

# ENTANGLED MODELING IN ENERGY MEDICINE

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There is always a deep distrust in some (including this writer) when a ‘model’ is presented to explain observations in the field of Energy Medicine. Many physical models are freely floated by researchers, who have observed psi, distant healing and related phenomena. Quantum consciousness, scalar wave effects, non-local effects and, not the least, entanglement in biosystems. Many physicists have criticized—and justifiably so—the inappropriateness of such modeling. Presently, too little is known about healing and psi for modeling. Should we contemplate modeling at all?

Currently, many models are proposed in Energy Medicine to elucidate the phenomena observed in healing. Dr. Elizabeth Rauscher, in a seminal paper summarizes many models proposed up to the time of her writing.<sup>1</sup> Without a model, the physicist is at a loss to understand what really happens and why. Dr. Rauscher says: “One of the most common objections to the existence of psi is that it appears to be in conflict with the laws of physics, because we have not yet found the mechanism for such information transfer.”<sup>1(p.333)</sup> Many other models have been proposed since that time and a look at the literature gives us the richness of the data and models available currently.<sup>2,3</sup> However, we are in a bind: a physical model does not exist; the models proposed are not acceptable.

This question has been addressed by Dr. Dean Radin, a long time researcher in psi and healing,<sup>4</sup> in response to a physicist who reminds us that unless carefully crafted experiments are carried out, it will be inappropriate to offer models to casually observed phenomena in the area of Energy Medicine.

Quantum entanglement is one of the models proposed for distance healing by researchers. Entanglement of a pair of objects means that measurements on one will instantaneously change the properties of the other—no matter how far away they are. Aczel in his informative book on entanglement says: “Whatever happened to one particle would thus immediately affect the other particle, wherever in the universe it may be. Einstein called this “Spooky action at a distance’.”<sup>5</sup> Thus, in physics, photons and possibly other particles could be in an entangled state, interacting instantaneously with each other. Dr. Radin says: “Entanglement can theoretically occur between any objects, of any size, that interact by any means. . . . In principle, this means that virtually everything on Earth (and beyond) has interacted to some degree, and is therefore entangled.”<sup>4(p.6)</sup>

Thus modeling is still in its infancy in Energy Medicine. However, without modeling, prediction is not possible. Only modeling and prediction could provide the science of distance healing, psi, etc. with necessary scientific aura and acceptance.

In the first paper, the 2004 President of the Society, Karen Malik, shared her own experience in expanded consciousness and its interaction with healing. Karen mentions the horizontal, personal and the vertical, transcendental dimensions that we go through in our meditation practice. She cautions us to be aware of the ego but not to identify ourselves with it; if we identify, it creates a problem because it cuts us off from our real nature. In the process of attempting to reach Essence—the pure, unconditional nature of our self—we need to transcend the ego. She points out that essence is not energy, it is not a feeling, nor an image.

In the next paper, Alan Wallace introduces energy at the physical, the subtle and the non-dual contemplative levels. Starting with the energy concepts of Newton and Leibnitz, the author states that the conservation of energy has taken an important place in physical sciences. The nature of energy itself is not defined by physics and currently, the author quotes Feynman who said “. . . have no knowledge of what energy is.” In the process of creating more complex physical theories to explain the observed phenomena, the nature of life and consciousness was left out of the equations. The author deals with the meditative quiescence of the Buddhist tradition which he says is very

similar to the realm of number and geometric forms proposed by pythagoreans and by Plato. It is necessary to integrate the scientific and the contemplative traditions for a complete understanding of energy and consciousness.

The third paper titled “Integral Health: Health, Consciousness and Human Flourishing” by Elliott Dacher calls for looking into the ‘second great force of healing,’ namely the inner force. This second force—the biomedical force being the first one we are all familiar with—is mastered only through expanding consciousness. The author says: “The inner development is not an informational process. It is a transformational process.” Thus we have two systems we can work with; the first, an information based medicine and the second, the transformation based healing. The author’s model of integral healing integrates the biological, the psycho-spiritual, the inter-relations and the cultural.

In short it may be said that holism is a way of life and a vision of expanded consciousness. While the term ‘expanded consciousness’ may be a debatable term (if consciousness is the basis of everything, what is there to expand), we can accept this definition of holistic living as it sounds. There is no doubt that people who have attained the state of ‘expanded consciousness’ have not talked about it since the experience is beyond words, beyond the senses and beyond the mind itself.

The next paper is by a long time researcher of psi phenomena, Dean Radin, who has surveyed the field of mind-matter interaction which he says may be far more pervasive than we tend to consider. A meta-analysis of all research so far in this field indicates that mind-body effects are indeed real. If this is the case, it is interesting to speculate what kind of mind-body healing methods could be most efficacious. Results from analysis of Random Number Generators deployed world-wide indicate that there could be a ‘mass mind premonition’ before a major catastrophic event. Further research in these areas would give us a possible predictive capacity to be prepared if not avert such disasters. This perhaps is the next frontier in biocognitive research of importance to us all.

Michael Tansey’s paper on “TruthScan—a Computerized Instrument for Credibility Assessment” is another important aspect for identifying EEG

markers for truth and falsehood. Numeric verification indices are computed for the two statements; the author concludes that the method is found to have distinct numeric identification characteristics for truth and falsehood. If this method is applicable under stressful and traumatic conditions, it may be able to “objectively and definitely exculpate the innocent whose circumstances place them under misplaced suspicion.”

The last paper in this issue by Paul Swingle is on EEG and psychological correlates of treatment of post-traumatic stress disorder through Emotional Freedom Technique (EFT). The EFT procedure uses tapping twelve major acupuncture points on the surface of the body in a particular sequence and has been found to be effective in the management of many psychosomatic problems. In this paper, the EEG correlates and the self assessments of psychological states of depression went hand in hand. These neurological changes are in consonance with those seen in neurotherapy (such as neurofeedback).

The cover art is yet another case of primordial and archetypal representation of an ancient symbol of the mythical bird, Hamsa. This bird is symbolic of purity of intention; when presented with milk mingled with water, it is said that the bird drinks only the milk (of knowledge) leaving the water (of ignorance) behind. There is a deeper meaning also. Hamsa means “swan (of life)” and symbolizes the Soul. The incoming and outgoing breaths in a human being are the two wings of the swan. When a Yogi unites his mind with the inflow and outflow of his casual breath, he enters the natural state of stillness (Sahaja Samadhi). The mystic meaning of Hamsa is ‘I am merged with the Divine.’ The artist has intuitively sketched the outline of a Hamsa in her meditation and has represented this beautiful mandala or an archetypal symbol of transcending the physical realms—including the subtle physical realm of psi, healing, intention and other phenomena that we tend to talk about. For ultimately, all these are ‘physical;’ in fact, if we talk about it at all, it is because it is physical. I wish to express my appreciation to both artist Victoria Safriet and the computer artist Beverly Schlee for making available this colorful mandala.

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## REFERENCES & NOTES

1. Elizabeth Rauscher & Russell Targ, The Speed of Thought: Investigation of a Complex Space-Time Metric to Describe Psychic Phenomena, *Journal of Scientific Exploration* **15**,3 (2001), pp. 331-354.
2. James Oschman, The Intelligent Body, *Bridges* **16**,1 (Spring, 2005), pp. 10-14.
3. Karl Maret, Seven Key Challenges Facing Science, *Bridges* **16**,1 (Spring, 2005), pp. 4-9.
4. *Shift* (Official Journal of the Institute of Noetic Sciences) **7** (2005), p. 5-6. In the section Viewpoint, Dean Radin responds to Andy Benton, a physicist.
5. Amir D. Aczel, *Entanglement, The Greatest Mystery in Physics* (Plume Penguin, New York, NY, Oct. 2003).

