

The holistic view of mind and body: Psi-field theory and practical healing experience

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Resumo

Esta comunicação sumariza os aspectos relevantes do campo psi e descreve as experiências práticas da relação corpo-mente que começam a encontrar uma explicação e legitimidade científica. De facto, a informação holística na medicina conduz-nos à unidade mente-corpo no estudo dos pacientes. Para além disso, existe também uma simbiose que desponta espontaneamente entre a mente do curador e a mente e corpo do paciente. Estas ligações holísticas testemunham a realidade do campo psi, avançada por Ervin Laszlo no seu trabalho científico, em especial na obra "The connectivity hypothesis".

In his recent book (*The Connectivity Hypothesis*, State University of New York Press, 2003), Ervin Laszlo notes that today, in the first decade of the 21st century, the main branches of the empirical sciences face a paradigm shift as deep as that which occurred at the beginning of the 20th century, when classical physics gave way to relativity and subsequently to quantum physics. The current shift is triggered by a number of surprising observational and experimental findings; these do not fit into the established paradigm, or do so only at the cost of introducing arbitrary assumptions and auxiliary hypotheses. The pertinent findings speak of a hitherto unsuspected form and level of coherence in nature. Laszlo points out that this kind of coherence means a quasi-instantaneously synchronized state, with nonconventional connections between the parts that make up a system, and between the

systems and their environment. Such connections seem to obtain over all finite distances and finite times, and they suggest that the "nonlocality" discovered in the microscopic domain of the quantum extends into the macroscopic domains of life and consciousness.

Time- and space-invariant coherence in diverse domains of observation and experiment calls for fundamentally new assumptions about the nature of reality. Laszlo suggests the relevant assumptions in reference to four propositions:

- (i) nonlocal coherence in any given system is expressed as quasi-instant correlation among the parts and components of that system;
- (ii) such correlation implies system-wide connectivity;
- (iii) system-wide connectivity implies in turn the presence of an interconnecting medium; and
- (iv) in a realist perspective the interconnecting medium is a system-wide field.

He concludes that nonlocal coherence implies system-wide field. His "Connectivity Hypothesis" identifies the nature of this field, termed the "Y field," in reference to the pertinent findings in the empirical sciences. Here I am concerned in particular with what he calls the "transpersonal field."

Recent experiments indicate that under certain circumstances a space- and time-invariant transfer of information takes place between individual subjects. The resulting contents of consciousness are anomalous in light of classical materialist assumptions. Skeptics dismiss them as phenomena generated by the brain of the experiencing subject itself: certain brain-states, due for example to the stimulation of the frontal lobes of the neocortex, have been shown to generate images and impressions without sensory stimulus. If this is the case, the contents of transpersonal experiences do not refer beyond the brain itself. However, one cannot exclude a priori that the brain would interact with the external world in a nonsensory mode as well. In that case the information generated in transpersonal experiences would have a veridical aspect. I believe that this is the case. Numerous experiments show that transpersonal linkages obtain among individuals who have close empathies and emotional ties to each other. Transferred-stimuli experiments, where one of a pair of mutually isolated subject is stimulated and the other

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not, indicate that empathetic and emotional contact is a major factor in transferring the stimuli. The brain and nervous system of people in close personal relationships appear to be enduringly correlated.

The experimental findings, cited in detail by Laszlo, offer convincing evidence that under certain circumstances transpersonal consciousness has a veridical aspect. My own experiments, on which I report here, offer significant evidence in this regard.

The First Experiment

The first experiment was conducted by Günter Haffelder, director of the Institute for Communication and Brain Research of Stuttgart on June 3, 2001, on the occasion of a seminar of the Hagia Chora Association in nearby Hohenwart (Germany). It was witnessed by about one hundred seminar participants and was protocolled both by Professor Haffelder and a volunteer, Dr. Heidrich Treugut. It was subsequently reported (in German) in the journal *Hagia Chora* (issue 9, August 2001).

At the beginning of the experiment I asked the subject—a fortyeight year-old volunteer from among the seminar participants—to give me a verbal report on his physical condition. He reported:

Four years ago I turned to a doctor with a serious problem of articulation in my hands. I could hardly move my wrist, and the joints of my fingers were swollen and in pain. The doctor diagnosed multiple arthritis. I chose to try a natural therapy consisting of a vegetarian diet and a course of spiritual development. At present my finger joints and my right wrist move, but the left wrist is still stiff.

We then separated. The subject was seated in the main hall in the presence of Professor Haffelder and the seminar participants, and I moved to a distant room in the same building together with Dr. Treugut. Both the subject and I were wired with electrodes on our heads. The EEG instrument in the main hall, to which the electrodes were connected, displayed the electrical activity of our brains on two large monitors.

The steps in the experiment were as follows. First I tuned my brain and nervous system for receptivity to information under the given conditions, and then concentrated on the experimental subject. When I was satisfied regarding my own sensitivity, I begin to examine the subject. (I evolved a

method originally developed by the noted Austrian researcher Erich Koebler into an instrument for remote healing. It involves a one-arm dowsing rod and a system of geometric forms for focusing the healer's consciousness when receiving information from the patient, as well as when sending healing messages.) I first examined the subject's organs in sequence, and then his meridians. The colon showed symptoms that indicated a mild irregularity; I sought to correct this with the appropriate healing message. After this I found symptoms of inflammation in the left wrist, and for this, too, I sought the pertinent treatment. Among the meridians, that of the liver called for correction. Finally I examined the pancreas and corrected a mild malfunction there. When my reexamination indicated that no further meridian and organ correction was needed, I reinforced the balanced state of the subject with the use of a symbol derived from a method of healing traditionally practiced by Tibetan monks.

Since an important element in any such treatment is to determine the precise timing of the treatment, I undertook to do this during the last five minutes of the examination. The treatment for the colon and the left wrist was to last 10 days and that for the pancreas 6.5 days.

In reporting on the experiment, Haffelder noted,

In general the process of examination between the healer and the subject occurs during a period of refined harmony between their respective brain activities, which manifests itself in the particular way that the frequency patterns of the two people influence each other. Thus high Delta activity (0 – 3 Herz) occurred in the healer, which shows the frequency of transmission of the nonverbal communication, as indicated by intensive alignment between healer and patient. On the part of the healer strong Delta activity manifested itself in the form of a significantly higher deviation of the regular rhythm in the range of 3 – 5 seconds in the left brain hemisphere. In alignment with the rhythm of this brain activity, Alpha and Delta activity occurred also in the patient. (...)

The whole process of frequency activity during the treatment can be interpreted as a typical process that underlies our research on such phenomena and is in some cases reinforced. The healer inquires about the present condition of the patient, which is expressed through the activity of a certain frequency pattern. This image can be visualized by using a chronospectrogram. The healer balances the pattern and sends it back in a transformed form to the patient.

In my decade-long practice as a natural healer I have used this type of procedure in treating cases of acute inflammation, pains from injuries, and a variety of more serious maladies.

The Second Experiment

The essentially same experiment was repeated in Stuttgart at Professor Haffelder's Institute for Communication and Brain Research on October 29, 2001. It was monitored and subsequently documented by the spectrum-analytic method of the EEG recording the same as the Hohenwart experiment.

Before this experiment my forty-five year-old test subject described her complaint. She suffered from allergic bronchitis for approximately the past ten years, a condition that was especially excruciating in the morning hours. She consulted a number of physicians and received a great variety of medications, ranging from steroids and antibiotics to homeopathic remedies. I realized that there is not much point in concentrating on the symptoms themselves: I had to look for the causes. Thereafter the subject and I were wired with electrodes, and the subject went to another room in the laboratory, while I began the procedure for the diagnosis in the room shared by the experimenters. The electrical activity of our brains was displayed on monitors observed by the experimenters and was also recorded.

Following a preliminary examination of the patient, I proceeded to move back in the subject's life until I found a particular trauma that could account for her condition. This event occurred in the immediate postnatal period. I administered a healing message for the 10th minute after birth that was to last for a period of 2-minutes and 24-seconds, while the healing message for the seventeenth minute after birth was to last for 45 seconds. During the time that I administered these messages my brain exhibited EEG-waves in the slow Delta region. The brain of the subject replicated the patterns of my Delta waves with a delay of about 2 seconds. The effect was evident: as I was sending the healing messages the subject showed an aggravated form of her symptoms, coughing violently. When we concluded the experiment the coughing subsided and the subject calmed down.

On the 23rd of May of 2002 my test subject wrote:

... regarding my cough attacks, there were [after the experiment] some quieter periods and some periods in which I had violent coughing up to

eight hours a day. Now it is quieter than ever before. The coughing did not entirely disappear, but it is within tolerable limits. In the last 10 years I never had such a quiet period as now.

Discussion

The Delta waves (0 – 3 Herz) that were shown by the EEG in these experiments are typical of normal deep sleep in adults, while Alpha waves (8 – 13 Herz) are typical of a restful state, usually with eyes closed. (In the normal waking state external stimuli generate Beta waves in the 20 – 30 hers range.) It is significant, therefore, that in these experiments I had my eyes open and yet displayed electrical brain activity characteristic of deep sleep. Just as remarkably, the subjects displayed the same phenomenon. They sat relaxed, with closed eyes, but not asleep. In this state they proved receptive to the information I sent from my remote location, despite the absence of sensory connection between us.

The process of remote healing is generally the same. The information I receive as healer indicates the physical condition of the patient, including the nature of his or her complaint. The diagnosis may be as detailed as any personal examination in the doctor's office. I can find out if the patient suffers from a temporary malady or from a chronic illness. I can also identify the causes of the problem, and to what extent it is due to environmental conditions, such as electromagnetic or geomagnetic radiation, pollution, or other toxins.

I then proceed to determine the indicated therapy. If the therapy does not call for active cooperation on the part of the patient, I can "send" the healing information without the patient necessarily being conscious of it. Consciousness on the part of the patient is not a factor, however, provided she asks for, and accepts, the remote treatment. If she objects to it, her reception of the healing information may be blocked.

In the positive case the reception of the healing information by the patient affects her physical condition and can be verified through subsequent diagnosis, whether it is carried out through the remote method or by conventional means.

A significant feature of the information exchange between healer and patient is that it occurs independently of space. The healer can get the pertinent information even if the patient is in another town, in another

country, or on another continent. The efficacy of remote healing is space-invariant. This was confirmed to me in a particularly striking manner in my work with the Psionic Medical Society of Great Britain. The members of the Society, reputed medical doctors, developed a remote-healing method using a "witness" from the patient (which can be any protein sample, usually a drop of blood or a strand of hair) for the diagnosis, and either direct healing messages or, more frequently, homeopathic remedies to effect the treatment (cf. chapter 3). Since 1994 I have been referring some of my cases in Hungary to one of the physicians in England; the patients would then receive the prescribed remedies by mail. I would follow the healing process through the periodic diagnosis of the patient's condition. An interesting phenomenon has come to light: the patients' recovery would usually begin at the time the treatment was determined, even though the remedy only reached them days later! The British physicians experienced the same phenomenon with most of their other patients.

Another significant feature of the diagnostic process is that information can be received not only regarding the momentary condition of the patient, but also regarding the patient's past history as it relates to her current condition. This is important, because in the case of chronic diseases it is often necessary to discover the original causes of the illness to effect healing. The experiment in Stuttgart testified to the feasibility of doing so.

I now give another example. A patient of mine, a man in his seventies suffered from neurodermitis for the past twenty years. He proved to be allergic to some seventy-two different foods, according to prior diagnosis by his doctors. I did not try to cure his allergies by working on the symptoms, but sought instead the originating causes. I found that he had suffered from some trauma when he was five weeks old, and that this event was connected with his present illness. I led him back to this stage of his life, and sent the rebalancing information using Tibetan symbols as well as Koerbler's geometric forms. During the treatment, which lasted about five minutes, the regressed patient cried aloud and waved his arms in the manner of an infant. Afterward he calmed down and became quiet. He accepted the dietary therapy I suggested and followed it rigorously. Three months later he wrote that the allergic spots and pains in his hands, arms, and feet had completely disappeared; it was his impression that he has fully recovered.

This case, together with scores of others in my decade-long healing practice, show that the information transferred during diagnosis and treatment is space- as well as time-invariant. Neither physical distance between

healer and patient, nor elapsed time between the origins of the malady and its diagnosis, appear to limit it.

Conclusions

Phenomena of natural healing, and especially of remote healing, offer significant evidence that a transpersonal field mediates the exchange of information between healer and patient. The Ψ field is not an abstract theoretical construct, but a working physical.

References:

Laszlo, Ervin, *The Connectivity Hypothesis*, State University of New York Press, 2003.