럼 행상을 통해 일상 속에서 몸과 마음의 편안함을 느껴보세요.

- * 일 상 : 2월 7일 (목) 부터 매주 목요일 총 6주 과정 (오후 2:00~3:45)
- * 장 소 : 서울성모병원 본관 6층 607호 혹은 608호
- * 문 의 : 정신건강의학과 재활토교수 (내선 02-2258-1260)

일	차	내	용	장	소
1회차	2/7 (목)	차음성감지하기 (신경 자극하기)		607호	
2회차	2/14 (목)	편안한 몸과 마음, 몸 마음 통일 방법		607호	
3회차	2/21 (목)	나를 제대로 알아가기 (호흡 이해)와 명상		607호	
4회차	2/28 (목)	내 생애 처음 만나는 기쁨, 명상 체험 및 명상		607호	
5회차	3/7 (목)	몸과 마음의 차이, 자기 지각능력 향상		608호	
6회차	3/14 (목)	나에게서 찾고 자아를 자아 지각능력 향상		607호	
7회차	3/21 (목)	자아와 타인과의 관계, 마음과 마음의 통일		607호	
8회차	3/28 (목)	마음에서 찾아오는 삶 속의 몸과 마음의 통일		607호	

* 주치의 불가행하에 프로그램의 내용을 변경할 수 있습니다.



[외래 원내조제약 & 퇴원 약 반환 불가]

* 문의처 : 부속제약과부 교내 05720-6340 (2000.10.15)

의약품의 엄격하고 체계적인 보관 및 관리를 위해
반환된 의약품은 여타의 오용으로 의하여 심각한 부작용을 이기할 수
있음

중성적인 처방 및 조제, 투약여과 확대에도 철저히 부작용이 발생될 수 있으
므로 부작용이 일한 뒤에도 하여 하여 의약품을 반납 처리하는 것은 정상적인 관
리 및 투약 등을 위해서 함.

[보호입원 시 증빙서류 안내]

1. 환자 본인 신분 증명
: 본인의 주민등록증 사본 또는 주민등록등본
2. 보호의무자의 신분 증명
: 주민등록등본 또는 가족관계증명서

홍역, 바로 알고 미리 예방하세요!

홍역이란?

홍역
어떻게 예방을 할 수 있나요?

홍역은
예방접종
홍역은
예방접종
홍역은
예방접종

홍역 예방수칙

01. 발열을 사흘째 38도 미만 온도를 기록하고
호기나 땀소리로 입과 코를 가리는 기침매트를 준수합니다.
02. 홍역 집단유병을 막기 위해 한자
집단발병 후 4일차와 사흘차 동안 가리고 있도록 하며
다른 사람에게는 전파되지 않게 주의합니다.

홍역 안내문

열이 있고 몸에 발진이 있는 경우
접수 시 미리 말씀하여 주세요!

열과 발진이 있는 경우 마스크 착용 필수!

홍역 의심 증상

발진

발열

Mind healing program to restore physical & mental health

- * 시 간 : 2월 1일 (목) 부터 매주 목요일 총 6주 과정 (오후 2시 ~ 3시 30분)
- * 장 소 : 서울성모병원 본관 6층 604호 혹은 607호
- * 문 의 : 정신건강의학과 재활토교수 (내선 02-2258-1260)

일	차	내	용	장	소
1회차	2/12 (목)	상처받은 몸과 마음을 다스려서 삶 속으로 들어가는 법		604호	
2회차	2/19 (목)	내 마음을 다스려서 내 마음을 다스려보는 법		604호	
3회차	2/26 (목)	상처받은 몸과 마음을 다스리고 함께 나누는 법		604호	
4회차	3/5 (목)	상처받은 나를 위로하는 법		604호	
5회차	3/12 (목)	나를 힐링해 주는 것들에 대해 알고 싶을 때 하는 법, 몸과 마음을 힐링해 주는 법		604호	
6회차	3/19 (목)	몸과 마음을 힐링해 주는 법		607호	



3층 비상대피도 Emergency Exit Guide

경두개 자극술 (환자모집)

우울증환자 대상 임상연구 참여

경두개 자극술 (TMS)은 두개피를 자극하여
우울증에서 인지능력을 향상시키는 치료법으로 알려져 있
는 기법입니다. 본 연구는 환자와 의료진에게 우울증을 개선
하기 위한 임상연구를 진행합니다.

연구 목적: 주요우울증에 환자에서 YDS-301N의 효과와 작용기전의 개선에 대하여

참가 방법

대상자 대상

오류 관련

배우자 관련

정신건강의학과 외래에서 시행한 마음챙김 명상 프로그램이 우울 및 불안장애 환자들의 긍정자원과 긍정정서에 미치는 영향

가톨릭대학교 의생명산업연구원 정서연구실¹, 가톨릭대학교 의과대학 정신과학교실²
박 예 나¹ · 채 정 호²

The Effect of Mindfulness Meditation on Positive Resources and Positive Affects in Outpatients with Depressive Disorder and Anxiety Disorder

Yena Park, MA¹ and Jeong-Ho Chae, MD, PhD²

¹Emotion Research Lab, Institute of Biomedical Industry, The Catholic University of Korea, Seoul, Korea

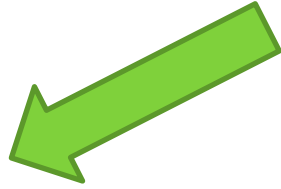
²Department of Psychiatry, Seoul St. Mary's Hospital, The Catholic University of Korea, College of Medicine, Seoul, Korea

Table 3. Differences of scores between pre- and post the mindfulness meditation program

		Pre	Post	t	df	sig
Positive resources test	M (SD)	70.58 (16.64)	79.32 (16.31)	-5.847*	54	.000
Acceptance and action questionnaire	M (SD)	56.60 (14.33)	63.56 (14.66)	-4.090*	54	.000
Life satisfaction expectancy scale	M (SD)	22.58 (7.11)	25.52 (6.38)	-3.892*	54	.000
Subjective happiness scale	M (SD)	16.98 (6.77)	18.30 (4.64)	-1.898	54	.063

* : $p < .001$

Deliberate (intention), open,
nonjudgmental (attitude)
attention (attention)



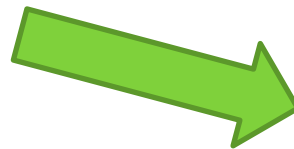
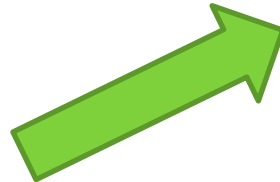
Re-cognition
(meta mechanism)

Self-regulation

Value clarification

Increased
flexibility in
cognition, emotion,
& behavior

exposure



Reduced
symptoms &
healing

Development of
awareness

Modified from Shapiro et al 2006

Social Distancing

What is the “Pause” campaign?



**“Increase social
distance”
Reduce mental
distance!**

**This is a campaign to help prevent spread of
COVID-19 by keeping certain
distance from others.**

Mindful Positive Psychology Training (MPPT)



몸과 마음을 쉬게하고, 우울과 불안을 다루는 방법을 배우는
마음챙김 명상 - 긍정심리 훈련 프로그램에 참여하세요.

편한 곳에서 참여: 인터넷 ZOOM 실시간 프로그램



- **교육기간** 참가자 모집 중 (7월 8일 (목) 오전11시 시작) 총8주, 주1회, 1시간 50분
- **참석조건** 비용: 무료
조간: 총 4회 설문 참여 (시작전, 중간, 참가 후, 종결 1개월 후)
* 8회기 참여를 완료하시고, 총4차례 척도를 모두 작성해주신 분께 스타벅스 e카드 1만원권을 보내드립니다.
- **문 의** 박예나: 010-2460-9093
가톨릭대학교 서울성모병원 정서연구실 연구원, 마음챙김 명상 치료사
- **접수방법** 하단 우측 QR코드 접속해서 신청 (문자 및 전화 신청도 가능)
접속이 어려우신 분은 하단에 기록해서 절취후 외래 담당 간호사에게 제출해주세요.

○ 프로그램

회기	내용
1주	명상(1): 감각과 친해지기
2주	명상(2): 몸과 친해지기
3주	마음챙김 명상: 명상하며 마음챙김
4주	일상의 마음챙김
5주	긍정심리: 웰빙행동
6주	긍정심리: 웰빙인지
7주	긍정심리: 감사와 자비
8주	총합 및 마무리

○ 신청 QR코드



카메라 켜고 대세요

- 성 함
- 연락처
- 등록번호

* 위와 같이 기재하신 후, 양교보

* 작성 후 외래 담당 간호사에게 제출해주세요. 감사합니다.

www.mangoboard.net

Research Subjects

변인		MPPT집단 (n=44)	TAU집단 (n=40)	χ^2	p
성별	남	13(29,5%)	11(27,5%)	0,04 ^B	1,000
	여	31(70,5%)	29(72,5%)		
연령	M(SD)	40,11(13,60)	35,63(11,08)	24,06 ^B	,872
결혼여부	미혼	25(56,8%)	26(65,0%)	0,59 ^B	,506
	기혼	19(43,2%)	14(35,0%)		
학력	고졸	17(38,6%)	16(40,0%)	1,60 ^B	,659
	대졸	23(52,3%)	22(55,0%)		
	대학원졸	4(9,1%)	2(5,0%)		
진단명 구분	우울장애 군	7(15,9%)	6(15,0%)	0,03 ^B	,987
	불안장애 군	19(43,2%)	17(42,5%)		
	두 질환 공병	18(40,9%)	17(42,5%)		
주진단명 구분	우울장애 군	18(40,9%)	15(37,5%)	0,10 ^B	,825
	불안장애 군	26(59,14%)	25(62,5%)		

변인	MPPT집단 (n=44)	TAU집단 (n=40)	<i>t</i>	<i>p</i>
	<i>M(SD)</i>	<i>M(SD)</i>		
PHQ	13.07(8.57)	13.75(7.45)	-0.39	.699
SAI	56.55(14.08)	55.10(11.30)	0.52	.608
TAI	57.64(11.62)	56.68(10.40)	0.40	.692
SWLS	15.86(7.49)	15.55(7.13)	0.20	.845
LSES	19.48(8.07)	20.05(7.32)	-0.34	.735
적응적CERQ	53.77(13.42)	54.65(12.95)	-0.30	.762
부적응적CERQ	46.41(11.59)	46.90(12.03)	-0.19	.849
AAQ	29.98(9.60)	29.90(9.52)	0.04	.971
FFMQ	56.93(9.91)	55.40(11.80)	0.65	.520
SCS	66.91(18.15)	65.18(16.66)	0.46	.650

주. PHQ: 우울, SAI: 상태불안, TAI: 특성불안, SWLS: 삶의 만족, LSES: 삶의 만족 예상, 적응적CERQ: 적응적 인지적 정서조절, 부적응적CERQ: 부적응적 인지적 정서조절, FFMQ: 마음챙김 AAQ: 수용, SCS: 자기자비

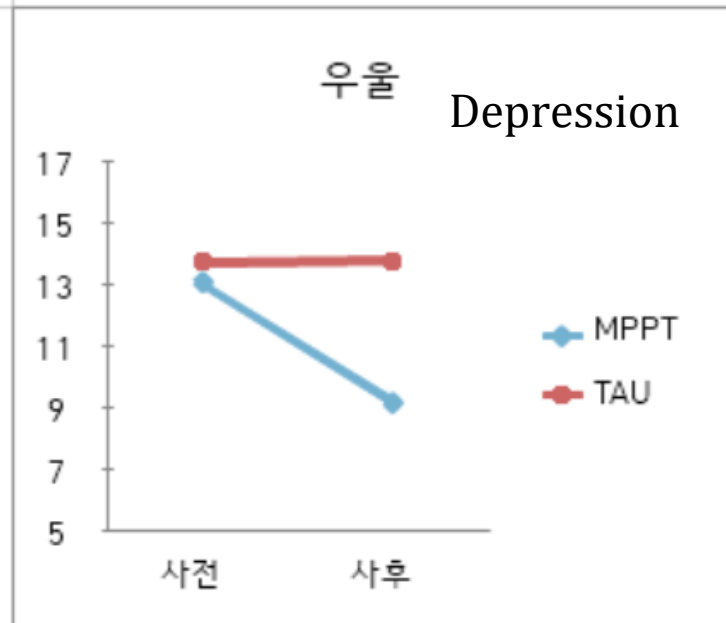


그림3. 측정시기에 따른 처치조건별 우울(PHQ) 점수변화

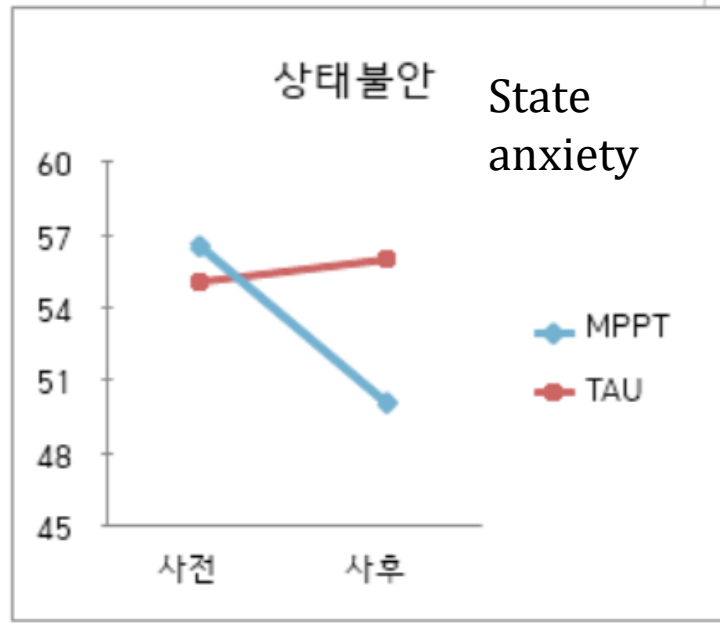


그림4. 측정시기에 따른 처치조건별 상태불안(SA) 점수변화

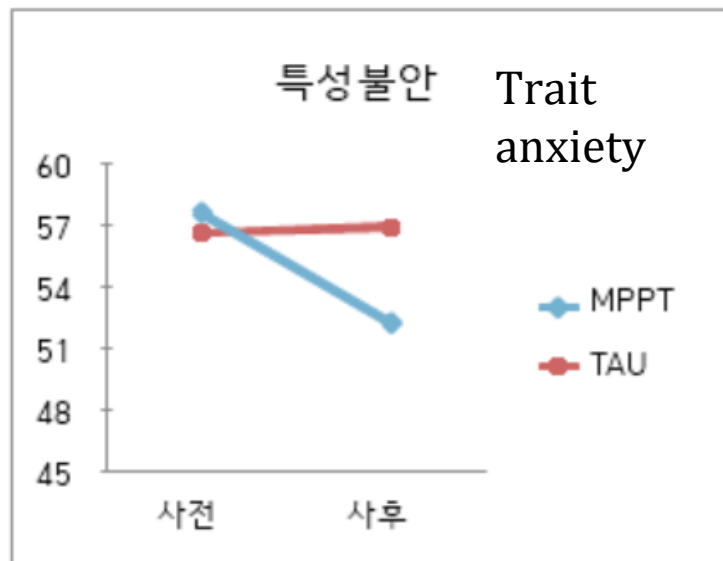


그림5. 측정시기에 따른 처치조건별 특성불안(TAI) 점수변화

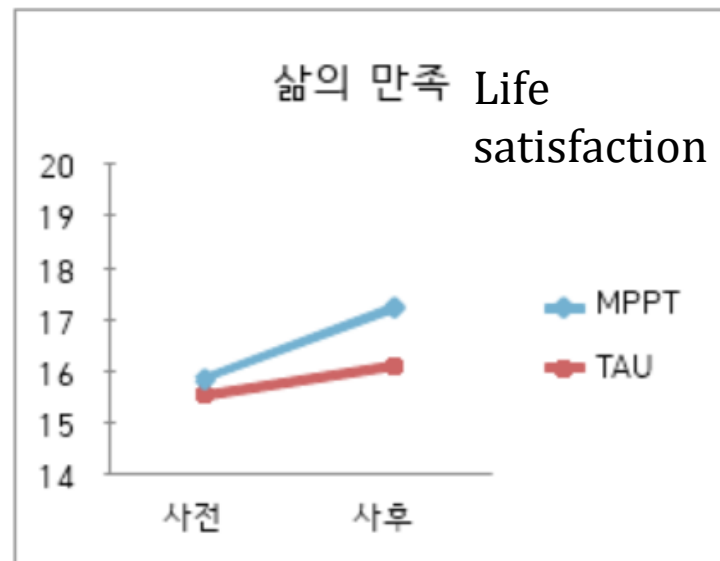


그림6. 측정시기에 따른 처치조건별 삶의 만족(SWLS) 점수변화

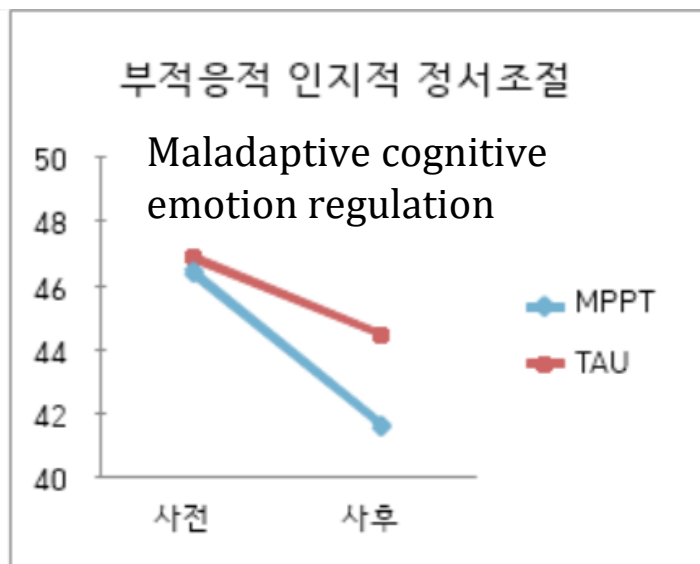


그림9. 측정시기에 따른 처치조건별 부적응적 인지적 정서조절(부적응적CERO) 점수변화

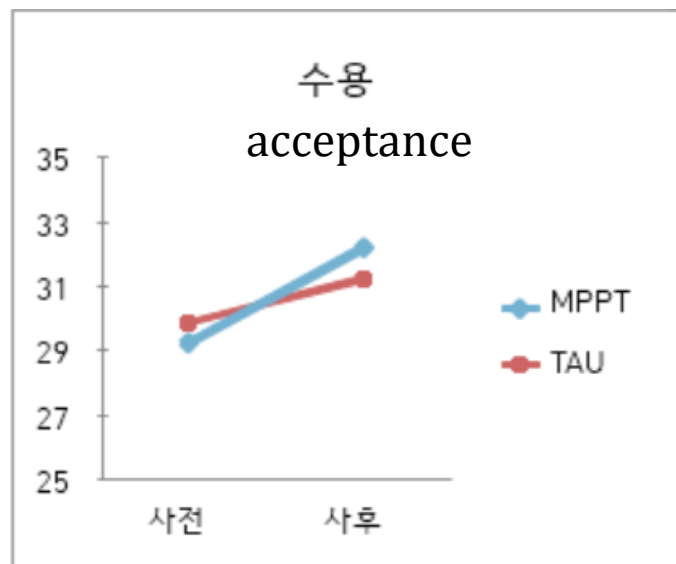


그림10. 측정시기에 따른 처치조건별 수용(AAQ) 점수변화

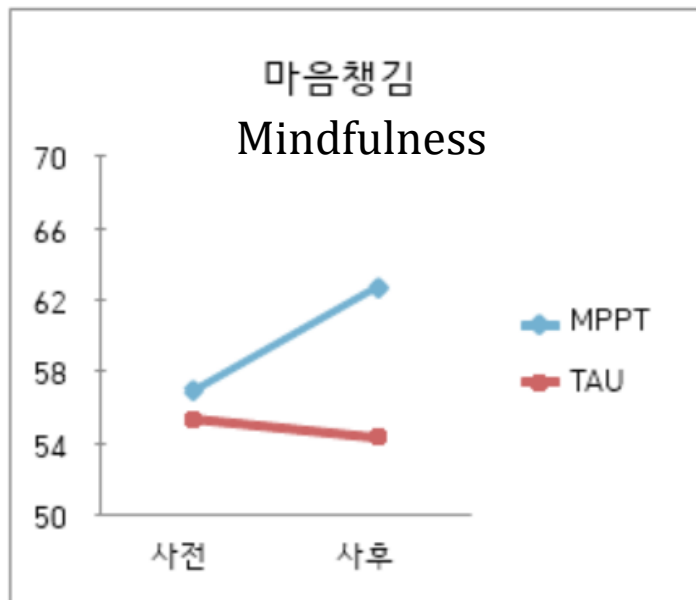


그림11. 측정시기에 따른 처치조건별 마음챙김(FFMQ) 점수변화

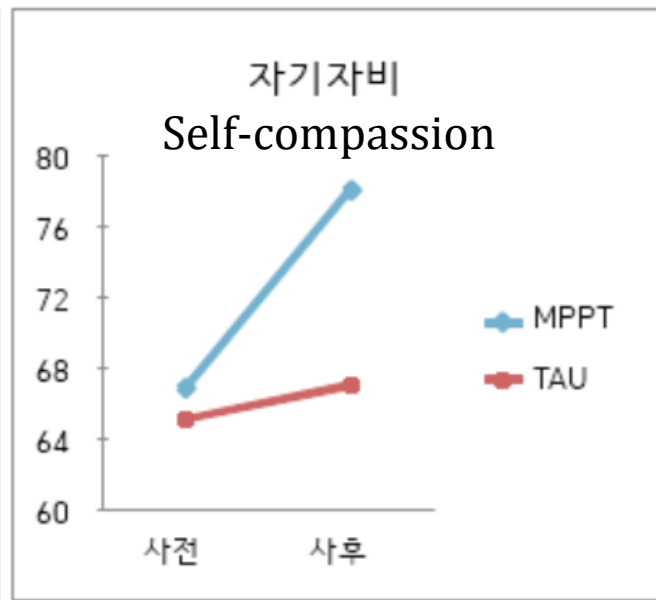


그림12. 측정시기에 따른 처치조건별 자기자비(SCS) 점수변화

<https://www.bamaum.com/>



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프로그램 개발 취지

수십년전부터 존 카밋친 등은 전통적인 마음챙김명상을 치료 현장에서 사용할 수 있도록 단계별로 체계화, 규격화, 표준화하여 여러 명상기반치료 프로그램을 만들어서 전세계에 보급하여 왔습니다. 그러나 심한 트라우마 경험자나 정서장애 환자들의 경우 조용히 앉아서 호흡에 집중한다는 것 자체에 어려움을 겪는 경우가 많습니다. 마음챙김명상을 통해 떠오르는 생각이나 감정을 바라보게 하면 온갖 두렵고 부정적인 생각과 감정이 통제하기 힘들 정도로 떠올라 환자들을 더욱 더 괴롭게 하는 경우도 흔합니다. 하지만 명상은 단지 "가만히 앉아서 생각을 잠재우는 것"이라기보다는 적극적으로 자신의 몸과 마음에 주의를 기울임으로써 지금-여기에 존재하기 위한 훈련이라 할 수 있습니다. 명상은 몸을 다스림으로서 마음을 다스리고자 하는 것이며, 수행은 몸을 통해 마음으로 가는 여정입니다. 특히 정신건강을 위한 명상 수행 (혹은 intervention)과 관련해서 점차 몸과 마음을 하나로 보는 체화된 의식(embodied consciousness) 혹은 확장된 뇌로서의 몸(body as an extended brain)의 개념을 바탕으로 "움직임에 기반한 명상"에 관한 학문적 관심이 높아지고 있습니다. 2016년 *Frontiers in Human Neuroscience*에서는 movement-based embodied contemplative practices에 관한 특집호를 발행하여 태극권이나 펠든크라이스 등의 소마틱 명상 훈련의 효과를 뇌과학적인 관점에서 다루는 논문들을 집중 조명하기도 하였습니다.



BAMAUM Movement Meditation Basic Online Classes (6 weeks)

1주차	day1 :: 누워서 움직임 명상, 패턴 A day2 :: 펜듈러 움직임 명상, 베이직	4주차	day1 :: 누워서 움직임 명상, 패턴 D day2 :: 펜듈러 움직임 명상, 베이직(반복)
2주차	day1 :: 누워서 움직임 명상, 패턴 B day2 :: 펜듈러 움직임 명상, 베이직(반복)	5주차	day1 :: 누워서 움직임 명상, 패턴 E day2 :: 펜듈러 움직임 명상, 베이직(반복)
3주차	day1 :: 누워서 움직임 명상, 패턴 C day2 :: 펜듈러 움직임 명상, 베이직(반복)	6주차	day1 :: 누워서 움직임 명상, 패턴 F day2 :: 펜듈러 움직임 명상, 베이직(반복)

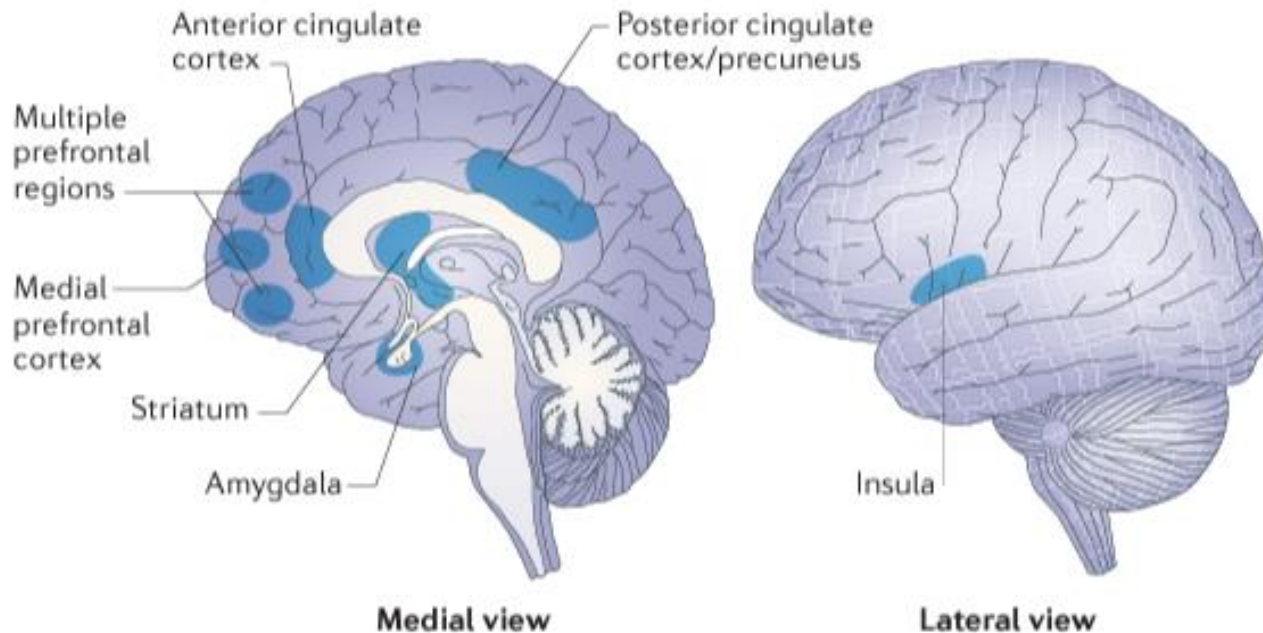


Figure 1 | **Brain regions involved in the components of mindfulness meditation.** Schematic view of some of the brain regions involved in attention control (the anterior cingulate cortex and the striatum), emotion regulation (multiple prefrontal regions, limbic regions and the striatum) and self-awareness (the insula, medial prefrontal cortex and posterior cingulate cortex and precuneus).

The neuroscience of mindfulness meditation

Nature Reviews Neuroscience | AOP, published online 18 March 2015; doi:10.1038/nrn3916

Yi-Yuan Tang^{1,2*}, Britta K. Hölzel^{3,4*} and Michael I. Posner²

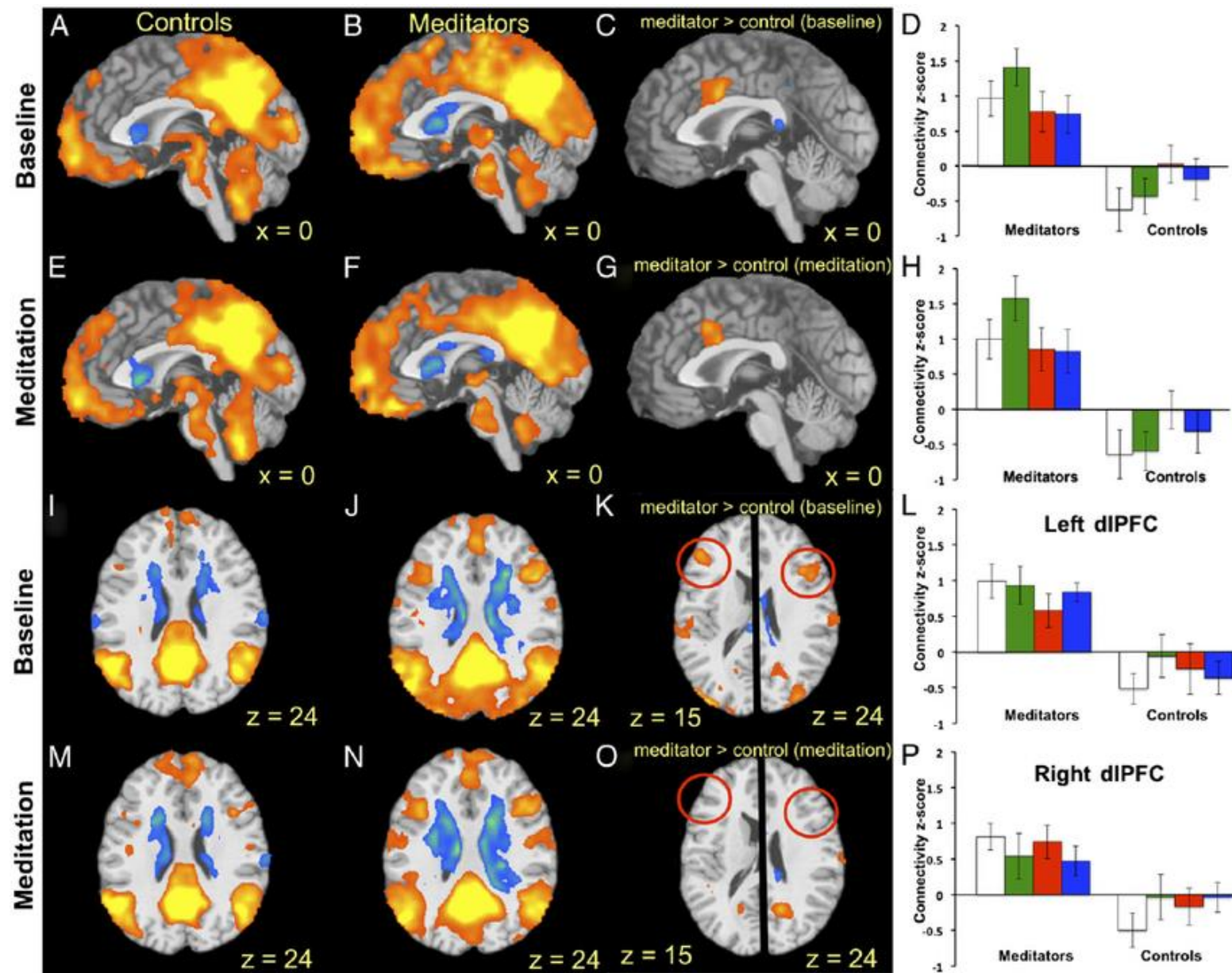
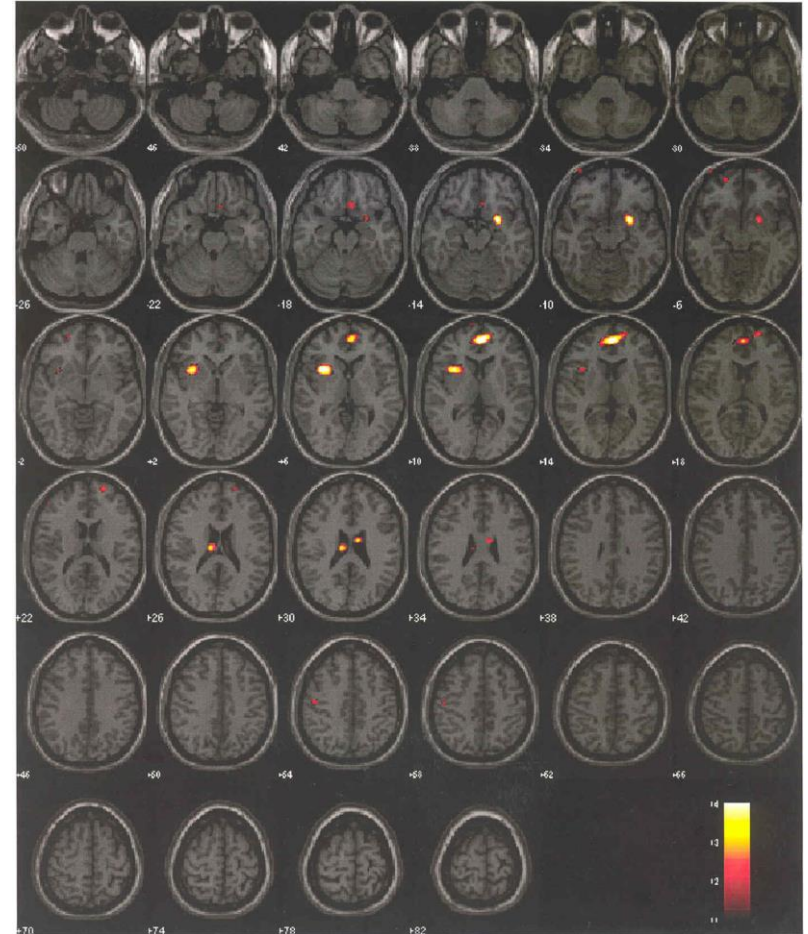
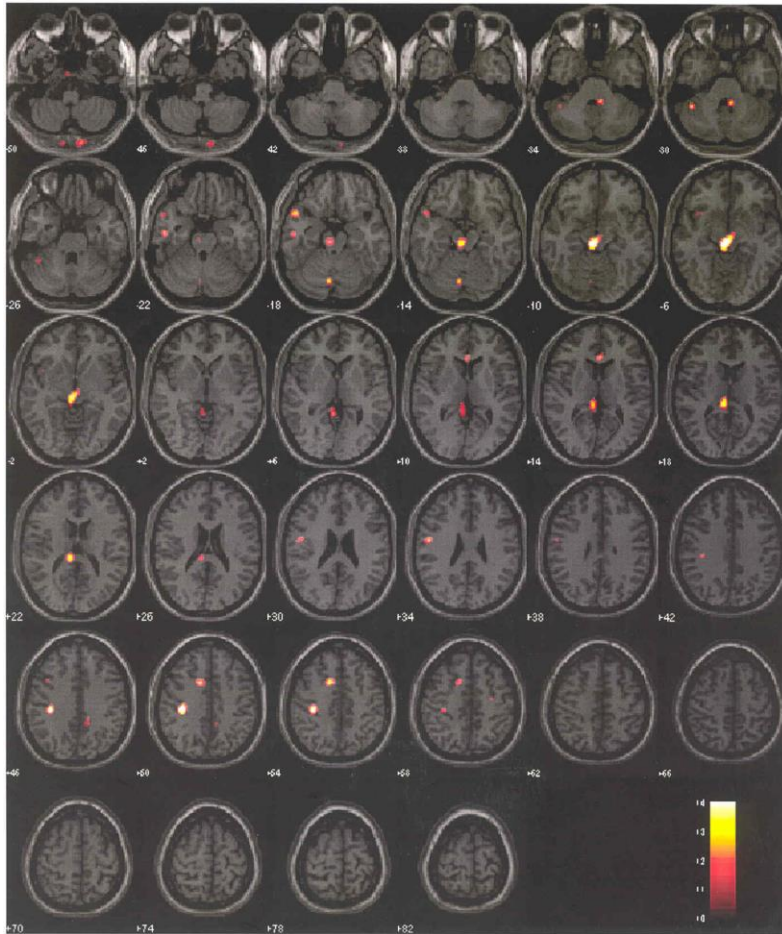


Table 2 | 마음챙김 명상 후 핵심 뇌영역의 변화 증거

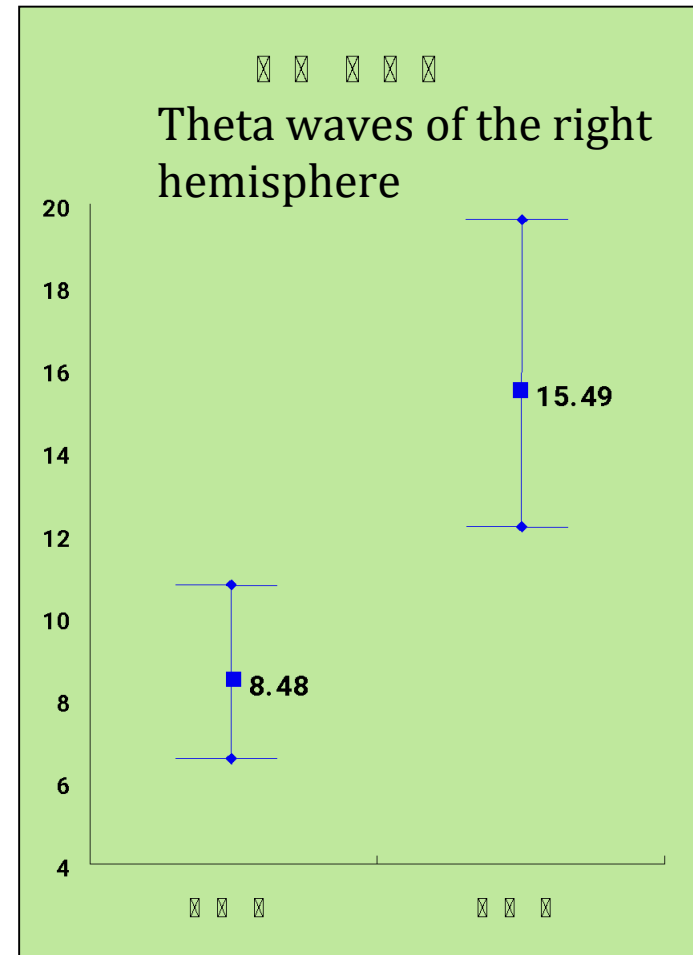
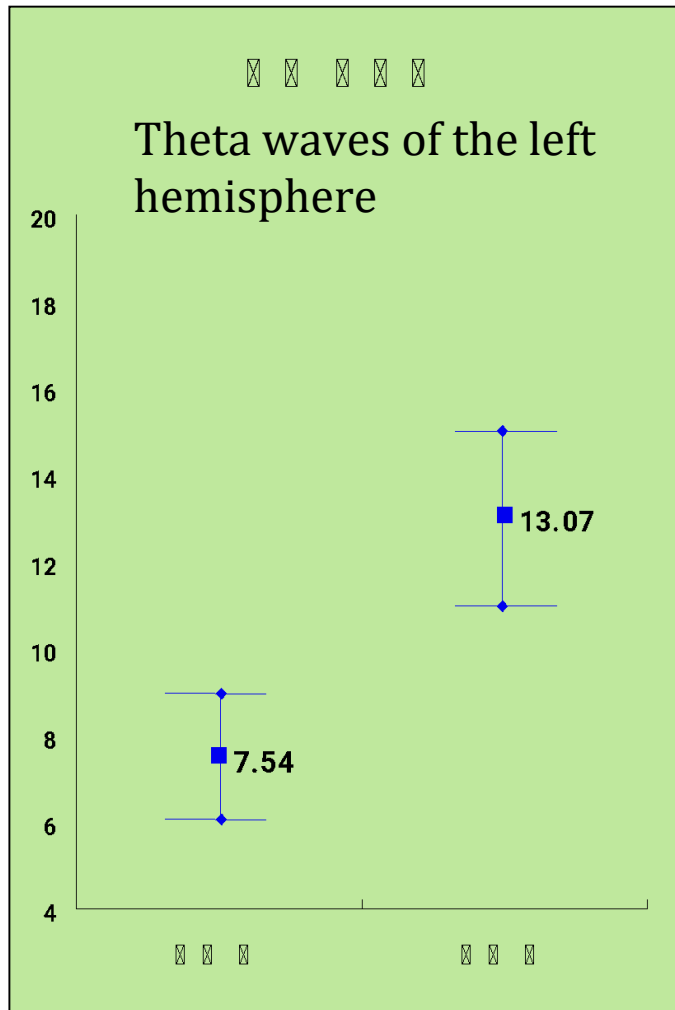
Brain region	Study design	Findings*	Refs
ACC (self-regulation of attention and emotion)	Cross-sectional, Vipassana meditators (N = 15) versus controls (N = 15)	Enhanced ACC activation during breath awareness (focused attention) meditation	76
	Longitudinal, IBMT versus active control (relaxation training) (N = 23 each group)	Enhanced ACC activity in resting state	23
PFC (attention and emotion)	Longitudinal, mindfulness training (N = 30) versus active control (N = 31)	Greater dorsolateral PFC activation during emotional Stroop executive processing	82
	Longitudinal, patients with generalized anxiety disorder, MBSR (N = 15) versus active control (N = 11)	Enhanced activation of ventrolateral PFC, enhanced connectivity of several PFC regions with amygdala	97
	Longitudinal, uncontrolled, before and after mindfulness training (N = 15)	Anxiety relief following mindfulness training was related to ventromedial PFC and ACC activation (along with insula)	157
PCC (self-awareness)	Cross-sectional, expert meditators (N = 12) versus controls (N = 13)	PCC deactivation during different types of meditation, increased coupling with ACC and dorsolateral PFC	117
	Cross-sectional, expert meditators (N = 14) divided into high and low practice groups	Reduced connectivity between left PCC and medial PFC and ACC at rest in high practice group	118
	Longitudinal, IBMT, active control (relaxation training) (N = 23 each group)	Enhanced right PCC activity at resting state	23
Insula (awareness and emotional processing)	Cross-sectional, MBSR (N = 20) and waiting list control (N = 16)	Greater anterior insula activation and altered coupling between dorsomedial PFC and posterior insula during interoceptive attention to respiratory sensations	52
	Cross-sectional, expert Tibetan Buddhist meditators (N = 15) and novices (N = 15)	Enhanced insula activation when presented with emotional sounds during compassion meditation	128
	Longitudinal, IBMT, active control (relaxation training) (N = 23 each group)	Enhanced left insula activity at resting state	23
Striatum (regulation of attention and emotion)	Longitudinal, IBMT, active control (relaxation training) (N = 23 each group)	Enhanced caudate and putamen activity at resting state	23
	Cross-sectional, expert meditators (N = 34) and controls (N = 44)	Lower activation in the caudate nucleus during reward anticipation	106
Amygdala (emotional processing)	Longitudinal, mindful attention training (N = 12), compassion training (N = 12) and active control (N = 12)	Decreased activation in right amygdala in response to emotional pictures in a non-meditative state	93
	Longitudinal, uncontrolled, patients with social anxiety disorder before and after MBSR (N = 14)	Diminished right dorsal amygdala activity during reacting to negative self-belief statements	83
	Cross-sectional, beginner (N = 10) and expert Zen meditators (N = 12)	Downregulation of the left amygdala when viewing emotional pictures in a mindful state in beginner but not expert meditators	95

Shamanic Initiation



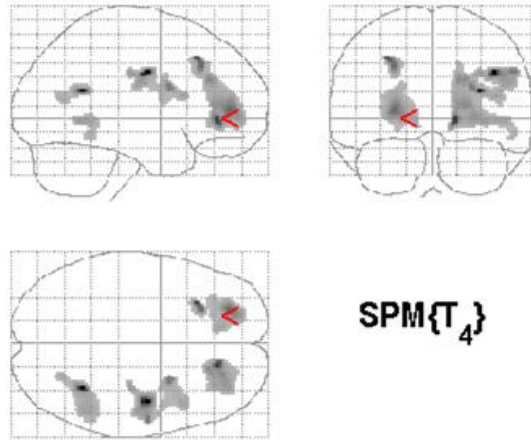
Jeong-ho Chae et al. (2002). The Brain Mechanism of Shamans' "Possession" phenomenon. Korean Neuropsychiatric Association.

Pro Gamer

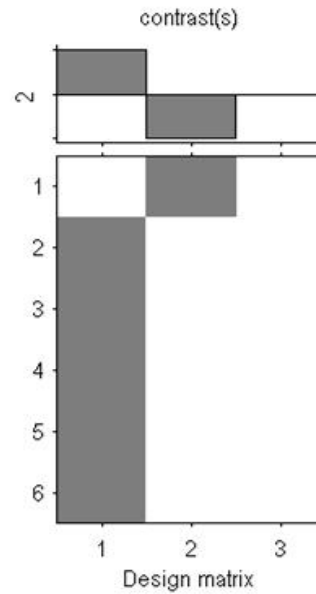


Jeong-ho Chae et al. (2004). The Brain Wave Changes of Pro Gamers in Game Immersion, Korean Neuropsychiatric Association

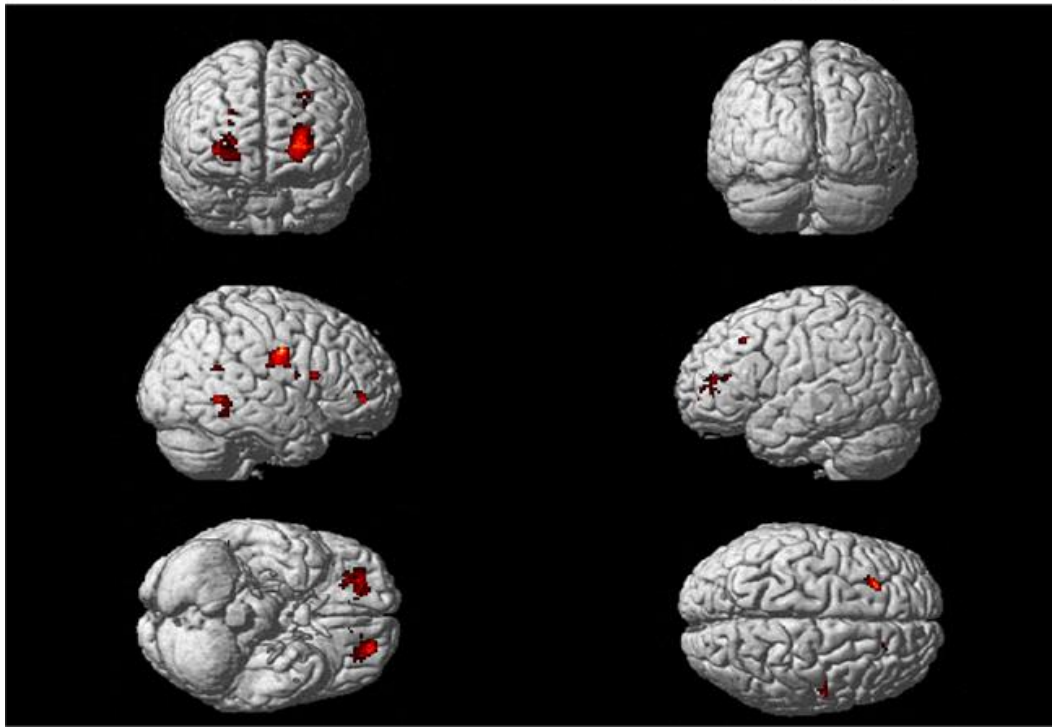
SPM12b
[-20, 42, 0]



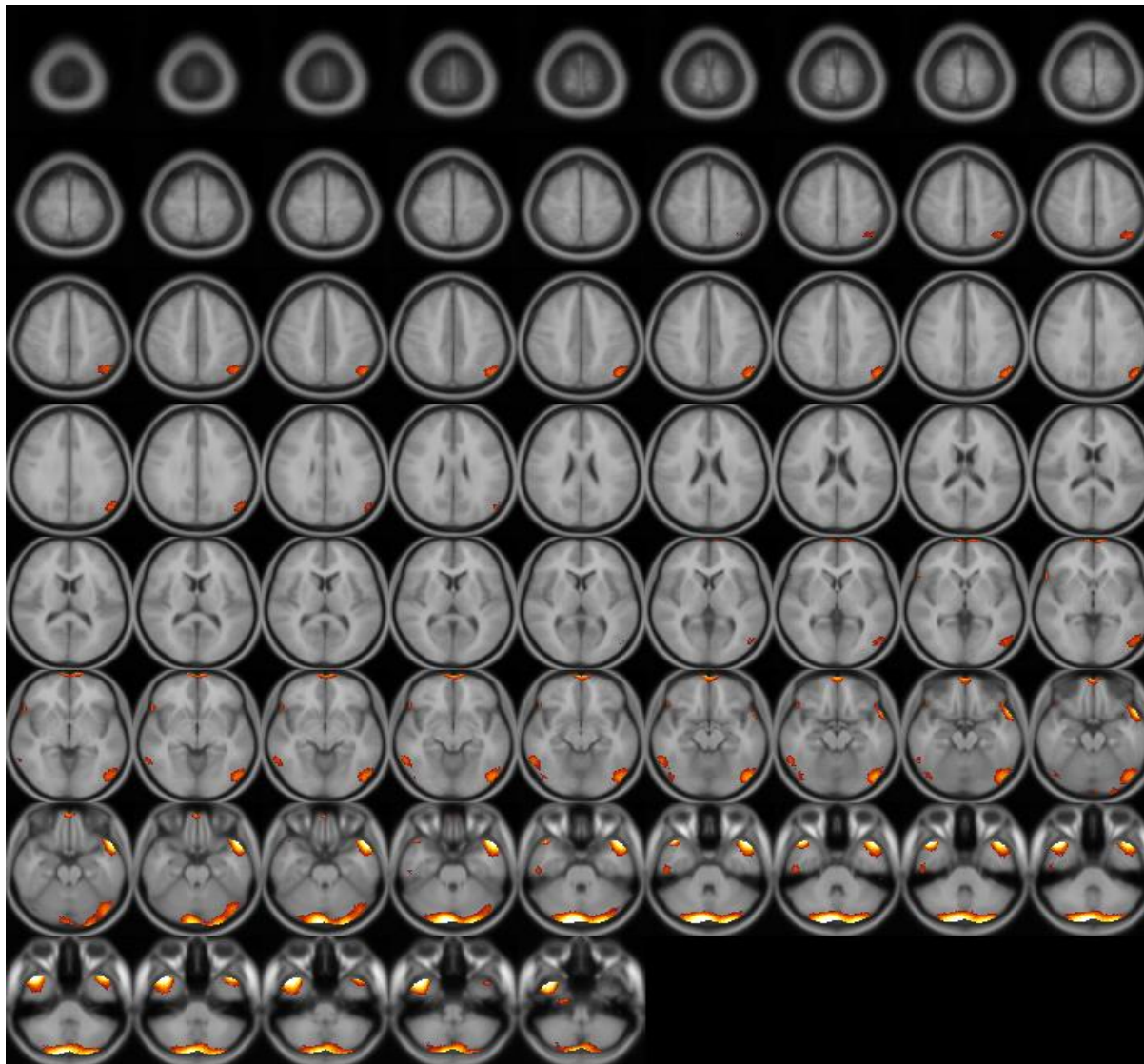
SPMresults: C:\Anal Data\gamelsjh
Height threshold T = 4.60
Extent threshold k = 100 voxels



프로게이머

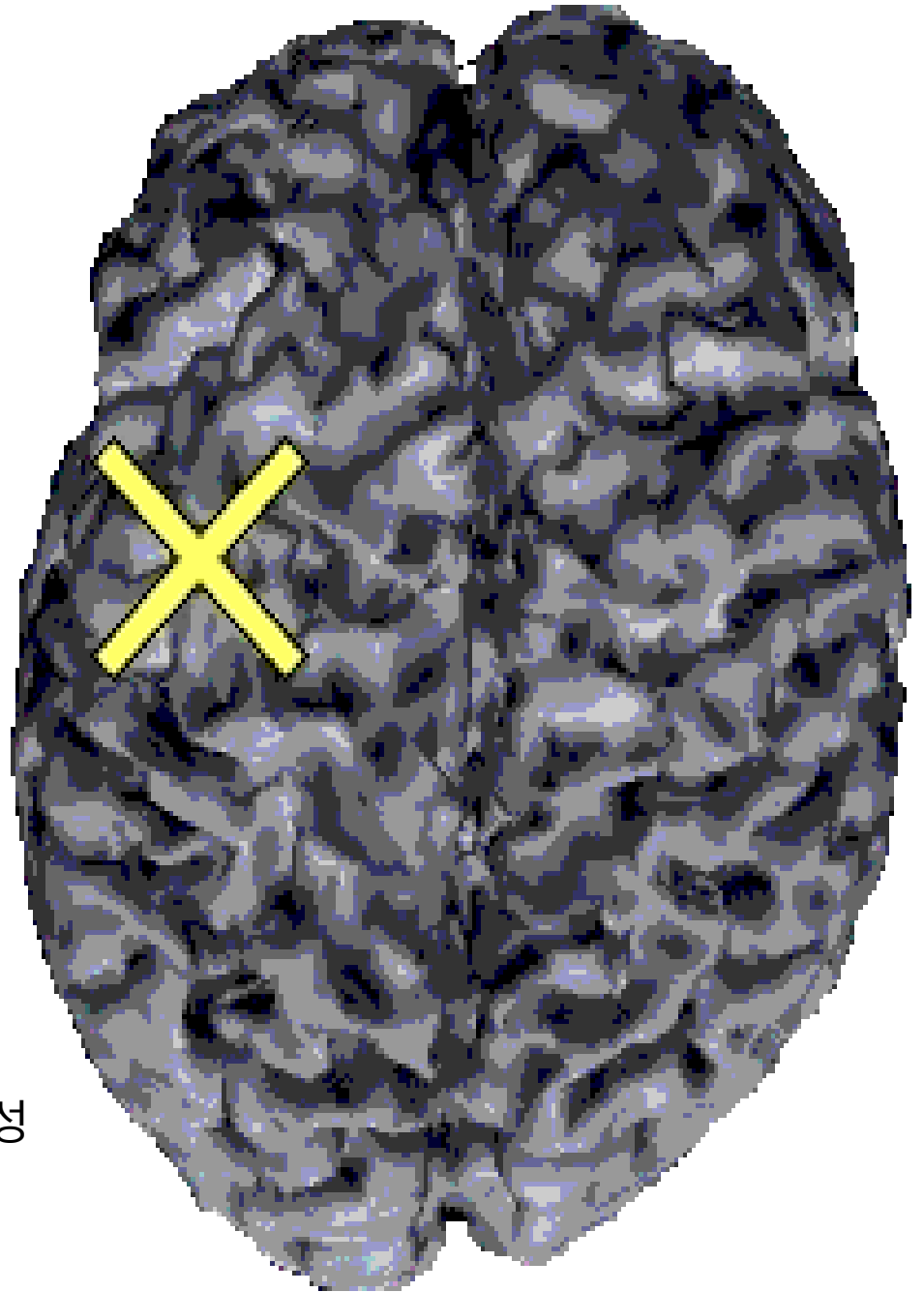


프로게이머가 아마추어 게이머보다 뇌 활성화 증가

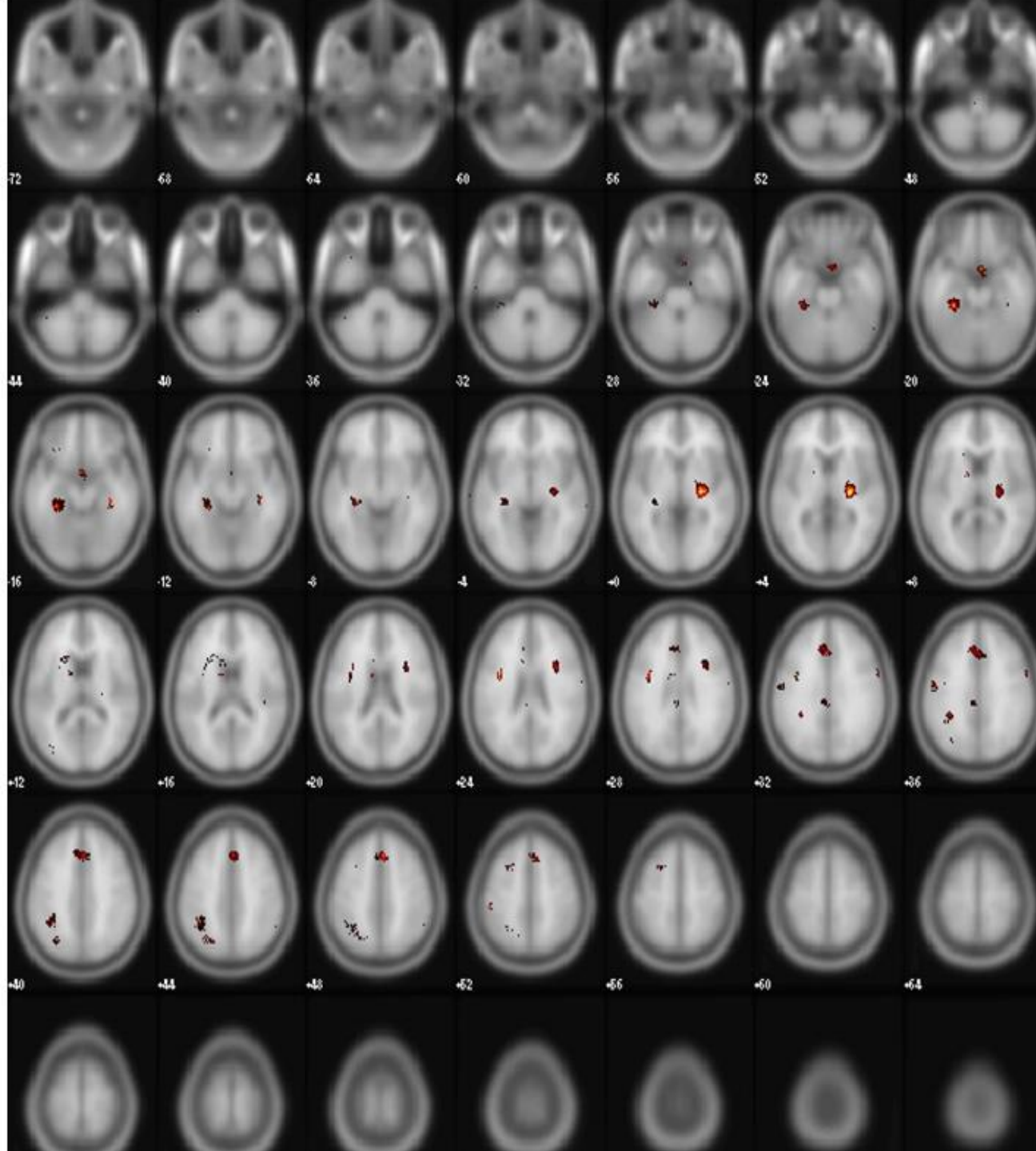


The first introduction of TMS in Korean psychiatry (2002)





30 밀리초 이상 정량적 EEG 데이터 생성
(Ilmoniemi et al, 1997)



- Tc-99m ECD SPECT
- 15 rTMS post TMS – pre TMS
- 3 주간 rTMS 치료 ($P < 0.05$) 후
유효 활동 증가;
대상회,
좌측두엽의
방추상회,
췌기앞소엽,
좌외측 창백핵

Chae et al (2005)





주요 우울장애의 경두개 자기자극치료 중 실시한 음성안내 마음챙김 명상: 시험적 타당성 연구

Audio-Guided Mindfulness Meditation During Transcranial Magnetic Stimulation Sessions for the Treatment of Major Depressive Disorder: A Pilot Feasibility Study

Fiamma Cavallero^{1,2}, Michael C. Gold¹, Eric Tirrell¹, Fatih Kokdere^{1,2}, Nancy Donachie³, Dan Steinfink³, Joseph Kriske³ and Linda L. Carpenter^{1,2*}



TABLE 2 | Change in clinical measures ($n = 17$)^a.

Measure	Baseline	Endpoint	<i>P</i>
Depression severity (IDS-SR)	42.42 ± 11.76	17.42 ± 11.46	<0.000001
Depression severity (PHQ-9)	17.19 ± 5.84	5.93 ± 5.22	<0.000001
Quality of life/enjoyment	37.87 ± 8.31	46.65 ± 7.87	<0.001
Perceived stress	39.78 ± 7.03	28.61 ± 8.23	<0.000005
Mindfulness—observing	24.62 ± 6.6	26.90 ± 4.68	0.021
Mindfulness—describing	24.36 ± 6.6	27 ± 6.4	0.012
Mindfulness—awareness	20.00 ± 6.7	23.14 ± 4.5	0.033
Mindfulness—nonjudgmental Inner Experience	19.14 ± 5.9	24.77 ± 6.7	0.000066
Mindfulness—nonreactivity	16.50 ± 4.4	20.05 ± 4.4	0.003
MAIA attention regulation	1.73 ± 0.83	2.45 ± −0.85	0.0007 (corrected)
MAIA self-regulation	1.70 ± 1.0	2.50 ± 1.1	0.002 (corrected)
MAIA body listening	1.36 ± 0.97	2.23 ± 1.0	0.0026 (corrected)

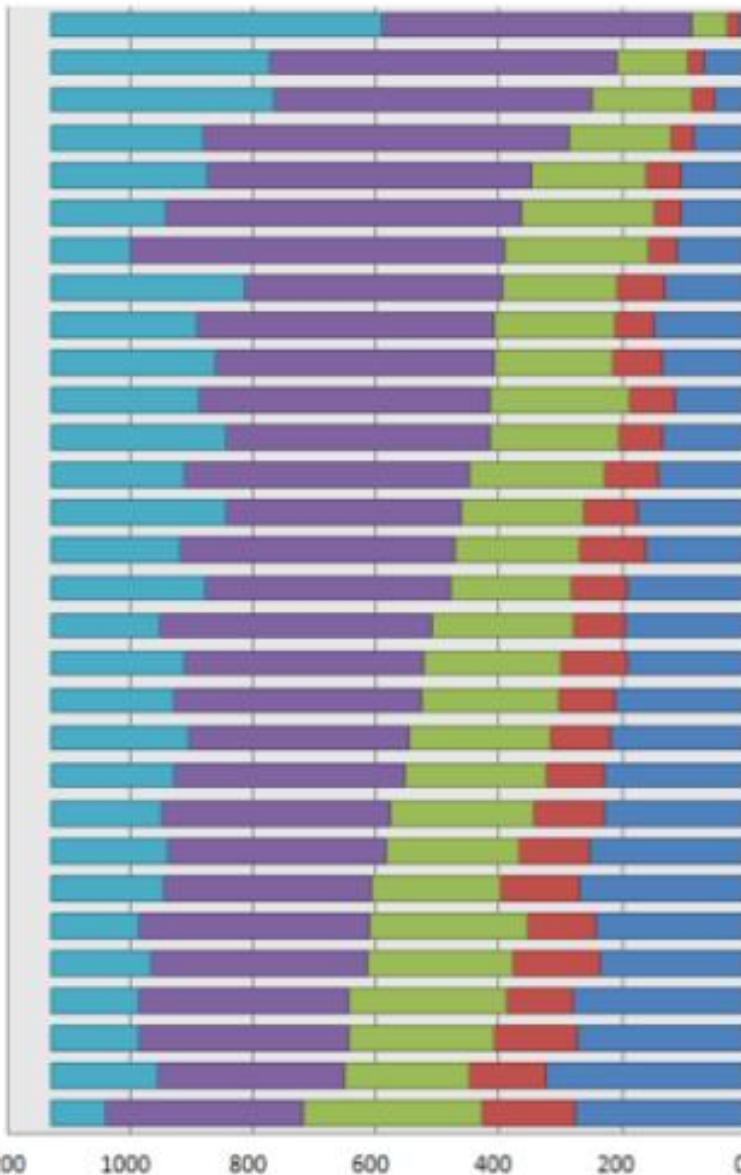
^a Baseline data recorded prior to beginning the first TMS session. Endpoint data recorded as individual last observation carried forward (LOCF).

“True meditation appears in consciousness spontaneously when awareness is not being manipulated or controlled.”

- True meditation has no direction or goal, or method.
- All methods aiming at achieving a certain state of mind are limited, impermanent, and conditioned. Fascination with states leads only to bondage and dependency.
- True meditation is abidance as primordial awareness.

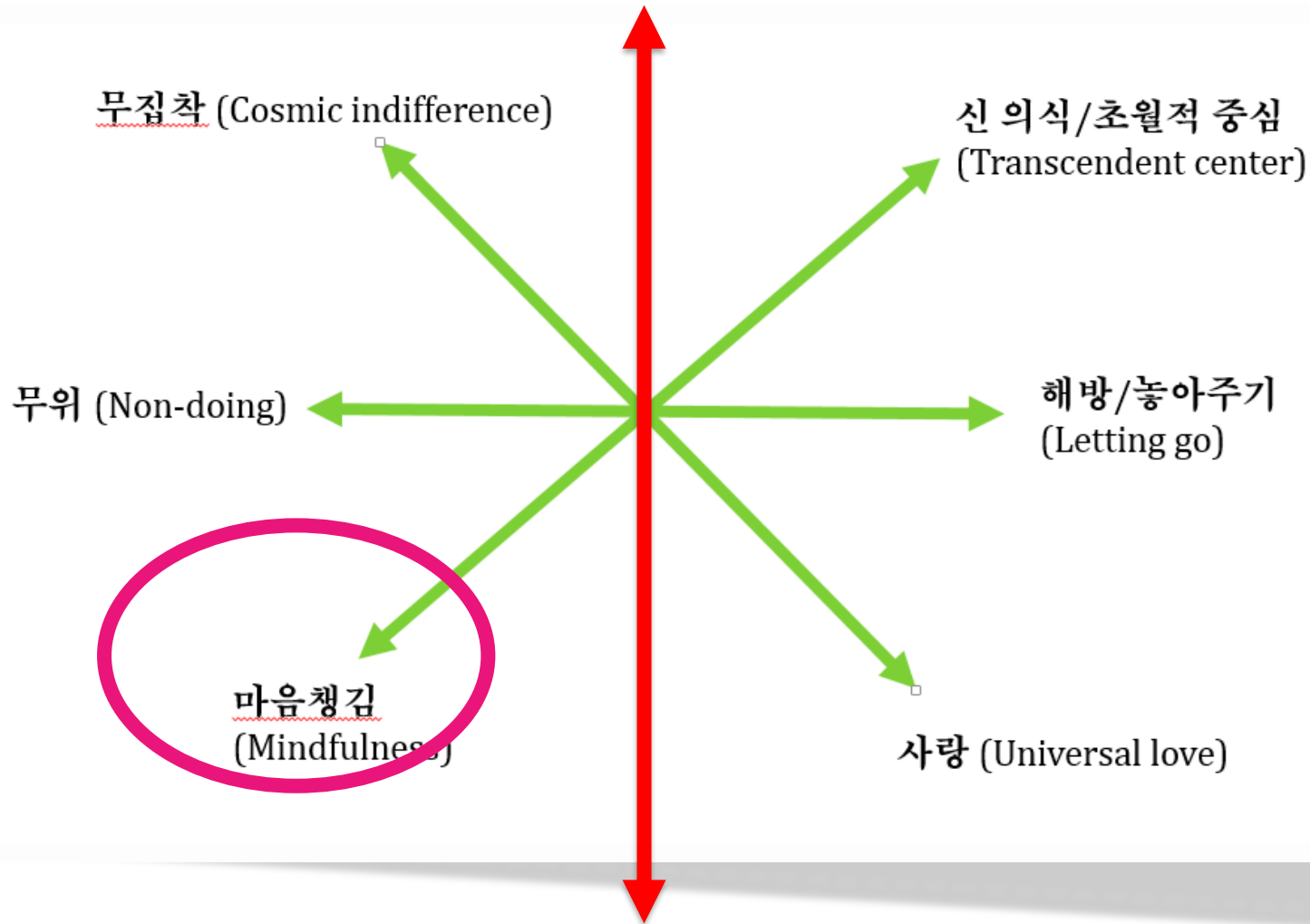
명상 중 다음과 같은 경험을 한 적이 있습니까?

평화.평온.
기쁨



존재, 공극,
실재, 공극,
영원, 절정

영적 지각/영지Gnosis



Non-self
자아중지(ego suspension)

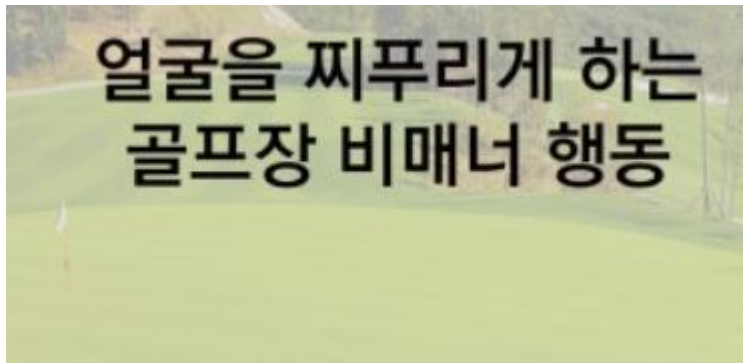
Naranjo C (1982)

취사 및 야영 · 캠핑 금지”
2015.1.15.부터 연중
한국자연유산관리공사

No Cooking and Camping
All year round



"골린이 '인증샷' 때문에 엉망됐다"...골프장들 '속앓이'



Inappropriate behaviors at golf courses make players unpleasant



통제 control

온·오프라인 통제는 사이버 종교의
구습이다. 정보를 확인할 수 없도록
인터넷 사용을 통제한다. 육신의
가족보다 영의 가족이 중요하며 가족
간의 관계를 끊도록 유도한다.

신격화 deification

사이버 종교 성경공부 핵심은 교주를
찾아가는 과정이다. 선생님, 특별한 분,
계시자, 사명자, 시대의 구원자 등으로
대상자를 격상 시키며 신비한 존재로
부각시킨 후, 세뇌가 마무리되었을 때
교주를 드러낸다.

Extreme dichotomy

극단적인 이분법

이분법적 사고방식은 사이버 종교가 존립할 수
있는 여러 가지 요인 중 하나다. 선한 자신들을
대적하는 모든 것을 악으로 규정한다.
자신들로부터 구원과 영생을 찬탈하려는 악을
싸잡아 성경을 빌어 '마귀(혹은 사단)'라고
표현한다. 이를 가족에게도 예외 없이
적용한다.

자기비판 Self-criticism

'죄책감'이라는 굴레를 씌워 그 문제를
해결할 수 있는 존재는 교주밖에 없다고
세뇌하기 위해 사이버 종교는
자기비판이라는 도구를 과도하게
사용한다.

맹신

사이버 종교는 믿고 있는 교리를
과학이 되도록 만든다.
신성한 과학이 된 이념은 침범할 수
없는 영역이 된다. 사이버 종교
신도들에게 교주는 의심해서는
안 되는 맹신의 대상이 된다.

Blind belief

oust 축출

사이버 종교는 자신들의 가르침에 반하는
행동을 하거나 단체의 존립에 해가 되는
사건을 발생시킬 때 특별 관리 대상에
포함시킨다. 지속해서 문제를 일으킬 시
적그리스도 혹은 멸망자, 대적자라고
지칭해 단체에서 축출한다.

priority 우선순위

사이버 종교 신도들에게 요구되는
일은 개인의 자유를 보장해 이루는
합치 보다 이념에 기초한 통제다.
사이버 종교는 많은 율법으로
개개인의 삶을 옥죄는다.

Language control 언어통제

대부분의 사이버 종교는 자신들만의
독특한 언어체계를 가진다.
정통교회와 차별성을 유지하기 위한
목적이 크다. 색다른 용어의 사용은
신도들에게 특별한 지식을 소유하거나
비밀을 깨달은 것 같은 착각을
불러온다.

Dangers of Meditation

- Flood of thought and emotion: overwhelming content, psychogenic physical symptoms
- Relief from suppression, breakdown of defense mechanism, extreme conditions
- Alienation from reality, depersonalization, sense of being unreal
- *Dark Night of the Soul*
 - Loss in the meaning of life, deep agony and desperation, depression
 - Spiritual addiction, abandonment of self-responsibility
- Problematic spiritual practice
 - Exclusion of others
 - Regarding the self as someone special
 - Spiritual practice based on guilt consciousness or fear
- Paraesthesia
- Quasi nirvana
- Meditation sickness
- Spiritual crises
- Possessed by a spirit

안도 오사무 (1993). 김재성 역 (2009) 명상의 정신의학

- If practice goes well without major issues, one experiences heightened mental clarity and resilience.

Mindfulness (2021) 12:2890–2895

<https://doi.org/10.1007/s12671-021-01682-w>

ORIGINAL PAPER

The Dangers of Mindfulness: Another Myth?

마음챙김의 위험: 또
하나의 낭설? (비구
아날라요)

Bhikkhu Anālayo¹



정화하라, 깨어나라, 성장하라
켄 윌버

**CLEAN UP,
WAKE UP, GROW UP**
KEN WILBER



Guru principle

- Great beings have prepared themselves to enter the supreme realm called the state of the Self based on relentless inner training and meditation.
- Great beings can be found anywhere as our models of life. In the presence of these beings transformation occurs. Even an unwilling encounter with them exerts profound influence. A simple handshake with them can make one burst into tears. One may find a great energy explosion happening in their body.
- Great beings do nothing, but many things can happen because of them. They make us radiate light from our feeble state of existence.
- A Guru comes from the abstract down to the concrete realm, and helps us acquire how to stay permanently in the upper level.

Joseph C. Pearce (1982) : Meet with Swami Muktananda



2022 서울국제명상엑스포

명상 엑스포 컨퍼런스 일정

Day-1

6. 17 (금)
“명상과 치유”

Day-2

6. 18 (토)
“명상과 과학”

Day-3

6. 19 (일)
“명상과 미래사회”