

EFFETS DES PRATIQUES RELIGIEUSES ET SPIRITUELLES SUR LA SANTÉ



JOURNÉE INTER-RELIGIEUSE

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Unil

UNIL | Université de Lausanne

Pratique contemplatives : diversité

- Les méthodes/exercices qui impliquent le corps ou la cultivation délibérée d'états mentaux.
- Le but principal : soutenir la pratique et développer l'attention, la conscience, la compassion, la concentration, la présence, la sagesse...

PRATIQUE CONTEMPLATIVES : DIVERSITÉ



Moine bouddhiste
(Photo par RDNE Stock project)



Pratique silencieuse des Quakers
(Source: <http://www.quakermaps.com/info>)



Moine : prière de Jésus dans l'hésychasme
(Source : <https://pemptousia.com/2017/08/the-jesus-prayer-α/>)



Shiviti de Kabbale avec les noms de Dieu
(Ari Ashkenazi Synagogue, Safed. Photo par Roy Lindman)

PRATIQUE CONTEMPLATIVES : DIVERSITÉ



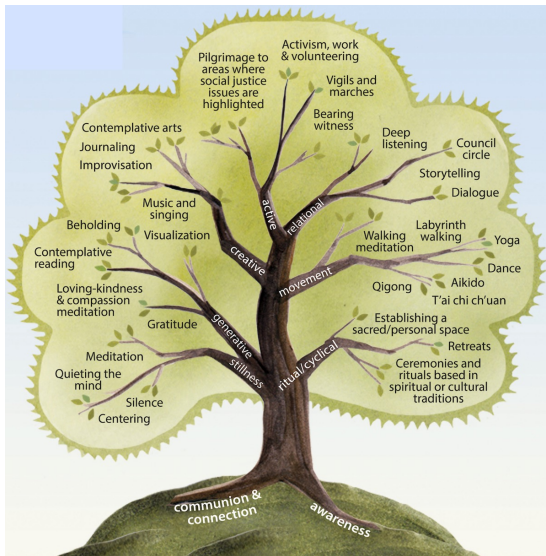
**Yang Chengfu (c. 1931) , Yang-style
t'ai chi ch'uan**
(Photo dans le domaine publique)



Une posture de yoga
(Photo par Artem Beliaikin de Unsplash)



Derviches tourneurs, Turquie
(Photo par svklimkin de Unsplash)



contemplativemind.org

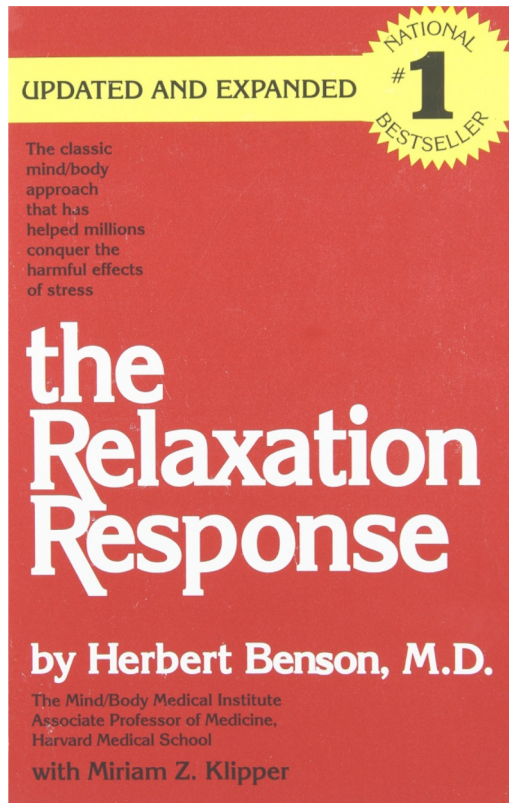


Buts de la tradition

**Stabilité psycho-physiologique/
santé**

Pratique contemplatives : effets sur le corps

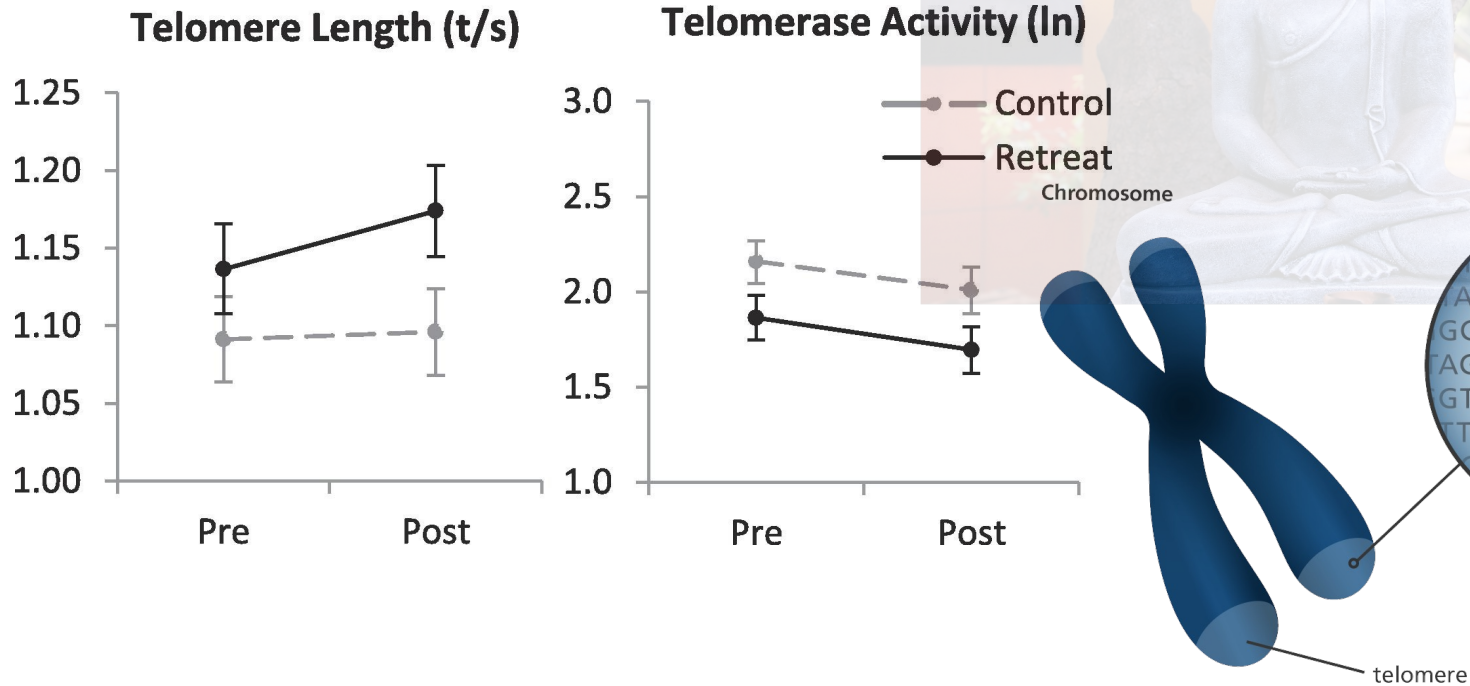
LA RÉPONSE DE RELAXATION



- Herbert Benson, Université de Harvard
- Effets observables sur le système nerveux autonome
- Possibilité de recherche scientifique : réduction de l'anxiété, douleur, dépression clinique, stress

Benson, H., Beary, J. F., & Carol, M. P. (1974). The relaxation response. *Psychiatry*, 37(1), 37-46.

EFFET SUR LA SANTÉ CELLULAIRE

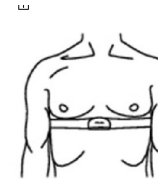
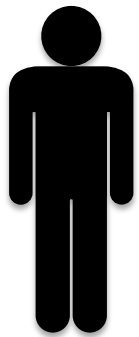
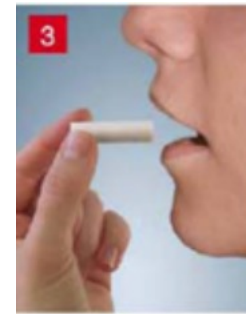


(Photo par: Genome Research Limited)

Conklin, Q. A., King, B. G., Zanesco, A. P., Lin, J., Hamidi, A. B., Pokorny, J. J., ... & Epel, E. S. (2018). Insight meditation and telomere biology: The effects of intensive retreat and the moderating role of personality. *Brain, behavior, and immunity*, 70, 233-245.

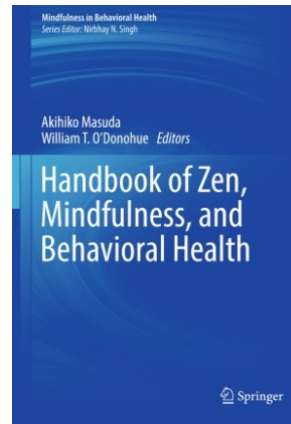
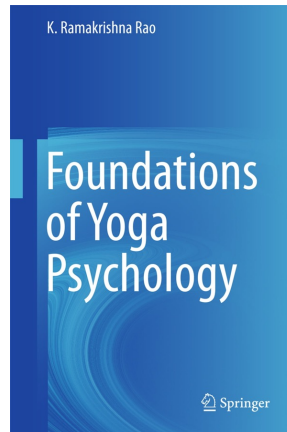
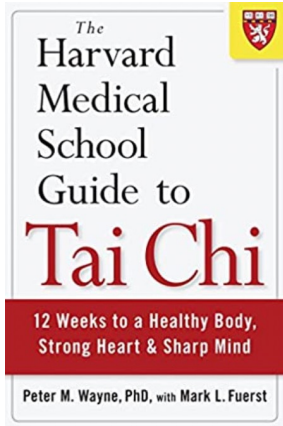


EFFET SUR LE STRESS PSYCHOLOGIQUE



Gamaiunova, L., Brandt, P. Y., Bondolfi, G., & Kliegel, M. (2019). Exploration of psychological mechanisms of the reduced stress response in long-term meditation practitioners. *Psychoneuroendocrinology*, 104, 143-151.

RECHERCHES SUR D'AUTRES PRATIQUES



Pakistan Journal of Psychological Research, 2019, Vol. 34, No. 3, 583-599

<https://doi.org/10.33824/PJPR.2019.34.3.32>

Effects of Mindfulness and Sufi Meditation on Anxiety and Mental Health of Females

Lubna Gul

Shaheed Behnazir Bhutto Women University

Syeda Farhana Jehangir

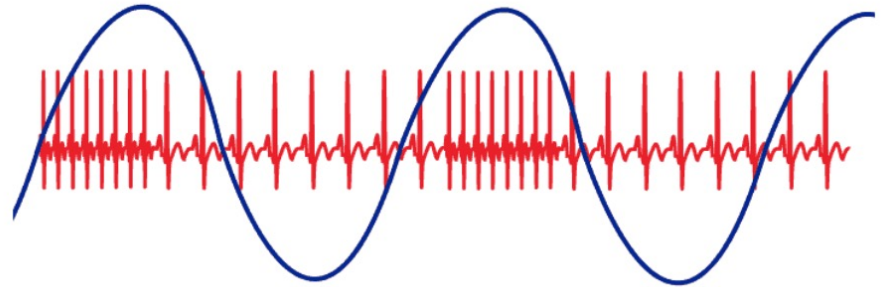
University of Peshawar

“Walking with God”: developing and pilot testing a manualised four-week program combining Christian meditation and light-to-moderate physical activity for daily stress

Joshua Knabb, Robert Pate, Sean Sullivan, Erik Salley, Amy Miller & William Boyer

Pratique contemplatives et la santé : mécanismes

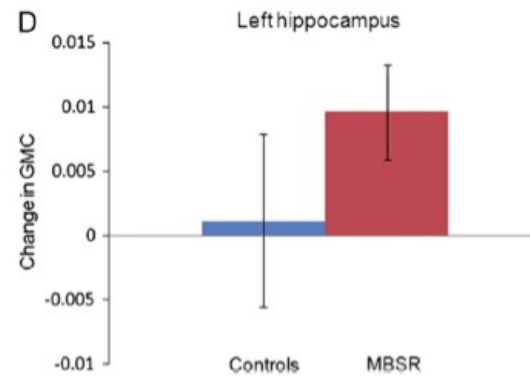
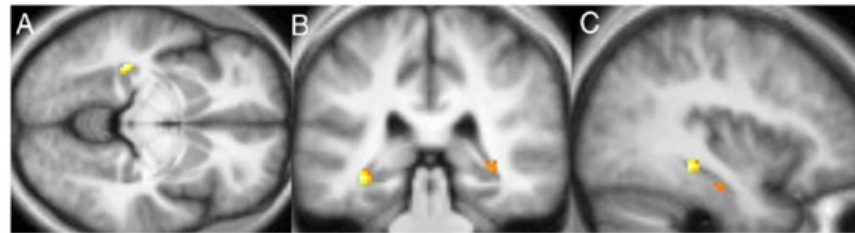
MÉCANISMES DIRECTES : RESPIRATION



La Variabilité de la Fréquence cardiaque (VFC)

MÉCANISMES DIRECTES : CHANGEMENT DU CERVEAU

Change in Hippocampal Gray Matter Concentration Following Mindfulness Training



Lazar, S. W., Kerr, C. E., Wasserman, R. H., Gray, J. R., Greve, D. N., Treadway, M. T., ... & Fischl, B. (2005). Meditation experience is associated with increased cortical thickness. *Neuroreport*, 16(17), 1893.

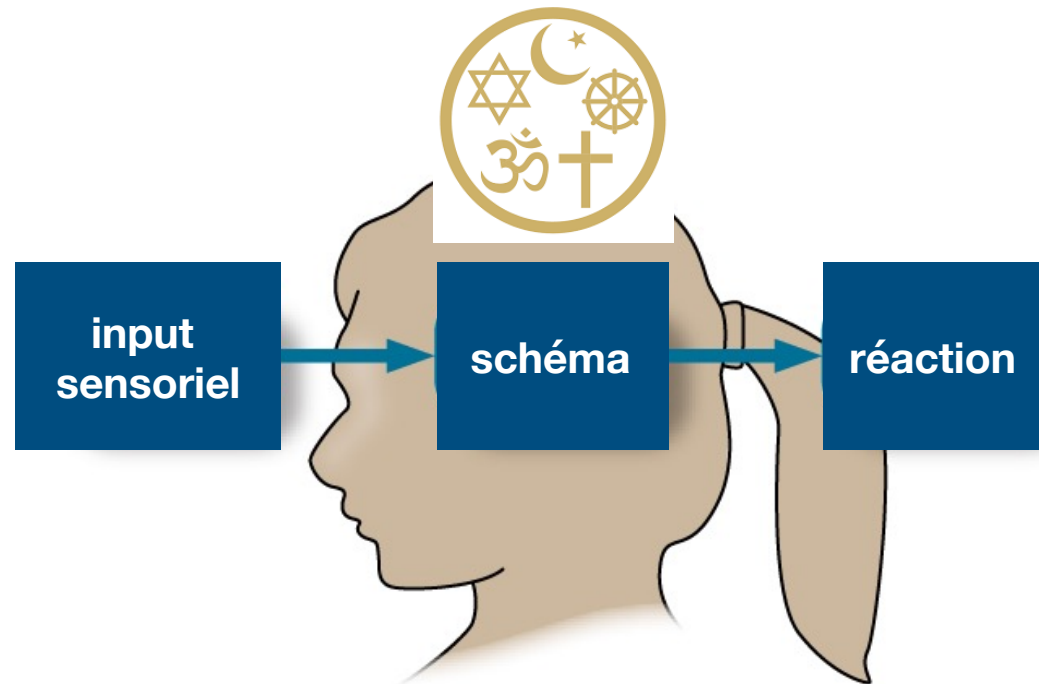
MÉCANISMES INDIRECTES : ÉMOTIONS



- Modulation des émotions lors des pratiques, états transcendants
- Cultivation des émotions positives
- Régulation émotionnelle
- Théorie “Broaden-and-build” (Barbara Fredrickson)

Fredrickson, B. L. (2002). How does religion benefit health and well-being? Are positive emotions active ingredients? *Psychological Inquiry*, 13(3), 209-213.

MÉCANISMES INDIRECTES : COGNITION



McIntosh, D. N. (1995). Religion-as-schema, with implications for the relation between religion and coping. *The International Journal for the Psychology of Religion*, 5(1), 1-16.

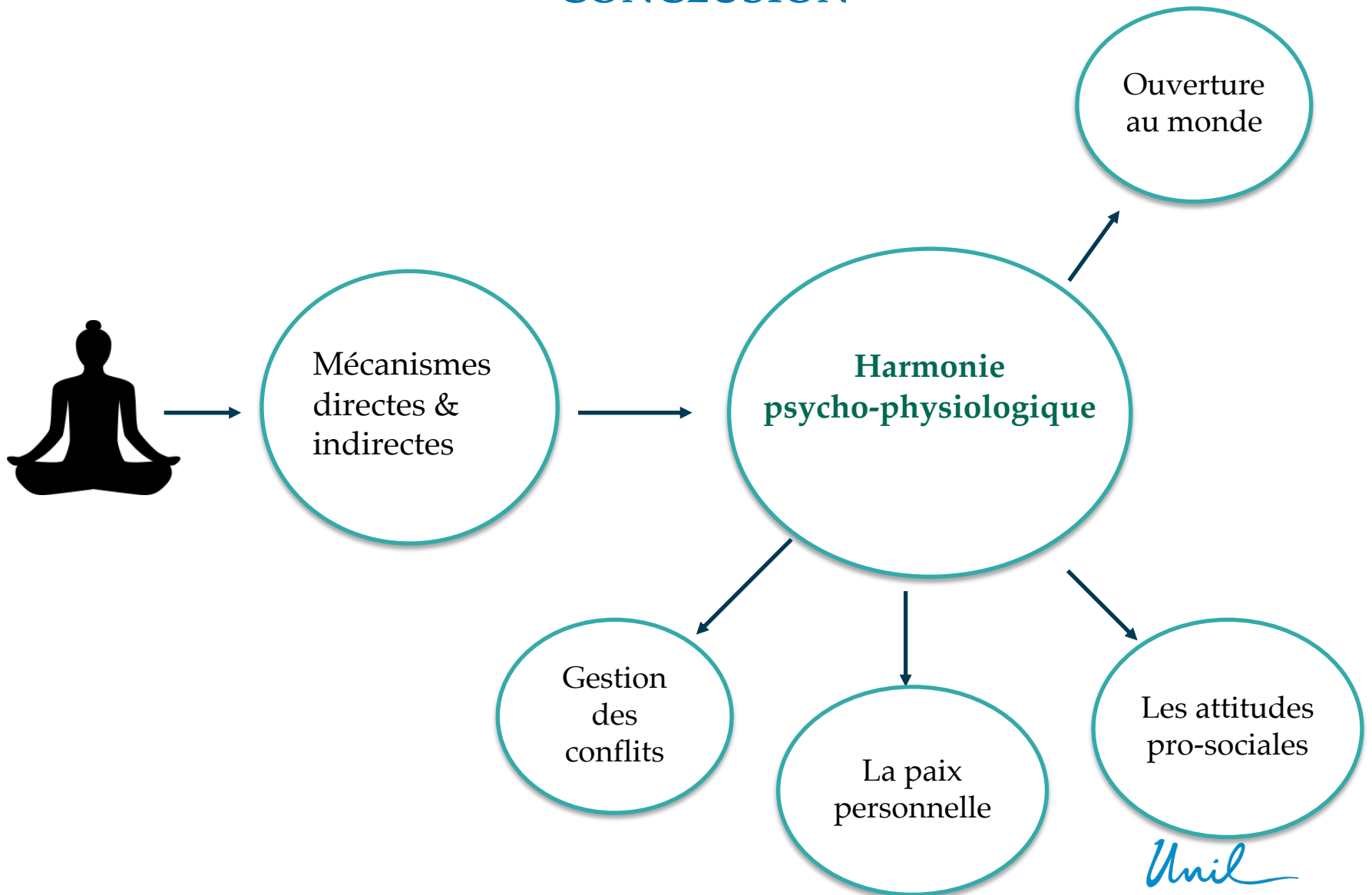
Dull, V. T., & Skokan, L. A. (1995). A cognitive model of religion's influence on health. *Journal of social issues*, 51(2), 49-64.

MÉCANISMES INDIRECTES : COHÉSION SOCIALE



(Source : <https://www.sapiens.org/biology/sufi-ritual-istanbul/>)

CONCLUSION



BIBLIOGRAPHIE

- Benson, H., Beary, J. F., & Carol, M. P. (1974). The relaxation response. *Psychiatry*, 37(1), 37-46.
- Conklin, Q. A., King, B. G., Zanesco, A. P., Lin, J., Hamidi, A. B., Pokorny, J. J., ... & Epel, E. S. (2018). Insight meditation and telomere biology: The effects of intensive retreat and the moderating role of personality. *Brain, behavior, and immunity*, 70, 233-245.
- Dull, V. T., & Skokan, L. A. (1995). A cognitive model of religion's influence on health. *Journal of Social Issues*, 51(2), 49-64.
- Fredrickson, B. L. (2002). How does religion benefit health and well-being? Are positive emotions active ingredients? *Psychological Inquiry*, 13(3), 209-213.
- Gamaiunova, L., Brandt, P. Y., Bondolfi, G., & Kliegel, M. (2019). Exploration of psychological mechanisms of the reduced stress response in long-term meditation practitioners. *Psychoneuroendocrinology*, 104, 143-151.
- Lazar, S. W., Kerr, C. E., Wasserman, R. H., Gray, J. R., Greve, D. N., Treadway, M. T., ... & Fischl, B. (2005). Meditation experience is associated with increased cortical thickness. *Neuroreport*, 16(17), 1893.
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