

Presidential Address

HEALING AND CONSCIOUSNESS: *From Relativity to Reality*

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ABSTRACT

The phenomenon of healing and the numenon of consciousness are the ends of a complex and long spectrum consisting of stages in awareness. Both the numenon and the phenomenon need to be synthesized into our daily lives to maintain homeostasis, to promote healing and ultimately, if possible to achieve transcendence. Evidently, this is a life long endeavor.

This talk will attempt to examine recent advances in Energy Medicine research with a view to understand the direction of inquiry in movement within phenomenon. However, the ultimate goal is to transcend phenomenon itself; hence, a review of literature around the world is undertaken to focus thoughts on numenon. The underlying unity of expressions in spiritual experiences over many centuries and in many parts of the world point to the idea that numenon is in fact the objective while phenomenon is the subjective aspect of our experience. This also confirms the current scientific view that science is subjective in its core.

It is time then to reverse our ideas of subjective and objective. Science that has a subject investigating is subjective science while a science that goes beyond the subject who investigates is objective science. Another way to look at this is a science that has an object in focus is a subjective science while one that has no object to focus on is an objective science! Needless to say, we should be moving from the subjective to the objective as we proceed in life. While this may not be the end of all discussions in subjective/objective debate, at least it could open the doors of our perception to healing and its place in consciousness.

KEYWORDS: Consciousness, healing, reality, energy medicine, instruments

INTRODUCTION

I would like to begin my talk by reading to you from the native shamans a prayer—in this ancient land that is as old as time and as young as the inquisitive new born child—a prayer to the Spirit that the shamans called upon to support and help:

A Native American Prayer

O Great Spirit,
whose voice I hear in the winds
and whose breath gives life
to all the world,
Hear me! I am small and weak.
I need your strength and wisdom.
Let me walk in beauty
and make my eyes
ever behold the sunset.
Make my hands respect
the things you have made
and my ears sharp
to hear your voice.
Make me wise
so that I may understand
the things you have taught my people.
Let me learn the lessons
you have hidden in every leaf and rock.
I seek strength,
not to be greater than my brother,
but to fight my greatest enemy—myself.
Make me always ready to come to you
with clean hands and straight eyes.
So when life fades, as the fading sunset,
my spirit may come to you
without shame.¹

I would also like to thank all the gurus and friends who are both here in physical form and out of form: I hope I will be saying things that will make them happy if not proud. I want also to thank two special people who made

this possible: John E. Fetzer of the Fetzer Institute, Kalamazoo, MI who wanted me to work on holistic health devices and systems at his Institute. My special thanks to another being who is also now on the other side—Dr. Edgar Wilson who with his innovative spirit and concern for his patients developed many ideas of interest in this area. May his help be with us always. I have a few stories to tell about Ed, but will reserve them for another occasion.

I plan to present some ideas about science and spirituality in their broadest sense and while the scientific ideas are well known, the spiritual truths may be less understood in the normal tumult of our lives. You are welcome to disagree entirely with what is presented and be critical—they are not my ideas so any criticism will not affect me in any way. However, before you criticize, I wish to tell you that the ideas are very ancient, have stood the test of at least 5000 years of analysis by the best minds of all times and hence need to be looked into carefully before rejection. I am sure all of us are in the same place of acceptance if we only know it to be of relevance to our own growth. For after all, what is healing except growth? So let us launch our inquiry into phenomenon and numenon.

There are many discussions regarding the role of consciousness in healing modalities. Before we jump into this discussion, we need to define both consciousness and healing. Without a clear understanding of these basic concepts, our investigation could result in many inaccuracies. Both scientists and healing professionals have ventured into this area and in my opinion, have not considered the profound uttering of seers from all parts of the world. In this talk, I propose to do just that: bring to focus the many ideas expressed by people who are competent to talk about consciousness; namely, those who have reached a certain level of spiritual awareness. Of course, it is not easy to determine, with our limited intellect, who indeed have reached this level of awareness to talk about consciousness. With this limitation, we can still operate using our whole brain and receive some ideas about this and related topics of interest to us here.

Let us first turn our attention to Energy Medicine. My own introduction to Energy Medicine came almost thirty years ago, when a student in the advanced technology institute where I was working in India at that time came into my office and mentioned he would like to work with me for his master's thesis. I

was a bit flattered, since I knew the student was very gifted and had been looking around for a good master's thesis advisor. Little did I know the quandary I was getting into. He wanted to work only in Yoga and this was a technological institute. The science we pursued in the lab was a different kind, or at least so I thought, and for me to be an advisor in a Yoga project was unthinkable. The student and his Yoga master, however, challenged me to apply methods of science to Yoga. Yoga is a science in its own right, but to marry that science with the material science of the current era, in my opinion, had all the foreboding of a modern marriage between opposite sexes that was destined to failure. Anyway, we did a project measuring EEG of meditating subjects trying to "quantify" and "certify" the practitioners. After a few subjects, I gave up on this rather quickly and launched toward biofeedback—a type we called nonvolitional biofeedback. The rest of that story is documented in many papers.

Meanwhile, Subtle Energies did not leave me; Elmer Green, who is not so subtle energetically, and with not so subtle influence visited me in my lab in India. Then I visited him a couple of times in Topeka and spent some time with his lab staff and had discussions on consciousness, Subtle Energies, healing, to name a few areas. When I organized—along with Dr. Sarada Subrahmanian at the Madras Institute of Magnetobiology (which both of us started some time earlier)—an international conference on Energy Medicine, Elmer again visited Madras and gave a brilliant opening talk in this area. One thing led to another; I worked at the ARE Medical Clinic in Phoenix, studying Edgar Cayce remedies, then moved to Kalamazoo, MI to work on Energy Medicine devices at the Fetzer Institute. And I got involved in this (ISSSEEM) organization. My early suggestion was to make this society sound more technological—namely, International Technological Society . . . etc.; however, the Board did not go with that name since the acronym turned out to be IT SEEMS! Looking back after 12-odd years of this Society's existence, I feel my acronym was after all a better one! Well, let us turn our attention to:

ENERGY AND INFORMATION

In our brochures, we have defined Energy Medicine as a method through which **energetic** and **informational** interactions bring an organism to move towards homeostasis. (By the way, even the term homeostasis is not correct; nothing

in the body is static; we need to accept the term homeokinesis). Coming back to Energy Medicine, in short, we are talking about energy and information. Energy is the capacity to do work, information may or may not involve energy; information is simply a “disturbance” that is “noted.” We need to be careful in selecting the words here; briefly, information is different from energy. Information may not do any “useful” work, however, it can still bring about a change in a parameter. The parameter we usually monitor is a physiological variable. Information is visualized as a disturbance in the ether, as it were, and it is transmitted or transferred to another location where a recipient may be situated. We will talk about this a bit later.

Let us first deal with energy in more detail. There are only four types of fundamental forces as modern physics tells us. They are as follows: electromagnetic, gravitational, strong and weak forces. Only electromagnetic is easily controlled, and we have made all kinds of gadgets, such as communication systems, medical diagnostic and therapeutic systems based on electromagnetic energy. This energy type follows certain laws; namely, energy transmitted from one location decreases with distance as it spreads out, takes finite time to travel from one place to another, and can be blocked by metal screens and magnetic materials. If we are talking about transmission of healing impulses with finite time lag between transmission and reception, this may be a good way to model healing energies through electromagnetic interaction. We can also experiment to determine if the healing energy is electromagnetic by some simple measurements. However, there are areas such as prayer and distant healing where experiments have shown that an energy-based interpretation is not possible. For example, instantaneous transfer and long distances through which the effect seems to travel negate the possibility of known energy field interaction. We then resort to informational interaction model.

In informational interaction, obviously only information travels and no energy transfer takes places. In the initial analysis, it seems there is only a tenuous connection to concepts in physics. However, we do have a physics for this also. Actually, we can look at two differing mechanisms as possible explanations for this non-local interaction in healing. One is soliton wave propagation.² A soliton is a solitary wave that behaves like a particle; it can collide with another solitary wave and still retain its characteristics of wave amplitude and frequency. Its amplitude does not decrease with distance, even though there is a time delay. So perhaps in some cases of distant healing, we can

invoke the property of soliton waves in trying to understand the healing that takes place.

A more powerful model for distant healing is available from the work of Dr. David Bohm, the British physicist of renown who worked initially with Einstein and later developed theories to counter a paradox proposed by Einstein-Podolsky-Rosen or the EPR paradox as it is called. The EPR paradox is related to two coupled particles. In a coupled system of particles (also called entangled states), with two electrons spinning around their axes, it turns out if one electron is spinning with its axis up the second one will have an opposite spin, namely, its spin axis will be downwards. If for some reason (such as external energy input) the spin axis of one electron is reversed, then the second electron will instantaneously change its spin so that the initial balance of spin—anti-spin is maintained. EPR asked the question what could happen to the two electrons if one is taken to the moon (with the other still in a lab on earth) and the moon electron's spin axis is flipped. The answer is, irrespective of distance involved, the second electron will "react" to the state of the first electron by altering its spin **instantaneously**.

In other words, distance is not relevant in these reactions. The information travels instantly, and without delay or decay. Such waves are called scalar waves and are being investigated by the Defense Department for communication purposes. Thus, Dr. Bohm's introduction of scalar waves is another possible mechanism that could be invoked when healing information travels over large distances without change in its intent. If there is a distortion due to travel (as other wave energy types undergo), then the intent will also get distorted! That could have a disastrous effect on the recipient! Fortunately, this seems not to take place in these interactions. Actually, Dr. Bohm introduced the concept of "active information" in his ontological interpretation of quantum theory. Dr. David Peat, Dr. Bohm's biographer, has this to say: "Information . . . allows a distinction to be made between what could be called raw or "unformed" energy and a more subtle energy, an activity that can be identified with information. This (active) information acts on raw energy to give it form."^{3(p.50)}

Active information has virtually no energy, it is a controlling element; it still operates machines and could steer an ocean liner in a precise manner. In technical terms, we say the amplitude (which is related to energy of the wave) is not important in active information, only the shape or the form of the wave.

This concept is important in information transfer in biosystems such as mind-mind communications.

Thus, we have two possible ways of understanding Energy Medicine; namely, through energy transfer and through information transfer. Hence our statement in the brochure. We may define healing as a temporary state of ease; movement from one unstable state to another unstable state is termed healing. This state-change is due to impact of biochemical, electromagnetic, acoustic forms of energy and/or informational input to the system in the form such as prayer, intention, directed attention.

INSTRUMENTATION IN ENERGY MEDICINE

Let us briefly turn our attention to possible ways to measure the subtle energy/information we have spoken of thus far. There are many instruments that claim to measure subtle energies of chakra system, prana, chi or Qi, and aura of a person. In all these cases, we need to exercise extreme caution: unless there is a clear indication that, for example, the aura is being measured, it is not necessary to assume that the instrument is doing just that. For example, any infrared camera would provide a brilliant display of changing colors of heat radiation from any object at finite temperatures (including the human body). However, there are reasons to believe, based on writing from India, that the definition of aura is different from an IR image of a person. The so-called Kirlian Photography has also not yielded consistent results regarding aura fields, if that is what it is measuring. The point is, unless we can eliminate *all*, yes, *all* other possible types of radiation, we have no reason to believe we are recording aura. This criterion, namely, not to resort to new interpretation unless the observation is unexplainable by prevalent scientific notions—should be applied for design and use of equipment in the subtle energy area. Such criticism could be leveled regarding most instruments in the subtle energy field. I am going to deal with only two of subtle energy devices that have caught my attention, not because they are the only ones of value, but simply because I have investigated both of them and find them very interesting. I will present details about these presently.

Before introducing the instruments themselves, an elaboration is required. If we need to measure subtle energies, there are two possible ways in which we

could achieve this. One is directly measuring the subtle energy itself, and secondly, measuring the bioeffects of the subtle energy i.e., as the subtle energy flows in the body, we measure the changes in the physiology of the person. The first method is more challenging; we need to identify what the elusive subtle energy is and then find ways to measure that energy. The second method of measuring the physiological change is easier, since we are only using methods already well established in the physiological field. An example of the second method is measuring the EEG of both the recipient and the manipulator of subtle energy. Now there are some pitfalls here: Are we measuring the right parameter? Would the parameter respond to the input energy within the time frame we have set for the experiment? Does the effect last long enough to measure (is it just a transient phenomenon), and such other considerations.

Direct measurement of subtle energy is more exciting and one of the most sought after is acupuncture monitoring. If we are working with the acupuncture system, it makes sense to measure directly the acupuncture activity. One instrument that seems to achieve this is the Motoyama system. Dr. Motoyama started to measure the chakras through a unique method and later turned it into an acupuncture measuring system. The method consists of mounting 28 electrodes on fingertips and toes of both hands and feet. A computer generates a single pulse of 3 volts dc and sends this pulse sequentially through all the 28 points. The initial surge of current, which lasts only a few microseconds seems to correlate with acupuncture activity.

If one waits for a long time—such as one second or more—to collect data, then we measure the Galvanic Skin Response only. Thus, it is important to collect the data through a fast computer and display it suitably. As one stimulates the acupuncture points, a corresponding change is seen in the measured values. The interpretation is based on the acupuncture theory knowing how the energy flows in the meridians. This instrument seems to provide a viable measurement of acupuncture activity and has a great potential in subtle energy monitoring. I have used this instrument in measuring distant healing in recipients and it seems to measure responses as changes in acupuncture meridian activity.

The second type of instrument I would like to discuss is an unusual one with a signal imprinted in an electronic circuit. I would like to call this a Passive Memory Device (PMD). It is passive since any electronic circuit that may be

in it is not activated by any power source (battery). A subset of this classification could be Intention Implanted Devices that Professor Tiller works with. Thus, the device is a “dead” one. However, in this case, the device is exposed to an external source that seems to mimic the electromagnetic frequency of the chakra system. Now how the frequencies of chakras are arrived at is debatable. But what is interesting is that the device can affect other devices, people and animals in interesting ways. It seems to protect the wearer (in its pendent form) from extraneous electromagnetic fields, achieve reduced disruption in a class room, increase immune competence in cellular systems, reduce jitter in a laser beam, and improve quality of meditation in many users. In other words, it has diverse effects in the users of the device. How can we understand that this is even possible in any device? We can always look for a possible mechanism; however, it might be off the mark by a few million miles—but whatever! I do not want to go into details of what “mechanism” we might assign to the observation at this time. One “mechanism” is as good a guess as another!

IMPLICATE ORDER AND HEALING

In the recent past, Dr. David Bohm postulated the connection between the hidden and the visible, the interaction between the occult and the overt. The holistic view that prevailed until the recent past has given way to fragmentation; by taking apart, we can count, see, and hear things better. Most of modern science today aims at disintegrating matter to understand it better, to dissolve, dissect, grind, to kill and to demolish. Dr. Bohm argues forcefully that the results of our Cartesian world view and Newtonian physics linearize events and seem to connect disparate units of actions with reactions.^{4,5} In other words, Newtonian physics looks at the world as consisting of particles which are independent until they come in proximity when they could start reacting with each other and with each other only. All other particles in the universe are simply passive observers, as it were, with no inputs and no possibilities of interaction. This may be true in isolated laboratory systems; however, as we know too well, in our own biological bottles (read, bodies) an ache in one part is perhaps due to a dysfunction in some other, distant part of the body.

The world view we construct is very much dependent on the questions we ask of nature. The scientific world view has given rise to incoherence which means

according to Dr. Bohm, “. . . we are working against ourselves, wasting energy, and being counter-productive.” To have a real meaning requires coherence. The wholeness we need to be concerned about is coherent wholeness.

Newtonian determinism has presently given place to Einsteinian relativity and quantum uncertainty. In comparison to Newtonian dynamics, quantum physics gives an entirely different picture of the universe. The world is no longer made of discrete particles; it is made up of waves that interpenetrate each other with probabilities of interaction. The world of particles is no longer one of certainty, rather it is one of possibilities. Further, there is no independent observer any more; only interaction probabilities and waves spreading and reaching all corners of the universe in an unending stream, enclosing the observer, the observed and the process of observation. Both these theories—namely, relativity and quantum physics—lead to the concept of nature as consisting of universal flux of processes. Even in drug interaction in such complex system as the human body, we resort to statistical methods to determine the outcome. *Thus, the whole world is one of subjectivity and in spite of all that we experience with our senses, the world is subjective.*

The word Maya is used in Sanskrit while referring to the world, and the etymology of Maya is that which could be measured. If it is measurable, then, we call it Maya. The world is measured by the senses (or their extensions), and hence is Maya. The point to remember is that outcomes of interactions are only statistical, only possibilities, and this subjectivity should not be lost due to success in controlling and predicting the external world. *Thus, the universe is constituted of subjectivity and there is no reason to believe that what we observe is objective.* Another way of looking at this as follows. Anything that changes is subjective. If we accept this criterion, then the whole universe is really subjective, since everything in the universe is changing. So, in more ways than one, I would like to propose the objective is not out there; rather what we see and experience is only subjective.

CONSCIOUSNESS

Now let us turn our attention to the question of consciousness. When we talk about consciousness, again we need to define what we are dealing with. Is it the ineffable, unnamed quality that seers and sages have talked about? Is it

the waking and sleeping consciousness that sleep therapists talk about? Or is it the conscious/unconscious levels of awareness that a doctor talks about when he/she is dealing with the dying and the comatose? Presently we have another quantity called the altered states of consciousness, popularized by our good friend, Dr. Charlie Tart. Perhaps we should stick with the latter definition since I believe it is being used widely now. I interpret this as follows: consciousness is one unifying, underlying state, while our waking and dream states are altered states from the state of unitary consciousness. To venture a definition then, there is a Unitary Consciousness that underlies all that we see around us, subtler than the subtle, more vast than the vast universe, while all that we see and transact with, is imbued with this Unitary Consciousness. We will call it simply **C**onsciousness (with a capital **C**).

Dr. Willis Harman, the past President of Institute of Noetic Sciences in California, has written regarding a need for a scientific basis and a new epistemology appropriate to the subject of investigation, namely while trying to understand Consciousness. He still posits the manipulative technologies of today—with goals of prediction and control—as objective and Consciousness as subjective. He recommends a change in outlook for the epistemology of the sciences to accommodate the subjective experience of volition, intuition and psi phenomena. I would like to believe our concepts of the subjective and objective need to be reassessed carefully. It was already stated above that manipulative technology and the thing manipulated are both subjective.

Reverting back to Unitary Consciousness, if we propose this Consciousness to be all pervasive and ever present, (i.e., it is independent of both space and time) can we understand it and can we interact with it? Now, understanding implies using the mind; if consciousness is unchanging, then we cannot use the mind to measure and understand it because mind can only measure that which changes. In fact all of our sciences can measure only changes. For any measurement to be precise, two conditions are required and these are always taken care of in scientific measurements. One condition is the measuring device and the measured variable should be of the same type; and secondly, the measuring system should be stable and sensitive in comparison to the measured parameter.

If the mind is measuring and categorizing the world around us, then mind and matter are of the same type. If the mind is measuring the world, it is because the mind is subtler and more sensitive than the events that it measures. If we

postulate that Consciousness is *most subtle and unchanging*, the gross and changing mind cannot measure it. Professor Chethimattam, in his book titled *Consciousness and Reality* has the following to say:

The right way therefore to understand Consciousness is to make use of a procedure, as it were, in the reverse gear—in other words to make use of a method of approach that will be the opposite of what is employed in dealing with objects. The object is constituted in our knowledge through affirmation and construction; Consciousness is realized by negation and abstraction. The object is built by addition and synthesis; Consciousness is reached through elimination and detachment.⁶

The methods of negation, abstraction, elimination and detachment are taught in many esoteric and exoteric traditions around the world. Mystics in every part of the world have experienced this Unitary Consciousness and expressed in many tongues their varied experiences. I want to show you just a few examples of expressions of the mystics to prove my point: namely, expressions regarding Unitary Consciousness in some uncanny way, seem to be exactly the same or very similar.

“He that is joined or united to the Lord becomes one spirit with Him. Spiritual betrothal is . . . like what we have when a little stream enters the sea, there is no means of separating the two.”^{7(p.179)}

“God becomes and disbecomes. High above Him stands the pure Godhead. Out of the Godhead comes God. Godhead is the ground of His possibility, and He is enfolded again within the Godhead in the course of the “God process.” The seer has to pass beyond God into the silent void of the Godhead itself. That is the highest vision and whoever still has a God has not yet reached to the highest and the last.”⁸

Dr. Raimundo Panikkar, a very distinguished Catholic priest (before he was excommunicated from the church by the highest authority) and a renowned Indologist has this to say about the goal of human life itself:

“The aim and end of human life is Union with God, it is the transformation of our being. . . . But the creature itself is a no-nothing, or, a no-nada, a non-nothingness. It exists because somehow it subsists outside nothingness—“extra nihilum.” It is not simply “knowing” God that we will be transformed into

Him, but by being fully united with Him. It is by being one with Him, that we reach our ultimate destiny.”^{7(p.xvi)}

The above quote reads more like a page from the Indian scriptures and some Buddhist texts than from an introduction to a Christian mystic!

“If you use your mind to study reality, you won’t understand either your mind or reality. If you study reality without using your mind, you’ll understand both. The mind and the world are opposites, and vision arises where they meet. When your mind doesn’t stir inside, the world doesn’t arise outside. When the world and the mind are both transparent, this is true vision. And such understanding is true understanding.”⁹

The Sufi methods can be considered broadly under four headings: a) Shariat, Moral code; b) Tariqat, Guru’s code; c) Marifat, Awakening inner consciousness; d) Haqeeqat, Merging with transcendental truth. By their definitions one may say that the first phase of “Shariat” is the moral code laid down by institutional religions. Once a person adheres to these social and individual norms of conduct he qualifies for “Tariqat” which is the discipline laid down by the master for him to move up the spiritual ladder. This is determined by the master according to the needs of the disciple. Once the disciple adheres firmly to both social conformity and the master’s discipline he enters the third phase of “Marifat” which means awakening to a state of inner consciousness on the path to the transcendent truth or reality. It is a state of comprehension. Once these three preliminary stages are crossed the disciple enters the fourth and final stage of “Haqeeqat” which is merger with the transcendental truth or reality.¹⁰

The path will be the same for everyone, no matter how he travels.^{11(p.205)}

Wakan Tanka, the Spirit of Lakotas is indescribable. He is everywhere, yet to us he is as the spirit of our friends whose voices we cannot hear. We regard soul as the greatest and the most incomprehensible of all.^{11(p.10)}

Until there is no more life and no more death, anywhere, there will always be a “truth” and the unspeakable wonder of it. Diné (Navajo)^{11(p.321)}

“And what of Spirit, Master? And the Master said unto him: “Spirit is that which is. It possesseth no qualities and hence, Seeker, you cannot grasp It

with your mind nor proscribe it with the senses, and, hence cannot comprehend It. Seek the Spirit, move beyond the mind. In the limpid waters of the quiet mind, there shineth forth One that is All and All that is One.”¹²

All the above quotes and the many more not listed here show that across cultures, over many millennia and on all continents, seers and mystics have come to the same conclusion using almost the same language. *Hence, the experience of Unitary Consciousness should be termed objective.* By no means, we could use the term subjective in relation to these utterances.

Again, Dr. David Bohm has described this Unitary Consciousness in modern terms: as layers of implicate order are peeled, ultimately we reach a point where our understanding breaks down. He says:

It is implied that the ultimate source is immeasurable and cannot be captured with our knowledge.^{3(p.57)}

In other words, there is an order underneath every phenomenon that we see, and ultimately we have a perfectly ordered base on which all that we see around us stand. And this, he says, cannot be grasped with our minds. It is implied that to “understand” this perfect order, we need to go beyond the mind, as was said by all the seers.

I hope we have seen that the experience of Consciousness is objective. I would like to propose a model for Consciousness—a method of understanding what Consciousness is like. The one that comes to mind is a hologram. To create a hologram, we need a coherent source (often, a laser) which illuminates the subject whose hologram is required. A part of the laser beam interacts with the reflected beam from the subject. This interaction is the one that is captured on a photographic plate. If the plate is now exposed to light, it provides us a three dimensional view of the subject.

In a similar manner, we may understand the role of Consciousness in experiencing the external world. Consciousness inundates all space in this universe. A reflected part from an external subject is registered by the mind (which by the way, has the light of Consciousness bathing it). This is the awake mode, namely, mind aware of the external world. In the dream mode, the external subject is not there; however, the mind experiences its own contents and their

manipulations to experience dreams. The most interesting, however, is the dreamless sleep wherein the mind itself is dormant. We still experience this state since, on waking up, we say “I had a sound sleep.” Now, the question to ask is: “Who is it that had good sleep?” When no subject is illumined, in the hologram example, the laser light is still captured on the photographic plate. By examining the plate, we see no interaction between the subject reflected and the original beams; we see only the light of the laser beam. Similarly, in the case of Consciousness, waking up from a dreamless sleep, we have a light of understanding, as it were, that shines forth and this lets us say, “I had a sound sleep.”

In this model, Consciousness emerges as an illuminating principle. It illumines the mind/body as it does the entire universe.

CONCLUSIONS

There is a distinct difference between interconnectedness and implicate order that gives rise to holism. Points in a hologram may not be interconnected. Rather, they are interconnected only at the initial time of creation ($t = 0$). Then once the hologram is made, the points in the picture are not interconnected. There is an apparent uniqueness of each point. However, each is whole and the sum of all the parts is still a whole only. Thus the points are isolated and unique, yet complete. The mathematics of the hologram is sum of whole = whole. This is reminiscent of a statement from the Vedas of ancient India: “Poornamidah Poornamadah Poornath Poornamudhachyate” meaning if the whole is taken away from the whole what remains is whole only.

Healing may be defined as an exchange of energy or information between the environment and an individual to provide a movement towards homeostasis. The “environment” could be sunlight directly or through a prism (as was done in solaria in ancient Egypt), the hands of a healer, a needle stuck into a part of the body, or any biochemical, herbal concoction.

Let us see what role Consciousness as postulated above has in healing. Healing is of body, mind and Spirit (or Consciousness), we have heard. In reality, Spirit

needs no healing; if Spirit is Consciousness, remember it does not change. So it cannot become “sick” for sickness implies a change in state. However, it needs recognition, re-cognition as a changeless and timeless entity permeating everything. *True healing occurs when we are able to reach that space-less place and the timeless moment.* There are conflicts going on all the time in the body; sickness could perhaps be termed conflict extroverted. Suppressing it does not resolve the conflict. If we reside in our own core, in our own selves, then the illness could resolve itself. Parodying the old saying, we might intone: The healer’s role is to amuse the patient while nature or more so Consciousness cures the body of any illness.

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