

Energy psychology as a basis for coping with anxiety and stage fright in the everyday life of musicians

BENJAMIN BAAR Germersheimer

Platz 2 13583 Berlin

Lausitz University

— Submitted as a diploma thesis —

Matriculation number: 272212

Study program: Music Education

Main subject: Electric guitar

Minor subject: classical guitar

1st supervisor: Prof. Dr. Ulrich Paetzold

2. Supervisor: Dr. phil. Bernhard Reichenbach

Table of contents

Foreword	6
1 Introduction	7
1.1 Initial situation	7
1.2 Energetic Psychology (EP)	7
1.3 The origins of the EP	11
1.4 Paradigms	20
2. Self-treatment for anxiety, stress, and stage fright	23
2.1 Working hypotheses	23
2.2 Research	27
2.3 Process-oriented Embryo-focused Psychology (PEP)	37
2.4 Prana Self-Treatment	58
3 Summary	65
3.1 Critical concluding remarks.	65
3.2 Conclusion	68
Sworn statement	74

List of illustrations

1.1 Yerkes-Dodson Law (Text additions by Michael Bohne) [3]	8
1.2 The double traffic light with flow straight and flow points [21] 1.3	10
The optimal appearance [3]	10
1.4 Subtle bodies and their auras [4]	13
1.5 Main chakras and acupuncture meridians [4]	14
1.6 The location of the eleven main chakras and the twelfth chakra [4]	15
2.1 Kirlian photography [32]	29
2.2 Occurrence variables [3]	41
2.3 Cross-body exercise or overenergy correction [3]	45
2.4 Finger touch exercise [3]	46
2.5 Miracle Point or Self-Acceptance Point [29]	47
2.6 Location of the tapping points and their association with the meridian [11]	50
2.7 Intermediate relaxation 2]	51
2.8 Final relaxation 3	52
2.9 Activation points [2]	54
2.10 Increase in energy level [5]	59
2.11 Heel seat 31	60
2.12 Lotus seat 30	60
2.13 Abdominal breathing [5]	61

List of abbreviations

AK Applied Kinesiology, p. 16 German

— applied kinesiology

CK Clinical Kinesiology, p. 17

— German clinical kinesiology

DB Diaphragmatic Breathing

— German: abdominal breathing

Edu-K Educational Kinesiology, p. 18

— German pedagogical kinesiology

EDxTM Energy Diagnostic and Treatment Methods

— German energy diagnosis and treatment methods

EFT Emotional Freedom Techniques, p. 333²¹

-- German techniques for emotional freedom

EP Energetic Psychology, p. 11

NET Neuro-Emotional Technique, p. 19

— German neurological-emotional techniques

PKP Professional Kinesiology Practitioner, p. 18

-- German professional kinesiology practitioner

SUD Subjective Units of Distress

- German subjective stress assessment on a scale from 0 (= no stress)
to 10 (extreme stress)

TAI Test Anxiety Inventory

- German test of the anxiety inventory, Turkish variant of the stress assessment

TAT Tapas Acupressure Technique, p. 354

-- German tapas acupressure techniques

TCM Traditional Chinese Medicine

TFH Touch for Health, p. 17

— German: Touching for healing

TFT Thought Field Therapy, p. 19

-- German thought field therapy

WHO World Health Organization

-- German World Health Organization

WP Wonder Point, Fig. 2.5, p. 47

- lymphatic reflex point on the left side between the collarbone and the chest

Foreword

When I started playing music at a young age, I occasionally experienced stage fright, especially in the beginning. The physical reactions were sweaty, trembling hands and a racing heart. This diminished with the years and experience, so that, if anything, I developed a healthy and performance-enhancing form of stage fright. During my university studies, I was confronted with new experiences. Initially, I was afraid of not being good enough. This, in turn, affected my practice habits at home, which were anything but relaxed. The resulting reduced receptiveness made it clear to me that I wouldn't be able to achieve the intermediate goals I had set. This persistent anxiety created additional stress, which later developed into a kind of anxiety-stress spiral that provided fertile ground for itself and steadily increased. The anxieties brought negative stage fright back to the surface, which ultimately manifested itself in a new form at the end of this spiral. I became indifferent to my own performance expectations and those of the university. These experiences, among other things, sparked my interest in the topic documented here.

Especially in the professional lives of musicians, anxiety, stress, and stage fright are widespread, as they are among amateur musicians. The origins can be manifold and can also influence one another. Among other things, anxiety can arise from a critical audience, intense competition, a negative self-image, the knowledge that one only has this unique moment to demonstrate one's abilities, a traumatic experience, perceived or actual lack of recognition, problems with the teacher, or perhaps the expectation of perfection. There are certainly cases where professional psychotherapeutic treatment is beneficial or even necessary. However, with my work, I aim to find methods for self-application from the field of energy psychology. Since energy psychology (EP) has its roots in millennia-old hypotheses from various cultures, all of which assume a subtle energy system in and around the human body, the underlying hypotheses and empirical scientific studies will also be discussed here.

1 Introduction

1.1 Initial situation

Fear

The term originates from the Indo-European root *anghu, meaning constricting. This evolved into the Old High German *angustus*, which is related to the Latin *angustus* or *angustina* and signifies narrowness, constriction, or distress.

Fear is a basic emotion that arises when one finds oneself in a perceived threatening situation, which can be triggered by a threat to physical safety, self-respect, or self-image. This emotional phenomenon then manifests as anxiety and unpleasant arousal. Its original function lies in a heightened protective mechanism designed to initiate appropriate action. The body prepares itself with various necessary physical reactions to be optimally equipped for fight or flight.

stress

In English, stress means pressure or tension, and in Latin, derived from stringere, it means to tighten or strain.

This is generally triggered by specific external stimuli (stressors). Psychological and physical reactions occur that enable the individual to cope with particular demands, as well as the resulting physical and mental strain.

In humans, stress is understood as the strain caused by internal and external stimuli or burdens, as well as their intensity and duration. Positive stress is called eustress, which, while demanding on the body, increases alertness and promotes maximum physical performance without causing harm. Negative stress is also referred to as distress. It is perceived as such when it occurs frequently or persistently, cannot be compensated for physically or psychologically, and is therefore unpleasant.

is perceived as threatening or overwhelming.

Stage fright

Generally speaking, stage fright is the tension, nervousness, and stress before a public performance, an exam, or a dangerous task. It is closely related to anxiety and can manifest in two forms: negative stage fright, which presents as performance anxiety, stage fright, low energy, or boredom, and thus impairs performance; and positive stage fright, which manifests as eustress and enhances performance.

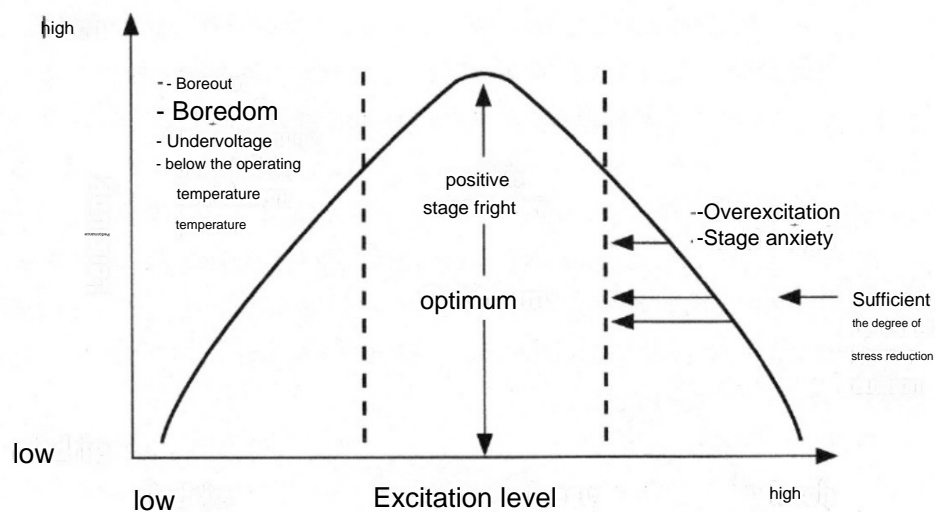


Figure 1.1: Yerkes-Dodson Law (Text additions by Michael Bohne) [3]

According to Helmut Möller (1999), the following cognitive and physiological effects result from the two forms of stage fright:

	positive stage fright, positive	Stage fright
Think	self-assessment, Increased performance	negative self-assessment, Performance decline
Behave	and error prevention through increased activity and alertness	Blockages, Paralysis leading to avoidance of demands
Motor skills,	sensorimotor improvement	sensorimotor deterioration
perception	Performance improvement, increased concentration	cognitive and psychological Performance decline

The physical symptoms of stress affect musicians in a variety of ways.

Dry mouth, difficulty swallowing, and shortened breathing are more detrimental

to wind instrumentalists and singers than to other instrument groups. An

altered embouchure further complicates performances for wind players.

Sweaty hands can hinder instrumentalists' secure grip. Even more problematic

for many artists is the impairment of muscles and sensory perception, as

the quality of a performance depends significantly on the control of fine

motor skills. When playing without sheet music, musicians can also quickly

become lost in the structure of a complex piece due to mental blocks.

Stage fright, with its repeated occurrence of pronounced physical

symptoms, can develop into social phobia. The misuse of alcohol, tranquilizers,

beta-blockers, or other drugs to escape the anxiety is not uncommon.

The genre, whether rock, jazz, or classical music, is irrelevant. However,

these substances only offer short-term relief, can be addictive, and reinforce

the phobia, as those affected no longer try to help themselves.

The feeling of flow

The flow concept, developed by Mihaly Csikszentmihalyi, originated in

the context of athletic activities. This state, which we strive to achieve, is

characterized by the optimal balance between challenge and ability. If the

challenges are too high, it initially leads to excitement, then increasingly

to worry, and finally to anxiety, culminating in indifference, also known

as apathy. If apathy persists over a longer period, it can lead to frustration

and aggression. While it is not possible to remain in a flow state permanently,

we should strive to continuously align our abilities with the demands of

the activity. As shown in Figure 1.2, the flow points form a flow line, demonstrating

that flow can be achieved at any skill level in combination with the corresponding

level of challenge. Thus, a negative flow state is also possible.

¹ Flow: German for stream, flow, movement

2. Apathy: (Medicine) Indifference, lack of excitability and insensitivity to stimuli

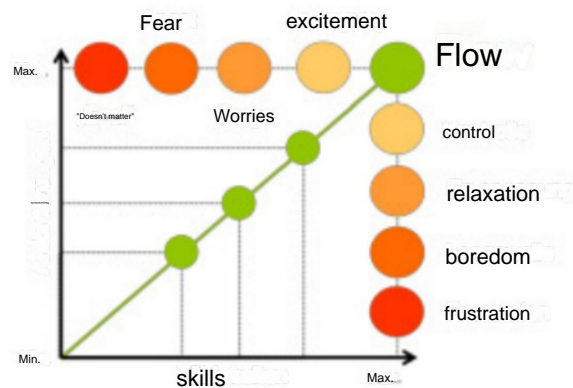


Figure 1.2: The double traffic light with flow line and flow points [21]

The following prerequisites are necessary for a positive appearance:

- A target agreement must exist
 - Continuous and immediate reflection and, optionally, feedback from others after the flow experience are important for success.
 - Our skills must be up to the challenges.
- The feeling of self-determination regarding success must be present
- Maximum concentration is required

From a cognitive perspective, three areas that can enrich each other can be summarized in the following triangle:

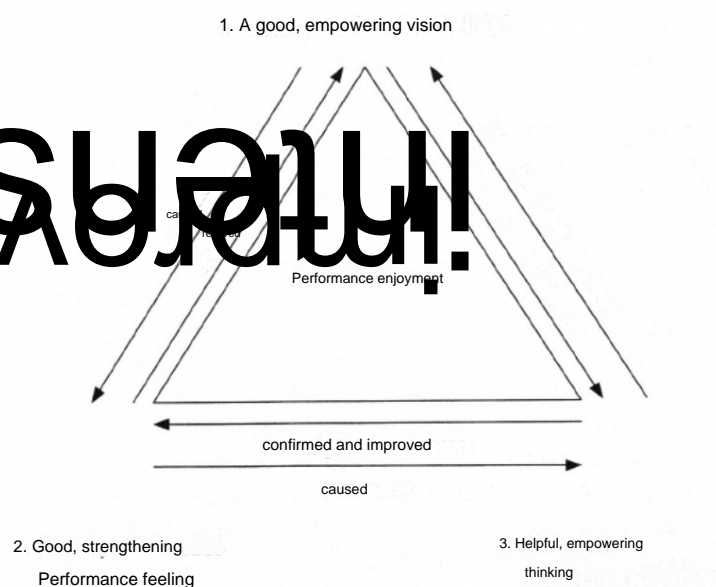


Figure 1.3: The optimal appearance [3]

“Flow describes a state of bliss that people experience when they are completely absorbed in an activity. Contrary to initial expectations, we usually don't reach this state of near-euphoria by doing nothing or on vacation, but rather when we are intensely engaged in work or a difficult task.”³

1.2 Energetic Psychology (EP)

The term energetics refers to the transformation of energy. In the context described here, it refers to the subtle life energy system of the human body, which is always in interaction with the physical body and keeps it upright and healthy. This life energy, which surrounds and permeates the physical body, is called Prana, Qi, or Ch'i; in Greek, pneuma; in Polynesian, mana; and in Hebrew, ruah, meaning breath of life. This bioplasmic body is believed to be permeated by fine bioplasmic channels or meridians³ through which Qi, or bioplasmic matter, can flow and distribute itself throughout the body, nourishing and enlivening it. Modern Western science is attempting to utilize this knowledge to develop its own methods, involving the body and the meridian system, for changing dysfunctional emotions and limiting beliefs, and to substantiate these methods with empirical studies.

1.3 The origins of the EP

Today, Traditional Chinese Medicine (TCM) is most often cited as the origin of energy post-acupuncture (EP). An unknown person from China is said to have discovered the human energy system and its meridians approximately 5000 years ago. A few thousand years earlier, the same bioenergetic system, with its own distinctions and treatment methods, had already been revealed. Evidence of similar knowledge comes from other parts of the world, such as Egypt, Arabia, Brazil, the Bantu tribes of Africa, and the Inuit. Buddhists, Hindus, and the shamans of the Native American and Tungic peoples of Siberia also utilized this energy system, upon which the theory of acupuncture is based. The oldest known text on acupuncture comes from the Chinese Yellow Emperor Huang Ti, comprises a comprehensive 24-volume collection (Nei Ching), and was written around 2650 BC. Modern acupuncture differs from this.

Three meridians: More accurately called pathways, they are channels in Traditional Chinese Medicine (TCM) through which vital energy flows. According to this concept, there are twelve main pathways. Each meridian is associated with a specific organ system.

This text, which contains information about the meridians and detailed information about specific acupuncture points, differs little from this. However, the roots of acupuncture are clearly located further afield than just China. Five basic theories exist for the discovery of the meridians:

1. The knowledge was gained through extensive trial and error investigations.

2. The derivation of the energy system is the result of observing the effects of injuries sustained by soldiers in combat. The location of the injury and any associated negative and positive effects were recorded; for example, a shoulder injury near a point on the lung meridian, treatment of which resolved long-standing breathing difficulties. The sum of many such experiences contributed to an understanding of the connection between organs and body regions.

3. People who discovered the bioenergetic system had higher sensory abilities and could feel or see the energy flows within the meridians.

4. The discovery resulted from accidental activities by tailors who inadvertently injured themselves or their customers. These injuries were compared within the clothing industry, and the resulting information was disseminated to medical circles.

5. Experienced acupuncturists report that they can detect stagnation and overactivity of the Qi flow by feeling the relative strength or weakness of 12 specific pulses at the wrist:

Eastern sciences assume that this energy system contains fundamental information that holds the physical body together, vitalizes it, and energizes it. This enables the body to maintain its form over many years of metabolic processes.

The subtle bodies and the chakras (energy centers)

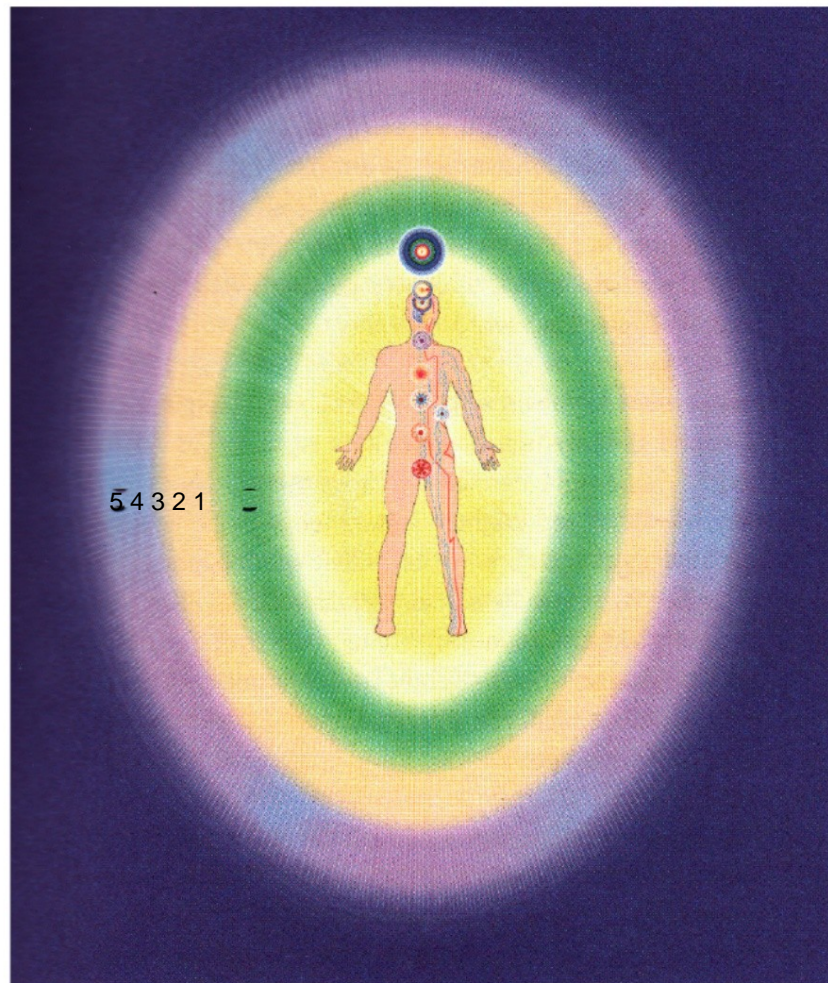


Figure 1.4: Subtle bodies and their auras [4]

1. Physical body
2. Etheric aura
3. Emotional or astral aura
4. Mental aura
5. Soul aura

The entire human body is surrounded by an energy field, also called an aura. This is divided into various specific energy bodies, whose energy levels become increasingly subtle towards the outside. Perception thus becomes progressively more difficult. First, there is the physical body, which is the focus of scientific medicine. The etheric aura, or bioplasmic body, is the next layer, surrounding and permeating the physical body, as well as vitalizing and energizing it. Also known as the inner aura, it absorbs and distributes prana or qi within the physical body. Without it, the human body would die. The energy body is virtually identical to the visible physical body. These two interact so closely that a healing or illness gradually or immediately affects the other, unless...

ond

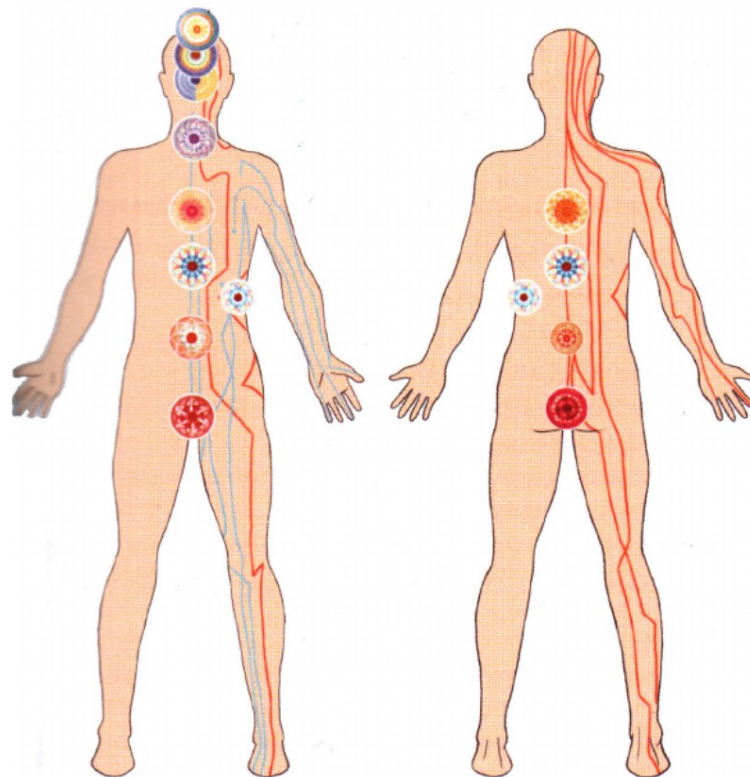


Figure 1.5: Main chakras and acupuncture meridians

[4] Front (left) and back (right)

"Electrical voltage is increased or decreased using transformers."

Before electricity reaches your home, its voltage is reduced to 220 or 110 volts by a series of transformers. The swirling energy centers, or chakras, in the human body are energy transformers in which energy is transformed from one form to another. Spiritual energy is lowered, modified, transformed, and physicalized from the crown chakra to the root chakra. From the root chakra to the crown chakra, subtle energy is raised, modified, transformed, and spiritualized. Spiritual energy transformers can raise, lower, modify, transform, and—"

The four chakras are energy vortices that have a physical, psychological, and spiritual function.

change. » 4

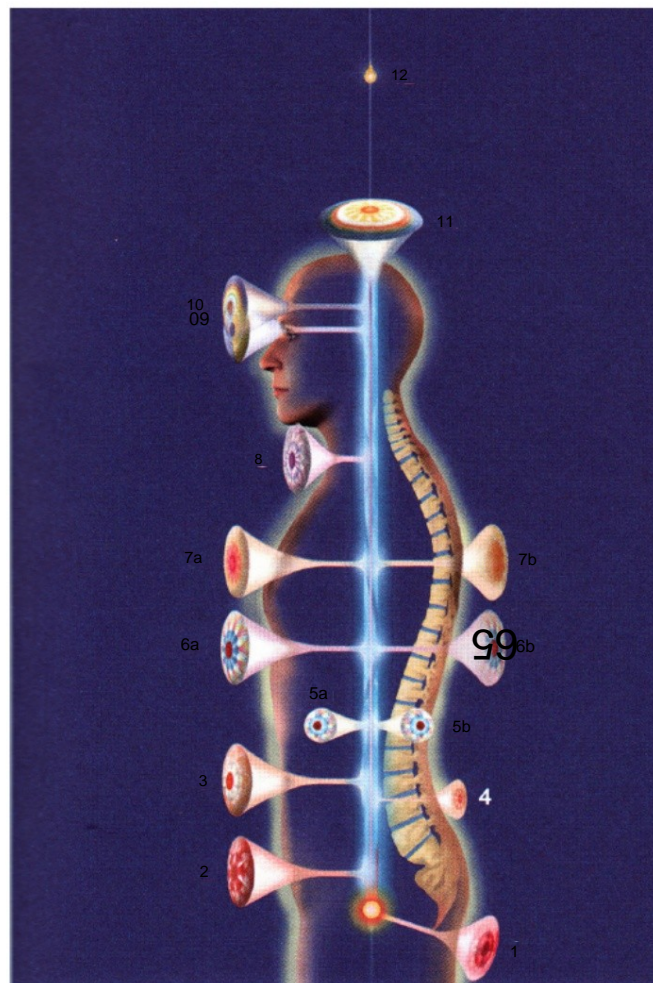


Figure 1.6: The location of the eleven main chakras and the twelfth chakra 4 1.

Root chakra 2. Sacral chakra 3. Navel chakra 4. Meng mein chakra 5a.
Anterior spleen chakra 5b. Posterior spleen chakra
6a. Front solar plexus chakra 6b. Back solar plexus chakra 7a. Front
heart chakra 7b. Back heart chakra 8. Throat chakra 9. Third eye
chakra 10. Ajna chakra 11. Crown chakra 12. Twelfth
chakra (as a golden bud or flame)

The health rays and the health aura of the energy body serve as a protective shield against pathogens and diseased energy penetrating from the outside. Through these health rays, the entire physical body is cleansed, primarily through the pores.

The third body (Fig. 1) serves as the seat of emotions such as anger, resentment, fear, love, and joy, and is referred to as the emotional or astral aura. It consists of light. According to some claims, the soul lives on after death through the

The astral body continues. The mental body is where the mind and intellect reside.

Its primary function is telepathy, but it can also be responsible for feelings or

other functions. The soul aura encompasses all other bodies and is primarily

located in the twelfth chakra, from where it radiates.

Various disciplines

Applied Kinesiology (AK)

The term kinesiology originates from the Greek language. Kinesis means movement

and logos stands for word or study. A more literal translation would therefore be "the

study of movement".

Founded in the 1960s by Detroit chiropractor George Joseph Goodheart,

kinesiology is a branch of alternative medicine, specifically body therapy

and chiropractic. It utilizes concepts from the theory of elements and meridians.

The aim is to perceive the individual holistically; this is also referred to as

the triad of health, representing an interplay of structural, chemical, and mental

components. Kinesiology is a diagnostic and therapeutic approach and a unique

method for measuring bodily functions through manual muscle testing, which

serves both for diagnosis and treatment planning. It is based on the premise

that health problems manifest as weakness in specific muscle groups. Information

about the body's functional state is obtained through feedback on muscle

tension. This involves applying gentle pressure to a muscle, such as an arm

muscle. Imbalances and dysfunctions related to substances, information, emotions,

and therapies are identified through the muscle energy and response. This

method is also known as a biofeedback system. The goal is to restore balance

to the whole person. The methods combine insights from brain and stress

research, as well as Traditional Chinese Medicine (TCM). Kinesiology was

further developed by psychologist and psychotherapist Dr. John Diamond,

particularly in the emotional and psychological realm. According to him,

emotions are connected to the entire body.

Kinesiology is not yet scientifically recognized, as there is a lack of evidence

of effectiveness and evaluations.

Music Kinesiology

Founded in 1996 by lutenist Harald Knauss and singer Rosina Sonnenschmidt,

this group also views the human being as a unity of body, mind, and soul.

Its focus is specifically on the unique stresses faced by musicians.

It aims to reduce stress during performances and improve musical expression, as well as facilitate practicing and learning. Kinesiology for musicians utilizes colors, symbols, images, rhythm, sounds, harmonies, movements, breathing exercises, visualizations, sensations, and emotions to enable musicians to perform in harmony with themselves. Gentle techniques are intended to create an energy balance and thus activate the body's self-regulating mechanisms.

Since this method is used as a complementary therapy, does not represent a sufficient replacement for psychotherapeutic or medical treatments, and empirical scientific studies are lacking, it will not be discussed further.

Touch for Health (TFH)

This method was developed by John Thie in the 1970s and represents the first offshoot of Applied Kinesiology (AK), incorporating its early findings. His goal was to make kinesiological methods accessible to people without medical training. It turned out that even medical professionals were receptive to it. Since it is a system for restoring energy balance and strengthening muscles to activate self-healing powers, it is not a therapeutic approach focused on curing diseases and is not synonymous with AK. Here, too, manual muscle tests are used, albeit in a slightly different form. These tests are intended to determine the relative strength or weakness of a large number of muscles. The basic procedure tests 14 muscles, most of which are tested on both sides of the body, corresponding to the 14 meridians. Weak muscles are treated with strengthening techniques until they respond strongly to the tests and remain strong even under stress.

Clinical Kinesiology (CK)

Clinical Kinesiology was founded by the late Alan Beardall, who learned Applied Kinesiology from George J. Goodheart. He subsequently made several innovative discoveries that led to this method, also known as Human Biodynamics. It is a complex methodology used by medical professionals with expertise in manipulation techniques. The underlying assumption is that the body, much like a computer, operates biphasically. The proper functioning of this biocomputer, or in other words, health, is the result of effective communication between different systems. His further philosophy views illness as a distress signal from the human biocomputer, a call for change.

According to this theory, health will be restored; otherwise, the body will adapt to the illness. Alan Beardall expanded George J. Goodheart's more than 50 muscle tests by adding 576 more, as well as over 300 hand modes or mudras, which represent an advanced form of therapeutic localization. These hand modes are then used, for example, simultaneously when testing an indicator muscle. This allows the problem to be traced back to structural, chemical, psychological, neurovascular, or other causes.

Educational Kinesiology (Edu-Ky)

This method was developed in 1980 by Paul Dennison, who learned TFH (Therapeutic Family Planning) in 1979. It essentially focuses on learning, concentration, thinking, memory, and academic skills. The techniques are designed to promote brain function and communication between the two hemispheres of the brain. This is achieved, for example, through a series of easily performed exercises intended to improve learning and coordination skills. Great importance is placed on supporting the client in setting clear and positive goals.

Three In One Concepts

This method, also known as One Brain, is designed for stress reduction and was developed in 1982 by Gordon Stokes and Daniel Whiteside. Light touch and manual muscle testing are used to identify stressors. To get to the root of the problem, the age recession technique is employed. This involves creating a list of potentially suppressed emotions. Based on this list, the age range of the trauma's origin is determined while simultaneously applying pressure to a specific indicator muscle. Following a successful outcome, appropriate stress reduction techniques are then selected and applied.

Professional Kinesiology Practitioner (PKP)

Bruce Dewe, the former chairman of the Touch for Health Foundation, founded PKP. Since the development of TFH, a large circle of kinesiology practitioners has emerged. It aims to support the development of skills that extend beyond those of TFH. This method is a synthesis of the most useful, current, and non-manipulative methods from AK, CK, and other branches of kinesiology.

Neuro-Emotional Technique (NET)

NET (Network Emotional Freedom Techniques) was developed by Scott Walker in 1988. It is primarily intended for chiropractors and other medical practitioners. Unlike the holistic method of Applied Kinesiology (AK), NET focuses solely on the mental aspect of the health triad. The process involves identifying the root cause of the client's discomfort by distinguishing between two fundamental categories in life: love and money. The patient is questioned about these categories, with specific indicator muscles being tested for each category. If the problem is identified—for example, the boss at work—the process begins by locating the associated points. This is done by manually testing for muscle weakness along the bladder meridian, adjacent to the spine. These points are then tapped to release the trauma. NET is also used to treat self-sabotage.

Behavioral Kinesiology

Following his Applied Kinesiology (AK) training, psychiatrist John Diamond developed Behavioral Kinesiology in the 1970s, also known as Life Energy Analysis or Cantillation. This approach combines psychiatry, psychosomatic medicine, kinesiology, preventive medicine, and the humanities. John Diamond sought to integrate AK and psychotherapy, particularly key elements from psychoanalysis. Energetic imbalances are diagnosed through kinesiological muscle testing. Therapeutic methods include affirmations, tapping on the thymus gland, goal-oriented thinking, visualization, and elements of the Alexander Technique. Later, aspects of music, the humanities, and a focus on the individual's abilities were added.

Thought Field Therapy (TFT)

This therapeutic approach was developed by clinical psychologist Roger J. Callahan, who had previously completed Applied Kinesiology (AK) training, and was initially called Callahan Techniques. This approach is partly based on AK and is considered one of the most effective energy-based psychotherapies. Initially, diagnostic procedures from clinical psychology and AK are used to identify meridian imbalances. The therapy then involves tapping specific acupuncture points in a prescribed sequence, as well as tapping combined with affirmations to address psychological reversals and negative emotions such as anger and guilt.

5. Triad of Health: Interaction of structural, chemical, and mental components 6. Life Energy Analysis: German: Lebensenergieanalyse

Other directions

Other offshoots of Applied Kinesiology (AK) include Biokinesiology (BK), Muscle Release (Hyperton-X), Health Kinesiology, Systematic Kinesiology, Holographic Repatterning, and at least two approaches referred to as Psychological Kinesiology. While some of these methods are relevant to psychology and psychotherapy, they deviate too significantly from the norm, lack empirical evidence, and cannot be definitively tested.

1.4 Paradigms

Conventional paradigms

The paradigm of behavior and environment

Here, only outward behavior is considered relevant, in contrast to hypothetical constructs such as the ego, the soul, beliefs, motivation, and so on. One forgoes looking inside the mind, the thoughts, or the brain, which is also referred to as a black box, but doesn't assume that it contains nothing. This is almost identical to the assumptions of radical behaviorists, except that they assume nothing in the black box. Many independent variables from the environment are considered as causes of outward behavioral change, as dependent variables. The goal is to establish the relationship between behavior and the context in which it occurs.

The cognitive paradigm

The cognitive processes, that is, the internal patterns through which the organism can behave in context, are taken into consideration. Language is considered the most important instrument for mediating behavior and thus represents the focus of intervention.

The systemic-cybernetic paradigm

This paradigm considers contexts such as family, workplace, or community in which the individual interacts. Disorders are thus seen as functions or results of interactions within relationships and systems. The goal here is to promote healthier human interaction and, consequently, mental health.

The neurological paradigm

Since certain brain structures have proven to be significant for various aspects of cognitive and emotional processes, neurology obviously plays an important role in relation to behavior and the occurrence of psychological problems.

The biochemical paradigm

Biochemistry is an important factor in the manifestation of mental dysfunctions and the functioning of the organism, such as neurotransmitters, hormones, or the oxygen content of the blood.

The energetic paradigm

All paradigms are factually existing, have their place, and interact with each other. According to the hypothesis, the energetic paradigm, as described below, represents one of the most fundamentally influential.

From a physics perspective, energy is the fundamental level of being. Everything in our material world can be reduced to energy. The physical law of conservation of energy states that energy is not lost, but merely transformed. According to Albert Einstein's theory of relativity, $E = mc^2$, energy and matter are interchangeable aspects of the same reality. Matter is energy manifested in time, or energy is timelessness not yet manifested in matter. When matter is moved at the speed of light, pure energy is created. There are also opinions circulating that activity and consciousness are even more fundamental than energy. As is well known, energy can assume various states and forms, so that some are easier to detect or measure than others. Electrical, electromechanical, electro-optical, electroacoustic, and electromagnetic energies can be measured if the current and voltage are of a sufficient magnitude. Therefore, it is possible and highly probable that degrees and types of energy exist that are so subtle that they cannot be measured with our current technological capabilities.

“In the past, people knew nothing about electricity; they were unfamiliar with its properties and its uses—but that does not mean that electricity does not exist. Our ignorance does not change reality, but merely our perception of reality. This often leads to false ideas about what exists and what does not; what is possible and what is not.” [5]

Consequently, the nervous system, neurochemistry, thought itself, and cognition are fundamentally composed of energy.

Eastern medicine posits two fundamental parts: the physical body and the energy body, also called the bioplasmic body. The bioplasmic body permeates and extends beyond the physical body, which was supposedly rediscovered through Kirlian photography (Chapter 2.2, p. 28). The physical and bioplasmic bodies interact and influence each other.

⁷ Bioplasma: bios life, plasma the fourth state of matter; plasma is ionized gas or gas with positively and negatively charged particles.

2. Self-treatment for anxiety and stress and stage fright

2.1 Working hypotheses

Traditional Chinese Medicine (TCM) posits a universal, flowing life energy called Qi or Prana. This energy flows throughout nature in the interplay of Yin and Yang. In humans, Qi flows through the so-called meridians, corresponding pathways of energy. However, there is currently no conclusive evidence for this theory. Qi is absorbed, for example, through various chakras, such as the foot chakra or the crown chakra, through the air we breathe, food, or from the ground. The three main sources of Prana are sun, air, and earth. In addition, there is an inherited life force, the inherited Qi (Yuan Qi), and a defensive Qi (Wei Qi), which is concentrated on the surface of the body. Prana regulates all important bodily functions, such as movement and heat production. In Traditional Chinese Medicine, Shen represents the expression of mental activity and vitality in the form of Qi. Shen, and thus the mind and spirit, is controlled by the heart. Any stagnation of energy flow leads to disruption of life processes. Blockages can lead to energy excess in certain areas and energy deficiency in others. Through acupuncture and Prana healing techniques, the circulating energy in the body can be influenced, restoring balance. Acupressure, or tapping on acupuncture points or other points, as practiced in EP (Energy Performance), utilizes the same systems. The term "acupuncture" is inaccurate in many respects. The term "meridian therapy" would be more appropriate. Various methods are used to stimulate acupuncture points:

- setting or turning (d'ai chi) of needles

- Apply pressure with fingers or tools (acupressure)

- Rubbing the acupuncture points

- Stroke along the meridians with your hands in the direction of the energy flow

- Create a vacuum at specific points using suction cups
- Use of electricity or cold laser
- Taking certain herbs
- minerals or glandular extracts
- various exercises: for example Hatha yoga
- Manipulation of specific muscles that are connected to respective meridians
- Moxibustion (burning in moxa 2), which is discussed alongside the use of needles in the Nei King (Chapter 1.3, p. 11).
- many other resources

The insertion of needles is used to influence the flow of vital energy in the body, which is intended to lead to a healing of the ailment. Excess prana is directed from the body to the affected area. In the case of prana congestion level 3, the stagnation is diverted to other parts of the body. Needle insertion can also be used to introduce qi into blocked meridians, thereby cleansing and opening them.

Robert O. Becker held a more physical view of the meridian system, but did not deny the existence of a subtle electrical current flowing through the body. Electrical current decreases when conducted through metal wires. If additional amplifiers were added along the current path, this factor would have to be compensated for. Applied to acupuncture, such a low intensity of electrical current would necessitate additional amplifiers spaced centimeters apart, as is the case at the needling points.

“I imagined hundreds of tiny direct current generators like black stars, sending their electricity along the meridians, an inner galaxy that the Chinese had discovered and investigated through trial and error more than two thousand years ago. If the points were truly amplifiers, then a metal needle inserted into one of them would connect it to the surrounding tissue fluid, causing a short circuit and thus stopping the pain signal. And if health truly results from a balanced circulation, then...” 1Hatha Yoga: a specific form of yoga that represents the harmonization of the

two basic energies in our system, the activating, warming energy and the building, cooling energy. 2Moxa: mugwort wool used in certain healing methods in East Asia, especially in Japan. Prana congestion: also known as prana stagnation.

If invisible energy is maintained by this constellation, as the Chinese believed, then different patterns of needle placement could indeed balance the current.

[Robert O. Becker and Gary Selden, 1985, pp. 234–235; translation: S. Koch] [1]

Psychological problems essentially represent a dysfunction of energy structures or energy fields. At this fundamental level, a structured or codified energetic component exists, which can also be a disturbance. Like a catalyst, this component provides instructions that manifest on systemic, cognitive, neurological, and chemical levels, resulting in observable behavior. A wide variety of influences can disrupt the energy flow, such as poor diet, climatic factors, or an excess of negative emotions. Consequently, therapies can be conducted on the previously known and practiced material level, or they can be directed toward the energetic level, which would allow them to be more thorough and immediate.

The treatment approach for experiential psychotherapy (EP) always begins with becoming aware of a traumatic memory or perceived threat through imagination, narration, or in-vivo experiences, thereby resolving over-arousal in the emotional memory or limbic system. Simultaneously, manual stimulation of acupuncture points and similar points is performed, likely by sending signals to the amygdala or other brain structures, thus reducing activation signals in these areas. This leads to a rapid reduction of over-arousal, which makes the memory unstable and allows for reconsolidation in the neurological and cognitive systems. Ideally, this results in the complete disappearance of over-arousal or the extinction of the association. Sometimes, however, this intervention method is insufficient to alter the limbic response. In cognitive behavioral therapy, relaxation techniques or multiple exposures combined with positive self-affirmations are additionally used to achieve extinction of over-arousal. This hypothesis has not yet been empirically confirmed, but it is based on recognized research findings and is at least a plausible explanation for the anecdotal reports of rapid anxiety reduction after the use of EP.

The interventions of the EP have four typical focus areas:

4 Medicine: in the living body

5. Limbic system: Functional unit of the brain (emotional brain) for the generation of instinctual behavior and for processing emotions

6. Consolidate: Latin consolidare, to strengthen, to solidify

⁷ A research program led by LeDoux at New York University demonstrates that consolidated memories, reactivated through conscious awareness, become unstable and are reconsolidatable.

8. Exposure: (Medicine) Effects of environmental influences on an organism

➤ immediate reduction of increased effects

• Extinction of conditioned responses

• Treating complex mental health problems

• Promoting optimal functioning

The extinction of a variety of maladaptive conditioned responses, such as specific phobias (Wells, Polglase, Andrews, Carrington & Baker, 2003) and test anxiety (Sezgin & Özcan, 2004, 2009), was demonstrated when this core strategy was used in conjunction with imaginative exposure.

Interventions in episodic psychotherapy (EP) can also be understood as neurobiological learning processes. Various sensory stimuli activate adaptive networks, causing the brain itself to generate structural changes, also known as neuroplasticity. Simultaneously, the focus shifts to the distressing emotions or traumatic situations, leading to the integration of additional information from the associative network.

According to the South American psychiatrist Joaquin Andrade, it is better, following the principle of parsimony, to consider only verifiable explanations for the effectiveness of tapping techniques. The energy level, according to the current state of science, is not among the verifiable assumptions and should therefore not be considered.

“According to Andrade 2004, various sensory stimuli can have a therapeutic effect when applied simultaneously with the activation of an emotional problem. Kinesthetic stimuli (e.g., touching, tapping, or rubbing the body surface; certain postures or breathing techniques), visual stimuli (e.g., eye movements), auditory stimuli (e.g., counting, humming, reciting affirmations), but also olfactory or gustatory stimuli can be used.” [Christof T. Eschenröder] [2]

He has been presenting his approach on his website www.bmsa.int.com since 2006 and calls it Brief Multi Sensory Activation (BMSA). This approach uses many techniques from EP, but rejects energetic explanatory models.

"Neuroplasticity: neuronal plasticity is a property of synapses, nerve cells, or even entire brain regions to change depending on their use"

10. Principle of Parsimony: formulated by the philosopher William of Ockham (c. 1285–1349), it demands that, from a possible selection of several possible explanations of the same phenomenon, the simplest theory should be chosen, the one that requires the fewest assumptions.

2.2 Research

The energetic paradigm

Electrical neurotransmission

Electroconvulsive therapy (ECT) has proven to be an effective treatment for insomnia, depression, and addictions. While it is a crude method, it points to the importance of electrical aspects in neurotransmission.

Injury flow and regeneration

During the healing of a broken bone, a specific, detectable injury current occurs, which influences regeneration. Whether natural or induced, this current leads to a dedifferentiation of the bone marrow. Initially, it reverts essentially to fetal material until it ultimately transforms back into bone. A microampere current or electromagnetic field can stimulate poor fracture healing.

Robert Becker and Gary Selden's research on salamanders and frogs, conducted in 1985, yielded some quite interesting results. It is well known that salamanders, unlike frogs, do not regenerate lost limbs. The amputation sites of frogs showed a positive electrical potential, while those of salamanders initially showed a positive, then a negative, and, as the leg regenerated, an increasingly neutral electrical potential. Becker and Selden artificially induced this process in frogs, and surprisingly, the leg regenerated. Other important discoveries followed these results:

in advance.

L-fields

Harald Saxton Burr (Yale University, 1972) demonstrated that an electric current exists in and around virtually every life form. He termed these fields Fields of Life or L-fields. The list of organisms tested includes molds, various mammals, worms, salamanders, hydras, and humans. He even implanted electrodes in trees for a year and examined their patterns. Harald Saxton Burr discovered that the L-fields of trees change with sunlight, sunspots, magnetic storms, darkness, and lunar cycles. From this, he concluded that the L-fields are responsible for the stability of the structures of all life forms.

11 Neurotransmission: Transmission of activity in the nervous system via neurotransmitters 12 Fields of Life: German: Felder des Lebens

Life forms are responsible for this, similar to how iron filings are arranged in their shape by an electromagnetic field.

Kirlian photography

The method was developed in 1937 by the Soviet couple Semyon Kirlian and Valentina Kirliana. Kirlian photography is a photographic visualization method of glow or corona discharges ¹³ (Figs. 2.1 and ??), based on the technology of corona cameras ¹⁴. Corona discharges can originate from any electrically conductive material, including living organisms such as humans, animals, and plants. They are self-illuminating energy channels resulting from a gas discharge and are among the weakest electrical discharges, occurring in varying intensities. Factors influencing the discharge include the shape of the electrodes, the distribution of electrical conductivity, humidity in the gas, evaporation, the surface properties, and other physical factors.

Unlike inanimate matter, human beings exhibit significant irregularities in the extent, darkening, consistency, and duration of their energy discharges. These discharge patterns, with their characteristic radiation halos, are understood as an expression of the energy field or aura. This type of photography allows conclusions to be drawn about the electrical conductivity of the body's surface. In alternative medicine, these results would be used to diagnose potential blockages in the meridians.

The Staufer Clinic Schwäbisch Gmünd, in collaboration with the Fraunhofer Institute Berlin, conducted a study in 2000 to determine whether Kirlian photography is fundamentally suitable as a diagnostic method [25]. The research results support the existence of a person-specific discharge pattern and a person-specific electromagnetic field. It could not be determined whether this is an endogenous electromagnetic field, a bioplasma emission, or something similar.

¹³ Corona discharge: Latin corona crown, wreath, ring; often accompanied by a luminous phenomenon and is an electrical discharge in a non-conductive medium, for example air or gas.

¹⁴ Corona camera: video image representation of corona discharges that can occur at high voltages

¹⁵ Emission: (Physics) Emission of electromagnetic particles or waves



Figure 2.1: Kirlian photography [32]

Quantum mechanics

At the level of quantum mechanics, our physical laws of macroreality no longer apply and thus do not correspond with our conditioned thinking. In 1986, Bohm discovered something paradoxical: electrons appear to possess a rudimentary level of consciousness. Depending on the experiment performed, an electron can assume the state of a wave or a particle. This means that the interaction between the observer and the electron plays a crucial role. This contradicts our previous subject-object thinking. Bell's theorem shows that if two subatomic particles interact and move away from each other in opposite directions, even at the speed of light, the interference with one particle immediately affects the other, regardless of the distance, i.e., at approximately twice the speed of light. This means that a previously unknown form of connection must exist in the universe, since the speed of light is considered the maximum speed in physics.

Morphogenetic fields

It is assumed that behaviors and physical forms contain a field-supported hereditary component that is distinct from DNA. The morpho-

The genetic field interacts with the form of a system. These two influence each other.

The power of intercessory prayer

There is fascinating empirical evidence for the power of intercessory prayer. For example, studies have shown the effect of distant prayers on the growth or inhibition of bacteria and fungi (Barry, 1986; Tedder and Monty, 1981; Nash, 1982). The intervention of God seems unlikely to explain this effect. Psychokinesis and the power of intention and thought are more likely contributing factors. In 1985, John Diamond discovered that affirmations can supportively balance energy in meridians and throughout human life.

Evidence for Qi and the meridians

Bruce Pomeranz, considered the world's leading basic researcher in acupuncture since 1975, demonstrated in 1995 that acupuncture stimulates endorphin release when needles are inserted into nerves of certain muscles. According to him, the overall effect is not solely attributable to this factor. Many points lack muscles or nerves; needling is also performed, for example, in tendons or earlobes. Since only endorphin release requires nerve stimulation and D'ai Chi (rotating the acupuncture needles), no endorphin-related effect can be attributed to the remaining acupuncture points. Gerber demonstrated that endorphin-inhibiting agents (e.g., naloxone) reduce the analgesic effect of acupuncture, both through needling and through low-frequency electrical stimulation of the points. With high-frequency electrical stimulation, the effect of naloxone does not appear to develop; however, the administration of serotonin antagonists inhibits pain relief. From this, Gerber concluded that acupuncture and meridian therapy cannot be explained by the endorphin release model. Research by radiologist Bjørn Nordenstrom from 1983 suggests subtle electrical currents flowing through the body. For research, Robert Becker and biophysicist Maria Reichmanis developed an electrode device to measure skin resistance in order to prove the existence of acupuncture points. Approximately 25% of the acupuncture points on

16 Endorphin: a substance produced by the body that, among other things, reduces the perception of pain

17 Analgesia: (Medicine) Eliminating pain as pain therapy

18 Serotonin antagonist: a substance that counteracts the effects of serotonin

Serotonin: a hormone-like substance found in the gut and nervous system that regulates various organ functions.

The large intestine, circulatory system, and sexual meridians (20 in total) exist from a physical perspective and can be found in all test subjects. In their opinion, this fact cannot be ignored, even though proof was rarely provided. They suggested that the discrepancy stems from the fact that acupuncture is a mixture of tradition, experiment, and theory. The remaining acupuncture points might be incorrect, or simply weaker or of a different nature than what could be measured. Robert Becker posits the existence of a primitive bodily energy system responsible for regeneration, which could explain the effects of acupuncture (Chapter 2.2, p. 27). Louis Langman observed a change in the direction of electrical current in gynecological complaints. This involved a malignant change in the cervix, in which 96% showed a negative electrical charge and 4% a positive electrical charge. The opposite pattern was observed in another experiment with women who did not have gynecological complaints. In 95% of cases, a positive charge was found on the cervix, and in 5%, a negative charge.

Current acupuncture studies and placebo research

Since the 1970s, acupuncture has gained greater acceptance in Western science and has been the subject of more detailed research. Basic research suggests that acupuncture has effects beyond psychological and suggestive ones, although no specific structures have yet been identified, and therefore the nature of its active components remains unclear or not yet fully understood. Some electrophysiological and anatomical findings support the existence of certain skin areas with special properties. Most acupuncture points exhibit measurable characteristics, such as significantly lower skin resistance and a particularly high concentration of small cutaneous nerves, neuromuscular junctions, and free nerve endings, the significance of which for the postulated effects of acupuncture is still unclear. Furthermore, they are located near larger peripheral nerves. Thus, acupuncture points represent a connection between the skin surface and various organs, which can be stimulated by inserting needles. Connected via long myelin fibers, this activates emotional memory.

The stimulation leads to a largely documented release of endorphins, which has positive effects, for example, in pain relief. Acupuncture is highly effective in treating acute, experimentally induced pain, while pseudo-acupuncture, also known as sham acupuncture, proves ineffective. The Large Intestine Meridian

(19) runs from the tip of the index finger along the outer arm to its endpoint next to the nose.

20 Circulation-Sex Meridian: also called the Pericardium Meridian, runs from a point to the side of the nipple, along the inner arm to the tip of the middle finger.

For chronic pain, the effectiveness is not as pronounced, and sham acupuncture shows success rates of 33-50%. Chronic pain likely has a more complex set of contributing factors, including psychosocial factors, subjective pain perception, pain memory, secondary mechanisms, etc. There are indications that other neurotransmitters also play a role in needling, although no conclusive evidence yet exists. The partial effectiveness of sham acupuncture, for which the more appropriate term would be minimal acupuncture, could be attributed to the fact that, from a Traditional Chinese Medicine (TCM) perspective, it utilizes many effective points. A form of predominantly Western, semi-standardized, and prescription-based acupuncture is verum acupuncture, which is only covered by health insurance for the diagnosis of lower back pain, osteoarthritis, tension headaches, and migraines, as the effectiveness of acupuncture has not been sufficiently proven due to methodological shortcomings in studies. Sham and verum acupuncture are similarly effective, although their mechanisms of action remain unclear. There are empirically supported findings that both interventional methods are significantly more effective than conventional medicine, but this fact has largely gone unnoticed. In 2005, Moore and McQuay commented on this study, stating that the effect manifests as an improvement in patients' well-being, but that the benefit remains questionable because the effects of sham and verum acupuncture became similar after six months. This suggests that long-lasting improvement is not achieved. Stux, also in 2005, referred to this commentary, suggesting that evidence-seeking physicians are increasingly recognizing the true nature of acupuncture and gaining greater acceptance for it. While these studies are not directly applicable to epinephrine prophylaxis (EP), they could serve as a basis for discussion.

Placebo research mentions positive expectations and suggestive effects as possible components of action for both acupuncture and EP. Furthermore, there is ample evidence for conditioning. Non-specific therapeutic effects are being intensively researched, for example, in an international project launched in November 2010, which was designed to run for six years and funded by the German Research Foundation. Factors supported by studies include:

- “1. the positive personal experience with the intervention
2. the rational and yet subjective comprehensibility of the intervention (effectiveness theory)
3. The significance and credibility of the intervention as embodied by third parties (authorities, family, friends, [specialist] press, etc.).

[Claudia Wilhelm-Gößling][2]

Additionally, the results are affected by the regression-to-mean phenomenon, in which natural fluctuations during the spontaneous course interact with

The effect is assumed to be effective. This means that an intervention that is not truly effective is perceived as effective if improvement would have occurred on its own. Consequently, a more effective intervention should then produce a greater effect, thus increasing hope for a cure, especially if the success can be repeated.

"In this sense, one could venture the hypothesis that energy psychology proves to be a 'superplacebo' primarily because it is based on a specific, 'real' effect."

[Claudia Wilhelm-Gößling][2]

Current state of empirical science

Energy Psychology

Numerous websites, books, and reports are filled with anecdotal accounts of the impressive and positive effects of electrophysiology (EP), but these alone are insufficient for sound scientific credibility. There are no points of comparison, and negative reports from within the field are rare. Typically, the developers of a method or theory are biased. Furthermore, the subjective and objective perceptions of positive treatment outcomes differ. The fundamental credibility problem is exacerbated by the unusual paradigm. The techniques seem strange, and even the most dedicated practitioners disagree about the mechanisms of action. The claimed effects cannot be explained by clinical models, and some methods do not appear to be rationally explainable. No scientific comparative study between EP and conventional methods has yet been conducted by impartial researchers. The few studies by EP proponents support the new approach, yet it receives little acceptance from clinicians, insurance companies, and the public.

In contrast, a higher level of evidence emerges because the reports come from a large number of diverse and independent sources, which also corroborate each other. Validation across a wide range of contexts is already underway in the fourth generation. The number of anecdotal reports on Emotional Freedom Techniques (EFT) is probably unparalleled. For example, there are thousands of reports on self-help, mutual support, and professional applications of EFT alone.

²¹EFT: An approach to EP developed by Gary Craig, in which the same standard procedure is always applied, regardless of the problem. After the routine correction of any psychological reversals (setup), the standard procedure is applied while focusing attention on the problem using a short reminder phrase (e.g., "my fear of spiders").

The most important EFT website ²². Research on this website for his article on the book "Energetic Psychotherapy - Integrative" by Christof T. Eschenröder and Claudia Wilhelm-Gößling yielded 165 entries on cases of depression, 420 on anxiety, 102 on post-traumatic stress disorder, 141 on weight loss, 128 on addictions, 90 on athletic performance, and 389 on physical pain. The interventions vary considerably in detail and quality; however, most resulted in a (partially) successful treatment outcome after at least one session. Therapies are also increasingly being videotaped to make them accessible for critical review.

The efficacy of acupuncture and acupressure is widely recognized, and in 2002 the World Health Organization (WHO) listed 28 indications for which scientific studies clearly confirm efficacy. A further 63 observations suggest therapeutic effects but are not scientifically proven. A review article of 420 publications provides preliminary evidence of efficacy for many of the WHO-reported indications, including some affective disorders such as anxiety, depression, insomnia, addictions, and hypertension.²³

According to many practitioners, exposure therapy (EP) produces a faster and stronger effect than other exposure-based treatment strategies. They report increased targeting accuracy with a lower risk of retraumatization and the immediate identification of various aspects or variations, which can be precisely formulated and allow for treatment within a single session. Proponents claim that EP treatment methods are clinically superior in terms of speed and effectiveness for a range of indications. Uncontrolled outcome studies, including those on phobias, the symptoms of post-traumatic stress disorder, and trauma-related stress, in which the effect of the treatment intervention was measured in a group of subjects with respect to defined outcome criteria, are mutually supportive. A control group for non-specific factors, such as placebo effect, suggestion, or expectation, was not included. Randomized controlled trials with limited generalizability in anxiety disorders, phobias, post-traumatic stress disorders and traumatic stress appear to support the preliminary evidence; although there were limitations in study design and, in some cases, no strictly controlled data.

Seven controlled studies with potentially strong generalizability regarding treatment

points were reviewed. A specific treatment series is also used, which includes, among other things, determining the SUD value and eye rolling.

²²<http://emofree.com>: This website no longer exists, as Gary Craig ended his work in 2010 for health reasons. However, the website www.eftuniverse.com has taken over case studies and other information from Craig's website.

²³ Hypertension: High blood pressure

The study investigated anxiety related to public speaking and test anxiety. The former involved TFT treatment between two speeches. The second speech showed a significant improvement in self-evaluation. Treatment results were sustained in follow-up interviews after four months and according to the participants themselves. They reported more effective self-expression in various contexts. Standardized measurement instruments were not used. For test anxiety, two groups of 16 adolescent students each were compared. The first group received EFT treatment, and the second received progressive muscle relaxation. The treatment was administered three times a week for two months, particularly when test anxiety was felt. A Turkish version of the Test Anxiety Inventory (TAI) served as the unit of measurement. The EFT group showed a significantly greater reduction in the TAI score, from an average of 53.9 to 33.9, whereas the progressive muscle relaxation group showed only a reduction, from an average of 56.4 to 44.9. Additional studies exist on the topics of weight control (treated with Tapas Acupressure Technique 24 [TAT] and Qigong), anxiety, pain and increased heart rate after injury (treated with EFT, TAT and mainly TFT) and specific phobias (treated with Diaphragmatic Breathing [DB] and EFT).

Division 12 of the Society of Clinical Psychology, under the leadership of Dianne Chambless, has made it its mission to identify effective psychotherapies and disseminate information about them to psychologists, insurers, and the public. For a treatment to be considered established, it must meet the criteria of efficacy over a placebo effect or statistical superiority of a previously unproven therapeutic approach in at least two well-designed and peer-reviewed studies conducted by different researchers or research teams. The client sample must be clearly defined, and the treatment must be administered in a standardized manner. These criteria were met by the Wells study (Wells, Polglase, Andrews, Carrington, and Baker, 2003) using EFT for specific phobias and by the Kaiser study (Elder et al., 2007) using TAT for weight control. Therefore, these were classified as likely effective treatments. However, Division 12 did not evaluate these studies in published reports.

A compilation of field studies and anecdotal reports from systematic observations of emergency response (ER) in disaster relief operations in the Congo, South Africa, Kosovo, and Rwanda, where transfusion-based therapy (TFT) was used, shows statistically significant improvements. Following the interventions in the area of ER

²⁴ "This treatment method was developed by Elisabeth (Tapas) Fleming. Touching the forehead and neck with one's own hands is combined with concentration on problems and solutions."

334 out of 337 individuals were able to bring traumatic memories of the disaster into conscious awareness without physiological or affective arousal. Further exemplary interventions based on these observations were implemented by 22 aid workers during Hurricane Katrina. These included a 30-minute group briefing followed by a 15-minute individual TFT session. According to reports, a reduction in the SUD score from an average of 8.14 to 0.76 across 51 problem areas was observed. The improvements achieved through EP methods after disasters were confirmed by the local health authority. The Green Cross, a humanitarian aid organization affiliated with the Academy of Traumatology, uses EP as a standard technique in its work with disaster victims.

Case studies using brain scans show a reduction in SUD scores over 12 sessions in individuals with recurrent generalized anxiety disorder, accompanied by normalization of brainwave patterns. These studies incorporated objective treatment outcome measures and often more comprehensive clinical details, allowing for better interpretation of the results. Digitized EEG measurements were performed after 4, 8, and 12 sessions of TFT treatment.

Effects of meditation

According to a confirmatory statement from a study by the Ludwig-Maximilians-University of Munich on Maly-Meditation® as a supplement to conventional medical treatment in patients with advanced pancreatic cancer ²⁸, meditation has positive effects on the psychological and physical level.

Studies have shown that meditation can induce a profound relaxation response, reducing subjectively perceived stress, improving coping with one's illness, and positively influencing bodily processes such as the immune system. ²³



The positive effect is confirmed by further studies, although the exact mechanisms of action are still being researched.

"Many previous studies suffer from the fact that they are hardly scientifically sound, mostly because control groups were lacking. [...] But new-

²⁵ http://www.innersource.net/energy-psych/articles/ep_energy-traumacases.htm

²⁶ http://innersource.net/energy_psych/epi_neuro_foundations.htm

²⁷ EEG (Electroencephalogram): graphical representation of the summed electrical activity of the brain, by recording voltage fluctuations on the surface of the head.

²⁸ Pancreatic carcinoma: Tumor of the pancreas

New studies attempt to avoid such methodological weaknesses. Researchers from Giessen and Harvard, for example, were the first to investigate the effects of a proven mindfulness-based meditation method called MBSR (Mindfulness-Based Stress Reduction) using brain-scans.

While participants reported being better able to cope with stress after eight weeks of MBSR practice, significant changes in brain structure were also observed: less density of gray matter in the amygdala, which is important for processing stress and anxiety, and more density in the hippocampus and regions responsible for self-awareness and compassion. [22]

For years, studies have been working to demonstrate the beneficial effects of meditation on the brain. On a physical level, oxygen consumption, heart rate, blood pressure, electrical skin resistance, and blood lactic acid levels decrease. The latter two indicators reflect the degree of relaxation and anxiety levels. Brain structure changes, mental and motor performance increases, and brain aging slows down. Anxiety, stress, and insomnia diminish. Emotions can be better regulated, and creativity increases. Meditation can also alleviate depression and pain.

2.3 Process-oriented embryo-focused

Psychology (PEP)

Process-oriented means observing and addressing current circumstances. In this context, these include aspects of the psyche such as cognition, emotions, self-evaluation, the influence of the social environment, and somatic variables. These circumstances are addressed flexibly, dynamically, and solution-oriented by registering any changes and adapting the respective intervention methods accordingly. "Embodiment" refers to embodiment, incarnation, or physical embodiment and is a thesis from cognitive science that consciousness requires a body and presupposes physical incarnation. Previously, the term "Process-Oriented Energetic Psychology" was chosen by Michael Bohne, who later deemed it inappropriate because the energetic hypotheses could not yet be substantiated due to a lack of scientific evidence and therefore rarely find acceptance among experts in our Western cultural sphere. However, embryo-focused does not include 29 Soma: (Psychology, Medicine) body, as opposed to mind, soul, spirit

The energetic level is considered, as it has not yet been disproven and therefore must still be considered possible. In the middle of the last century, the propagated hypothesis that no changes are possible without taking physical experiences into account was scientifically proven.

The best-known methods derived from the energetic hypothesis are TFT according to Roger Callahan, EFT according to Gary Craig, and the Energy Diagnostic and Treatment Methods (EDxTM) according to Fred P. Gallo. These have the following commonalities:

- Negative emotions are reduced or resolved by tapping on acupuncture points.
- Limiting, dysfunctional cognitions or beliefs and relationship patterns are treated or transformed through a combination of tapping or rubbing and speaking an affirmation aimed at integration, self-acceptance and self-love.
- Disorders at the neurofunctional and assumed energetic levels are usually treated with bilateral 30 stimulating exercises or exercises that cross the body axis. >>

[Bohne, 2008, p. 17] [2]

In Process-Oriented Embryo-Focused Psychology, Michael Bohne adopted Gary Craig's EFT (Emotional Freedom Techniques) approach of tapping on 16 points, each connected to a specific meridian, for each symptom. Patients also have the opportunity for self-responsibility by independently identifying individually effective points and determining the tapping sequence themselves. Michael Bohne's recommendation to find effective points together with the patient, or rather, to allow the patient to discover them independently, aligns with the statements of Lehmann and Ms. Kirschbaum, a physician specializing in Chinese medicine and lecturer at the University of Witten/Herdecke, that reactive areas vary in intensity from person to person and must be identified individually. Furthermore, this hypnotherapeutic search process, with its implication that helpful points will be found, shifts the focus towards a solution-oriented approach.

"Experience shows that most people find individually effective solutions to their specific problem among these points. These are therefore identified by clients, [...]. This is where the clients' experience of self-efficacy begins. They can directly experience the effectiveness of their actions." [Dirk Wehrsig]

[[2]]

30 bilateral: two-sided, originating from two sides, concerning two sides

31 reactive: (psychology) occurring in response to a stimulus

Requirements

It must be said that a certain foundation is essential for potential success.

A basic requirement is sufficient preparation for the performance, including

mastering the necessary techniques for the pieces. Ideally, this should

extend beyond the basics, allowing for a relaxed and confident stage

presence and, ideally, musical expression. Stage fright or debilitating

anxiety can also be a sign of inadequate preparation. In this case, it will

be difficult to achieve success with the methods presented here. If the

circumstances demand it, a thorough understanding of stage performance,

set design, and attire is also necessary to approach the stage with confidence

and a positive feeling. However, it's important not to overthink preparation

and try to improve one's performance solely through better preparation.

Ultimately, each individual must decide and weigh up what is necessary

for each performance. No specific instructions can be provided here.

Furthermore, the methods presented here should be used openly and

without prejudice, otherwise one could hinder any potential improvement.

Important psychological variables in public appearances

Public appearances are fundamentally about gaining attention from others

and about self-respect. Being noticed is crucial for our psychological stability

and self-esteem. The physician and psychotherapist Wolf Büntig demonstrates

that people who don't learn to respect themselves through the attention

of others remain dependent on self-affirmation through mirroring in others.

They reproduce what others dictate and neglect their own inclinations.

A lack of self-respect leads to dependence on others and can cause significant

stress, dissatisfaction, misery, and psychosomatic illnesses. In the context

of public appearances, this then leads to anxiety and insecurity. However,

excessive attention can also be harmful.

Public appearances put self-esteem to a kind of stress test, as there

is always the possibility of criticism, attack, and rejection. This

makes them inherently stressful. There may be a deeper fear of

rejection or a lack of recognition from the community.

³² Wolf Büntig from ZIST in Penzberg

"ZIST is a center for personal and professional development to foster human competence through self-exploration in crisis intervention, mentoring, psychotherapy, and coaching." [<https://www.zist.de/>, 24.09.2015]

to encounter abandonment. From an evolutionary biological perspective, this represents a life-threatening situation because exclusion from the community leads to reduced chances of survival. Of course, subjectively perceived negative feelings are not necessarily linked to a threat to existence, but this phenomenon has very primal roots. In short, high self-esteem can protect us from experiencing abandonment anxiety.

Furthermore, the way we experience relationships is of great importance, such as our relationship to ourselves, to other people, to our musical pieces, possibly to our orchestra or band, to the venue, and to the instrument. The core issue here is our relationship with ourselves. A good relationship with ourselves creates better opportunities to build positive relationships with others, for example, our perception of the audience. It is crucial whether the performer perceives the audience as well-disposed or as an adversary. If we believe they are just waiting for us to make a mistake, a certain degree of anxiety or stress will most likely arise. Therefore, how we deal with our shortcomings is important. It is fundamentally advantageous, in order to feel welcome at all, to assume that the audience is interested in our performance. Otherwise, it would be reasonable to expect that they wouldn't attend.

A person's self-sabotage in public appearances can occur when they are influenced by a mostly unconscious belief that they don't deserve or aren't worthy of success. Or they may deny themselves success due to internal psychological and social factors, for example, to prevent others from suffering. In such cases, they might be too loyal or too compassionate towards others.

Maintaining autonomy is a vitally important psychological survival strategy. A mostly unconscious reduction in performance can occur, for example, if one feels that others are trying to boast about one's success and one does not want to allow this.

The following illustration depicts the three essential variables of our inner perception, which can inhibit each other in the case of performance anxiety or stimulate each other in the case of positive stage fright or performance joy.

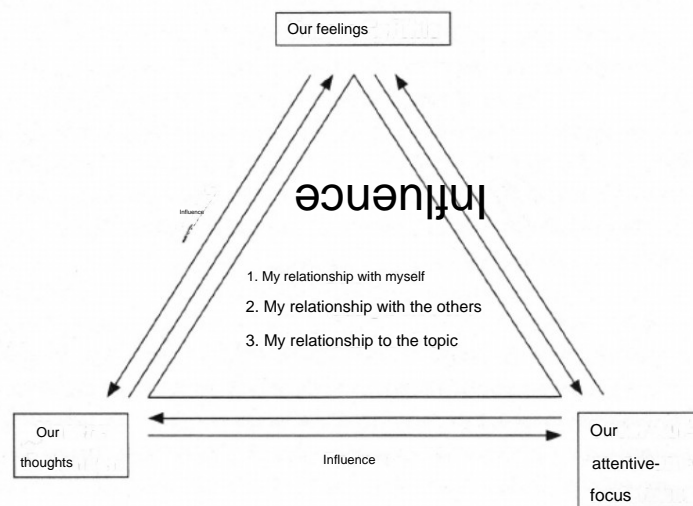


Figure 2.2: Occurrence variables [3]

Negative feelings can be improved through self-application tapping techniques (Chapter 2.3, p. 49), debilitating thoughts through self-esteem-enhancing thoughts (Chapter 2.3, p. 52), and a hindering focus of attention can be improved with the help of the Ten Principles of Positive Performance Experience (Chapter 2.3, p. 55).

Reducing emotional and physical stress through tapping can be hampered by dysfunctional attitudes or disruptive beliefs. What was previously described as psychological reversal is, according to energetic thinking, a reversed energy flow within the meridians. A key prerequisite for changing stressful experiences is developing a self-accepting and self-appreciative outlook. Embryo-focused psychology particularly emphasizes the importance of consistently returning to this topic whenever difficulties arise in the self-treatment process, in order to identify these blockages using the Big Five problem-solving approach. Only after these blockages have been addressed does one return to the emotional and physical level through tapping. Even if the reduction of emotional and physical stress stalls, a renewed attempt to reconsolidate the dysfunctional attitudes or disruptive beliefs is advisable. This involves asking which internal, visual, cognitive, or self-verbal processes are causing a diminished sense of self-worth in certain situations. These self-esteem killers occur, for example, with the following attitude: "If I haven't managed to overcome my fears so far, I'll never manage it!" Michael Bohne developed a classification system for frequently occurring dysfunctional cognitions and relationship patterns that can be responsible for the failure of the methods described here, even when the instructions are followed. This system comprises five typologies, the Big Five solution blocks, which he also refers to as the Big Five-

These are referred to as success saboteurs. The categorization is intended to simplify the identification of cognitive and unconscious obstacles.

• Big Five No. 1: Self-reproach

• Big Five No. 2: Accusations towards others

• Big Five No. 3: Unfavorable expectations

• Big Five No. 4: inner shrinking; feeling smaller, helpless, or dependent and out of touch with reality

• Big Five No. 5: unconscious loyalty towards others who could not, did not want to, or were not allowed to be successful or happy.

Should Big Five self-esteem killers be identified and specified, this information is used to create individual self-esteem-boosting affirmations: "Even though I haven't managed to overcome the fears so far, I love and accept myself as I am!"

Self-management

The bifocal model developed by Michael Bohne (Bohne, 2010a, p. 33 ff.); which includes two central perspectives, should be used to cope with performance stress:

1. Dysfunctional emotions are neurologically linked to the limbic system, for example, pain or psychosomatic bodily sensations. EFT tapping (tapping acupuncture) is used for self-treatment in these cases.

2. Dysfunctional cognitions and relationship patterns are assigned to the prefrontal cortex.³⁴ These are summarized in the Big Five problem blocks (Chapter 2.3, p. 42), along with the resulting cognitions, which usually manifest as limiting beliefs.

The bifocal model is a process-oriented development compared to earlier EP methods. It makes it easier to maintain an overview when managing oneself without a therapist or coach and without prior experience. Self-treatment should be carried out with regard to these two levels.

³³ bifocal: lat. bi to/until twice, lat. focus focal point

— two optical effects, two focal points

³⁴ prefrontal cortex: cerebral cortex

Self-diagnosis

First, write down all the dysfunctional emotions you want to change; that means all the fears and negative feelings you suspect or actually feel, such as:

• Fear of public speaking

• Fear of failure

• Fear of forgetting the text

• Fear of a blackout

• Fear of trembling

• Fear of sweating

• Feelings of shame and embarrassment

• Fear that the audience won't like it

• Fear of blushing

• Fear of losing control

• Fear of not being good enough

• Fear of fear

Furthermore, one notes down dysfunctional cognitions and relationship patterns, that is, all self-sabotaging thoughts, self-reproaches and hindering beliefs, such as:

• Others can do that better than me anyway.

➤ I am not prepared enough

➤ I'm going to mess up anyway.

➤ I don't deserve to give a good performance.

• The audience will not like the way I play

• The audience will definitely be nicer to me if I'm insecure and anxious.

➤ I don't deserve to overcome my stage fright.

Process of emotional self-management

With this foundation of information, you've already gained an overview of how your individual performance anxiety is structured. This knowledge is now necessary for the further course of emotional self-management.

Focusing on the feeling to be changed. This is done via the visual, auditory, kinesthetic, olfactory, and gustatory perception channels. One tries to immerse oneself as fully as possible in the event perceived as unpleasant, which evokes the negative feeling, with all its impressions, and to imagine all sensations with the necessary senses.

A SUD assessment is then performed. This can be repeated after each tapping round, after each intermediate relaxation period, or at intervals to determine if any changes have occurred.

Over-Energy Correction: Reducing the arousal associated with the event to a moderate level is often helpful for changing one's feelings. From an energetic perspective, stress can be accompanied by over-energy in the central meridian³⁸. This exercise has a calming effect on the central nervous system and thus on the energy system. It is helpful for eliminating the disturbance in the energy system. From the perspective of cognitive science, which also refers to over-energy correction as the cross-lateral exercise, it can be understood as an activation of pathways necessary for communication between the left and right hemispheres of the brain. By breaking down the mutual barriers, the brain is able to better connect previously isolated emotional and rational aspects of memories.

³⁵ Kinesthetics: The study of movement perception

³⁶ "Olfactory": relating to the sense of smell, the olfactory nerve

³⁷ gustatory: relating to the taste buds, the sense of taste

³⁸ Central meridian: also central vessel, runs from the perineum to the chin, centrally across the front of the body of the body

³⁹ Cerebral hemisphere: half of the brain

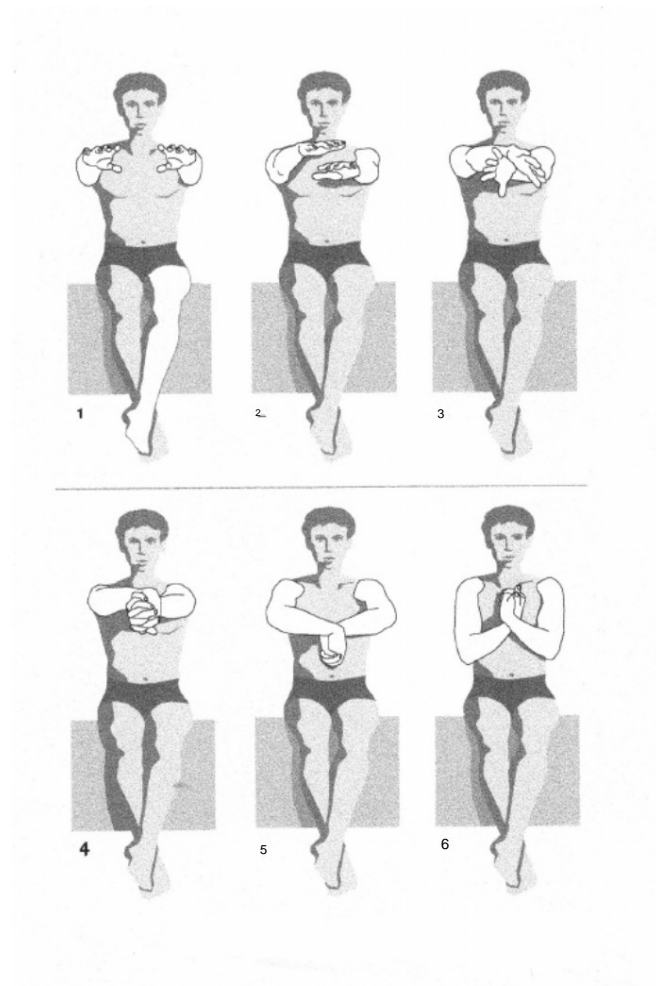


Figure 2.3: Cross-body exercise or overenergy correction [3]

The twisted position of the arms and hands, as well as the crossed legs, forces the brain to constantly keep track of the limb's location. This demands communication between the two hemispheres of the brain.

You can perform the exercise sitting or standing. Which leg is crossed over which leg and which arm is crossed over which arm is entirely up to you. The important thing is that your posture feels comfortable. Focus on your body and your breathing. You can keep your eyes open or closed. As you inhale, move your tongue towards the roof of your mouth, and as you exhale, lower it into the bed of your tongue. While doing this, imagine something that represents balance. For example, you can visualize a balance scale and try to bring it into balance in your mind's eye. Simultaneously, it is recommended to concentrate on a balancing word, such as "balance." The exercise should last about half a minute to two minutes.

Finger touch exercise This is one Focus- and centering exercise and is intended to contribute to inner balance. The elbows are placed at the sides of the body. At chest level, the spread fingertips of the open hands touch. Focus on the space between the hands. As you inhale, the tongue moves towards the roof of the mouth, and as you exhale, it returns to its resting position. The eyes can remain open or closed. The exercise should be performed for approximately thirty seconds to two minutes.

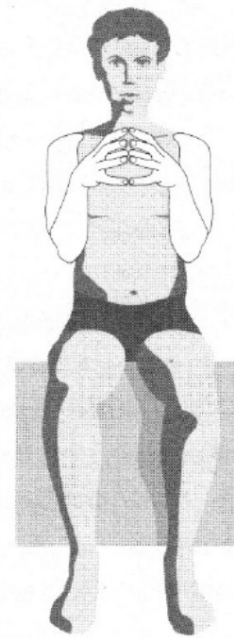


Figure 2.4: Finger touching exercise [3]

Self-Acceptance Exercise: The self-acceptance exercise serves to address dysfunctional cognitions and relationship patterns (Point 1, p. 42). Negative self-deprecation and dysfunctional attitudes weaken our energy resources. If the energetic hypothesis is unacceptable to someone, it can also be considered a potentially dysfunctional self-perception that is incompatible with more positive, appreciative attitudes. As long as such dysfunctional, conditioned patterns exist, the acceptance of new experiences is made more difficult. First, one must acknowledge one's problems and, above all, accept that one has them. Otherwise, we reject that part of our personality that has this problem, that is, a part of ourselves. Furthermore, it consumes an unnecessary amount of energy to hide these shortcomings from others. This makes one vulnerable, as we preemptively agree with the potential accusations of others and thus risk being exposed.

“Brain researchers have found that brain regions such as the amygdalae, or almond-shaped nuclei, which are associated with negative emotions such as sadness, fear, and anger, are apparently silenced by feelings of love. This could also explain why statements about self-acceptance and self-love during a tapping sequence often have such direct positive and stress-reducing effects.” [3]

It has been observed that people who regularly practice self-acceptance exercises are able to accept, love, and embrace themselves more after a certain period of time, even if they don't explicitly say the self-accepting phrases. Consequently, it contributes positively to a better attitude towards oneself and thus to an improved quality of life.

The exercise involves aloud saying a self-acceptance statement while simultaneously rubbing or holding a lymphatic reflex point, the sore point (SP), also known as the self-acceptance point. Saying the statement aloud implies imagined witnesses. The SP is located on the left side between the collarbone and the chest. It is the only point that is not tapped. Rubbing the SP may cause slight pain.

Experiences from PEP therapists indicate that people find touch above the heart very pleasant. Individuals can also discover their own pressure points to strengthen their trust in their own perception.

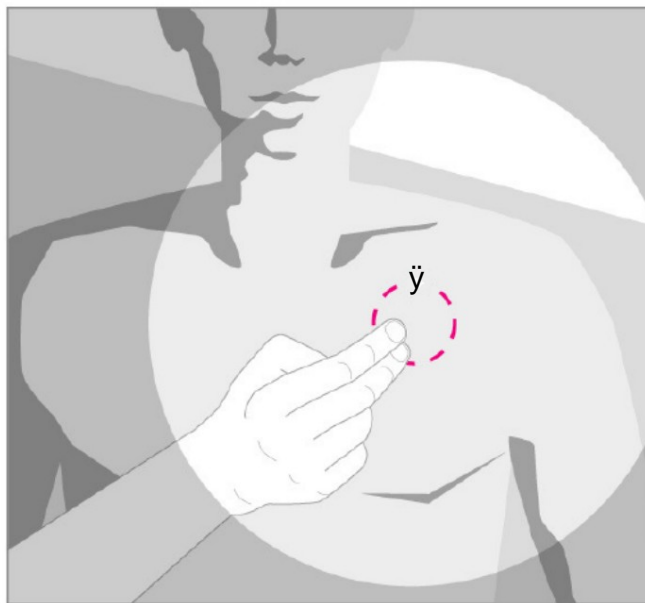


Figure 2.5: Wonder Point or Self-Acceptance Point [29]

The self-acceptance statement consists of two parts. The first includes the dysfunctional cognitive attitude, assumption, self-description, real experience, or assessment of oneself. The second part activates a positive attitude. The following examples should be helpful in formulating your individual statements:

- "Even though I'm afraid of public appearances, I love and accept myself as I am!"
- "Even though I'm afraid of blushing, I love and accept myself just the way I am!"

• "Even though I am convinced that I will mess up, I love and accept myself as I am!"

➤ "Even though I think others can do it better than me, I love and accept myself as I am!"

If persistent self-recrimination exists regarding past behavior, a forgiveness exercise can be helpful. This involves imagining the relief one might feel if their behavior were forgiven. This is followed by a self-acceptance exercise, for example: "Even though I (still) resent myself..., I love and accept myself just as I am!"

Only when one is ready to forgive oneself, does one then, for example, say the following sentence, while tapping the acupuncture point Large Intestine-1 on the index finger (Fig. 2.6 p. 500): "And now I forgive myself with all my heart, as I realize that I could not - or - did not want to do otherwise!"

This exercise is not as suitable for people who are severely traumatized or have a very negative self-image. If it is difficult to say or accept the second part of the sentence, or if this problem makes one feel unable to stand up for oneself, it is possible to choose an alternative self-acceptance formulation that can be adapted to a more accessible and individualized language, such as:

"Even if I ...;

➤ ... „ I am now gradually beginning to love and accept myself as I am!

✓ ... „ I respect and value myself as I am!

✓ Psychologists say that it would be beneficial if I loved and accepted myself as I am!

✓ ... „ "I am still a human being!"

✓ ... „ I respect and value myself as best I can!

✓ ... „ I stand fully by myself!

Observations have shown that, as a rule, simply uttering these individual sentences already evokes feelings of relief. If, despite this, you feel nothing when saying the sentence, the verbalization is insufficiently connected to the levels of our five senses. In this case, you can ask yourself the following exemplary question before the self-acceptance statement: "In what experience have I succeeded in fully accepting and loving myself, just as I am?"

This question leads to a strengthening of neural networks related to the distressing emotion and self-acceptance.

It is recommended to perform the self-acceptance exercise regularly, as this is essential for achieving stable reconsolidation. It's important to remember the length of time over which one has conditioned oneself with these dysfunctional cognitions or beliefs. In some cases, this can amount to years or even decades. Change takes time.

Processing emotional and physical stress involves tapping on acupuncture points. Emotional self-management through tapping reduces negative emotions (Point 2, p. 42).

The negative emotions or the unpleasant event that you wish to change are imagined as intensely as possible. For example, you can say to yourself, "My fear of gambling away my chances...". This sentence is spoken aloud while tapping the 16 acupuncture points in sequence. The order doesn't matter, but you should develop your own sequence so it's readily available. Experience has shown that tapping the points within a 5-centimeter radius is sufficient. Some people find rubbing, holding, or simply touching the points more comfortable. Tap with the fingertips of the index and middle fingers of your right or left hand, between 5 and 25 times per point, at about two taps per second. Tap one side of the body first, then the other, or both simultaneously, or just one. Do whatever feels most comfortable.

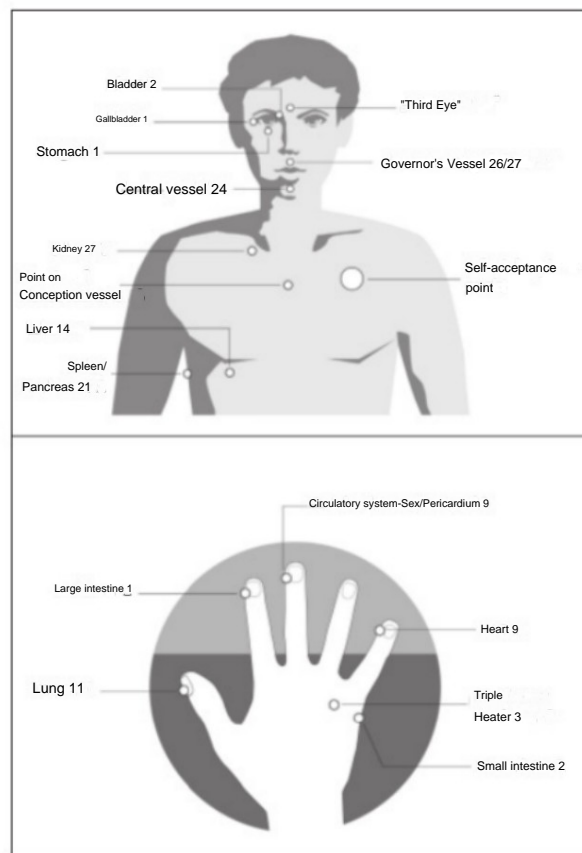


Figure 2.6: Location of the tapping points and their association with the meridian

11

[Text added by Benjamin Baar]

Bubble 2: on the eyebrow at the inner corner

Large intestine 1: at the nail fold of the index finger

Triple warmer 3: on the back of the hand between the little finger and the ring finger

Third eye: between the eyebrows

Small intestine 2: on the side of the hand, specifically where a crease forms when you hold a fist closes; at the level of the little finger knuckle.

Gallbladder 1: on the side of the eye

Governing Vessel 26/27: under the nose

Heart 9: on the nail fold of the little finger

Circulatory system-sex/pericardium 9: at the nail fold of the middle finger

Liver 14: between the chest and the rib cage

Lung 11: at the nail fold of the thumb

Stomach 1: Under the eye, on the cheekbone

Spleen/Pancreas 21: under the arm, about a hand's breadth below the armpit (you can also tap it with the flat of your hand)

Kidney 27: approximately two fingerbreadths below the clavicle, in the intercostal area.

Point on the conception vessel: in the upper third of the sternum.

Central vessel 24: between the lower lip and the chin

Attention is paid to whether a particular reaction or relaxation occurs at certain points. This solution-focused search process distinguishes between more and less effective acupuncture points. If more effective points are found, these can then be tapped for up to several minutes. Later on, one can also tap only the more effective acupuncture points. This process is also known as intuitive tapping.

A new SUD assessment can be performed after each tapping round. If several feelings are related to the issue, you can also think about them simultaneously during one round. However, if one of these feelings doesn't resolve, it is recommended to perform a tapping round focusing solely on that feeling.

Intermediate relaxation should be performed after each tapping session and serves to reduce arousal after the imaginative confrontation. Furthermore, it is assumed to activate different neural networks and facilitate more effective storage of the altered experience.

During the intermediate relaxation, the point "Triple Heater 3" (integration point) on the back of the hand is continuously tapped:

- Close your eyes
- Open your eyes
 - look down and to the right
 - look down and to the left
- Circle eyes 360° clockwise
- Circle eyes 360° counterclockwise
 - hum a few notes or a melody-
 - men
 - count backwards from 7 or solve a math problem.
 - humming again

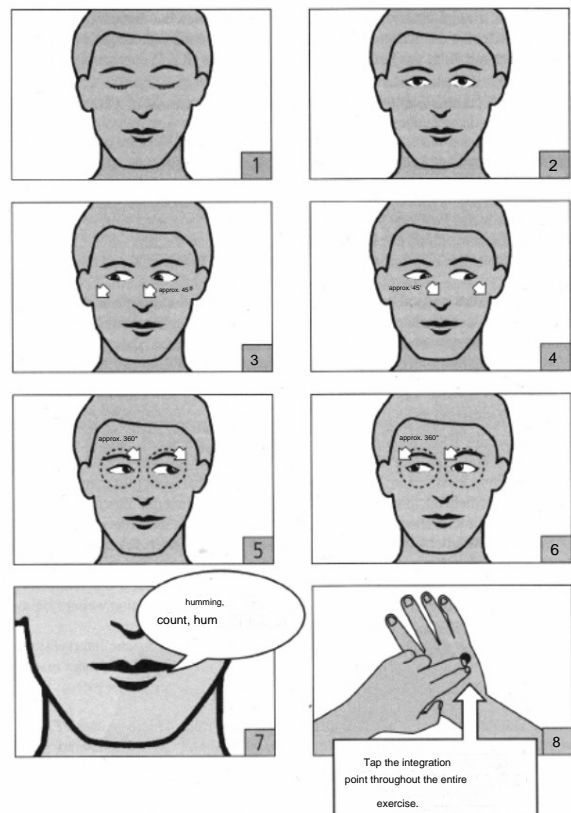


Figure 2.7: Intermediate voltage[2]

After each relaxation period, the SUD (Social Unconscious Disturbance) level associated with the corresponding feeling(s) is reassessed. If the value is still greater than one, or if the event is deemed unacceptable, another round of tapping is performed using the 16 acupuncture points or the identified (more effective) preferred points. This sequence of tapping and relaxation should be repeated until the SUD level is less than or equal to one, or the level of disturbance is considered acceptable.

Resource activation and stabilization of the solution (PEP) includes concluding, result-strengthening, and progressive techniques. The new experience and behavior are implemented in future scenarios. If the SUD value meets the requirements, you proceed to the final relaxation phase.

Even during this exercise, the following will be carried out:
going the integration point on the
Tapped back of hand:

• Close your eyes

• Open your eyes

• Look from floor to ceiling with your eyes in about five seconds

➤ Fix your own eyebrows and look upwards for about five to ten seconds.

• Close your eyes and breathe calmly and deeply in and out.

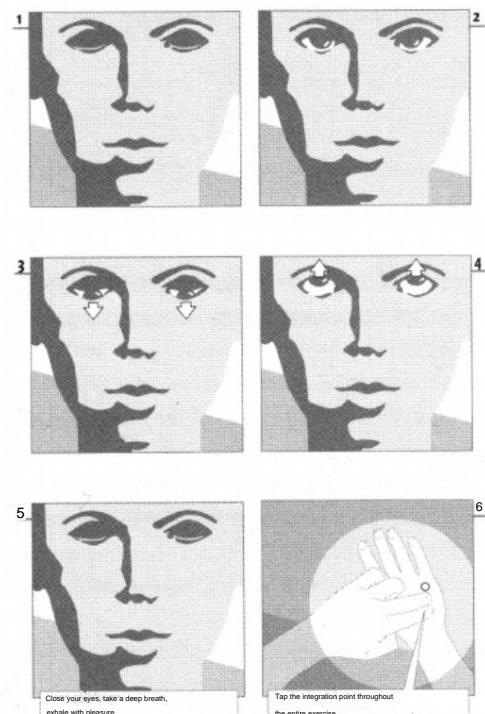


Figure 2.8: Final relaxation [3]

After the final relaxation, it is advisable to formulate positive affirmations in the form of an individual, coherent, and appealing sentence that includes future experiences and behaviors, as well as fostering self-confidence and optimism. The following examples are intended to illustrate this:

1. "I believe in myself!"

2. I have something interesting to demonstrate!

3. "I am proud of what I have achieved!"

4. "I'll do it my way!"

5. "I stand by my true greatness"

It can feel better if you put the time of beginning at the beginning of the sentence:

1. "From now on, I believe in myself!"

2. I've just realized that I have something interesting to present!

3. From now on, I am proud of what I have achieved!

4. From now on, I'll do it my way!

5. From now on, I will stand by my true greatness!

Additionally, the active decision can be integrated into the sentence:

1. "From now on, I choose to believe in myself!"

2. I'm just deciding that what I have to demonstrate is interesting!

3. From now on, I decide that I can be proud of what I have achieved!

4. "From now on, I allow myself to do things my way!"

5. "From now on, I allow myself to stand by my true greatness!"

These phrases should then be implemented in the brain in a variety of ways, twice a day, for eight weeks or longer. You are essentially conditioning yourself.

➤ pronounce aloud

• say it out loud in front of the mirror

• Tap the four activation points 40 while speaking aloud (Fig.

2.9 p. 54)

40 «This exercise was developed by Fred P. Gallo and is called the "Negative Affect Erasing Method (NAEM)" ([...] see also "Outcome Projection")»
[Dirk Wehrsigt] 2

- Write it down again and again; perhaps with a sentence completion, for example: "From now on I believe in myself because I have decided that I have something interesting to present."
- The written text can be hung up in a visible location.
- Imagine a possible solution behavior and tap on four activation points (Fig. 2.9)
- Further approaches that activate positive self-referential affirmations

It is important that the sentences are checked for their perceived coherence and, if necessary, modified and refined by saying the sentence aloud and paying attention to kinesthetic reactions to see if a positive experience can be clearly perceived. The following example should help to illustrate this:

"From now on, I allow myself to be proud of what I have achieved!"

OR

"From now on, I decide that 80% of what needs to be done will be more than enough!"

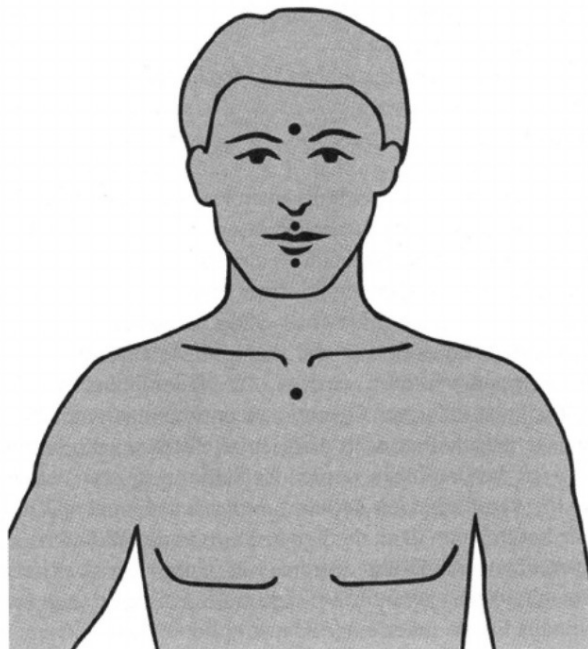


Figure 2.9: Activation points [2]

Ten principles for a positive performance experience

Before a public appearance, it is crucial that the preparation phase is complete, that you are confident in your abilities, and that you only present those skills to the extent that you intend to demonstrate. If the opposite is true, you should consider canceling the appearance if circumstances allow. If this is not possible, it is advisable at least to acknowledge your lack of preparedness. Expectations of unrealistic peak performance should then be avoided. If we aim for more than we can deliver, we risk making a mistake, and this shortcoming will then be exposed.

“Chopin is said to have once remarked that stage fright is nothing more than wanting to show more than one is actually capable of.” [3]

The following ten basic principles were derived from the analysis of hundreds of positive performance situations involving people in public. If the negative arousal level is too high, these mental strategies are usually very helpful. If the subjective experience of stress is too pronounced, it should first be addressed using the self-management strategies described above (Chapter 2.3, p. 42).

1) **Meaningfulness:** Everyone must individually determine and recognize the meaningfulness of their performance. If none is immediately apparent, consider whether there might be aspects that support the performance that you haven't yet become aware of. If it still feels like a kind of obligation or duty, it's recommended to internally accept the performance and say yes to it. This can create the possibility of experiencing enjoyment in the performance. Perhaps the performance is part of the job. In that case, it should be viewed as a job, and you should try to master it as best you can. Ultimately, you must be aware that you most likely chose to perform voluntarily. This can clarify that you actually want to perform, not that you have to or should. Even if it's only a small part of something larger that you are doing voluntarily. Everyone must weigh up for themselves to what extent a potentially forced aspect is acceptable, so that you can carry it through for a freely chosen and larger cause. If it's absolutely impossible, then perhaps one shouldn't perform, should face fate and bear the consequences with dignity.

2) **Process orientation:** During the process, one should concentrate solely on the process itself and not on the goal or what comes after. An internal focus on the end of the performance usually leads to negative feelings. If we want to experience something intensely or do it really well, the conscious experience of the process is crucial.

The performance is of enormous importance at this very moment. It is also advantageous to downplay its significance; it should be more of a part of everyday life. Therefore, it's important to consider how much calm and inner preparation is needed before the performance. In some cases, too much preparation can artificially intensify the exposure. It's also helpful to think of something pleasant that awaits you after the performance. However, such thoughts are not recommended during the performance itself.

3) Activity: This represents a high level of focus on the task at hand.

One should try to dedicate one's attention fully to the piece of music.

Extraneous thoughts are inappropriate, as they always occupy a certain portion of our brain's resources, which are then unavailable for the actual task. Conversely, when one's focus of attention is optimally aligned, our brain has hardly any capacity left for extraneous and distracting thoughts. The subjective sensation is one of complete absorption in the activity being practiced.

4) Positive Goal Setting: In dialogue with others and in internal dialogue with

oneself, a positive goal description is better than currently dwelling on non-

existent mistakes or problems. Our brain is incapable of neurally mapping things

that arise from the idea of something absent. It can only imagine the presence

of something. Furthermore, our brain simultaneously registers cognitive, emotional,

and physical processes and stores them in an interconnected way. Thus, the

physical and emotional reactions associated with a word are retrieved. Negative

statements, such as: "I hope I don't mess up today!" or "I hope I don't tremble so much during the performance again!", should be avoided whenever possible.

It is better to say: "I'm sure I'll play well today!" or "I hope I'll handle the performance

calmly!". This activates all memory networks in our brain that it associates with

the positively described or expected behavior. Visualizing how one will deal with any mistakes that might occur is also helpful.

5) Real Age: One should become aware of one's real age, life experience, and musical

or professional experience, for example, through certain affirmations such as: "I

am 34 years old" or "I have 20 years of musical experience and 8 years of professional

experience." The performance or exam context reactivates old memories for many

people, some of which may date back to childhood, and they feel overwhelmed,

inferior, or vulnerable, and younger than they actually are.

It is no longer possible to utilize the full resources and capacity of our brain. Becoming aware of one's true age, with its associated experiences, usually leads to better feelings and an increase in well-being. One feels more balanced.

6) Inner Companions: It's not advisable to mentally bring less helpful people, such as your harshest critics or enemies, onto the stage with you. The consequences are often a decrease in belief in your own abilities, self-acceptance, or a perceived decline in your age. This can easily lead to renewed insecurities and anxieties. It's better to think about helpful people with whom you feel safe and secure, who give you confidence, security, and positive energy. This creates a better foundation for experiencing the joy of performing.

7) Physicality To avoid feeling helpless or experiencing a loss of control over events, and thus to maintain full access to the nervous system, it is important to be mentally present in one's physical body, centered, and not detached from oneself. One should establish internal contact with the body using external stimuli; for example, by rubbing the face or eyes, by consciously perceiving the ground beneath one's feet, or by drinking something hot or cold. Various physical exercises, such as the excess energy correction (Fig. 2.3, p. 45), yoga, or breathing exercises, can provide relief.

8) Self-esteem: One should recognize the value in the skills one has already mastered and achieved. Naturally, a conscious and realistic understanding of one's own limitations is necessary to develop a tolerance for mistakes. This makes it easier to assess whether a blunder can truly be considered incompetence or whether it can be seen as a helpful opportunity for development and growth. A self-accepting approach to mistakes is more liberating than getting upset about them, which often increases the likelihood of making more errors. This can put the nervous system at risk of getting caught in a downward spiral of errors. Exemplary affirmations can prevent this: "Mistakes are simply part of the process!", "I know I haven't reached my goal yet!", or "Great, another chance to improve!". This can also protect against negative external influences that weaken one, such as the misuse of criticism. One builds a kind of shield for one's self-esteem.

9) Positive Recall: Having positive memories of past successes on stage is more beneficial than imagining potential failures, which would increase the likelihood of mistakes. This can also include short, successful performances.

The key elements of a performance should be visualized as vividly as possible. This encourages our brain to search for successful memories. Confidence and anticipation are always beneficial. If poorly performed performances have become too deeply ingrained psychologically, the tapping technique (Chapter 2.3, p. 49) can be used.

10) Actively Shaping the Performance: It should be clear what you want to convey with the performance and how you want to present yourself or your work. You step into the role of creator and utilize the available freedom in actively shaping the performance. Focus on your goals and how you can achieve them by shaping the situation yourself. Simply taking a passive role can lead to feelings such as helplessness, loss of control, or being merely a means of fulfilling audience expectations. This experience of victim physiology increases anxiety, activates our evolutionary fight-or-flight response, and leads to symptoms such as a racing heart, sweating, and tunnel vision. Experiencing the situation is primarily about self-experience and the subjective interpretation of the situation. To a large extent, the decision rests with you whether to view the situation from the victim's perspective or to concentrate on the opportunities for shaping it. By setting up the stage in a way that corresponds to these opportunities, you create the best possible atmosphere for yourself. For example, you can bring along your favorite drink, lucky charm, or a particular picture, well hidden but visible to yourself. The aim is to consciously gain control over the process.

2.4 Prana Self-Treatment

This chapter aims to present some techniques that connect more directly to the philosophical roots of the purely energetic hypothesis, in order to include possible and more original self-treatment methods for anxiety, stress, and stage fright. Pranic healing is based on the holistic structure of the human body. Thus, the physical body is considered to have two parts: the visible physical body and the bioplasmic body. It utilizes the postulated ability to absorb and release prana or qi via the hand chakras. This creates the possibility of influencing the human bioplasmic body as a whole or locally, thereby restoring energy balance, activating self-healing powers, and inducing healing. However, it is also emphasized here that pranic healing should not be considered a panacea, and that physical and mental illnesses may well require professional medical or psychotherapeutic treatment or support. Pranic healing is used for both physical and mental illnesses.

Pranic healing is used for both physical and psychological ailments, although the latter requires a basic understanding of pranic healing principles. Neither of these will be discussed in detail here, as it would exceed the scope of this discussion and cannot be considered an easily learned self-management strategy. Furthermore, most intervention techniques of pranic healing have not been empirically researched in any way. However, various methods and meditation techniques can be used that are said to have a beneficial effect on our psyche.

Increase in energy level

This technique can be used for activities that require a considerable amount of energy, such as reading, studying, practicing an instrument, meditating, or other pursuits. One can temporarily increase energy levels simply by directly connecting the anterior and posterior energy channels through contact between the tip of the tongue and the palate. This intensifies the circulation of prana energy, causing the inner aura to expand considerably. It can be compared to a lightbulb that only turns on when the switch is flipped. Thus, the tongue-palate connection increases the flow of energy, and weakens it again when this connection is broken.

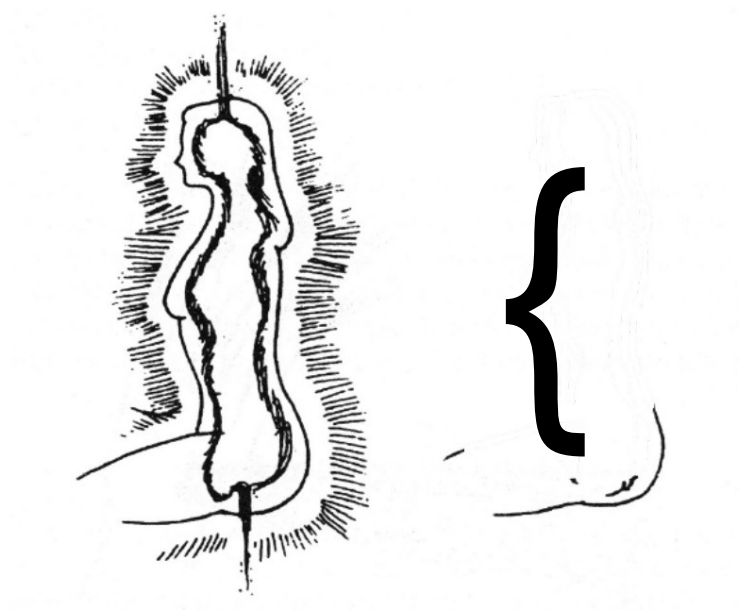


Figure 2.10: Increase in energy level [5]

Connecting tongue and palate

left: connected; right: unconnected

Prana breathing

Pranic breathing, practiced in various forms by different yoga traditions, allows for the absorption of large quantities of prana from the environment. The outer and inner auras, as well as the health aura, are said to expand considerably. Essentially, pranic breathing is abdominal breathing performed in a specific sequence. It is the most important part of our breathing and is primarily carried out by the diaphragm. The abdominal organs, the digestive system, and the solar plexus are massaged and energized. Blood oxygen levels increase, resulting in a vitalizing effect. Abdominal breathing reduces stress, promotes relaxation, and improves digestion.

During the exercise, use the tailor's pose, the heel pose (Fig. 2.11), the half lotus pose, or the full lotus pose (Fig. 2.12). Sitting on a chair is also possible, but ensure that your lower legs are perpendicular to each other, resting on both feet. Your hips and knees should form a right angle. In all variations, keep your back straight and lift your head, keeping your chin parallel to the floor. The exercise can also be performed lying down on a comfortably flat surface. While breathing, place your hands on your abdomen between your navel and sternum. In this variation, focus your breathing on your navel area and consciously breathe in and out against your hands.



Figure 2.11: Heel sitting [31]



Figure 2.12: Lotus position 30 left:

half lotus position; right: full lotus position

Relax until you feel calm and at peace. Focus your attention on your breathing. Observe it without trying to control it. Try your best to notice all the sensations that arise. Gently expand your abdomen as you inhale and contract it as you exhale.

To avoid unnecessary difficulty, the expansion and contraction of the abdomen should not be exaggerated. A steady and calm rhythm should be maintained. Holding the breath after inhaling is also called remaining in the full breath, and holding the breath after exhaling is called remaining in the empty breath. The hypothesis is that a vast amount of prana flows into all parts of the body when one first remains in the empty breath and only then inhales.

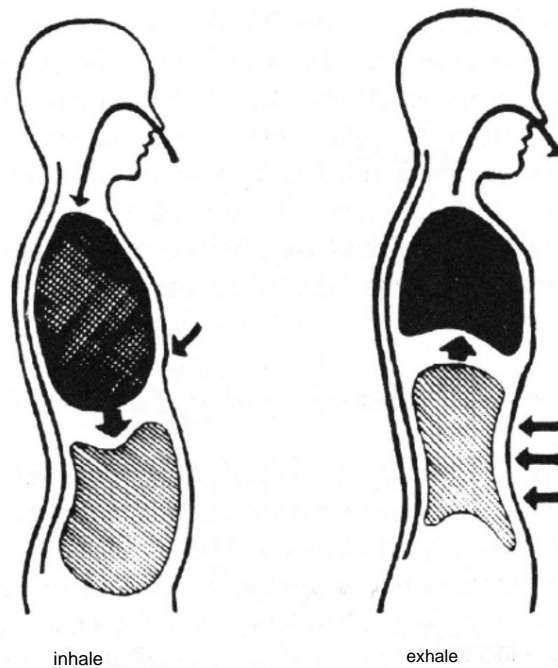


Figure 2.13: Abdominal breathing [5]

Three variations of abdominal breathing will be listed here.

1. Deep breathing with holding the empty breath

Inhale slowly, using abdominal breathing, and count to one while holding your breath. Then exhale slowly and again hold your breath for one count. Repeat this process as many times as desired.

2. Method 7-17-1

Using abdominal breathing, count to seven while inhaling. While holding your breath, count to one. While exhaling, count to seven again, and while holding your breath, count to one. Repeat this process.

3. Method 6 - 3 - 6 - 3

Using abdominal breathing, count to six while inhaling. While holding your breath, count to three. While exhaling, count to six again, and while holding your breath, count to three. Repeat this process.

Kapalabhati breathing

Kapalabhati breathing is a specific type of breathing technique in yoga, derived from Pranayama. It is also considered a cleansing and energizing technique for the bioplasmic body. Within the context of yoga, the practice is used as a means of altering consciousness, facilitating mental detachment from the present moment. The goal is to achieve mental clarity and free the mind from all thoughts. This breathing exercise helps to eliminate mental and emotional tension. Physically, the oxygen content in the blood, and consequently in the brain, increases significantly. It combats fatigue and leads to inner joy and strength. The heart, liver, abdominal and digestive organs are stimulated, and the lungs and airways are cleansed. With regular practice, the diaphragm, abdominal muscles, and accessory respiratory muscles are strengthened, lung capacity is increased, and circulation and heart function are improved.

Kapalabhati should be practiced slowly and carefully. Consulting a teacher is recommended, but it is also possible to learn this exercise on your own.

However, caution is advised not to perform the exercise with excessive force. Initially, dizziness may occur due to the increased oxygen levels in the brain, especially for smokers. If the dizziness becomes too intense and causes discomfort, it is best to stop the exercise. It should feel pleasant and not cause any pain. Kapalabhati should not be performed immediately after eating, during menstruation, or during pregnancy, as the contraction of the abdominal muscles could have negative effects. People with high blood pressure or heart conditions should generally not practice Kapalabhati.

It is advisable to practice Prana breathing (Chapter 2.4, p. 60) for some time beforehand to gain a gentle introduction and a feel for the exercise and the movements.

Sit on a chair or in the tailor's, kneeling (Fig. 2.11), half lotus, or full lotus position (Fig. 2.11), as described in Chapter 2.4. Abdominal breathing is used, with the emphasis on exhalation by actively and forcefully drawing the abdomen inward.

Inhalation is passive and reflexive. 41 Kapalabhati: Kapala literally means bowl,

skull; Bhati roughly means light, radiance; in Kundalini Yoga,

— it is referred to as breath of fire.

42 Pranayama: Prana life energy; Ayama to control and expand (meaningful)

- Uniting body and mind through mindfulness and consistent practice of conscious breathing regulation and deepening

Releasing abdominal tension allows for automatic inhalation. A clear nose is required, as one is instructed to always breathe through the nose with the mouth closed.

Close your eyes. While trying to clear your mind of all thoughts, take a few calm breaths. Once you feel calm inside, take one last deep breath and exhale completely.

Begin by taking a half breath. Then, within one second of exhaling, draw your navel towards your spine and expel the air using your abdominal muscles.

While doing this, visualize yourself blowing out a candle through your nostrils. Inhale naturally. Repeat this process about twenty times. Next, take two to five calm, deep breaths. Now fill your lungs to about 80% capacity and hold your breath. Visualize tiny beads of light rising up your spine from your abdomen, over your heart, down your throat, and up to your head, radiating outwards from the crown of your head. Hold your breath for as long as is comfortable and possible. Then exhale completely. Take about five to ten calm, deep breaths. With the start of the next half breath, repeat the entire process one or two more times.

Now bend the index and middle fingers of your right hand and close your right nostril with your thumb. Inhale through your left nostril and visualize light, strength, and positivity flowing into your body. Now close your left nostril with your right ring finger and hold your breath for about five to ten seconds. Both nostrils are closed. Your thumb and ring finger are resting on top of your index and middle fingers. Open your right nostril and exhale deeply through it, visualizing all tension being released and expelled. Inhale deeply again through your right nostril, visualizing light, strength, and positivity flowing in. Close your right nostril with your thumb and hold your breath again for five to ten seconds. Open your left nostril and exhale, releasing the air along with any tension. Repeat this cycle about five to ten times.

During the breath-holding phases, you can also visualize the little balls of light radiating from your abdomen, through your body, and up to the crown of your head. Finally, take a few relaxed, calm breaths and slowly return your mind to the here and now.

Meditation on White Light

This method serves the general cleansing and energizing of the bioplasmic body, as well as improving the circulation of prana. The goal is to distribute prana evenly throughout the body and prevent prana stagnation in specific areas. This promotes and maintains one's health. Furthermore, this exercise can be beneficial for activities that are very prana-depleting. It is recommended to perform the white light meditation daily.

For general cleansing and energizing, perform Pranic Breathing (Chapter 2.4, p. 60) and simultaneously visualize the following instructions as intensely as possible. Above the crown of the head is an intensely radiant, white light, from which a stream of light flows down the crown to the feet. This light cleanses and energizes all the major chakras, all the vital organs, the spine, and the bones of the body. The white light exits at the feet and removes all diseased gray matter. Now, using a visualized, luminous white sphere of light beneath the feet, draw Earth Prana in through the sole chakras of the feet in the form of a beam of light. As you do this, inhale and allow the Prana to flow from there to the head. On exhale, allow it to exit again through the crown chakra. This process should be repeated three times.

Now, the absorbed prana should be brought into optimal circulation throughout the body. To achieve this, visualize the prana flowing from the soles of the feet, up the back to the head, then over the face and down the front of the body back to the feet. Circulate the prana in this way three times from back to front, then three times from front to back, three times from left to right, and three times from right to left.

If you experience a large excess of prana after this meditation, you can use it to generate synthetic qi by concentrating on the navel chakra for about ten minutes. Simultaneously and subsequently, practice prana breathing. The synthetic qi should then be stored in the two meridians of the subordinate navel chakras by concentrating for about three to five minutes on a point approximately five centimeters below the navel chakra.

43 Synthetic Qi, or navel Qi, is a type of subtle energy produced by the navel chakra. It is fundamentally different from prana and affects a person's ability to absorb prana.

3 Summary

3.1 Critical concluding remarks

Clinical anecdotal reports, field studies, and case studies of electrophysiology (EP) suggest rapid, very good treatment results and broad patient acceptance. Given the wealth of evidence, ignoring these results would be inappropriate; however, caution is advised due to the placebo effect. While there is little empirical scientific evidence, the number of EP practitioners continues to grow. The empirical research is even weaker in the treatment of complex clinical conditions, as most EP studies involve only a single treatment session with relatively limited problems. For more complex disorders, several sessions are generally necessary to identify and treat numerous conditioned response couplings.

Despite all the studies and numerous anecdotal reports, the specific mechanisms of action remain unclear. Furthermore, a better understanding is needed of which applications of EP are most likely to be effective for which complex psychological problems and indications.

“Although further research is undoubtedly needed on the efficacy, mechanisms, and disorders for which treatment with Energy Psychology is indicated, extensive clinical reports combined with limited scientific evidence suggest that Energy Psychology is a promising treatment for a variety of mental disorders, both rapidly and with high efficacy.” [David Feinstein]

[2]

The fact that many results suggest a positive effect of EP risks being lost amidst the abundance of controversies. A fundamental problem is that, to date, no clear evidence for anatomical or physical structures has been found to support the energetic hypotheses regarding the existence of bioplasmic matter or...

¹ Wilhelm-Gößling (pp. 76ff.) and Eschenröder (pp. 172ff.) also present newer studies on the effectiveness of EP in the volume “Energetic Psychotherapy - Integrative” from 2012.

a kind of subtle energy with corresponding meridians could be found. The research of Robert Becker and Maria Reichmanis (Chapter 2.2, p. 30), who were able to physically prove the existence of approximately 25% of acupuncture points on the large intestine and circulatory-sexual pathways, is far from sufficient in this regard. However, it cannot be ignored that electric current and electromagnetism have an obvious influence on the physiology of organisms and interact with them in a certain, as yet unclear, way (Chapter 2.2, p. 27). Furthermore, it could neither be proven nor disproven whether this fact is related to the postulated hypotheses of ancient cultures.

Critics argue that the effectiveness of EP techniques is based on a placebo effect, meaning the treatment merely raises hopes for improvement. A letter from the Bavarian Chamber of Psychotherapists dated September 7, 2009, states:

"[...] the effect of energy psychology is highly controversial.
So far, no effect beyond the placebo effect has been proven."
[2]

Christof T. Eschenröder, on the other hand, writes:

"I would now like to discuss whether the positive effects of EP can be interpreted as placebo effects. Can the effect be explained solely by nonspecific aspects of the therapeutic situation and the resulting hope for improvement? If EP techniques achieve better results not only compared to untreated control groups, but also compared to other treatment approaches, then this suggests specific effects of the applied therapeutic technique."²

The Chinese and the US military have refuted the claim that acupuncture is based on a placebo effect.

The fact that sometimes the order of the tapping sequence is important, while at other times sham points also produce positive effects, is highly controversial. Only in TFT do the interventions show significantly better results than in the control groups receiving placebo treatment. In the 2003 study by Waite and Holder on the effect of EFT on specific anxiety, 119 students were divided into four groups. All three groups were treated with the same EFT procedure. The difference lies in the fact that in the first group, actual acupuncture points were tapped, in the second group, twelve non-acupuncture points on the arms were tapped, and in the third group, twelve different points on a doll were tapped. The fourth control group did not perform any tapping exercises. The results show

In the first three groups, there was a reduction in SUD scores and no significant differences after treatment. In the control group, however, the individual SUD score remained unchanged. Therefore, it is not the stimulation of meridian points that is crucial for the effectiveness of EFT, but rather the combination of exposure and distraction. In this regard, David Feinstein (2009) points more to the combination of tapping sequences and concentration on the specific problem. According to a critical analysis by Pasahow (2010), the results cannot be meaningfully interpreted due to numerous methodological errors.

The factors influencing EP are best understood using Andrade's theoretical approach.

[2004, Chapter 2.1, p. 23 and Ruden, 2005] are consistent. According to Andrade, non-acupuncture points, as well as other activities performed while the problem is activated, can also have a therapeutic effect. However, his theory does not rule out the possibility that particularly pronounced therapeutic effects may be achieved for certain problems through the stimulation of meridian points.

Many practitioners of alternative medicine are accused of charlatanism by critics. They are said to present people with a kind of illusory world that appears mystical, powerful, and hopeful, or that exploits the hopelessness of patients. Their intentions are allegedly purely financial. There is a discernible trend of an increasing number of followers and those interested in alternative or esoteric teachings, who, sometimes with a lack of professional competence, seek to enrich themselves. It appears that even the author listed in the bibliography, Master Choa Kok Sui [4, 5, 6], himself a practicing urologist, is suspected of primarily pursuing financial interests and attempting to establish a unique selling point. He allegedly initiated numerous lawsuits for plagiarism of his books, which later failed, even though he himself admits to using the ideas of others. In one of these lawsuits, the disputed sections were allegedly based on external research findings. His charitable organizations, financed in part by donations, lacked credibility because neither annual reports nor accounting statements clearly documented project funding and general money transfers. In contrast, the German branch, Prana Germany e.V., is subject to German association law, which requires members to have full access to all data and financial statements. Master Choa Kok Sui reportedly believes his teachings are complete and that nothing else is needed, a claim that clearly contradicts his frequent statements in various books.

"The methods and techniques described in this book have been carefully compiled and extensively tested. Nevertheless, we do not assume any liability for their effectiveness."

²See also Lane, 2009

The author and publisher assume no responsibility for how these techniques are used. Pranic healing is not intended to replace conventional medicine, but to complement it. In case of illness, a doctor and a certified pranic healer should always be consulted immediately. [5]

He frequently points out in his works that it can be quite necessary, or even absolutely essential, to seek professional therapeutic or psychotherapeutic help and to consider Pranic Healing as a complementary method. Furthermore, this would contradict the energetic hypothesis that the physical and bioplasmic bodies are interconnected. If influencing the energy field affects the physical body, then the reverse is also true. This means that therapy can, and in some cases even must, be applied on the physical or psychological level.

The increase in energy levels described in Chapter 2.4 on page 59 could be related to the excess energy correction (Fig. 2.3, p. 45) or the finger-touching exercise (Fig. 2.4, p. 46). In all these exercises, contact between the tongue and palate is sought. If it has nothing to do with the energetic hypothesis, then perhaps certain activation signals in the brain or nervous system are responsible for a beneficial psychological or physical effect.

Kapalabhati breathing has been criticized for potentially leading to oxygen deprivation in the brain due to the constriction of blood vessels, similar to hyperventilation, except that in Kapalabhati, breathing is consciously controlled. However, alleged health risks have not yet been substantiated.

3.2 Conclusion

It is therefore evident that the techniques and methods of EP (Experience-Oriented Psychotherapy) often bring about significant improvements or even cures, although the mechanisms of action of both conventional medicine and EP have so far neither been definitively proven nor disproven empirically. Apparently, conditioned memory patterns associated with negative emotions and bodily reactions are placed in an unstable state with the help of various techniques based on acupuncture principles or, additionally, on cognitive behavioral therapy. Whether this is caused by stimulating the skin surface and the associated activation of various brain regions or the nervous system, by the release of certain neurotransmitters, or by influencing the bioplasmic body and meridians remains unclear. This unstable state is used to reconsolidate dysfunctional patterns through relaxation techniques or exposure combined with positive affirmations.

to evoke national cognitions, belief patterns, thinking styles, and patterns of self- and other-relationship.

The founding fathers of Emotional Freedom Techniques (EP) are the psychotherapists Roger Callahan and Fred P. Gallo. They viewed psychological problems as a blockage of the emotional energy flow within the meridians. Based on Traditional Chinese Medicine (TCM), they developed various configurations of acupuncture points to be tapped for specific emotional problems. Significant success was achieved, particularly with anxiety and trauma. The engineer Gary Craig considerably simplified the procedure by having clients tap on points along all meridians from the outset. His successes were comparable to those of Roger Callahan and Fred P. Gallo. The psychotherapist and coach Michael Bohne extracted the effective methods from all these insights and integrated them into psychotherapeutic, process-oriented interventions. He does not exclude the energetic hypothesis of efficacy. Furthermore, he primarily empowers clients to take responsibility for themselves by having them treat themselves, thus gaining direct influence over the process. This fosters a sense of self-efficacy.

In light of the research findings presented, PEP (Chapter 2.3, p. 37) and the methods of Prana self-treatment (Chapter 2.4, p. 58) should be readily applicable. Regarding Kapalabhati breathing (Chapter 2.4, p. 62), it is important to consider the circumstances under which it should not be performed. In any case, it seems unlikely that the condition would worsen. Whether specific or non-specific factors are responsible for improvement should be considered secondary, given the primary goal of alleviating anxiety, stress, and stage fright, provided this is achieved. Based on the research findings, there appears to be a fairly high probability of a positive treatment outcome. Nevertheless, it should be emphasized again in conclusion that professional assistance from a physician, psychologist, or psychotherapist may be necessary in certain circumstances.

Bibliography

[1] Fred P. Gallo

Energy Psychology

[2] Christof T. Eschenröder, Claudia Wilhelm-Gößling (eds.)

Energy-integrative psychotherapy

[3] Michael Bohne

Tapping to overcome stage fright - confidently presenting, speaking, and speaking. Energeti-

Practical psychology

[4] Master Choa Kok Sui

The Secret of the 11 Chakras

[5] Master Choa Kok Sui

Fundamentals of Pranic Healing

[6] Master Choa Kok Sui

The Practical Guide to Prana Psychotherapy

[7] Dr. med. Bernhard C. Kolster

Healing through finger pressure

[8] Rosina Sonnenschmidt

Music Kinesiology: Creativity without stress in the musician's profession

[9] Anne Rose Pretorius

AND NOW IT'S ABOUT ME!

[10] Dr. Jan Weinhold: Scientific studies and publications on energy psychology

and the effectiveness of systemic constellation work

URL: <http://www.inneres-licht.de/psychologie.html>

(June 15, 2015)

[11] Dr. Michael Bohne: Energy Psychology

-- The inclusion of the body
and the meridian system in changing dysfunctional emotions

and limiting beliefs

URL: http://www.dr-michael-bohne.de/fileadmin/user_upload/pdf/Suggestionen_Bohne.pdf

(June 15, 2015)

- [12] Dr. Dieter Berger: Energetic Psychotherapy - A New Medicine for the Soul, through which you can find emotional balance without medication

URL: <http://www.energetische-psychotherapie.de>

(June 15, 2015)

- [13] Wikipedia: Fear

URL: <https://de.wikipedia.org/wiki/Angst> (June

15, 2015)

- [14] Wikipedia: Stress

URL: <https://de.wikipedia.org/wiki/Stress> (June

15, 2015)

- [15] Wikipedia: Stage fright

URL: <https://de.wikipedia.org/wiki/Lampenfieber> (June

15, 2015)

- [16] Monika Lück: Music Kinesiology in Berlin

URL: musik kinesiologie-berlin.com

(21.06.2015)

- [17] Wikipedia: Eye Movement Desensitization and Reprocessing

URL: [https://de.wikipedia.org/wiki/Eye_Movement_Desensitization_and_](https://de.wikipedia.org/wiki/Eye_Movement_Desensitization_and_Reprocessing)

Reprocessing

(21.06.2015)

- [18] Wikipedia: Master Choa Kok Sui - Controversies and criticism

URL: https://de.wikipedia.org/wiki/Choa_Kok_Sui#Kontroversen_und_Kritik (08/14/2015)

- [19] Wikipedia: Emotional Freedom Techniques

URL: https://de.wikipedia.org/wiki/Emotional_Freedom_Techniques (09/12/2015)

- [20] Wikipedia: Electroencephalography

URL: <https://de.wikipedia.org/wiki/Elektroencephalografie>

(13.09.2015)

-
- [21] Alexis Engelke (2012): The Flow Concept - according to Mihaly Csikszentmihalyi
URL: <http://www.learning2.de/wp-content/uploads/2012/10/Flow-Skript.pdf> (09/26/2015)
- [22] Andrea Barthélémy (27.12.2013): How meditation changes brain and mind URL:
<http://www.welt.de/wissenschaft/article123325891/Wie-Meditation-Gehirn-and-spirit-changes.html>
(October 4, 2015)
- [23] Wolfgang Maly: Study by Ludwig-Maximilians-University Munich: -- "Maly-
Meditation as a complement to conventional medical treatment in patients with
advanced pancreatic cancer
URL: <http://wolfgang-maly.de/maly-meditation/studie/> (04.10.2015)
- [24] Wikipedia: Kirlian photography
URL: <https://de.wikipedia.org/wiki/Kirlianfotografie>
(October 4, 2015)
- [25] Dr. H. Treugut, M. Köppen, B. Nickolay, R. Füß, P. Schmid (7/2000):
Kirlian photography - Random or person-specific discharge pattern? (published
in: Forschende Komplementärmedizin 7/2000, pp. 12-16) URL: <http://www.life-testinstitut.de/forsch2.htm>
(October 4, 2015)
- [26] Wikipedia: Pranayama
URL: <https://de.wikipedia.org/wiki/Pranayama> (04.10.2015)
- [27] FOCUS: Practice abdominal breathing
URL: http://www.focus.de/gesundheit/gesundheitsmanagement/tid-23169/atem-coach-6-ueben-sie-die-bauchatmung_aid_651495.html
(October 6, 2015)
- [28] Wikipedia: Abdominal breathing
URL: <https://de.wikipedia.org/wiki/Bauchatmung> (06.10.2015)
-
- [29] Dr. Michael Bohne: Sore Spot or Self-Acceptance Point
URL: http://www.dr-michael-bohne.de/uploads/pics/SA_Punkt_gross.jpg (09/27/2015)

[30] Image source: Lotus position

URL: <http://www.humanecology.ch/www.humanecology.ch/img/halber-und-full-lotus-seat.i13.jpg>

(October 3, 2015)

[31] Image source: Heel seat

URL: http://www.pce-yoga.com/images/p063_1_01.png

(October 4, 2015)

[32] Image source: Kirlian photography

Source URL: <http://unveiledsecretsandmessagesoflight.blogspot.fr/2009/11/kirlian-photography.html>

Direct URL: http://2.bp.blogspot.com/_pashdf8liYY/Sw2364QvtbI/AAAAAAAAAxc/6V7uXDM-tMM/s1600/Kirlian+Photography.jpg

(October 4, 2015)

Sworn statement

I certify that I have written my diploma thesis:

"Energetic psychology as a basis for coping"

"On anxiety and stage fright in the everyday life of a musician"

that I have prepared this work independently and without outside help, and that I have specifically marked all passages taken verbatim from other authors as well as the explanations in my work that closely follow the lines of thought of other authors, and have indicated the sources.

.....
Cottbus, the

.....
Signature