

THIS PICTURE AND THAT

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Look here, upon this picture, and on this,
The counterfeit presentment of two brothers. . . .
A combination and a form indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.”¹

The brothers in the above scene could represent the practitioners of the holistic and the conventional medical practices; humankind has been grappling with these apparently diverse views for the last hundred years. Science, especially physics, has advanced to reveal the workings of the mind of nature. Though physics and many engineering applications have provided us with comforts of life, nature has eluded the probing; ultimate understanding of nature’s many faces is still a far cry away. Listen to a famous physicist:

“I have pointed out these things because the more you see how strangely Nature behaves, the harder it is to make a model that explains how even the simplest phenomena actually work. So theoretical physics has given up on that.”²

The missing link in understanding nature seems to be what quantum physics itself has pointed out: the role of consciousness in recording an event. Though the actual definition of consciousness and its many manifestations are not yet clear, this seems to be an area where the holistic and the conventional could converge. Further, reality is another concept that needs careful recognition. Are reality and consciousness the same or are they two independent entities? Reality comes in many flavors; some talk of the transitory as real and others say that the timeless is real. Which view is correct seems to be merely based on one’s perspective, not ‘ding an sich’ (thing itself), in the famous Kantian phrase. Are phenomena real (phaenomena = ‘appearances’) and can we satisfy

our curiosity about the workings of nature through scientific search which only deals with appearances through the five senses? Kant seems to hold the view that Reality (actually, he used the word God) cannot be a part of any scientific theory since knowledge of God is an “unconditioned reality” while science deals with conditioned reality only.

Whether we subscribe to the above view of Kant or not, physics—be it classical, quantum or relativistic—observes nature and develops models. The model developed should be able to provide a comprehensive knowledge underlying the observations as well as predict possible future outcomes. This ability to predict provides authority and influence to science and science practitioners. Predictability further provides a new direction for science to search and could indicate a need for paradigm shift.

This issue of the Journal may be considered a special one on consciousness since all the papers deal with this aspect of reality at many levels. As we probe deeper into the nature of phenomena, we seem to come to the conclusion that an observer (with a consciousness) is necessary for an observation. In other words, the world exists because there is a conscious observer! This point is brought forth forcefully in the first paper by Elizabeth Rauscher titled *Quantum Mechanics and the Role of Consciousness in the Physical World*. Quantum mechanics has bequeathed to us the need for a conscious observer to interact with a physical system in observing an outcome. Without the observer, the event is as good as not occurring. Further, nature operates through nonlinear interactions. Mind, consciousness and many types of healing might also interrelate through nonlinear ways. Interconnectedness, non-locality and action at a distance could all be derived from quantum mechanics. These are all relevant in healing wherein the healer-healee relation is non-linear and non-local. The internal inquiry and the external investigation seem to converge in the healing area. Rauscher concludes: “In fact, the so-called internal journey and external validation system of science may be leading us onto the same path of knowing.”

The second paper is by Peter Russell titled *The Mystery of Consciousness*. In this paper, he introduces consciousness as the underlying reality that has always existed even before form and function came into existence through material evolution. He calls this the metaparadigm, an underlying paradigm that is beyond the known paradigms. In this metaparadigm, consciousness is more

fundamental than space, time and matter. Russell postulates that “what we perceive are variations in this field (of consciousness). And then the mind creates a mental image to represent the distinctions it notices.” Thus, it is the mind that creates all the distinctions and limitations that we see around us.

The third paper is the Presidential Address by Maurie Pressman titled *The Mirror/Mind: From Personality to Spirit and Back Again*. In the process of healing, one goes through the onerous task of taking responsibility, introspection and final release from that which blocks one’s healing and growth. Thus, the role of one’s own inner self is brought forth in all holistic therapies. Spiritual psychotherapy, the author’s special dimension of treatment, brings spirit into focus in bringing homeostasis in the body/mind/spirit triad. The need for bringing in spirit is brought forth through two case studies reported. The author concludes: “Our task is to identify and release the burdens of learned inhibitions and selfishness, so that the natural buoyancy of the soul could rise up.”

The last paper in this issue is by William Tiller titled *Some Scientific Adventures with Real Magic*. Magic is something that is beyond the pale of science. Wikipedia provides a capsule about this: “Magick is an alternative term for magic that was coined by Aleister Crowley to differentiate the true science of the Magi from all its counterfeits. In the broadest sense, magick is any act performed in order to cause intentional change in reality in accordance with one’s will. This term is spelt with a terminal “k” to differentiate it from other practices, such as stage magic.”³ Thus, ‘Real Magic’ (in the title of the paper) could be same as magick. In magick, intentionality is brought to bear to accomplish an outcome. This is a ‘true science’ according to writers and researchers more than a hundred years ago. They have expressed that reality could be modulated or modified through such practices. Advances in materialistic science have turned our attention from such possibilities till recently.

Consciousness and intentionality are two aspects that could bring back the magick of confluence of the modern and the traditional. Tiller proposes that after the famous mass-energy relation of Einstein, the next major attempt is towards establishing a quantitative relationship between energy and consciousness “plus a reliable theory for the convertibility of any term to any other term.” In such an attempt, matter, mind and spirit could find a workable hypothesis

and a mathematical relationship. The experiments reported by Tiller and his team could possibly form a basis for the above relations to be worked out. The imprinting of intention in electronic devices reported herein makes the barrier between sentient and insentient somewhat tenuous. The Intention Implanted Electronic Devices (IIED) seems to change measurable physical properties in and around a room in surprising ways. Experiments carried out in many locations with these devices located as far apart as in the USA and Europe provide evidence for the role of intentionality in effecting a change in the environment.

Lastly, the cover art is a means to look at the world in two ways. We can live locally, dealing with the problems all of us *face* from day to day; we can also live globally, feeling the all pervading consciousness penetrating entire matter and mind. Gaia is the mother who has brought us all together; let us listen to her before we hurt each other.

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REFERENCES & NOTES

1. William Shakespeare, *Hamlet*, Act iii, Scene 4. I am indebted to Beverly Schlee for digging out this reference for me.
2. Richard Feynman's lectures on Quantum Electrodynamics (*QED, The Strange Theory of Light and Matter*, Princeton University Press, Princeton, NJ, 1985), p. 82.
3. <http://en.wikipedia.org/wiki/Magik>

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