A STUDY OF CONSISTENCY IN HARA ASSESSMENTS USING THE BRENNAN HEALING SCIENCE® MODEL

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In the subtle energy model underlying Brennan Healing Science® (BHS®) the hara is perceived as the dimension of "intentionality" in that it holds the human body in material manifestation until the life purpose is fulfilled. The hara also embodies the knowledge and longing of the individual to fulfill his life purpose. Specifically, it is the ID point which holds the knowledge of one's purpose in living; the soul seat which embodies the desire to fulfill one's purpose; the tan tien which is the focused intention to remain alive to fulfill one's purpose. When the hara is healthy, the individual acts naturally and effortlessly to fulfill his life purpose. Defined in this way, the hara becomes the foundation for the human energy field (HEF), or aura. Because of this relationship, healing the hara is considered especially powerful for healing the auric field and, thereby, the physical body.

This research project investigated the consistency between haric assessments made by one group of healers trained and experienced in working with the conceptual construct of the hara as described by BHS®. Fifteen subjects volunteered to be a part of this study. Sixteen professional healers, all graduates of the Barbara Brennan School of Healing®, assessed the hara of each of these fifteen individuals otherwise unknown to them. This amounted to a total of 240 assessments in all. The assessments were made using intuitive perception. Healers received a full-length photograph, subject's first name and last name initial, city of residence, and the date and time the photograph was taken. The healers were directed to "roll back" to the date-time of the photograph to make their assessments. The healers used a standardized assessment form. Their responses were statistically analyzed for consistency.

In chapter two the review of literature explores models of reality that support the conceptual construct of the hara. The models of Tiller, Gough and Shaklett, and Jahn and Dunne, all account for the phenomena of energy healing generally. They emphasize the importance of human intention relative to physical health as well as spiritual growth and well being. They suggest that the nature of the connection between the non-material and material worlds is likely to be magnetic in nature and, at the least, facilitated by human intention. The third chapter provides a description

of both ancient and contemporary views of the hara, the significance of the hara in the human life cycle, and how the hara relates to human health and well being. The relationship of the hara to intentionality is also considered.

In *Methodology*, the study preparation, subjects, and a detailed explanation of how the study was structured are discussed. For this study the operational definition for the hara is as follows. The hara is a conceptual subtle energy construct with specific theoretical parameters as described by BHS®. The study treats the hara as an idea or distinction that is described and utilized in BHS®. The central question being addressed is, "Do professional healers, taught a common set of attributes of the hara, perceive the hara of specific individuals consistently among themselves?" The detail statistical question is: "Do the healers' assessments of a subject's hara indicate non-random clustering?" If the assessments done by the study's healers for a specific individual are shown to have aspects that significantly cluster in a non-random manner, it suggests that the concept of the hara may be a viable construct for energy assessment.

The primary statistical analysis used in this study is a non-parametric method based on the data on hand. The objective is to determine whether the responses for a specific subject and question cluster closely around the mean for that subject and question. However, we must also satisfy ourselves that, if the healers are giving similar answers for a specific subject and question, they are not giving the same answer for all the subjects for that question. The null hypothesis addresses this concern. The null hypothesis says that for each subject and question the responses given by each healer are random and could be replaced by that healer's response (to the same question) for any other subject. This technique relies strictly on the data on hand to determine the possible ranges for any healer's responses. No assumptions are made about the data.

Sixteen healers completed the research materials. This provided a total of 240 complete assessments (16 healers, 15 subjects). There were twelve multiple choice, single response scales.

The clustering method previously defined generated a total of 180 significance statistics. Of these, 38, or 21%, indicate a significant (.05 or better) level of clustering. This means the clustering of the healers' responses is so close that there is a 5% or less probability that the healers' responses could have been obtained by chance. Further, 25 of the 38 questions are highly significantly clustered (.01 or better) meaning that the likelihood of chance occurrence is 1% or less. Table I shows the distribution of these 180 significance statistics in increments of .05. The bar graph displays clearly that the majority of the clustering in the healers' responses occurs in the range of .05 significance or better.
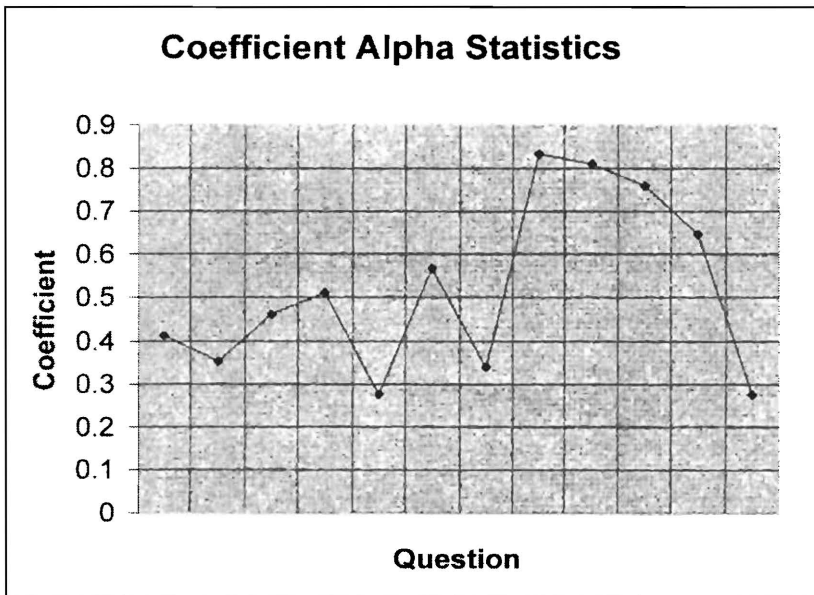
Figure 1. *Distribution of Significance Statistics rounded up to the nearest .05.*

				Table I							
				Coefficient Alpha Statistics							
ID	**ID2**	**DC2**	**HP3**	**SS4**	**SS5**	**Y4**	**TT7**	**TT9**	**TT11**	**G1**	**SPL**
0.41	0.35	0.46	0.51	0.28	0.57	0.34	0.83	0.81	0.76	0.64	0.28

ID & Divine Connection   Soul Seat & Yearnings   Tan Tien & Grounding   Splits

Coefficient Ranges: 0.0 to 0.3 indicates a small correlation
0.3 to 0.6 indicates a medium correlation
0.6 to 0.9 indicates a large correlation

Nonetheless, 142 (or 79%), of the responses fall outside of the .05 significance level, ranging fairly evenly from .06 to .91. This indicates not that the healers' responses diverged, but that the extent or closeness of the clustering was insignificant based on the range of the healers' responses to those questions. Looking closer, the questions are easily sorted into four categories. The first set relates to the ID point, the second to the soul seat, and the third to the tan tien. The fourth category consists of a single

question regarding splits in the subject's hara. Considering the clustering significance statistics by topic reveals that between topics there is a large variance in the number of significantly clustered responses. Fully 1/3 of the responses (20 of the 60) relating to the tan tien cluster at a significance level of .1 or better. Notably fewer, 24% (11 of 45) of the soul seat responses, cluster as closely. In the responses relating to the ID point and its characteristics only 17% (10 of 60) cluster at .1 or better significance. Considered by itself, the least level of significant clustering occurred for the responses regarding splits in the hara (13%).

Coefficient alpha statistics were calculated for each of the 12 quantitative questions across all healers and subjects. This generated the 12 reliability indices recorded and graphed in Table I. All four of the tan tien questions demonstrate a large correlation (.6 to 1.0) in the healers' responses. Responses to the soul seat and ID questions drop into medium correlation ranges (.3 to .6). Only two responses, SS4 and SPL drop into the low correlation range. These results suggest that the healers have a better shared-understanding and interpretation of the tan tien than of the soul seat and ID point. Most satisfying is the support these reliability indices provide for the more detailed clustering statistics.

The evidence gathered indicates that the healers' assessments cluster significantly for some subjects and aspects of the hara. In this study the healers generally agreed more closely with one another for subjects at the low and high ends of the rating scale, especially in those aspects of the hara related to the tan tien. These results are not an indication that the healers didn't agree as closely on the subjects who fell in the mid-range. It is possible that the formula was unable to detect sufficient distinctions in the healers' responses for mid-range subjects in this subject sample. The large correlation statistics obtained for the questions associated with the tan tien support this possibility. The coefficient alpha scores are generated across all subjects and indicate reliability in the healers' responses no matter where the subjects fall in the rating spectrum. Additionally, both the clustering and correlation statistics support some strength in the reliability of the assessments relating to the tan tien. What emerges from the test overall is that something the healers perceive is consistent.

Certainly our intuitive understanding of the essential role of intention in human behavior, health, and healing, is consonant with the appearance of the hara in so many disciplines. As Victor Frankl discovered, it is our life-intention or purpose that is the essential aspect of our motivation to live and our joy and satisfaction in living. And, as Barbara Brennan says, "People who take adversarial positions could not possibly have aligned their haras. . . . Anyone who aligns his or her hara automatically aligns with others with aligned hara lines."

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