Original Article: Comparison of the Effect of Religious Meditation on the Brain

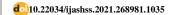


Zahra Saeid

Department of Psychology, University of Kurdistan Hewlêr, Kurdistan, Iraq



Citation Z. Saeid. Comparison of the Effect of Religious Meditation on the Brain. International Journal of Advanced Studies in Humanities and Social Science, 2021; 10(3):151-155.





Article info:

Received: 05 November 2020 Accepted: 30 April 2021 **Available Online: 11 May 2021 Checked for Plagiarism: Yes** Peer Reviewers Approved by: Dr. Amir Samimi **Editor who Approved Publication:** Professor Dr. Mohammad Haghighi

Keywords:

Relaxation, Meditation, Human Health,

<u>ABSTRACT</u>

This article compares the effects of religious meditation on the brain. Meditation is recommended as a way to strengthen physical and psychological health. It has many positive benefits, from reducing stress symptoms to relieving physical problems such as headaches and even boosting immunity to disease. The general difference between meditating and not meditating is that when meditating, our brain stops processing the fast and active information it is constantly doing. Our brains begin to show a decrease in beta waves; Waves that indicate information processing operations in the brain. Religious meditation and its effect on the brain Meditation of Arabic words is from the root of rival and its source is Al-Raqba is the pit in which the leopard waits for hunting and Al-Raqba is guarded and maintained. Guarded the object, competition of the star: sewn to the star seen. Meditation has a special place in the written works of mystics and Sufis and from all their words it can be seen that meditation is one of the most essential things in the journey of mystics and the seeker needs it in all homes and stages from the beginning to the end of his journey.

Introduction

t determines his duty to his actions to rise with the soul, first to meditation, second to meditation, third to reckoning, fourth to retribution, fifth to struggle and sixth to retribution, and from this it becomes clear that meditation is the second position in relation. And in this brief, what and how to do meditation is stated that meditation is an "internal action" and one of the things that cannot be disconnected and connected and must be uninterrupted and continuous, and the person meditating must naturally be alert and awake, while the mind To Latif al-Hili takes him out of his natural path. In fact, meditation is a

technique that relies on immediate inner insight [1-3].

Mental Meditation

The Western Christian tradition has long held the mind of meditation. In other words, this meditation possesses an idea or a set of ideas at the forefront of its consciousness and uses them to stimulate intellectual activities. The spiritual exercises offered by the saint Ignatius Layoldi in the sixteenth century are the best example of this type of meditation. This tradition has since become an integral part of Jesuit education [4-6] In these exercises, sometimes called meditation.

^{*}Corresponding Author: Zahra Saeid(dr.zahrasaeid.kourd@hotmail.com)

spiritual instructor gradually reveals parts of Christ's life to the meditator and asks him to place those scenes before imagining himself in those situations and experiencing spiritual love and holiness. In addition to dramatically stimulating the needs of the individual's emotions, these exercises cultivate the emotional characteristics associated with those emotions. It is said that the experience of teaching, under the supervision of experienced educators, transforms people's lives for the rest of their lives, the history of the Jesuits proves this claim. They were a very intellectual sect that achieved high levels in theoretical and practical psychology as well as spiritual development. Mental meditation is also found in Buddhist and Hindu traditions. The description of these complex exercises is long, but creative visualization is central to many of them. In Tibetan Buddhist Guru Yoga, for example, the meditator must visualize a clear image of one of the Buddhas in the center of his consciousness. By observing every aspect of this image, he symbolizes for himself one or more Buddha attributes such compassion, as perseverance, courage, clarity, love, and so on [7].

At the end of the meditation, he sees that the embodied image of the darkness of the survey goes up in the air, then lands and enters his body and calms in his heart. These exercises, depending on the individual's point of view, awaken his potential capacities or grant him these characteristics by the hand of divine power [8].

Non-mental meditation

In contrast, in non-mental meditation, the meditator tries to divert his attention from the stages of cognition and instead experiences consciousness without the content of the mind [9]. Some schools consider this type of awareness to be the natural state of the mind. The argument is that the mind is so dominated by inner cognition that it can never take control [10]. As witnesses, we can ask people not to think for a minute. Experience has shown that only a handful can do this. This is why in Oriental schools of psychology, the monkey is usually considered a symbol of the mind, and in other words, the constant activity of the mind remains the meaningless activity of the monkey. However, even in mental meditation, the mind is not immune to the onslaught of thoughts, except for very short periods of time. This meditation does not apply to

meditators who are in the upper stages. As the exercises progress, the person reaches a point where the flow of thoughts becomes less and less and the mind becomes more and more relaxed. In this situation, even if thoughts arise, the meditator's consciousness remains calm, what thoughts he sees as objective and logical. It is as if these thoughts have entered the mind, but they do not shape it. In these moments, the meditator is unmistakably in a state of ecstasy, fully mentally present, and his consciousness is freed from the shackles of turmoil. His mind becomes clear and alert and allows him to understand its true nature [11-13].

What happens to the brain during meditation? This is the most interesting part of meditation; what happens inside the brain Scientists have used new technologies such as fMRI to get more accurate and complete information about what happens in the brain when meditating. The general difference between meditating and not meditating is that when meditating, our brain stops processing the fast and active information it is constantly doing. Our brains begin to show a decrease in beta waves; Waves that indicate information processing operations in the brain. These changes manifest themselves even after 20 minutes of meditation, if we have not done it before [4]. But how does this happen in the brain?

Forehead lobe

This part is one of the most important and evolved parts of the brain and is responsible for reasoning, planning, emotions and self-awareness. During meditation, this anterior membrane tends to become extinct.

This part of the brain processes sensory information about the world around it and is responsible for navigating space and time. During meditation, the speed of parietal lobe activity slows down.

Thalamus

This organ is a kind of gatekeeper of emotions. By directing some emotional data deep into the brain, the thalamus prevents other signals from entering the path of the data. Meditation reduces the flow of input data [7].

Build networks or networks

This structure, which acts as the guardian of the brain, receives stimuli and keeps the brain alert and ready to respond. Meditation reduces the intensity of arousal signals. Increase concentration because meditation is an exercise in concentrating and being aware of its distractions, this process improves our concentration, even when we are not meditating. This is a lasting effect that results from regular meditation. Concentrated attention is like a muscle that needs training to strengthen [8].

Reduce anxiety

This point is very precise and specialized and at the same time very interesting. The more we meditate, the less anxious we become, because by meditating, we actually weaken certain nerve pathways. This process may seem bad at first, but it is not. There is a part of our brain sometimes known as the Me Center, which is actually the middle part of the prefrontal cortex. This part of the brain processes information about us and our experiences. Normally, the nerve pathways branching out from the fear centers and the body's senses in the center are very strong. When you experience a feeling of fear or unhappiness, a strong reaction occurs in the Med Center, causing you to experience fear or danger. During meditation, we weaken these neural connections. This process means that we no longer react as strongly to the negative emotions and messages transmitted to Med Centers as before. As these neural connections become weaker, in simultaneously strengthen the contrast, we connections between the assessment center and the centers of fear and bodily senses. This part of the brain is responsible for reasoning [9].

Increase creativity

Studying and researching the effect of meditation on creativity is not an easy task, but much research has been done on how meditation affects creativity. Researchers at the University of Leiden in the Netherlands have studied both meditation, focused attention and open-minded meditation, to see if these meditations have affected people's creativity. They found that people who practiced focused meditation did not show any obvious signs of progress in creativity following the meditation. But in the case of open-minded meditation, those who

have done so have performed better in tasks that required new ideas and creativity. Increased empathy and compassion Research on meditation has shown that those who meditate regularly have more empathy and compassion. In one experiment, participants were shown a variety of images of other people, including good, bad, or neutral images. Participants were able to focus or reduce their emotional reactions to these images, even when they were not meditating. They also felt more sympathy and sympathy for the disturbing images of others [20]. Part of this process is formed by the activities of the amygdala. This part of the brain processes emotional stimuli. During meditation, the activity of this part of the brain decreases, but in this experiment, this part of the brain was unexpectedly responsive to the images shown to the participants. Another 2008 study found that people who meditate regularly react more than others when they hear the voice of others suffering. In fact, they have a higher level of activity in the part of the brain associated with compassion [1].

Memory Improvement

One of the fruits of meditation is improving the speed of memory recovery. Catherine Kerr, a researcher at the Martinus Medical Imaging Center and the Usher Center for the Study, found that people who meditate focused can regulate and coordinate brain waves that block distractions. They can also increase their productivity faster than others. The researcher explains that the ability to ignore distraction factors shows that these people have a greater ability to quickly recall and accept new facts [2].

Reducing stress

Concentrated meditation helps people to function better and experience less stress under different pressures. In a 2012 study, a group of human resource managers were divided into three categories. The first group participated in meditation meditation exercises. The second group performed relaxation exercises and the third group was not given any exercises. Before and after an eight-month training period, they took a stressful and multifaceted exam from all of these managers. In the final exam, the group that participated in the meditation exercises had less stress during the exam than the other two groups [3].

Increased brain gray matter

Meditation is associated with an increase in the amount of gray matter in the brain in the hippocampus and anterior parts of the brain. Increased gray matter leads to increased positive emotions, longer emotional stability, and increased concentration in daily life. In addition, meditation can reduce the effects of aging on gray matter and slow down the process of cognitive decline. Begin meditation Life today has many worries. Most of us have a laid back attitude when it comes to painting a picture about ourselves. This little free time gives us an excuse to postpone meditation or not to start at all. In the following, we will get acquainted with the types of meditation and some tips for doing it while working. Meditation is a process of calming the mind whose positive effects on the mind and body have been proven [4].

Four main types of meditation Guided Meditation

In this method, verbal instruction is provided by an instructor.

Moving Meditation

This method of meditation calms the mind and focuses attention on what is being done in the moment. This method is suitable for those who do not have enough time for long-term meditation.

Sensory Meditation

In this meditation, the mind focuses on images, sounds, tastes, smells, and other physical stimuli.

Concentrated Meditation

The key to this method of meditation is to understand that we are not our thoughts, feelings, and actions. The focus of the mind is on the mind itself.

Positive effects of meditation

Changes in the brain's ability, both structurally and functionally, to better control our thoughts and reactions;

Reduce the number of breaths and lower blood pressure; Thicken the wall of the cerebral cortex,

which improves decision-making, attention and memory;

Reduce feelings of depression and irritability; Slowing down the aging process by protecting telomeres (telomeres are structures at both ends of linear eukaryotic chromosomes);

Reduce pain and stress. Ways to do meditation in the workplace Get out of the house early and take 10 to 15 minutes to meditate in the car.

Find a quiet place. This place can be one of the empty rooms of the company or outside the workplace. In this way, you can turn your rest time into a time for meditation. Listen to meditation audio files.

If you can't leave your desk at work, focus on an object in front of you as you sit and take a few deep breaths [5].

Conclusion

Many people do mindfulness exercises to control stress and reduce the hormone cortisol (the hormone responsible for stress). Research from Johns Hopkins University shows that it can reduce many of the negative effects of physiological stress. However, more studies are needed to determine how it increases mental health and reduces stress. Reducing negative moods and thoughts in the long run is very beneficial for health. Over the past thirty years, more than two hundred independent universities and research institutes in 27 countries have demonstrated a transcendent meditation program to stabilize different parts of one's life; Mind, body, individual and social behavior and living environment are beneficial. Some of the results of this research are as follows: 1. Balance of brain activity between the two hemispheres of the brain 2. The habit of constant and regular functioning of the brain in activities.

References

[1] S.P. Whiteside, D.R. Lynam, *Personality and Individual Differences*, **2001**, *30*, 669-689.

[2] H.P. Wolff, Journal of applied developmental psychology, **2005**, 26, 477-506.

[3] J.L. Zapf, J. Greiner, J. Carroll, *Sex Addict Compuls*, **2008**, *15*, 158-175.

- [4] F.G. Moeller, E.S. Barratt, D.M. Dougherty, J.M. Schmitz, A.C. Swann, *American Journal of Psychiatry*, **2001**, *11*,1783-1793.
- [5] J.P. Newman, C.S. Widom, S. Nathan, *Journal of Personality and Sociological Psychology*, **1985**, 48, 1316-1327.
- [6] M. Zolfaghari, Z. Parsa Yekta, F. Bahram Nejad, A. Kazem Nejad, A. Monjamed, *Journal of The Iranian Institute for Health Sciences Research*, **2010**, 9, 317-324.
- [7] S. M. Mousavi, M. M. Gouya, R. Ramazani, M. Davanlou, N. Hajsadeghi, Z. Seddighi, *Annals of Oncology*, **2010**, *20*, 10-18.

- [8] T. Zaider, W. David, *Psycho-Oncology*, **2010**, 2, 483-487.
- [9] M. Hagedoorn, U. Kreicbergs, C. Appel, *Acta Oncologica*, **2011**, *50*, 205-211.
- [10] M. Friedman, V. R. Bowden, *Appleton & Lange Stamford.*, **2003**, *12*-154-92.
- [11] M. Stanhope, J. Lancaster, *et al. Recherche.*, **2008**, *67*, 346-416.
- [12] M. Stanhope, J. Lancaster, *Recherche*, **2005**, *67*, 550-560.
- [13] A. T. Panganiban-Corales, M. F. Medina, *Asia Pacific family medicine*, **2010**, *10*, 14-22.

Copyright © 2021 by SPC (**Sami Publishing Company**) + is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.