

Reconceptualising Health: A Conversation between
Quantum Science, Energy Medicine and Mystical Theology

by
Gillian Mary Leigh.

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Approved: Dr. Magi Abdul-Masih
Supervisor

Approved: Dr. John Sumarah,
Examiner

Approved: Dr. Mary Hale,
Reader

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Gillian Leigh, Ph.D.

Abstract

This study addresses the importance of reintroducing the transcendent into the western concept of health and proposes that energy medicine has relevance for biomedical health services. Energy medicine supports wellness by attending to body, mind and spirit, as components of a full human life. It is validated by quantum science theories of the universal energetic field and supports the concept that human beings are comprised of more than their material bodies.

Furthermore, the theory and practice of energy medicine finds its completion in the spiritual writings of Christian mystics, revealing knowledge of progress towards transcendence through the subliminal bliss body.

Drawing from the literature and clinical studies of those dually-qualified scientist-philosophers, ecologists, theologians, and alternative health practitioners, this study demonstrates that energy medicine and Christian mysticism offer a similar transcendental context, whereby this energetic and conscious universe is available to those who wish to experience the spiritual or the divine

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INTRODUCTION

This study proposes the relevance and usefulness of including whole-person health practices in western biomedicine. The chief practice is energy medicine, but it also includes whole-person health, where wellness is the chief objective, and pays attention to body, mind and spirit as components of a full human life.

To achieve this purpose, the development of biomedicine in the twentieth century is first reviewed, and then compared with the practice of energy medicine, an approach now supported by quantum science theories of the universal energetic field.

A second proposal is that the connection between energy medicine and quantum field theory finds support in the spiritual writings of Christian mystics, which reveal knowledge of progress toward a transcendent, or spiritually-focused way of living. For this purpose, Robert Spitzer's definition of a human sense of the transcendent provides a base. This is that we are called "to an eternity of unconditional truth, love, goodness, beauty and being".¹ This kind of holistic awareness is also described by energy practitioners as one of their goals; it also reflects the apparent consciousness of the universal energy of the quantum field.

The western world is now in a time of transformation, as the newer applications of quantum science challenge the more traditional scientific methods developed over the past two centuries. The two approaches are based on almost contradictory

¹Robert J. Spitzer, *The Soul's Upward Yearning: Clues to our Transcendent Nature from Experience and Reason. Vol. II, Happiness, Suffering, and Transcendence* (San Francisco, Ignatius Press, 2015), 16. Spitzer traces the historical and experiential paths which support his proposal that "those who open themselves to the *transcendent presence within* will find not only the mysterious and sacred "wholly Other", but also a personal, empathetic and loving being passionately interested in bringing us to the fullness of life through itself", 79.

principles, and to appreciate the breadth of this separation, it is useful to trace the growth of biomedicine to its present influential position in the west.

The practice of biomedicine grew in popularity and confidence as scientists from the growing field of specialties in the natural sciences developed methods and laboratory instruments to identify causes of disease and then to provide effective treatments. This growth in knowledge and practice enabled the widespread establishment of educated medical practitioners, who were incorporated within western health services and supported by national and local governments.²

The rapid and widespread use of biomedicine as the foundation of basic health services has led to multiple benefits, but also to problems. With rising healthcare costs and ageing populations, a recent survey has shown that the third leading cause of death in the United States (US), following heart disease and cancer, may be caused by the biomedical system itself. This statistic takes account of system failures, wrong diagnoses, medication errors, and communication breakdown.³ As well, the use and overuse of prescription drugs has now become a global concern of “epidemic proportions”.⁴

Western biomedical health treatments have mostly followed the scientific method

² Allan M. Brandt and Martha Gardiner, “The Golden Age of Medicine?” in *Medicine in the Twentieth Century*, (Routledge, NY, Hardwood Academic Publishers, 2003, chapter 2), 21-22.

³ Martin Makary and Michael Daniel “Medical error — the third leading cause of death in the U.S.,” *BMJ*, 2016;353:i2139 doi: 10.1136/bmj.i2139 (Published 3 May 2016). “We have estimated that medical error is the third biggest cause of death in the US and therefore requires greater attention. Medical error leading to patient death is under-recognized in many other countries, including the UK and Canada. According to WHO, 117 countries code their mortality statistics using the ICD system as the primary indicator of health status. The ICD-10 coding system has limited ability to capture most types of medical error.”

⁴ Chris Elkins, “Hooked on Pharmaceuticals: Prescription Drug Abuse in America, and Globally,” Part I, July 29, 2015, www.drugwatch.com/2015/07/29/drug-abuse-in-america; Part II, August 10, 2015, www.drugwatch.com/2015/08/10/worldwide-prescription-drug-abuse.

based on the materiality of the body-mind complex, without reference to a human spiritual, or energetic dimension. Limiting the body to the physical or material is seen to arise from the larger context of the present highly industrialized worldview based on scientific materialism. This is the belief that physical reality, as made available to the natural sciences, is all that truly exists.⁵

The consequences of viewing the body from such a perspective was recognized over two decades ago by Erich Ledermann, who suggested that the current practice of medicine views the body as a machine, in which “the whole structure is understood in terms of its parts and their mutual relations”.⁶ Ledermann proposed alternative approaches, which included the importance of rediscovering a sense of “true-self”, a concept which recognizes the body’s vital principle of wholeness as a living organism.⁷

There appears to have been little enthusiasm to incorporate such practices as those offered by Ledermann or others into the main field of biomedical health services. In fact, biomedical services are expanding. Over the course of the twentieth century, western health practices have seen an extension towards a Global Health Governance by means of the World Health Organization (WHO). Health Governance concerns the “actions and means adopted by a society to organize itself in the promotion and protection of the health of its population.” Within this framework, the first discussion paper, published in 2002, reported that “the western concept of

⁵ John F. Haight, *Making Sense of Evolution: Darwin, God and the Drama of Life* (Louisville, KY: John Knox Press, 2010), 48. Sourced from David H. Bailey, *What is scientific materialism and how does it enter into the science religion discussion?*

www.sciencemeetsreligion.org/philosophy/scientific-materialism.php

⁶ Erich K. Ledermann, *Medicine for the Whole Person: A Critique of Scientific Medicine*. (Rockport, MA, Element Books Inc., 1997), 88.

⁷ *Ibid*, 91. Ledermann offers concepts and treatments to assist individuals attain their own “true-self” identity. He reviews dynamic psychotherapies, only to find them failing to encourage individuals to take responsibility to live fully their own lives.

biomedicine is now “taking a leadership role across the globe through a growing body of scientific knowledge.”⁸

During the last decade, WHO has continued its work towards creating an “Agenda for Sustainable Development” across all Nations. This framework includes a “decade for healthy ageing from 2020-2030 based on the prediction of increasing age in populations across the world. A follow-up meeting was held in Vancouver, BC, at which one of the implementation goals was proposed as: “the fully engaging in life within seven dimensions of wellness: emotional, environmental, intellectual/cognitive, physical, professional/vocational, social and spiritual.”⁹

The inclusion of a spiritual orientation may now suggest a readiness for advancing a more holistic mind-body-spirit approach to human health; this could offer an open door for energy medicine. With newer applications of quantum science into social and community practices, new opportunities have arisen, which might confirm the concept of energy as an essential part of western health practices.

Energy medicine practices are understood to be those which rely on the body’s natural energy systems as the basis of their treatment regimes.¹⁰ These newer treatments could offer a complement to the present biomedical health services by recognizing the presence of energy as an important component of whole person wellness. At present, with a few exceptional cases (for example in the widespread

⁸ Richard Dodgson, Kelly Lee and Nick Drager. “Global Health Governance: A Conceptual Review”. *Key Issues in Global Health Governance* (World Health Organization, Department of Health and Development, Discussion Paper No.1. February 2002, 1.2.)

⁹ World Health Organization, “Ten Priorities Towards a decade of Healthy Ageing”, WHO Department of Ageing and Life Course. <http://www.who.int/ageing>. The International Council on Active Ageing (ICAAA) held a Call to Action in Vancouver, BC, in 2016, information available in pdf: <https://www.icaa.cc/Calltoaction/ICAACalltoActionPreparingforthedecadeforhealthyaging.pdf>

¹⁰ Donna Eden and David Feinstein *Energy Medicine: Balancing your Body’s Energies for Optimal Health, Joy and Vitality*, (New York, NY, Penguin Group, 2008).

use of acupuncture), those treatments not falling within traditional scientific biomedical practices are offered as alternative treatments, suggesting they may be of doubtful origin and therefore better avoided.¹¹

The primary purpose of this study is to propose the benefit of offering a fully holistic model for enhancing health and wellbeing, an approach which is known as “Integrative Medicine”¹². The concept was initiated by Dr. Andrew Weil in 1994, but remains little known, although Weil has created centres of learning, research and treatment which operate in several US states, and in Toronto, Canada.¹³

It is proposed that current models used in energy-based healing might well become part of western health practices, once the connection of this approach to healing is seen to have an underlying association with quantum science. The new scientific applications of the quantum universal energy field into the consequences of human participation offers just this kind of opportunity.

Some researchers are suggesting that the quantum field may offer a new approach to

¹¹ Donna Eden and David Feinstein, *Energy Medicine*: 2008. Carolyn Myss, herself a practitioner in alternative health practices, writes in a foreword to this book: “we have entered an energetic era in which we will redefine our understanding of ourselves. Soon we will come to know ourselves as multisensory, rendering obsolete the belief that we are five-sense creatures. No longer will we speculate about whether our thoughts and emotions have creative authority within our cell tissue; we will come to consider that form of perception one of the central truths of life.” (p.xxv).

¹²The field of Integrative Medicine is incorporated into the Quantum University by Drs. Paul Drouin and Amit Goswami. See Drouin, Paul, *Creative Integrative Medicine: A Medical Doctor’s Journey Towards a New Vision for Health Care* (Bloomington, IN, Balboa Press, 2014).

¹³ Dr. Andrew Weil founded the first Centre for Integrative Medicine in 1994 at University of Arizona. <https://www.drweil.com/health-wellness/balanced-living/meet-dr-weil/what-is-integrative-medicine/> This centre continues to advocate integration of alternative and complementary treatment options with biomedical health services: “a new kind of healthcare is emerging. It is patient centred, healing oriented, and embraces conventional and complementary therapies.” (Victoria Maizez et al, “Integrative Medicine and Patient-Centred Care”, *Explore*, 5:5, 2009, 277-289).

health recovery and maintenance.¹⁴ Instead of the idea of upward causation, which begins with the physical body, as in a biomedical approach, they propose that quantum healing begins with a downward causation from the universal energy field. In this latter case, the physical body, comprised of matter, is the most dense and least energetic of five bodies comprising the human body-mind-spirit system. The existence of subliminal bodies surrounding the physical body are well substantiated by Eastern health practitioners, and they form an essential teaching within the practice of Yoga across the world.¹⁵ The subliminal bodies have also been called the five bodies of consciousness, and are addressed in energy medicine.

A second goal of this study is to incorporate the teachings of Christian mystics who have experienced and recorded the transcendent during their lives. New applications of quantum physics have been used to create new visions of the universe. Meghan Richardson has proposed in her MA thesis that the universe has “mystical undertones”, indicating a transcendental quality. She suggests that this observation “opens a new way to deepening the relationship between science and religion”.¹⁶ Swimme and Tucker have written of the journey of the universe in its apparent purposefulness,¹⁷ and Amit Goswami has called it a “Self Aware Universe”.¹⁸ Scientist Theologian John Polkinghorne has explored the connection between quantum science and religion in today’s evolutionary research. He finds that, while science incorporates the past solutions of great scientists into present scientific facts,

¹⁴ Amit Goswami, *The Quantum Doctor*, (Charlottesville, VA, Hampton Roads Publishing Co. Inc., 2011); Paul Drouin, *Creative Integrative Medicine*, 2014.

¹⁵ Yoga International. <https://yogainternational.com/article/view/the-koshas-five-layers-of-being>.

¹⁶ Meghan Richardson, *The Quantum God: An Investigation of the Image of God from Quantum Science*. MA Thesis, Saint Mary’s University, Halifax, NS, 2015

¹⁷ Brian T. Swimme and Mary E. Tucker, *Journey of the Universe* (New Haven and London: Yale University Press, 2011). 109.

¹⁸ Amit Goswami, *The Self Aware Universe: How Consciousness Creates the Material World*. (New York, NY, Tarcher/Putnam, 1993).

theological considerations benefit from past theological masters by a continued living relationship with them in the present. In the Christian church, tradition remains an important means for present analyses.¹⁹

This observation confirms the value of considering the writings of some of the Christian mystics; by discovering their written experiences of a greater spiritual familiarity, it is proposed that their teaching may complement energy healing in a journey towards the transcendent or bliss body, which is the highest realm of the human body-mind-spirit complex. In earlier times, a transcendent being was seen to be at the apex of the “Great Chain of Being”, and it has been proposed that such a concept needs to be restored, albeit with a modern approach congruent with current philosophies.²⁰ It is proposed that the Christian mystics may add to the discussion on the value of energy medicine, by clarifying how to advance beyond those subliminal bodies usually addressed in energy medicine to the farthest, or bliss body of the human mind-body-spirit complex.

This study is divided into six chapters. *Chapter One* presents the main philosophical and scientific influences by which science and theology became differentiated in the modern secular era, and its consequences for healthcare. *Chapter Two* reviews the findings of quantum theory as they may be applied to health and healing, and contrasts them with the current biomedical health approach. *Chapter Three* addresses the possibility that health and healing may offer an integrated focus by combining biomedicine with energy healing; it also provides a perspective on the benefits of incorporating the quantum aspect of consciousness into the healthcare

¹⁹ John Polkinghorne, *Quantum Physics and Theology: An Unexpected Kinship*. (New Haven, Yale University Press, 2007), 10-11.

²⁰ Ken Wilber, *The Marriage of Sense and Soul: Integrating Science and Religion* (New York, NY: Broadway Books, 1998).

model. *Chapter Four* identifies the application of energy healing methods, which relate to quantum principles of entanglement, consciousness, and universal energy fields. This includes the locality of treatments as they apply to appropriate body levels, the physical, vital, mental, supramental and bliss bodies of energy.

In *Chapter Six*, this study concludes by reviewing current findings, to propose a vision of human health, which takes account of the connections between body, mind and spirit. It proposes that the application of quantum theory, as currently understood, confirms the validity of including the less visible, or subliminal aspects, which give evidence of a spiritual component to daily living. Quantum theory expands the notion of human health to include the whole person comprising body, mind and spirit. It also points to the universal responsibilities of sharing resources and working with others for the common good.

In conclusion, future directions propose the importance of human consciousness in the continuing evolution of the universe. It confirms the essential place for humankind, in working towards transforming the universe by love and justice.

CHAPTER ONE

From Enchantment to Disenchantment

“Religion and science go together. As I’ve said before, science without religion is lame and religion without science is blind. They are interdependent and have a common goal—the search for truth. Hence it is absurd for religion to proscribe Galileo or Darwin or other scientists. And it is equally absurd when scientists say that there is no God. The real scientist has faith, which does not mean that he must subscribe to a creed. Without religion there is no charity. The soul given to each of us is moved by the same living spirit that moves the universe.”

—*Albert Einstein*²¹

1.1 Universal Awareness

It is now proposed that the first living cells appeared some four billion years ago., and that the self-organization of cells may have been the basis of all living organisms, transforming through many iterations into the complex universe of today. Swimme and Tucker write of the amazing revelation arising from this information. They describe it as a journey which, in critical periods over time, the incredible complexity of the universe appears to have developed into a “complex coherence and interconnectivity” which has not been discovered elsewhere in the vast breadth of the solar system.²²

New perspectives in complexity science²³ suggest that consciousness is not

²¹ William Hermanns, *Einstein and the Poet: In Search of the Cosmic Man* (Brookline Village, MA: Branden Press, 1983), 94. From a meeting of Professor Hermanns had with Einstein in 1948, during which he took notes (though it is unclear if he recorded the exact phrasing or filled in words from memory).

²² Brian Swimme and Mary Tucker, *Journey of the Universe*. (New Haven, CT: Yale University Press, 2011), 55.

²³ University of Victoria. *Complexity Science in Brief: What is complexity science*: “As an emerging

confined to humans; the universe itself has cell memory and awareness. Swimme and Tucker write:

“For centuries scientists have attempted to explain the universe by means of physical laws expressed in mathematical equations. The universe was thought to consist of mechanisms within mechanisms. Consciousness was seen as isolated in the human.... But from the new perspective of complexity science, these self-organizing dynamics can be considered the very foundations of sentience itself, for they can be understood as the processes that give rise to macro-scale physical structures such as galaxies as well as to the subtle processes of consciousness. These dynamics are something like the innate ordering processes of the universe itself.”²⁴

This focus on consciousness, both in each human being, and also in the universe, leads Amit Goswami, to write in his book, *The Self Aware Universe*, that consciousness, rather than matter, is the ground of all existence.²⁵ Other scientists have also concluded that the universe is self-aware, and that consciousness creates the physical world, rather than the other way around. For example, cell biologist Bruce Lipton describes how “single-celled organisms actually live in a community when they share their ‘awareness’ and coordinate their behaviors by releasing ‘signal’ molecules into the environment.”²⁶

The idea of a self-aware universe conveys a universal presence, with which we can engage. Individuals of every era have recognized and written of the presence of a transcendent reality active in their daily living. These are mostly gurus, yogis, or

approach to research, complexity science is a study of a system. It is not a single theory, but a collection of theories and conceptual tools from an array of disciplines.” (Victoria, BC: Core Public Health Functions Research Initiative, August 2012)

²⁴ Brian Swimme and Mary Tucker, 49-50.

²⁵ Amit Goswami, *The Self-Aware Universe: How Consciousness Creates the Material World* (New York, NY: Tarcher/Putnam, 1993).

²⁶ Bruce Lipton, *The Biology of Belief: Unleashing the Power of Consciousness, Matter and Miracles* (US, Hay House Publishing Inc., 2012), 100.

mystics, and descriptions of their experience and their teachings reveal a connection with a universal energy which is experienced, rather than seen. For Christians, this experience of transcendence relates to the divine. Robert Spitzer has provided an argument, drawn from many sources, for “interior evidence of an independent transcendent reality.” He equates this reality with the human soul, experiencing a sense of transcendence, which is manifested within human consciousness in three distinct ways: “a) as the mysterious, daunting, fascinating, good, accessible ‘wholly other’; b) as the ‘Sacred Reality’ who breaks into the world, allowing us to reconnect with it, both individually and collectively through sacred places, myths, rituals and community; and c) as the Divine Authority who draws us more deeply into His goodness, while revealing the coldness and darkness of evil.”²⁷

1.2 Enchantment

In pre-modern times, a sense of otherness accompanied everyday living, expressed in the presence of spirits like angels, pixies, and elves, or like the gods who live in the heavens. The loss of this aspect of living for the vast majority of people in the modern world is traced, by Charles Taylor in his book *A Secular Age*²⁸. He writes of the changes occurring in modern society compared with an older age of some five hundred years ago, which he calls an Enchanted Age. For those who lived in this older time, there was a belief in the presence of invisible forces which could “cross a porous boundary and shape our lives, psychic and physical”. For Taylor, “One of the big differences between us and them is that we live with a much firmer sense of the

²⁷ Robert Spitzer, *The Soul's Upward Yearning*, 269.

²⁸ Charles Taylor, *A Secular Age*, (Cambridge, MA, The Bellknap Press, 2007).

boundary between self and other. We are ‘buffered selves’. We have changed.”²⁹

Taylor wrote that in that time, “Things and agencies which are clearly extra-human could alter or shape our spiritual and emotional condition, and not just our physical state....they helped to constitute us emotionally and spiritually.”³⁰

This loss of openness towards a sense of transcendence is seen to be one of the consequences of the modern secular world.³¹ Instead of being a presence or undercurrent in an individual’s life, belief in a spiritual presence has become something which can be adopted or rejected as one may wish. In this kind of differentiated, secular world, any kind of activity, or connection with a group may be offered with the freedom to choose. Without the former sense of living in an “unbuffered life”, decision making demands great personal resources for some individuals, creating a distancing from self and others, and possibly anxiety and fear.

²⁹ Charles Taylor, “Buffered and Porous Selves”, *The Immanent Frame*, Secularism, Religion and the Public Sphere, Lecture, 2 September, 2008. <https://tif.ssrc.org/2008/09/02/buffered-and-porous-selves/>

³⁰ Charles Taylor, *A Secular Age*, 25.

³¹ Michael Saler, *Rethinking Secularism: Modernity, Enchantment, and Fictionalism* (The Immanent Frame: Secularism, religion and the public sphere, December 2013), <http://blogs.ssrc.org/tif/2013/12/20/modernity-enchantment-and-fictionalism>. “There are at least two ways that we can understand the meanings of ‘enchantment’ and ‘disenchantment.’ We can define them as stages within a broader historical process, and we can define them as human affects. In terms of historical process, the narrative of Weber and others described the shift from a premodern, ‘enchanted’ world governed by an overarching supernatural order, to the modern ‘disenchanted’ world characterized by scientific naturalism. In terms of human affect, since the Middle Ages ‘enchantment’ had two meanings in Western culture: enchantment as ‘delight’ and enchantment as ‘delusion’. The pleasures of enchantment as delight could be so overpowering that one is placed under a spell—an ‘enchantment’—and becomes deluded. The remedy was to become disenchanted. But disenchantment, like enchantment, also had positive and negative meanings. A positive meaning of disenchantment is that of emancipation: one is freed from dangerous illusions. A negative meaning of disenchantment is that of disillusion, a hard-bitten refusal of ideals or any form of transcendence.”

1.3 The Enlightenment Period (1685-1815)

The Enlightenment period, through the seventeenth and eighteenth centuries, proved to be a time when science, philosophy, and society in general, “swept away the medieval worldview and ushered in our modern western world”.³² Such developments exacerbated a disenchanted worldview in the West, by introducing a new approach to scientific enquiry and philosophy.

Modern Western scientific exploration of the natural world may be seen to have begun in the sixteenth century with Galileo’s work on heliocentrism. Based on the work of Copernicus, 1473-1543, astronomer, mathematician and scientist. Galileo’s thesis challenged the accepted Christian belief that the earth was at the centre of the universe.³³ Galileo was one of the first scientists to use quantitative (measurable) methods of research instead of qualitative (descriptive), and in this he found that the laws of nature can be expressed mathematically.³⁴ His ideas were not new, perhaps

³² William Bristow writes: “The rise of the new science progressively undermines not only the ancient geocentric conception of the cosmos, but, with it, the entire set of presuppositions that had served to constrain and guide philosophical inquiry. The dramatic success of the new science in explaining the natural world, in accounting for a wide variety of phenomena by appeal to a relatively small number of elegant mathematical formulae, promotes philosophy...from a handmaiden of theology...to an independent force with the power and authority to challenge the old and construct the new, in the realms both of theory and practice, on the basis of its own principles.” (“Enlightenment”, Stanford Encyclopedia of Philosophy, August 2017), <https://plato.stanford.edu/entries/enlightenment>.

³³ Maurice A. Finocchiaro, *The Galileo Affair: A Documentary History* (Berkeley, CA: University of California Press, 1989), 146. Galileo was labeled a heretic and charged with attempting to reinterpret the Bible for his writings on heliocentrism, which conflicted with the Aristotelian geocentric view that the Earth was the centre of the universe. His manuscript, inspected by the Inquisition in 1616, was declared to be “foolish and absurd in philosophy and formally heretical, since it explicitly contradicts in many places the sense of Holy Scripture.”

³⁴ Stillman Drake, *Discoveries and Opinions of Galileo* (New York, NY: Anchor Books, Random House, 1957).

deriving from Pythagorus, born about 570 BCE³⁵. Along with Galileo, Sir Isaac Newton (1642-1727) also influenced the development of the scientific method. His commitment to developing hypotheses and creating empirically-driven science is detailed in his *Principia* (“*Mathematical Principles of Natural Philosophy*”); after his death this work became a basic approach for the development of experimental paradigms in scientific studies.³⁶

The third influence was from Rene Descartes (1596-1650), philosopher, scientist and mathematician. Descartes proposed a new way of looking at the world by means of a rational approach, which was to combine mathematics with logic and philosophy to explain the physical world. He attacked the “long-standing assumptions of the scholastic-Aristotelians whose intellectual dominance stood in the way of the development of the new science”; he argued that individuals were at the centre of their own vision and that all truths were ultimately linked. Descartes developed a conception of matter that enabled a mechanical explanation of physical phenomena, and a conception of mind in which the essence was thought, and considered to be separate from the physical body. This concept created a mind-body dualism which remains influential even today. A common statement is that: “both consciousness and thought, broadly construed, seem very different from anything physical and there is

³⁵ Marco Sampaolo, Editor, *Pythagoras, Greek Philosopher and Mathematician*. Pythagoras sought to describe the nature of reality and existence on a mathematical basis, and is generally credited with a “theory of the functional significance of numbers in the objective world.” (taken from Encyclopædia Britannica, updated July 2015) <https://www.britannica.com/editor/Marco-Sampaolo/3520745>”

³⁶ Andrew Janiak, Editor “Isaac Newton” (*Stanford Encyclopedia of Philosophy*, 2014 <https://plato.stanford.edu/entries/newton; janiak@duke.edu>).

no convincing consensus on how to build a satisfactorily unified picture of creatures possessed of both a mind and a body.³⁷

Most relevant for this study, the methodologies of Galileo, Newton, and Descartes laid significant foundations for a particular type of scientific enquiry. It established empiricism with a scientific (physiological and biochemical) base to the universe. Through the influence of Descartes, it envisaged a separation of mind and body, and it encouraged a demythologizing of unseen “spirits”, which belied previous holistic explanations of natural phenomena.

1.4 The Medical Sciences

Cartesian thought, along with that of Isaac Newton, influenced modern scientific research in many areas of the natural sciences from its development through to the present. Using this mechanistically derived conceptual framework, Fritjov Capra describes this new world as “a perfect machine governed by exact mathematical laws...the crowning achievement of seventeenth-century science”... [by which] Cartesian mechanism was expressed in the dogma that the laws of biology can ultimately be reduced to those of physics and chemistry.”³⁸ This had the effect of developing concepts of multileveled structures within structures, to describe complex biological systems.

Capra explains that this new approach encouraged a new kind of systems thinking which had a “profound revolution in the history of Western scientific thought”. This was “the belief that in every complex system the behavior of the whole can be

³⁷ “Dualism”, taken from Stanford Encyclopedia of Philosophy, updated Feb.29, 2016. <https://plato.stanford.edu/entries/dualism>.

³⁸ Fritjov Capra, *The Web of Life: A New Scientific Understanding of Living Systems* (New York, NY: Random House, Anchor Books, 1996), 20.

understood entirely from the properties of its parts”. Capra saw this thinking as the result of “Descartes’s celebrated method of analytic thinking, which has been an essential characteristic of modern scientific thought.”³⁹

The general practice of medicine in the Western world has been modelled on a biomedical approach based on this kind of systems thinking. During the 20th century it became a powerful model of healthcare, particularly in Europe and North America. Mike Saks, contributor to a manual addressing all aspects of medicine in the twentieth century, points out that orthodox biomedicine became established, based on “the separation of mind and body, the subordination of the patient to the (typically male) medical practitioner, and the centrality of clinical examination and laboratory tests”. Within this framework, Saks points out that “medical schools were primarily oriented to recognizing diseases in the individual in a depersonalized manner, especially in the (poor) patients on the hospital wards”.⁴⁰

The practice of medicine has made great progress through the scientific method during this past century. However, based solely on biomedicine, it has also become both impersonal and reliant on constituent body parts, rather than treating the whole person.

1.5 Conclusion

This chapter recounts briefly the progress of modern science from the time of the Enlightenment. Those historians who have traced the effects of the enormous upheavals which occurred during these centuries, portray the development of a very

³⁹ Ibid, 29.

⁴⁰ Mike Saks, “Medicine and the Counter Culture, Medicine in the Twentieth Century”. *Companion to Medicine in the Twentieth Century* (New York, NY. Routledge Press, 2003), 114.

different world from that earlier Age of Enchantment, described by Charles Taylor and others. A certain “disenchantment” set in, encouraged by a differentiation of many activities which used to flow with some kind of equilibrium between family, work, religion, and leisure. This new secular age has also affected the way in which scientific exploration progressed, including all of the discoveries and progress made in the development of biomedicine.

The differentiation of life into separate quadrants does not encourage communication and sharing between disciplines. John Polkinghorne, scientist and Anglican priest, writes of the need to share ideas and beliefs:

“The scientists’ discovery of the remarkable transparency of the universe to rational enquiry can be rendered intelligible by the theologian, who is able to interpret it as the consequence of human encounter with the Mind of that world’s Creator, the One who is the true ground of the wonderful order of the universe. Seen in this way, the activity of science is recognized to be an aspect of the *imago dei*.”⁴¹

The extraordinary complexity of the universe and humankind’s place within it continues to be reported mainly by the natural sciences. New research and applications in quantum science is now revealing a different view of how the universe operates and how it relates to human function. In the medical sciences it offers the creation of alternative solutions to those presently used, which have separated the physical body from both mind and spirit in its search of relief from disease, and in securing health and vitality. Quantum field theory offers solutions, which is addressed in Chapter Two.

⁴¹ John Polkinghorne. *Theology in the Context of Science* (New Haven, CT: Yale University Press, 2010), 12-13.

CHAPTER TWO

From Stability to Uncertainty

“It has taken the entire course of some fourteen billion years for the universe, the earth, and all its living creatures to attain this mode of presence to itself through our empirical modes of knowing. Such is the culmination of the scientific effort. ... In accord with the groping processes of nature itself, science has proceeded by an intense inquiry into the deep recesses of the universe by a special quality of empirical observation, analysis, and interpretation. ... Through this knowledge the very structure and functioning of life itself have been so affected that we can do very little any more without this type of scientific understanding.”

—*Thomas Berry*⁴²

This chapter traces the development of quantum science, which in part points to a new understanding of the universe and humankind’s place within it. For this, it is necessary to review the ideas of Newtonian science and to explore critiques of the scientific method which has become so entrenched within western materialism. Particularly, the argument that is so widely accepted is that which equates the scientific material description of the world with the real.

2.1 The Scientific Method

As discussed in Chapter One, the scientific method provides a means to explore the nature of the universe by breaking down an organism to its constituent parts, and to test its operations by means of hypotheses. The object is tested against what is already known about that particular area of study, or a law of science, and the results

⁴² Thomas Berry, *The Dream of the Earth* (San Francisco, CA: Sierra Club Nature and Natural Philosophy Library, 1988), 18.

are used to explore further by generating new hypotheses. By this means, scientists have established cumulative truths from the macroscopic to a microscopic level – for example, how cells in the human body work, and what is their function. A common acceptance of these experimental truths by the scientific community is what offered science a sense of stability during the past two centuries. This is described by Lawrence Boland as a universal acceptance of rational assumptions:

“Looking as far back as the 18th-century one can find people who commonly believed that if science is rational then it is stable. Rationality provides universality and universality provides stability.”⁴³

2.1.1 Measurement

The scientific method assumes that any object of study is measurable in some way. In order for the results of an experiment to be reported with confidence, a new construct or object is measured against an acceptable standard to determine whether the hypothesized difference (i.e., equal to, larger, or smaller than the standard) has occurred. This practical method of comparing a substance, event, or object to what is already known in that class, has become the standard for developing new products in almost every scientific field. When these experiments are conducted under specified conditions, describing the particular group or class of material chosen, they are recognized to have been conducted in such a way that the findings, if published in reputable journals, are accepted as the present state of affairs. This state holds until a new experiment confirms the original finding, or alters it according to a new set of conditions.

⁴³ Lawrence A. Boland, “Scientific thinking without scientific method: two views of Popper,” in *New Directions in Economic Methodology* (London, UK: Routledge, 1994), 164.

This method presents two difficulties: firstly, humanity's inherent variety and mutability and the sometimes ineffable qualities of what is to be measured arises from the fact that no two persons are exactly alike, either in constitution or in daily living practices, and more particularly in their outlook on life. This fact is especially important in biomedicine, as for example in the distribution of pharmacological products, which can result in serious or unwanted physical and mental symptoms, and even death, if administered in a "one-size-fits-all" standard.

The second difficulty lies in what one is attempting to measure. It is not possible to find objective measures for many personal issues, where the meaning may be conditional upon lifestyle, ethnic inheritance, and prior social experience, to name just a few variables. It is especially important to ensure that the chosen measures actually reflect the problem as stated by individuals within the group. In using the scientific method, the attempt to define a cohesive group may result in too broad a generalization of issues, or the individuals themselves are excluded when their scores lie beyond the group measure, and so they are discarded as "outliers". Biophysicist Francis Crick asserts the usefulness of scientific methodology by stating: "The ultimate aim of the modern movement in biology is to explain all of life in terms of chemistry and physics."⁴⁴ He asserts that this theory of reductionism has been "largely responsible for the spectacular developments of modern science."⁴⁵

The ability to explain the natural universe, including humans, purely in terms of observable physical or social properties, is based on a sense of scientific stability. As a result of this approach, many scientists state in one way or another that the universe in which we live contains all the answers within it; while this may be true, the

⁴⁴ Francis Crick, *Of Molecules and Men* (Seattle, WA: University of Washington Press, 1966), 10.

⁴⁵ Francis Crick, *The Astonishing Hypothesis: the Scientific Search for the Soul* (New York, NY: Simon & Schuster, 1995) 8.

answers are not likely to be entirely extrapolated from physics and chemistry. Ken Wilber argues that this approach is “narrow science”, when what is needed is a broad base for science:

“Science *per se*, or the scientific method, consists of the three strands of valid knowing (exemplar, experience, falsifiability). *Narrow science* confines its use of the three strands to sensory experience only (it follows narrow empiricism), whereas *broad science* applies the three strands to any and all direct experience, evidence, and data (it follows broad empiricism).”⁴⁶

To qualify as broad science, the three strands of valid knowing must include an authentic spirituality, according to Wilber. By this term, he proposes three different modes for spiritual self-knowing: objectively as nature, subjectively as mind, and absolutely as the source, the summit, the ground and the process.⁴⁷ However, it is the present situation that narrow science continues to be pervasive, and to exclude these somewhat ineffable categories. Stephen Hawking’s newest book, *The Grand Design* contains the proposition: “because there is a law like gravity, the universe can and will create itself from nothing”.⁴⁸ It would seem that by reducing all answers about the universe to scientific laws avoids both direct experience (mind), and the absolute ground and process (the ineffable).

2.1.2 Consciousness

In general, scientists fall into two groups. Those, like Stephen Hawking, Francis Crick, Richard Dawkins,⁴⁹ and many others, are recognized to be excellent and

⁴⁶ Ken Wilber, *The Marriage of Sense and Soul*, 175.

⁴⁷ Ibid, 108.

⁴⁸ Stephen Hawking and Leonard Mlodinow, *The Grand Design*, (New York, NY: Random House Inc., 2012), 180.

⁴⁹ Richard Dawkins, *The Selfish Gene*, (Oxford University Press, 1976); *The God Delusion* (Bantam Books, 2006).

committed scientists, but they adhere to narrow science. There are also those scientists, also excellent in their fields, who maintain the broader view. This second group often also have affiliation with other disciplines: John Polkinghorne is both a scientist and theologian; Brian Swimme is a professor of Integral Studies, Amit Goswami is a theoretical nuclear physicist and professor at Quantum University, and Teilhard de Chardin was a paleontologist, a Jesuit priest, and a prolific author. It is from this latter group of scientists that most of this study is chosen, whose work is no less exacting from a natural science perspective, but who also address those variables which cannot be reduced to physics and chemistry. There is an ineffable quality to the universe which cannot be captured entirely by these means. One experiential aspect of this ‘otherness’ is the existence of consciousness, which creates difficulties for “narrow” scientists because of its broad definition. It has no real means of physical measurement; they agree that the underlying principles are extremely complicated, eluding any kind of scientific reductionism.

Consciousness appears to bridge a gap between human physical function of the senses, including memory and creating estimates, conclusions, creative solutions, and expansion of ideas, from which new possibilities continue to develop in each human person. Consciousness appears to be the very basis of human function, as David Chalmers writes:

“With consciousness, we do not even have the basics down. We are entirely in the dark about how it fits into the natural order. This means that a correct theory of consciousness is likely to affect our conception of the universe more profoundly than any other new scientific development. Consciousness is both fundamental and unexplained.”⁵⁰

⁵⁰ David Chalmers, *The Conscious Mind: In Search of a Theory of Conscious Experience*. (Oxford University Press, 1996), ix.

A neurologist might define consciousness in several different ways as: a) the waking state, b) experience, and c) the possession of any mental state; but, this does not take account of the concept of self-consciousness, which has its own list of conscious experiences: a) proneness to embarrassment in social settings, b) the ability to detect our own sensations and recall our recent actions, c) self-recognition, d) the awareness of awareness, and e) self-knowledge in its broadest sense.⁵¹

Another perspective on consciousness is its connection with the human soul. After reviewing many different aspects of human conscious experience, Robert Spitzer concludes that the impossibility of explaining consciousness by physical processes points to a transphysical component. He draws the following conclusions:

- 1) There exists a unique instantiation of transphysical consciousness in every person that is the source and ground of heuristic notions, the unrestricted desire to know, the awareness of higher mathematical intelligibility, and the inwardness of self-apprehension of ‘experiencing our experiencing’.
- 2) The transphysical ground of self-consciousness is independent of the brain (and all physical systems), meaning that it can perform all cognitive functions without the brain and survive bodily death.⁵²

Consciousness is becoming an important issue in approaching the ineffable. Robert Valenza has argued that the scientific method is only valid for what he calls the “public realm” of everyday living, which can be submitted to statistical observation and comparison, such as housing costs, poverty, industrial activities and economic gain. Valenza labels the “private” realm as belonging to personal issues. These he identifies as consciousness, intent, and conceptual creativity, or “the unshareable

⁵¹ This list is drawn from the abstract of an article entitled “Consciousness” by Adam Zeman, published in *Brain*, 124, 7, 2001, 1263–1289. <https://doi.org/10.1093/brain/124.7.1263>

⁵² Robert Spitzer, *The Soul's Upward Yearning*, 264.

experience of the real”. These areas are not open to experimental studies because “science as we know it cannot yield a complete description or explanation of any experiential component of reality.”⁵³ Valenza suggests that scientists have improperly entered this private realm in part by arguing there is no need to invoke a transcendental creator in their interpretation of life.

The presence of conscious experience suggests an energetic basis rather than a material one, and this is reflected in the new scientific applications of quantum physics, where the basis is primarily energy. Human beings are individuals, who each have their own social and psychological histories, through which they connect with others by means of their own conscious experience. It is here that the newer applications of quantum science reveal more clearly how consciousness may be proposed to operate.

2.2 Quantum theory

2.2.1 The World is Primarily Energy

There are fundamental differences between traditional Newtonian science and quantum science, which are of key importance in the way healthcare is approached.

Prior to quantum theory, scientists observed data and measured it, to prove that their hypothesis related to the system as a whole. This is a method of deductive reasoning, based on Descartes’ method of analytic thought. It is characterized by the belief that all complex behaviour can only be understood from its parts. This Cartesian analysis

⁵³ Robert J. Valenza, “Introduction to the ‘Metaphysics of Consciousness and Evolution’”, in *Back to Darwin: A Richer Account of Evolution* (Grand Rapids, MI: William B. Erdmans Publishing Company, 2008) 266. This article provides a summary on this subject in: “Appendix: The Metaphysics of Consciousness and Evolution,” also by Valenza, 412-434.

becomes irrelevant in quantum science, because its base does not provide reliable information in relation to the whole.

Quantum science uses a contextual approach, rather than an analytic one, which requires systems analysis. In quantum science, physicists have determined that systems are integrated wholes because, “solid material objects of classical physics dissolve at the subatomic level into wavelike patterns of probabilities.”⁵⁴ Therefore, it is not possible to start from the base, but rather from the whole, which is called an “energy field”, because the basis of the universe is now understood to be more than 99% energy. Consciousness is included in this kind of analysis as being of integral importance, because of the way the human brain interacts in making choices. This issue is discussed in section 2.2.4 below.

In the last half of the twentieth century, newer thinking has employed a systems approach, which argues the necessity of considering organisms in their whole context:

“According to the systems view, the essential properties of an organism, or living system, are properties of the whole, which none of the parts have. They arise from the interactions and relationships among the parts. *These properties are destroyed when the system is dissected, either physically or theoretically, into isolated elements.* Although we can discern individual parts in any system, these parts are not isolated, and the nature of the whole is always different from the mere sum of its parts.”⁵⁵

In brief, from this perspective it is not possible to fully understand any living system using an analytic or reductionist approach by taking things apart or dissecting them – they can only be understood from the organization of the whole. Quantum theory therefore requires that the physicist begin by viewing the quantum field as a whole.

⁵⁴ Fritjof Capra, *The Web of Life*, 30.

⁵⁵ *Ibid*, 29, emphasis mine.

Quantum theory was launched in the early twentieth century, due to the discovery that particles and waves had interchangeable properties and behaviours. It proposes that all living systems are energy, and not solid, material masses. Without delving too much into the actual physics of quantum theory (it is not the purpose of this thesis), a basic understanding of particles and waves is necessary. It is known as the “particle-wave duality theory”.

Our world is comprised of light and matter. The particle-wave duality theory has proven that both light and matter have particle-like and wave-like properties both of which can be measured, but not at the same time. A beam of light is generally thought of as a wave, but it can also behave like a stream of particles. Electrons, typically thought of as a stream of particles, can also behave like a wave. In essence, everything in our universe exhibits both particle and wave-like behaviours and properties, but not at the same time.

A notable property of particles is that they can be counted. Waves, depending on a set of variables, will result in a set of probable measurements. Unlike particles, which do not move, waves are spread out over a region of space by their nature, and form patterns that change and move over time. For example, water in a garden pond does not go anywhere, but exhibits different patterns of the disturbance due to a changing wind.

The original theory of quantum mechanics was proposed by Max Planck in 1900 as the “quantum hypothesis”. This theory proposed that the energy of a vibrating system jumped in minute or discrete steps known as quanta. In 1905, Einstein proposed that if this vibrating energy is “quantized”, then the energy of the field it radiates, that is, light, must also be quantized. Further experiments showed that when

light is absorbed, its energy arrives in discrete bundles, or quanta, as if carried by a particle – again disclosing the interchangeable behaviours of waves and particles. This situation created a dual theory problem in physics for the next twenty years.⁵⁶ It was revised in 1927 by Schrodinger, supported by Luis de Broglie, that these quanta were actually waves of energy. This dual effect was resolved to some extent by Werner Heisenberg's uncertainty principle in 1927.

2.2.2 The Uncertainty Principle

The Uncertainty Principle proposed that: “the more precisely the position is determined, the less precisely the momentum is known in this instant, and vice versa”. This principle has now been found to be the most accurate way of describing the activity of the smallest particles of energy that have so far been detected. These particles constitute the basis of all life forms.⁵⁷

Heisenberg's theory of discontinuous quantum jumps, rather than one based on continuous particle waves was eventually accepted. In measuring a particle, a singular movement is observed, but it is uncertain before observation. The uncertainty principle states that certain quantities, such as position, energy and time can only be known as probabilities. Accurate recording of complementary pairs is not possible, because the location of an electron can be measured, but not its momentum at the same time.⁵⁸ This complexity of movement of these smallest

⁵⁶ Daniel Kleppner and Roman Jackiw. *One Hundred Years of Quantum Physics*. A description of Einstein's 1905 historical progression of quantum theory. *Science*, 289 (2000) 893-898). Sourced from Cornell University Library, arXiv:quant-ph/0008092v1

⁵⁷ David Cassidy, *Werner Heisenberg and the Uncertainty Principle* Online History Exhibits, American Institute of Physics. <http://history.aip.org/exhibits/heisenberg>.

⁵⁸ This explanation has been simplified to the best of my ability, using the words of James Schombert, lecture 21, Century Science, Spring Quarter 2017, University of Oregon. For full

particles led physicists to develop quantum electrodynamics (QED) which has combined quantum mechanics with relativity theory. This was the first field theory to be discovered: the universe is at base a matrix of energy in which all “particles move and interact with each other.” This is called the “energy field”.⁵⁹

Kleppner and Jackiw describe how scientists have responded to this new way of choice at the most basic level. It has required they reshape their ideas of reality, rethink the nature of things, and revise their concepts of position and speed, as well as their notions of cause and effect.⁶⁰ We, as humans, are not independent of the world around us – we are one with it. As stated by Bruce Lipton, “The Universe is *one indivisible, dynamic whole* in which energy and matter are so deeply entangled it is impossible to consider them as independent elements.”⁶¹

2.2.3 Direction of Causation

Conventional medicine focuses on failing parts of the mind or body, with an intention to restore that particular part. Using this method, little attention is given to the whole body which is receiving the restored muscle, bone, or pharmacological attention. Quantum healing takes a reverse approach. It begins with how the whole person is functioning and considers first the overall loss of energy, pain, or other symptom. In describing this difference Paul Drouin, author of *Creative Integrative*

text:http://abyss.uoregon.edu/~js/21st_century_science/lectures/lec14.html

⁵⁹ Brian Cox and Jeff Forshaw. *The Quantum Universe: And Why Anything That Can Happen, Does*. (Boston, MA: DaCapo Press, 2011), 174-5. The authors credit science as revealing “a reality that would be impossible to imagine”, and that we now have an “approximation to a much deeper picture” (212) of how the universe functions; but that “all phenomena really are underpinned by the quantum physics of tiny particles” (3).

⁶⁰ Daniel Kleppner and Roman Jackiw. *One Hundred Years of Quantum Physics*.

⁶¹ Bruce Lipton, *The Biology of Belief*: 71.

Medicine writes: “In quantum physics, there are no manifest material objects independent of subjects: the observers.” With this approach, beginning with the energy of the quantum field, everything is described as possibilities, and “consciousness is the ground of all being.” This approach changes the direction in which treatments are conceived and applied. With an upward causation model, it is hoped that if matter is treated (by drugs, surgery, or other medicines) it is supposed it will heal the targeted area for the benefit of the whole person, but this is not necessarily so. With a downward causation model, treatment begins with an individual’s openness towards healing, and barriers which may exist within the mind. It is the difference between upward causation (matter first) and a downward causation (consciousness first).⁶²

Quantum theory, therefore, begins with specifying the free-flowing energy field, which is perceived as “waves of possibility”. It is the observer who creates a “collapse” of the wave, so that one of the possibilities becomes actualized as a space-time event. The uncertainty principle lies in the fact that it is not possible to see both the movement of the wave, and the event at the same time. Therefore, it is an event of many possibilities, the selection being made by human consciousness. The chosen event collapses the wave, in the theory that, “the events of collapse of the waves of possibility are the results of conscious choice, downward causation”. Finally, because this choice is free and unpredictable, no mathematical formula has yet been devised.⁶³

In the event of a “quantum collapse”, the waves collapse discontinuously, “from spreadout wave to localised particle, from a multifaceted object to one facet, all in

⁶² Paul Drouin, *Creative Integrative Medicine*, 23-24.

⁶³ *Ibid*, 62.

one spontaneous acausal step.”⁶⁴ It is called acausal because the cause of the collapse into a selection of one particle cannot be separated from the conscious act of the person. Also, the collapse of one quantum wave collapses all the others, but it is out of space and time, because the actual correlated events are discontinuous, even though they are happening at the same time.

Quantum theory includes downward causation as the initiation of a free and unpredictable choice. The suggestion is that the person making a decision is already perceptively aware before *consciously* making a choice. There appears to be a double association in consciousness of the choice and the chooser, a connection which may be reflected in the particle and wave-like duality of the quantum field. Quantum theory leads to a completely new way of looking at existence and reality, which continues to be explored. From Amit Goswami’s perspective, it “turns the existing scientific world’s perception of causation and creation upside down, opening the door to new possibilities in how we perceive factors governing biology, evolution, psychology, and medicine.”⁶⁵

2.2.4 Consciousness and Choice

Quantum science offers a new approach to consider the source of consciousness. Quantum theory proposes a downward flow of energy which arises from a universal energy field. This differs from upward causation of complexity where matter is the primary element. As individual consciousness connects with the quantum universal energy field, the brain appears to be selecting from that flow. Amit Goswami proposes that this selection is intimately connected with identifying an item, which

⁶⁴ John von Neumann. *The Mathematical Foundations of Quantum Mechanics* (Princeton University Press, 1955). In Goswami. *The Quantum Doctor*, 63.

⁶⁵ Amit Goswami, *The Quantum Doctor*, (Charlottesville, VA, Hampton Roads Publishing Co. Inc, 2011).

appears objective, and therefore separate from the person making the choice. While the choice appears to the person to be independent of his or her own perception, this is actually illusory. It is the individual who is constructing the perception, making of the energy what she/he might be looking for.

This idea is similar to the concept of Kurt Koffka (1886-1941) who developed Gestalt theory; here, the human mind forms a percept or 'gestalt' of an ambiguous picture or situation, to create and then choose his/her own reality. Koffka is remembered for saying "The whole is other than the sum of the parts", and also for the development of Gestalt Therapy by Fritz Perls (1893-1970).⁶⁶

Measurement based on the quantum field is fluid and cannot be recorded as items according to the stimulus-response bond used in the scientific method. Energy treatments follow a different approach, beginning with overall energy balancing for the individual in relation to a universal field. This approach therefore agrees with quantum field theory, and this energy medicine treatment is included in the alternative treatments discussed in Chapter Three, and becomes the treatment of choice in Chapter Four.

Goswami has provided his own theory as to how the selection and choice of objects are made. He begins with the proposal that consciousness is the ground of all being and that matter, vital energies, mental meaning, and supramental archetypes are all quantum possibilities of consciousness. When an individual has identified an object

⁶⁶ Gestalt Psychology was developed early in the 20th century by Kurt Koffka, who proposed that the brain's perceptive ability completed designs where insufficient data obscured identification. Gestalt theories have focussed on the organization of cognitive structures, with treatment programs by Fritz Perls aimed at helping clients to reconnect their fragmented selves. Kurt Koffka, *Principles of Gestalt Psychology*. (London, Lund Humphries, 1935, ch.1)
http://www.gestalttheory.net/cms/uploads/pdf/archive/1934_1960/Principles_Gestalt_Psychology_koffka.pdf

and made a selection, he proposes that the choice is made either by a unitive, nonlocal, or cosmic state of consciousness, where the person recognizes being at one with everyone else, or by a non-ordinary state of consciousness we call ego. He considers that with an egoic choice, past experiences cloud our cosmic nature to an apparent individuality, via a process called conditioning.⁶⁷ By this analysis, Goswami is proposing that, while the preferable choice is always in relation to others, we most often choose personally, to concur with our ego, thereby reinforcing the separation between the individual and the universal good.

Regardless of how the choice is made, quantum theory, appears to confirm that it is only within the brain that the person making the choice and the choice itself are detected. This implies that the brain is “self-actualising” the experience, in that it is the individual who is making the whole experience real.

2.2.5 Tangled Hierarchies

This already complex situation is made more difficult in interpreting the existence of tangled hierarchies. It appears that, when an individual makes a choice from the quantum field, all the other possible choices that could be made remain in the field. This obscures any idea of sequence, since there is no progression of one choice following another in logical order. In decision making, as William Gough explains, the presence of tangled hierarchies indicate that at every (neural) junction, multiple decisions are available to the conscious brain, which do not disappear from the energy field even when a decision is made.⁶⁸

⁶⁷ Ibid, 64-66

⁶⁸ William C. Gough, “Challenges in Healing Experiments: Where Science and Consciousness

Entanglement occurs because the alternative choices remain in the fabric of the quantum field. This means that nothing is ever lost. There is also no one direction, as in the upward causation model of simple hierarchies, where one step leads to the next, as in scientific method paradigms.

The consequences of a quantum field, with the presence of alternative choices remaining in the field, indicates a complexity in which humankind plays an integral part, while the field, the dance, belongs to universal consciousness. The analogy is one of co-creation; for Goswami, this is “the experiencing subject and the experienced objects co-creating one another,”⁶⁹ but from a universal standpoint, taking account of all the individuals who are similarly interacting all the time in the same quantum field, it offers a perspective not unlike that gained by process theologians. Robert Mesle writes that, since the divine knows all there is to know, “God has eternally and unchangeably known all the infinite realm of possibility”, because God “shares the experience of every event in the universe;”⁷⁰ Sallie McFague also describes the God who fits the ecological paradigm as “the God for whom oneness is only achieved through the infinitely complex interrelationships and interdependencies of billions of different constituents, beings and events.”⁷¹

In Quantum field theory, humankind has a situation which produces both the experience of self-choice, but also that we don't recognize that this self-reference is at the same time nonlocal, or universal. There is only one universal consciousness,

Produce Wisdom.” *Foundation for Mind Being Research*. June 20, 2006. www.fmbr.org/editorial/edit05_06/edit8-may06.php.

⁶⁹ Amit Goswami, 71.

⁷⁰ C. Robert Mesle, *Process Theology: a Basic Introduction*. (St. Louis, Missouri, Chalice Press, 1993), 50.

⁷¹ Sallie McFague, *Life Abundant: Rethinking Theology and Economy for a Planet in Peril*. (Minneapolis, MN, Augsburg Fortress, 2001), 150.

and in perceiving our own conscious thought, our vision of the object as being exterior to us is illusory.⁷² If this is true, then the more open an individual is to the fact that everything is interrelated, (in that we know our individuality is apparent but not real), the more influential to the common ground is the choice in its execution.

2.3 Conclusion

A group of scientists, who derive from a variety of scientific fields, have recently participated in an *International summit of Post-Materialist Science, Spirituality and Society*, to develop a “Manifesto for a Post-Materialist Science”.⁷³ They state that they recognize the value of the scientific method of the past few centuries, but that “the nearly absolute dominance of materialism in the academic world has seriously constricted the sciences and hampered the development of the scientific study of mind and spirituality”.⁷⁴ They maintain that a Post-Materialist science recognizes the value of the major scientific developments of the past four centuries, but it seeks to renew awareness of older concepts, by which “a lived transmaterial understanding may be the cornerstone of health and wellness, as it has been held and preserved in ancient mind-body-spirit practices, religious traditions, and contemplative approaches.”⁷⁵

This manifesto has encapsulated the attempts in this chapter to write of the value, but also the shortcomings, of the material basis to scientific enquiry, which has

⁷² Amit Goswami, 66-67.

⁷³ Mario Beauregard, Gary Schwartz, Lisa Miller, et al. “Manifesto for a Post Materialist Science”. (*Explore*, September/October 2014, Vol. 10, No.5), 272-274.

⁷⁴ *Ibid*, 272.

⁷⁵ *Ibid*, 274,

dominated the western world during the twentieth century. An attempt has also been made to present the benefits of applying quantum field theory to human choice and selection. The opposing views as to how the universe operates, from a scientific material perspective to one consisting almost entirely of energy, changes the direction for understanding how health recovery and healthy living may be conceptualized. This is the purpose of Chapter Three.

CHAPTER THREE

A New Approach to Health

“The truth is that most practitioners of medicine continue to think strictly according to classical physics even after a hundred years of the advent of new quantum ideas. Classical physics gives us some invalid prejudices, the most blinding one being that there is an independent separate reality out there, and it is objective, that is, independent of consciousness. In medicine, this prejudice forces practitioners to ignore the causal role of the healer’s and the patient’s consciousness in healing, much evidence and even common sense notwithstanding.”

—Amit Goswami⁷⁶

The major approach to biomedicine has been to focus on material causes of infection, disease, and loss or deterioration of physical function in any or all of the systems of the physical body. Over the last hundred years, detailed knowledge has been advanced on all bodily systems and their causes of malfunction from birth through the whole of life until death. Such knowledge has been invaluable, many causes of infection have been eradicated, and physical solutions have been found in surgery and rehabilitation to ameliorate most of the debilitating conditions which result from the daily lives of humankind.

All of these ways have also helped to increase longevity. However, many individuals have also been caught in the midst of complex recovery programs involving pharmacological interventions which assist the problem, but cause trouble in other parts of the body; individuals complain that they have not been heard according to their own health perspective, while others find themselves dependent on a wide range of pharmaceuticals, which they must take for the rest of their lives,

⁷⁶ Amit Goswami, *The Quantum Doctor*, 55.

often with serious consequences if they forget or otherwise fail to do so.

According to the model presented in Chapter Two regarding a new way to envision health, from the basic energy function of the quantum field, and in agreement with the studies resulting from the Quantum University, many practitioners are expanding their teaching.⁷⁷ Some may now recognize that individuals are in fact always bathed in this energy, as will be described in Chapter Four. Healthy outcomes require that both the practitioner and the patient are aware of this process, and that they learn to co-operate with its consequences for the benefit of both parties.

Amit Goswami has written in his book *The Quantum Doctor* how the theory of quantum physics can be understood as matching well with underlying theories of energy medicine, particularly in the recognition of “downward causation”. New concepts also require that a practitioner-healer take account of the whole person in developing new treatments in healthcare. This is because, as explained in Chapter Two, the individual is intimately involved in every choice made. The decision occurs prior to the event, in consciousness itself. In the words of the socially known pioneer in mind-body medicine, Deepak Chopra:

“...mind and the body are inseparably one. The unity that is “me” separates into two streams of experience. I experience the subjective stream as thoughts, feelings and desires. I experience the objective stream as my body. At a deeper level, however, the two streams meet at a single creative source. It is from this source that we are meant to live.”⁷⁸

⁷⁷ As well as Amit Goswami, the best known are Deepak Chopra, Bruce Lipton, Nassim Haramein, Lynne McTaggart, Faith Nelson, and Rupert Sheldrake all from IQUM (Quantum University in Hawaii): www.iqum.org.

⁷⁸ Deepak Chopra. *Ageless Body Timeless Mind: the Quantum Alternative to Growing Old*. (New York, NY: Harmony Books, Crown Publishing Inc., Random House, 1993), 6.

3.1 The Biomedical Health System

The biomedical approach to treatment has been the primary means for delivery of healthcare since the beginning of the twentieth century and is often referred to in the West as “orthodox medicine”.⁷⁹ The National Cancer Institute has a broad definition of this term, which is: “A system in which medical doctors and other healthcare professionals (such as nurses, pharmacists, and therapists) treat symptoms and diseases using drugs, radiation, or surgery. Also called allopathic medicine, biomedicine, conventional medicine, mainstream medicine, and Western medicine.”⁸⁰

Medical schools in the first half of the twentieth century were oriented more towards recognizing and treating all manner of physical problems than the person who was being treated. This would have been valuable training, for example in the treatment of those thousands of men and women wounded in the two great World Wars. The variety of age, sex, occupation, nationality, and life history became much more relevant for those patients attending community health centres, physician offices, and hospital wards in later decades. Also, with the growing numbers of trained health specialists, the family physician became less accessible while retaining authority over the patient’s overall medical care. With only a few minutes’ consultation, many have complained of inappropriate diagnoses and treatments.

Dissatisfaction with biomedicine has encouraged more individuals to take

⁷⁹ Mike Saks, *Medicine and the Counter Culture*, 113-123.

⁸⁰ National Cancer Institute, sourced January 2018.

<https://www.cancer.gov/publications/dictionaries/cancer-terms?cdrid=454746>

responsibility for their own health. Two national surveys taken in 1990 and 1997 in the US found an increase of 47 percent of those surveyed were using alternative and self-help treatments. Less than 40 percent of the 1997 therapies used had been disclosed to their physicians and the authors found that 58 percent of the alternative therapies used in this later study were not to treat existing illness, but to “prevent future illness from occurring or to maintain health and vitality”.⁸¹

Within this same time period, in 1994-95, data collected in the Canadian national data bank on use of alternative health practitioners in Canada found an estimated 15 percent of Canadians 15 years and over were users of some alternative form of health care (17,626 respondents were selected, from about 3.3 million alternative health care users). The most prevalent users in the Canadian study were women aged 15-64, from higher income groups, and the use of alternative health care was associated with three or more chronic conditions.

The author of this study, W.J. Miller, noted that with an increasing elderly population, “The inclusion of any alternative practitioner services under existing health plans could result in higher health costs.”⁸² While this may be true, it is also time to recognise the redundancy of having parallel systems of biomedicine and alternative health. It would be better to determine how each can complement, rather than compete with each other.

⁸¹ David Eisenberg, R.B. Davis, S.L. Ettner et al. “Trends in Alternative Medicine Use in the United States, 1990-1997”. *Journal of American Medical Association* 280 (1998): 1569-1575.

⁸² Wayne J. Miller, “Use of Alternative Healthcare Practitioners by Canadians.” Health Statistics Division, Statistics Canada, Ottawa. *Canadian Journal of Public Health* 88 (1997) 154-158.

3.2 Alternative Health Care

The emphasis on treatment of symptoms is important for infection and disease control, and other treatments which require immediate attention after accidents, broken bones, and heart or brain failures. However, the widespread use of the same approach to all ailments limits the possibilities of recovery by ignoring the multidimensional aspect of the person being treated. Its insufficiency for treating whole-person issues began to be questioned by individuals, who became aware of alternative (complementary) treatments in the second half of the twentieth century. Since that time, these proponents have become ever more vocal. To date, the traditional biomedical practices remain too entrenched to allow anything other than viewing these energy-based practices as “counter culture”.⁸³

This situation has created a duality of treatment methods, where one is preferred over the other. It provides little opportunity to meld the benefits of both into one seamless health system. It also means that alternative treatments have been far less available for funding within national health systems. This problem, according to Saks, is because: “The intellectual framework of orthodox biomedicine was reinforced – based on the separation of mind and body... and the centrality of clinical examination and laboratory tests”. While testing is important, it does not question individual orientation and attitudes.⁸⁴

Most of the alternative treatments used in the western world have originated from Eastern countries, where body and mind tend to be treated as an entity, with the

⁸³ Mike Saks, *Medicine and the Counter Culture*.

⁸⁴ *Ibid*, 114.

concentration on wellness rather than a diagnostic approach to illness. The main treatments are Ayurveda from India, acupuncture from China, homeopathy from Germany, and Reiki from Japan. All of these practices have in common a holistic approach to recovering good health. Some of these approaches are discussed by Eden and Feinstein;⁸⁵ Donna Eden herself also discusses how to use energy medicine and conventional medicine in concert.⁸⁶

A scientific model looks for direct cause and effect, and discards “extraneous effects”. A quantum network model, in which disturbing one part of the system allows all parts of that system to change, reflects a network of dynamic interaction patterns which are related to one another, in this case by the meridians in the human body. Meridians are energy pathways in the body, which are used in acupuncture, acupressure, Emotional Freedom Techniques (EFT), and other energy healing methods.

According to Saks, earlier alternative therapies, which initially centred on homeopathy, faith healing, and acupuncture, were accepted by healthcare clinicians. As these practices were expanded into less familiar esoteric methods, they became less acceptable to the biomedical community. These included aromatherapy, reflexology, biofeedback and crystal therapy. These treatments emphasized the difference between regular medical treatments and holistic practices, and placed the medical profession on the defensive.⁸⁷

With time, the benefit of some alternative treatments such as acupuncture,

⁸⁵ Donna Eden and David Feinstein. *Energy Medicine: Balancing your Body's Energy for Optimal Health, Joy and Vitality*. (New York, NY: Penguin Group, 2008)

⁸⁶ Ibid, 292-5.

⁸⁷ Mike Saks, *Medicine and the Counter Culture*, 119.

mindfulness meditation, relaxation, and reiki practice have demonstrated effectiveness in assisting in the regaining of health after a biomedical intervention. Some of these practices have been incorporated into recovery strategies after surgery and other standard biomedical treatments.

3.3 Energy Medicine

Among holistic treatments, those which fit best with quantum theory are based on locating and utilizing the human energy system. For example, Usui Reiki uses the seven chakras, or energy “wheels”, which can be “felt” by holding the hands just above the area of the body requiring an energy boost. The goal of Chakra healing is to restore balance among the seven chakras. And thereby to maintain wellness. In Reiki treatments, energy expansion is encouraged by using hands, whose palms have been opened to receive transmission of energy symbols. Other techniques based on energy flow, are Emotional Freedom Technique (EFT), Craniosacral treatment (CST), Acupressure, and Qi-Gong. Most treatments have originated from ancient Eastern medical practices, and have been adapted for use in Western countries

Energy medicine is also applied to distance healing, which is the ability to effectively send healing energy waves to another person in a different location. William Gough compared the outcome of general community prayers for healing with a group of experienced healers, who prayed for a good healing outcome. The experienced healers were able to focus their intention on a person at a distance; using their own techniques, creating a positive outcome of “decreased medical utilization, fewer and less severe new illnesses, and improved mood. This recovery was not found in the general community prayer group.” In quantum language, they were able to connect to a site on the tangled-hierarchies web. This study bears some confidence, since it

was a double-blind randomized study on a population with advanced AIDS; it was conducted by Sicher, Tag et al, and reported by Gough, who concluded that an experienced energy healer can be an essential element in health recovery. For Gough, it also illustrated the theory of interconnection called nonlocality, which is a “universal property by which apparently separate items remain entangled over space and time.” He concluded:

“You are all familiar with the worldwide network of information sites on the internet. In an analogous manner a human being can be considered an informational site. In effect we are nodes that are interconnected via a non-local web of quantum entanglement. This could represent the network over which long distance healing and intercessory prayer travel.”⁸⁸

3.4 The Subliminal Body System

It has been generally accepted for centuries, particularly in the East, that a series of energetic bodies surround the physical body. They are called subliminal bodies, because their energetic constitution cannot normally be seen with the naked eye. They are, however, accepted by, and familiar to, energy practitioners worldwide. The five bodies are: 1) physical, 2) vital, 3) mental, 4) supramental, and 5) bliss, or limitless.

Within alternative health care, the first two of these bodies, the physical and the vital, relate to physical ailments and negative feelings, and are usually treated by biomedical applications. The next two bodies, mental and supramental, require energetic forms of treatment to recognize and release past negative experiences, and to encourage positive energy. The supramental body has been called a “reservoir of consciousness”.

⁸⁸ William Gough, “Challenges in Healing Experiments,” 2006, paragraph. 3.

Beyond these four bodies there exists a body of the “unlimited ground of being”, a place of fundamental creativity. Some say that here one experiences “discontinuous leaps in the context of thinking”, and it is in this fifth body that one may experience “limitless bliss”. From a visual perspective of those who can see these bodies, they are all nested within each other, extending outwards and surrounding the visible physical body.⁸⁹

Each of the levels invites a different kind of health recovery. Much of this energetic approach to treatment is addressed by Eden and Feinstein (2008).⁹⁰

3.5 A Quantum Worldview

The quantum architecture is different from any former scientific paradigm. It indicates an unfolding universe, uncertain, free-flowing, acausal, and interconnected. It will require a different approach to health care, one of co-operation and respect for engaging in its energetic future, rather than taking control of any parts of it, for indeed there are no separate parts.

The quantum world leads to new ways of looking at existence and reality. It challenges human desire for power, influence, and the establishment of global markets, which assert individual ownership rather than co-operation. Human power is reaching a critical stage. This crisis is captured by Berry in his book *The Dream of the Earth*:

“The use of the term *supreme pathology* can be justified by the observation that the change that is taking place in the present is not simply another

⁸⁹ Barbara A. Brennan, *Hands of Light: A Guide to Healing through the Human Energy Field*. (New York, Random House, Bantam Books, 1990); Amit Goswami, *The Quantum Doctor*, 46-50.

⁹⁰ Donna Eden and David Feinstein, *Energy Medicine*, Parts II and III.

historical transmission or another cultural transformation. Its order of magnitude is immensely more significant. ... We are indeed closing down the major life systems of the planet. ... We are upsetting the entire earth system that has over some billions of years ... produced such a magnificent array of living forms, forms capable of self-renewal over an indefinite period of time.”⁹¹

The progress of science over the past three centuries has changed our perspective on the universe, its life, and its purpose for humankind; we now find that earlier solutions for renewing life, changing direction, and (so to speak) starting afresh are no longer available. Quantum theory offers a change in perspective, which can be summarized as follows:

- a) There is a limited capacity in applying the scientific method to human potential. There are too many variables which cannot be explicitly described, tested and analyzed by the rigors of this form of science.
- b) The scientific method cannot respond to the findings of quantum science, how the universe is comprised of energy, and how decisions are made.
- c) Choice and selection are both made in the brain by the consciousness of the individual; non-locality creates an illusion where the object is seen as separate from the subject, when it is not.
- d) Materiality, the basis of scientific enquiry, is comprised of a condensation of energy; it is not the only means of addressing full-person health.

The biomedical sciences are helpful and valid for recovery of function and organ healing in the physical and vital bodies, but they do not recognize energy healing, which influences the health of the whole person.

⁹¹ Thomas Berry, *The Dream of the Earth*, 206.

CHAPTER FOUR

Quantum Healing and Body-Mind-Spirit Medicine

“The fourth through seventh chakras have been termed the ‘higher’ chakras to denote the transcendent states of consciousness available through them. Development within these chakras is not common; we must search spiritual literature to find examples of saints, teachers and yogis who have actualized qualities of the upper chakras. Here spiritual development can begin to merge with, and eventually take precedence over, psychological work. A number of contemporary teachers believe that raising consciousness into these centres is crucial for planetary survival”

–Amina Raheem⁹²

An investigation of the parameters of body, mind and spirit healing is the purpose of this chapter; it includes the theoretical application of quantum science to energy healing.

The twentieth century materialistic worldview has created living conditions in the western world which are based on a rational perspective. The modern world offers little time or incentive to consider the deeper foundations which may exist in the human person, but there have always been philosophers, scientists, theologians, and artists who protest living in a materialist “flatland”, as described by Ken Wilber.⁹³ Healing practices which involve the whole person, body, mind and spirit, offer an opportunity to consider emotions, sensitivities and deeper foundations to that which is determined only by the material body.

⁹² Aminah Raheem, *Soul Return: Integrating Body, Psyche and Spirit*, (Fairfield, CT, Aslan Publishing, 2000), 137.

⁹³ Ken Wilber, *The Marriage of Sense and Soul*, 155.

4.1 Quantum Application to Health and Healing

Quantum theory provides a new foundation for reviewing the constitution of the human person as body, mind and spirit. It confirms, with all other living animals, an immaterial being of free-flowing energy.

The mechanics of quantum theory offer a blueprint to analyze how individuals comprise body, mind and spirit. This includes what happens when selection and choice is made in the brain, which is now understood to be both the source of subject and object. It proposes the human person is part of an energetic universe, where the choices made are beneficial to that universe, if they are not impelled by a conditioned ego response by the person to choose for the self.

Much of this work is attributed to the scientists and medical practitioners who staff the Quantum University in Hawaii, where new findings are published, and health workers from across the globe are trained in healing practices according to quantum principles.⁹⁴ The two major contributors are Paul Drouin and Amit Goswami, of whom frequent references are made in this thesis.

4.1.1 Energy

The first and most important confirmation to emerge from quantum science is what much of the Eastern world have already surmised: that the world is comprised in its most elementary particles as discrete bundles of energy, or in energy waves. These particles are experienced as energy and seen as light. Kleppner and Jakiw describe

⁹⁴ Quantum University's website (<https://iquim.org>) provides "online degrees and certification programs in holistic, alternative, natural and integrative medicine based on the science of quantum physics." Most of the published books in quantum medicine on the market at present derive from scientists affiliated with this university. Many video materials are also available from this university for public reference.

this process as, “The dual nature of light – particle-like or wave-like depending on what one looks for ...”⁹⁵ It follows from this observation that the physical body is a density of energy, as are all other “solid” constructs and natural beings, for without physical bodies there would be no purpose for living in a material world.

This conclusion leads to an awareness that the spaces between people and between objects consist of free-flowing energy. As a corollary to this, the person is actually a porous body, which consistently exchanges energy from the interspace between people and objects, by breathing in and out – an exchange of energy from within the body into the surrounding energy field. When air is seriously blocked or seriously contaminated, an individual may die, or may become sick. Where either positive or negative energy from others is experienced, the receiver also feels a change in his/her internal energy, and may express it in fear, anger, joy or excitement.

To accommodate the benefits of energy for human function, the body has centres of concentrated energy which are called “chakras”. This word derives from the Sanskrit *chakrum*, meaning “wheel”, recognized in India since between 1,500 and 500 BCE.⁹⁶

These energy centres are understood to be connected to the sources of the body’s life functions: the claim is that there are seven main chakras, which increase in energy frequency from the base of the spine to the crown. They are seen and felt to spin, and because they are energy vortices, they reflect light. The slowest and most dense vortex emits a red glow at the root or base of the spine; it is directed down towards the earth, and it is understood to establish stability and connectivity with the material world.

⁹⁵ Kleppner and Jakiw, *One Hundred Years of Quantum Physics*, 4.

⁹⁶ Anodea Judith, “The History of the Chakra System”, 2017. <http://sacredcenters.com/history-of-the-chakra-system>.

The second energy vortex is located in the sacral area, is orange, and is associated with fertility and creativity. It is recognized as the centre of human sexual passion, art, and love. The third, located in the stomach area, is yellow, and is associated with self-expression, or the manifestation of the personal ego to the world. The fourth and central chakra is just to the left of the breastbone; it is called the heart chakra, is green in colour, and is seen to connect the lower three (human oriented) chakras with the upper three (spiritual oriented) chakras. The fifth chakra is located at the throat, is blue in colour, and is associated with verbal expression: changes in speech tone and volume alter the intensity of the blue colour; the sixth is located at the centre of the brow and is often called the ‘third eye’; it is said to be the opening of a view into the soul. It is indigo in colour and is associated with inner spiritual vision. The seventh chakra points upward from the crown, is violet in colour, and is understood by many to be the connection with the transcendent, or the full universe.

When all chakras are fully open, the human body is surrounded by a full spectrum of light. This is called the Aura. Those who can see this energy field can determine the health of the individual. The higher the vibration of a healthy individual, open to receiving and exchanging universal energy, the lighter and brighter the blend of colour in the auric field. A lucid and visual description of healing energy surrounding individual persons is written by teacher and healer Barbara Ann Brennan. In her teaching manual, she illustrates various auric fields, in which she identifies those in loving, happy relationships with an aura of colours that are light, tinted with pink, purple, and blue; those with little or suppressed energy appear grey or black, and lacking in positive colour. This lack of colour is interpreted as “dis-ease” in the body.⁹⁷ The Auric field changes constantly, depending on both the inner disposition

⁹⁷ Barbara A. Brennan. *Hands of Light: A Guide to Healing through the Human Energy Field*, (New York, NY, Random House, Bantam Books, 1990).

of the person and the challenging situations which might incite fear, anger, depression, or anxiety.

The chakras are “organizing centres for the reception, assimilation and transmission of life energies [which] form the co-ordinating network of our complicated mind-body system.”⁹⁸ In a healthy chakra system a blend of all these colours may be tailored to each person’s habitual orientation to life. The existence of these auras has been confirmed many times, and can be captured by an, “advanced kirlian aura capturing system”.⁹⁹

The chakra system is well known among alternative treatment practitioners; it is either combined with other treatments, or it can be a healing practice in its own right. Ruth White, a long-time healer from England, suggests the possibility that: “awakening to your chakras heightens and intensifies your spiritual awareness”; as well, she writes that it improves “relationships with family and friends,” and also “release blockages associated with material needs”.¹⁰⁰

Chakra healing can also be approached specifically as relating to the “subtle energy system.”¹⁰¹ Colour therapy is also based on the chakra system.¹⁰² Other practitioners suppose that there is “a strong connection between the chakras and the archetypal roles that people play out in their lives.”¹⁰³

⁹⁸ Anodea Judith, *Wheels of Life: A User’s Guide to the Chakra System*. (Woodbury, MN, Llewellyn Publications, 1987).

⁹⁹ Many websites offer descriptions of auras, or energy bodies of light emitted around the physical body. A detailed description by colour is available in “Reiki Healing Health Benefits”, <http://www.reiki-for-holistic-health.com/auracolormeanings.html> .

¹⁰⁰ Ruth White, *Chakras: A New Approach to Healing Your Life*, (London, UK, Piatkus Publishing, 1998).

¹⁰¹ Karla McLaren, *Your Aura and Your Chakras* (Boston, MA, Weiser Books, 1998).

¹⁰² Theo Gimbel, *Healing Through Colour* (Saffron Walden, UK, C.W. Daniel Co,1997)

¹⁰³ Ambika Wauters, *Chakras and their Archetypes: Uniting Energy Awareness and Spiritual*

Most energy practitioners also recognize that the human body's energy flow is connected by "meridians"; these are pathways of energy, which interconnect all parts of the body. Eight "supervisory energy channels" are called "extraordinary meridians" which "work continuously to preserve integrity and balance".¹⁰⁴ Each internal organ also has its own meridian: the two main meridians, the governing vessel and the conception vessel form a circular pathway ensuring the flow of Qi, or Chi, around the body¹⁰⁵. Chi is the "life force" energy within a person, and has different names according to country or origin. Acupoints are positions on the human body with more immediate access to these meridians. Acupuncture and Acupressure treatments, both originated in China, but are now widely used in Europe and North America.¹⁰⁶

4.1.2 Complexity

Quantum science indicates that energy is at the very basis of life. As well, the way quanta respond under scientific investigation reveal a much more complicated activity than that originally posed by the behavioural observation of simple Stimulus-Response bonds. The connection of stimulus (what is seen, heard, felt, tasted or touched) to the person's response is not simply an observation of two points intersecting. It may now be seen to involve the need to take account of the wave collapse of options in the choosing of an object, and the ensuing tangled hierarchies, in which the other options remain in the fabric of the quantum field. In quantum

Growth" (New York, NY, Crossing Press, Random House Inc.,1997), 7.

¹⁰⁴ Ibid.

¹⁰⁵ Janne Chana, *A guide to holistic healing: the natural-health-zone: The Body Meridians: Energy Networks Around the Body*. <http://www.natural-health-zone.com/body-meridians.html>.

¹⁰⁶ Michael Reed Gach. Founder, Acupressure Institute: <http://www.acupressure.com>.

observations, the energy wave is not disrupted until an observer pays attention to it, the wave itself consists of particles which move by “jumping”, that is, the tiny parcels of quanta are never still and are seen as a wave-like motion. It is the human brain which creates from these energy waves a representation from which to make a choice. In making that choice, the wave collapses, while the discarded alternatives create “loops”, which remain in the space-time continuum. These tangled hierarchies have helped develop communication systems, as Kleppner and Jakiw describe:

“If the atoms are separated, information about one is shared, or entangled, in the state of the other. The behavior is unexplainable except in the language of quantum mechanics. The effects are so surprising that they are the focus of study by a small but active theoretical and experimental community. The issues are not limited to questions of principle, since entanglement can be useful. Entangled states already have been employed in quantum communication systems, and entanglement underlies all proposals for quantum computation.”¹⁰⁷

From these observations, it may be proposed that the “now”, which has long been supposed to be connected with past, present and future, cannot be so determined; all this is the work of the brain, its memories and its future predictions. The way in which the brain makes the choice will depend on past experience, and future quests, but it is actually the brain which is continually creating past, present and future in conjunction with others, who are at the same time making their own selections.

4.1.3 Consciousness

This idea, already presented in Chapter Two, leads one to conclude that without the brain there would be no collapse of the wave, and without this collapse the brain

¹⁰⁷ Kleppner and Jakiw *One Hundred Years of Quantum Physics*, 9.

would not be activated. For Goswami, these are the roots of consciousness. He proposes that the brain's activity consists of a continuous interaction with the quantum energy field, such that the field inspires images to the brain. Thus, "the experiencing subject and the experienced objects co-create one another" within the brain's reflection of the energy of the quantum field. What the brain considers to be an objective image is actually a self-creation; it only appears to be separate from the person creating the image. If Goswami is correct in his theory, consciousness creates both subject and object in the brain, as "consciousness identifies with the brain that is then experienced as the subject of the experience."¹⁰⁸

It appears to be the presence of tangled hierarchies which create this interaction between the brain and the free-flowing energy of the universe. This proposal suggests how the human chakra system, can use its own internal energy to extend outwards through the subtle energy bodies towards a wider application in the universe. As an individual practices the outward flow of this extension of the self into the universal field, past negative images which have kept this energetic body emotionally attached to the physical body can be released, and the supramental body is strengthened.

It does not need too much an extension of thought to recognize that this ability to extend outwards offers the possibility of being drawn into the energy of other individuals, and to respond to it. There are numerous incidents of meeting others in both daily life, and in dreams, in many strange ways. The self-aware person gradually becomes more sensitive to such meetings, and will recognize that unexpected meetings with friends are not necessarily co-incidental. The only limit to

¹⁰⁸ Amit Goswami, *The Quantum Doctor*, 71.

this possibility is the individual's withdrawal into personal ego issues and function, a response which limits the extension of energy potential, and results in choosing only that which strengthens the self-concept, or ego.

It is the purpose of energy treatments to assist the individual to reach out beyond the physical body towards the wider bodies of energy, particularly the supramental body. Here a person may be in touch with the energies from social, familial, and cultural archetypes which are limiting personal growth, and which can be released. More confidence can be attached to the validity of these practices, now that the quantum matrix, or quantum field theory, is understood to be the natural energetic base.

Energy therapies build on the concept of the universal energy field offering harmony, beauty, and love. It is when individuals, or groups, turn themselves inwards to protect their personal choices, that selfishness, brutality and war can ensue. This concept separates an ego-involved mode, which is localized and determined, from an open, universal mode, which expands personal energy towards others.¹⁰⁹

The ego-involved mode also explains the development of anxiety and depression; a person relying only on personal strength will have the view of living in a competitive environment, and will choose only to the benefit of oneself. This person may not recognize that this personally-created self is actually an illusion (because our images of interacting with the world are created in the brain). However, once intention becomes a concrete reality, then self and/or others experience harm. Also, inward thoughts, which circulate around the physical and vital (subtle energy) bodies, can lead to the development of psychosomatic injuries to bodily systems to create illness.

¹⁰⁹ Amit Goswami, *The Quantum Doctor*, 33. Here he distinguishes the ego-involved mode, localized and determined, as "classical", and the nonlocal as the "quantum mode".

4.2 Locality of Energy Treatments

The basic teaching of all energy medicine is that the source of a disease may extend beyond the physical body into the energetic bodies. This teaching underlies the reason for proposing a movement from a more static approach of treating only the separate aspects of the human body under a biomedical program to a dynamic quantum concept of discovering and removing dis-ease from the energetic bodies. The purpose is to become fully alive by regaining overall health and vitality.

It is of course understood that physical damage must be treated by physical, surgical, and other biomedical applications. However, the problems associated with medical treatments using only this approach as identified in Chapter Three, are:

- a) personal and private areas of life experience cannot be easily submitted to biomedical health tests and prognoses;
- b) consciousness, intent and conceptual creativity is not well identified through experimental testing;
- c) biomedicine does not address full body-mind-spirit healing;
- d) repairing separate physical body organs does not necessarily heal the person of disease;
- e) a materialistic approach to the universe does not consider its free-flowing, unfolding development towards an unknown future.

Objections to limiting treatment to biomedical applications are not only voiced by energy therapists. In his book, *Medicine for the Whole Person*, Erich Ledermann offers many alternatives, including those of Freud and Jung, but also the “need to rediscover the spiritual dimension of our existence in order to fight modern illnesses” by reintroducing an older concept, which he calls the “true self”.¹¹⁰

¹¹⁰ Erich K. Ledermann, *Medicine for the Whole Person*, xii.

Goswami describes the physical body as a camouflage for what is in reality a much more complex being. Personal awareness can be felt in the various energetic bodies as physical sensations, vitality, mental thought, supramental intuition, and spiritual wholeness, all of which reflect an individual's energetic reality.¹¹¹ As an individual gains awareness of the brain's potential for expanding personal energy, he/she has a greater possibility of addressing the problem before it reaches an actual physical disease.

Ken Wilber has described in a different way these energetic bodies as “bodies of consciousness, which he describes as having been within the Great Chain of Being”:

“If we picture the Great Chain as composed of four levels (body, mind, soul and spirit), there are four correlative modes of knowing (sensory, mental, archetypal, and mystical), which I usually shorten to the three eyes of knowing: the eye of the flesh (empiricism), the eye of mind (rationalism), and the eye of contemplation (mysticism).”¹¹²

By this concept, to remain in the “Eye of the Flesh” is to stay in the lowest part of the Great Chain, and to miss the beauty of its upper view.

4.3 The Five Energetic Bodies

The existence of energetic bodies surrounding the physical body is well accepted, in both Eastern and Western holistic practices, including Yoga. Each person has unique patterns of subtle energy which connect to the universal life force. Donna Eden quotes William Collinge on *Subtle Energy*, as “previously undetected, though apparently intelligent forces in the environment and in the body”.¹¹³

¹¹¹ Amit Goswami, *The Quantum Doctor*, 45.

¹¹² Ken Wilber, *The Marriage of Sense and Soul*, 35.

¹¹³ Donna Eden and David Feinstein, *Energy Medicine*, 33, quotes William Collinge. *Subtle Energy*, (New York, NY, Warner Books, 1998), Eden explains that subtle energy is something that has been seen and felt by healers and energy sensitive people for thousands of years. It has been described as

The five bodies of energy are usually given as:

- a) The physical, where representations are made of the subtle bodies.
- b) The vital, which carries the blueprints of biological functions, represented in the physical as the different organs.
- c) The mental, giving meaning to the vital and the physical, of which the brain makes representation.
- d) The supramental, providing contexts for mental meaning, vital functions, and physical movement.
- e) The bliss body, the unlimited ground of being, where possibilities are unlimited, but where the other four bodies exert progressive limitations.¹¹⁴

Each of these bodies is briefly described in terms of energetic level:

4.3.1 The Physical Body

The physical body is that in which we are all seen to live. The main systems within the physical body are musculoskeletal, cardiovascular, respiratory, nervous, lymphatic, endocrine, digestive, and reproductive; treatments can be external to repair physical injury, or internal, through addressing malfunction. Treatments are well provided by biomedical services. The physical body is “unique to each person because of its structure”. This includes DNA patterning.¹¹⁵

4.3.2 The Vital Body

The vital body contains the body plans, which are derived from the morphogenetic

electromagnetic wavelengths, rates of vibration, patterns of pulsation, and the dynamic infrastructure of the body. There are nine distinct energy systems: meridians, chakras, aura, celtic weave, basic grid, five rhythms, triple warmer, strange flows, and electrics.

¹¹⁴ Amit Goswami, *The Quantum Doctor*, 40.

¹¹⁵ Matthew Ridley, *Genome: An Autobiography of a Species in 23 Chapters*. (Harper Collins,2006)

field. This theory was developed by Rupert Sheldrake, who recognized that “memory is inherent in nature”, and that it has a resonance which evolves over time.¹¹⁶ The vital body is influenced by extending patterns of conditioning, which influence the growth or development of internal systems; events are interpreted as feelings. As with the physical body, the vital body may have either internal or external imbalances built into it.

4.3.3 The Mental Body

The mind makes representations of the physical and vital experiences, which results in behavioural choice. Choice will be affected by the person’s past experiences, connections, and social milieu. Since the brain is connected to all parts of the body through the nervous system, the mental body can affect physical functions through anxiety, fear, or other negative experiences. These ego-related fears affect both behaviour and subsequent choice of possible options, which in turn is transmitted to the brain in feedback loops. Many cognitive psychological studies have revealed the effect of the brain’s influence both by psychosomatic symptoms and behavioural potential for both pleasure and pain.¹¹⁷

4.3.4 The Supramental Body

Amit Goswami writes that the supramental body is the real place where quantum healing can be effective. It is where personal experience extends to recognize the

¹¹⁶ This theory introduced by Rupert Sheldrake was first made from observations of cellular changes over time. Sheldrake has applied this theory to many aspects of human development, including “The Extended Mind”, and “Fundamentals of Consciousness” (2016).

<http://www.sheldrake.org/research/morphic-resonance/introduction>.

¹¹⁷ Amit Goswami, *Physics of the Soul: The Quantum Book of Living, Dying, Reincarnation, and Immortality*, (Charlottesville, PA, Hampton Roads Publishing Co. Inc.2013), 115.

interrelationships which provide the context for mental meaning. It is the domain of consciousness which “contains the laws and archetypal contexts of physical, vital and mental movements”¹¹⁸.

The supramental body is the level of intuition. The dominant power for the supramental body is the chakra system. This level is also called the level of archetypes, a term originally attributed to Plato and now more widely recognized through the work of Carl Jung.¹¹⁹ Archetypes are also found by combining patterns of energy released through the chakras. Ambika Wauters explains: “each chakra holds within it a negative or dysfunctional archetype as well as a functional one. Its level of vitality, well-being and awareness is associated with the archetype it embraces.”¹²⁰

During an energy session, the client may recognize and release old images:

“as we develop our consciousness, what we may have seen as an acceptable attitude in the family becomes no longer viable. When we are emotionally blocked by these old attitudes, the flow of energy in the chakras slows down and inhibits our physical vitality. If these blocks are not released by some form of physical or emotional expression they can impede the life flow so severely that we become ill or unbalanced.”¹²¹

A negative energy block can also be removed if the client experiences an image, a colour, or the symbolic appearance of a loved person; by recognizing the

¹¹⁸ Amit Goswami, *Quantum Doctor*, 40-41.

¹¹⁹ Carl Jung’s influence on psychology, interpretation of dreams, and archetypes is broad and well-known. See particularly R.A. Jones, “The Relational Premises of Carl Jung’s Theory of Psychological Value and the Embodied Symbol”, in *Trends in Cognitive Psychology*, ed. Serge P. Shohov, (New York, Nova Science Publishers Inc, 2002), 1-18.

¹²⁰ Ambika Wauters, *Chakras and their Archetypes*, 21.

¹²¹ Ambika Wauters, *Chakras and their Archetypes*. 24.

symbolism and releasing the negative emotion from the body, the client often experiences an energetic lightness and a sense of freedom.

Anodea Judith writes: “Pure consciousness, which enters the individual through the vast field of the supramental plane as *purusha* condenses through the chakras as it falls downward to the plane of manifestation.”¹²²

4.3.5 The Bliss Body

The bliss body is where the “recovery of wholeness through spiritual healing” is achieved. Goswami writes that it is this discovery of wholeness which heals the mind of the problem of ego separation.”¹²³ The ego discovers it has no need to try and support itself out of fear, because it is surrounded by love. This healing of the ego rebalances the mental emotional energies which affect the physical organs of the body.

Those who experience the bliss body find their memory remains vivid for an extensive period of time, however brief the encounter. The bliss body is conceptually removed from the other subliminal bodies. It is accessed through the crown chakra, which is the seventh or highest energy centre. Swami Rama writes:

“Though in a sense this experience (of the crown) lies beyond modern psychology, since it departs from the limitations of the psyche, it is obviously of vital importance...It serves as a crucial point of orientation. Though it lies beyond the realm of mental functioning, it provides the key to the framework in which the functioning of the mind becomes intelligible, and all the aspects

¹²² Anodea Judith. *Wheels of Life, A User's Guide to the Chakra System*. (Woodbury, MN, Llewellyn Publications, 2013). 350. “Purusha” is a Sanskrit word in Indian philosophy meaning spirit, person, self, or consciousness.

¹²³ Amit Goswami, *The Quantum Doctor*, 50.

of experience can be integrated into a unified theory.”¹²⁴

Some mystics report encounters and visions, describing a transcendent reality not of their own making. An example from modern times is that of Thomas Merton, who experienced an unbidden brilliance in 1958 in Louisville, Kentucky. He later wrote: *I was suddenly overwhelmed with the realization that I loved all those people, that they were mine and I theirs, that we could not be alien to one another even though we were total strangers*¹²⁵.

Aminah Raheem also connects the bliss body with the seventh (crown) chakra. Having experienced it herself, she writes: “those who have experienced a sustained opening of the crown say that it cannot be described in words, since it transcends the ordinary mind and language. It has been compared to the light of countless suns, and it is said to completely transform earthly reality.”¹²⁶

4.3.6 Conclusion to the Body States

The chakras are the body’s energy centres. They provide a means of receiving and interpreting the energy from the universal flow. By clearing negative energy, each centre becomes increasingly ready to receive new healing energy. Ruth White identifies psychological and social problems, which can be addressed by working with chakra combinations. She proposes such areas as “improving family

¹²⁴ Rama, Swami, Rudolph Ballentine, and Swami Ajaya. “Yoga and Psychotherapy: the Evolution of Consciousness”. (Honesdale, Pennsylvania, Himalayan International Institute, 1976), quoted in Aminah Raheem, *Soul Return: Integrating Body, Psyche and Spirit*. (Fairfield CT, Aslan Publishing, 2000), 143.

¹²⁵ Thomas Merton, *Conjectures of a Guilty Bystander*. (New York, Random House Inc., Doubleday, 1966) 135.

¹²⁶ Aminah Raheem, *Soul Return*, 142.

relationships” (connecting the root, heart and crown chakras), “resolving affairs of the heart” (root and heart chakra), “self as an individual in the world” (sacral, solar plexus and throat chakras), “inner wisdom” (heart, crown and throat chakras), and “spiritual manifestation” (throat, brow and crown chakras).¹²⁷

Many of the great healers, especially from India,¹²⁸ have written of the need to let go of the ego, recognizing it as the source of separation from the universal flow of energy. It is by letting go of the ego that the subliminal bodies have more freedom to explore the images which are presented to them. By this method, individuals learn to interpret the images, and let go of old ones, which are holding them back; letting them go results in an experience of freedom, and an expansion of energy.

Quantum science proposes ego function to be an illusion. As well, Ken Wilber writes that the bliss body represents the mystical eye of contemplation, a place where the mystic experiences communication with the transcendent. The Christian mystics write that it is not a place of constant abiding, while at the same time living within the material world.

4.4 The Practice of Reiki

There are many variations of energy treatments. I have chosen Usui Reiki practice, as it is widely used, has a clear foundation, and is the energy practice of which I am the most familiar. The word Reiki is derived from *Raku* (vertical energy) and *Kei* (horizontal energy); the word “rei” in Japanese means spirit, ghost and soul; it

¹²⁷ Ruth White, *Chakras*. Chapters 4, 5, 7, and 9.

¹²⁸ Examples are Paramahansa Yogananda (*Autobiography of a Yogi*), Sri Ramana Maharshi (*After the Rain*), and Ruchira Avatar Adi Da Samraj (*The Knee of Listening*).

signifies the universal, boundless aspects of energy. Ki is a part of Rei, and is considered the life force of all living things.¹²⁹

Reiki practice in the west offers several varieties of treatments, developed by those who have changed the original system to serve their own needs. The present description focuses on the original, which also includes a broader treatment perspective.

4.4.1 Origins of Reiki Practice

Reiki was developed in the nineteenth century by a Japanese Christian monk, Dr. Mikao Usui, who revitalized ancient energy practices. Usui discovered Sanskrit formulas and symbols from Buddhist Sutras, which became the base of this healing energy system. The symbols were revealed to him after a long mountain fast, and on his return to the city he found his healing method of using the symbols and palm healing to be so effective that he developed his own clinic. The practice of palm healing remains the core of Reiki healing today.

From 1938 onwards, Reiki practice spread across North America and Europe. Transmission of the symbols, which accompany palm-healing, are received in three learning steps over several years until the student achieves Reiki Master status. I have followed Bronwen and Frans Steine's book, *The Practical Art of Reiki*, to

¹²⁹ This information is taken from a training manual given to the writer in 1998; it is undated and was provided during training, 1996-8 by Reiki Master Vonni King, who listed her direct line from the original Reiki practitioners from Japan and Hawaii. There are many adaptations of Reiki, and many publications available, but the core theory and practice of Usui Reiki remains the same. The Canadian Reiki Association states: "While CRA members support holistic healing, we understand that Reiki is not superior to allopathic or other complementary intervention, but rather is an additional method of addressing the issue. We believe in the therapeutic effectiveness of Reiki, both as a free-standing therapy and/or in conjunction with other modalities." <http://www.reiki-do.ca/>, 2017.

describe the traditional Japanese Reiki practice, which has continued in the western world.¹³⁰

4.4.2 Reiki Philosophy and Practice

Usui's philosophy was that "each person is born with the ability to heal oneself, and that spiritual energy flows through each one."¹³¹ This accords with Quantum theory, in that energy is inherent in the human being, and decisions are created in the brain's consciousness. It also requires that the healer first experience the effects on his/her own energy to recognize its source and influence before attempting to heal others. Reiki practice requires living in conformation with universal energy, recognizing personal discrepancies which weaken this connection, and creating the fullest energy connection possible. It begins by learning how to circulate energy around the body by deep breathing techniques, to encourage Ki energy, which follows the Tendai belief that there is "a great pool from which energy is drawn to create new life and existence", and in which becoming entirely human is to experience Oneness, gained by patience, calm, acceptance, inner knowledge and humility.¹³²

Correct breathing encourages the breath to circulate through the body, connecting the three (root, crown, and heart) chakras. It encourages the opening of all the energy centres and calms the mind, soul and spirit. When properly mastered, it is described as a polishing of the self, and a balancing of mind and body. All Reiki palm-healing is accompanied by correct breathing, which "improves delivery of oxygen and nutrients and accelerates the removal of toxins from bodily tissues. Both the liver and

¹³⁰ Bronwen Steine and Frans Steine, *The Japanese Art of Reiki: A practical Guide to Self- Healing* (London, UK, John Hunt Publishing, O Books. 2005).

¹³¹ *Ibid*, x.

¹³² *Ibid*, 25.

kidneys become stronger and more efficient, resulting in improved health and resistance to disease.”¹³³

The second practice is a daily recitation of five precepts which encourage a person to: a) not hold anger, b) not worry, c) be humble, d) honest in work, and e) to be compassionate to yourself and others.¹³⁴ These dispositions encourage the reception and gift of energy to and from others.

The third healing practice involves the hands, in “palm healing”, by placing the hands over or on the body with the intent of allowing Ki (Chi) energy to pass through the hands. The intention is to withdraw toxic (blocked) energy and replace it with Ki (flowing) energy. The usual place to begin is at the crown chakra, but energy travels around the body to where it is needed. Colours, images, and feelings may arise during the treatment, but most common experience is a transmission of heat. The experience is usually calming, and the person may even fall into a sleep as energy is transmitted.

The fourth practice teaches four or five hand symbols which are intended to intensify Ki energy. During treatment, the client is encouraged to identify issues as they appear, often in the form of a colour, an object, a brief encounter with a past event, or the image of a relation. When this happens, they are encouraged to interpret the event for themselves, or to speak about it, with the intention of letting the issue go.

4.5 Conclusion to Quantum Applications

This Chapter illustrates how quantum field energy may be utilized in energy healing.

¹³³ Ibid, 79.

¹³⁴ Ibid, 67.

The different methods employ the body's natural energy centres to connect with the universal field. The human body interacts, and indeed survives, by exchanging energy through the chakras, and the purpose of energy healing is to open the chakras to the fullest extent of each individual's ability. As a person deepens their breathing, old energy is exhaled and replaced with renewed energy. It encourages healing and a greater sense of personal wellbeing. Deep breathing techniques are also the foundation of many yogic and other Eastern meditation practices.

Quantum theory reveals that both the object of choice and the choice itself derive from the human brain. This freedom to choose is only limited by immediate or habitual fears. The healer is not able to help someone, who for some reason blocks personal energy release. In this case, the chakras remain only partially open, or may even be wholly closed, and without exchange of energy, the body loses vitality and remains, or becomes, sick.

In quantum theory, the energy of the field is universal. It is also at the heart of human experience, and it is the work of each person to reflect on whether the choices made are for the benefit of others, or for one's own limited circle. By personal experience, or by a practitioner's assistance, the conscious brain can recognize the extension of energy beyond the physical body, as well as a capacity to reach out mentally or spiritually to others. This possibility allows a person to choose to connect with the quantum field, in communication with other like-minded individuals, or to remain within his or her egoic self-limiting energy patterns.

Quantum theory is contrary to the idea that all real things are material, solid, and visible to the eye. It proposes that in fact nothing is real, since images of reality are created in the brain, and personally selected. Energy medicine recognizes body and

mind, not as a dichotomy, but as an extension to the material, since the subtle energy bodies are extensions of the physical body. If a person suffers pain, anxiety or anger, the negative energy may lodge somewhere in the body, and it may also have its source in older archetypal patterns not yet relinquished from past experience.

As noted in Chapter Three, an egotistical choice supposes a fear of letting go of a personal need. William Gough concluded that connection with a broader community may be experienced as a sensation (visual or auditory) of the presence of family members or friends, or others of concern, who may or may not still be alive; this offers an opportunity to find healing by forgiveness or reconciliation. Fear of the process may initially cause anxiety, but eventually it can result in a better understanding of the situation, and a relief in releasing old energy patterns. This is one of the basic tenets of energy healing.¹³⁵

In energy healing, the heart chakra is the centre of the human body's energy system, and it is given full attention in healing the extended bodies. As the heart opens, it offers and receives love, warmth, goodness, and generosity; in addition, all who are physically present may also experience an opening of their own energy. This experience of an expanding life beyond the physical body can transform daily living, in accordance with individual desire and ability.¹³⁶

Quantum theory therefore offers scientific evidence for the basis of energy medicine practice. This type of healing goes beyond the potential of that prescribed by

¹³⁵ William Gough, discussion on healing experiments. *Foundation for Mind Being Research*

¹³⁶ The Harmony Centre in Beirut writes: "Quantum physics describes the energetic characteristics of the Universe and the basic characteristics of the Law of Attraction. It has proven that like energy attracts like energy in accordance with its unique vibration." This website provides a concise account of the relationship between quantum physics and energy systems used in healing. See. "Quantum Physics, Energy, and the Power of the Mind." (2013). <http://www.harmonybeirut.com/quantum-physics-energy>.

biomedical health. It provides a vehicle for increasing energy potential to resolve emotional, familial, and archetypal problems which have wedged themselves within the personal body, perhaps for years. When these blockages are cleared, a conscious expansion of mind or spiritual vision beyond the ego may be experienced. It appears similar to Ken Wilber's description of the Great Chain of Being, where the uppermost part of this Chain is described as the Eye of Contemplation.¹³⁷

Contemplation is often described as the pathway towards a deeper relationship with the transcendent. In the Christian tradition, mysticism was earlier understood as a pathway to God most likely attainable by those who followed a dedicated monastic life. More recently, authors writing on the Christian spiritual life have proposed that all those who glimpse the transcendent may already be on the path towards finding a mystical quality to the universe. The next chapter explores mysticism from this perspective; it seeks to discern whether Christian mystical writings can supplement information and guidance, particularly on the bliss body, which is not usually addressed by energy practitioners.

¹³⁷ Ken Wilber, *The Marriage of Sense and Soul*, 173.

CHAPTER FIVE

The Quantum Mystical Component

“In the sphere of religious knowledge, the English mystics of the fourteenth century, like Julian of Norwich or the anonymous author of *The Cloud of Unknowing*, may well have had spiritual understanding that is attenuated or lost in our very different society today, and which we can recover only by making ourselves apprentices to their insights.”

-John Polkinghorne¹³⁸

In a video presentation called *The Friendship of Science and Religion*, John Polkinghorne, speaks on the value of the role of religion to complement science: it is not simply an alternative way to explain universal truths, but is rather a path which is shared between the physical and the spiritual.

In naming the spiritual, I write from a Christocentric perspective. It differs from the whole person considered as body, mind and spirit in energy medicine. In that case, spirit is that subtle energy, which Donna Eden describes as a bridge into “the domain of your deepest spiritual callings and your eternal essence”. She admits no connection with a particular religion, but states that: “many people find that energy work touches into the realms of the soul and spirit”.¹³⁹ Other philosophical approaches, as for example in Ken Wilber’s work, include spirituality as part of the full human being.

¹³⁸ John Polkinghorne, *Faith, Science and Understanding* (New Haven, CT, Yale University Press, 2000), 39.

¹³⁹ Donna Eden. sourced from her website: <http://www.innersource.net/em/about/energy-medicine.html>

I am also distinguishing between spiritual and religious practice. In the present context, religious practices are those following the doctrines of Christian, Buddhist, Muslim, or other traditions, which involve specific and detailed practice offered by their leaders.

The scientists and teachers of the Quantum University are developing a spiritual component to their treatment modalities, in which the word “spiritual” refers to that component which recognizes a connection of the person beyond the visible body. This university is not attached to any particular religious practice,¹⁴⁰ and its use of the term “spiritual” is not the same as the Christian use of Spirit.

The Christian faith adds to the human spiritual component by including the presence of the (Holy) Spirit in the world and in those who express their faith as such.¹⁴¹ Within this context, the present study has limited the mystical encounter to the particular experience of a few Christian mystics, to explore their experiences of a transcendent reality, who they call God. The mystical encounter is extraordinarily broad in all its forms, and is too vast a subject for this thesis.

¹⁴⁰ Paul Drouin. “Project Noosphere”(Quantum University).
<https://projectnoosphere.com/meditation-course>.

¹⁴¹ While this experience may be expressed in many ways, as for example those researched by William James in *The Varieties of Religious experience* (New York, Penguin Books, 1982), Karl Rahner, places mysticism within the Catholic church teaching on faith and grace, as the foundation of life in God. The human person is “homo mysticus”, who, when awake to the spiritual, finds a kind of personal mysticism within everyday life. Such experience is open to all Christians who live by faith and grace. (Karl Rahner, *The Practice of Faith: a Handbook of Contemporary Spirituality*. New York, Crossroad Publications Co., 1986), 198. A similar interpretation is offered by Evelyn Underhill in her book *Practical Mysticism*, (New York, NY, Cosimo Classics, 2000).

5.1 Mysticism

5.1.1 Introduction

In earlier times, awareness of the infinite, transcendent God was not called “mysticism”. This word is a relatively new term for an ancient gift, a term introduced in the seventeenth, but not made popular until the nineteenth Century. It derives from the adjective “mystical”, which means “hidden” in Greek, a term used by the early Christians of the late second century, and referring to the secret realities of their beliefs, rituals and practices.”¹⁴² These secret realities were the mystical, or hidden meaning of biblical texts about gaining an understanding of the transcendent, “not by human rational effort, but by the soul’s direct reception of a divine gift.” Bernard McGinn describes the core of mysticism as the “that part or element of Christian belief and practice which concerns the preparation for, the consciousness of, and the effect of what the mystics themselves have described as a “direct and transformative presence of God.”¹⁴³

Within the energy medicine system of subliminal bodies, these definitions infer experience at the level of the fifth, or bliss body. This is energetically the farthest removed from the physical body. It is called by some authors the ‘unlimited ground of being’, suggesting that this body enjoys the awareness of being

¹⁴² Bernard McGinn, *The Essential Writings of Christian Mysticism*, (New York, Random House, 2006), xii. In the present writings, I use the word “God” only where written by the mystics or their biographers. Elsewhere, I use the word “divine” or “transcendent”, as defined in the three ways by Robert Spitzer (see note 1).

¹⁴³ *Ibid.*, xiv.

connected with the divine. According to Robert Spitzer, this desire to search for transcendence in daily life is part of our human reality.¹⁴⁴

Meister Eckhart, a Dominican priest of the thirteenth century, wrote about the “ground of being” as his particular orientation to the divine. His experience connected him through a double action: as the “ground of being” flowing out to creation, and as a return of that energy to the divine, in which human souls mirror their creation. In describing this experience, Eckhart concluded that it is so far above all things, that: “It is free of all names, it is bare of all forms, wholly empty and free as God in himself is empty and free. It is so utterly one and simple, as God is one and simple, that a human being cannot in any way look into it.”¹⁴⁵

Here, says Eckhart:

“God’s ground is my ground, and my ground is God’s ground . . . whomever has looked for an instant into this ground, to such a man a thousand marks of red, minted gold are no more than a counterfeit penny. It is out of this inner ground that you should perform all your works without asking.”¹⁴⁶

As many others have also found, this mystical attainment involves an arduous path, until the practice becomes second nature. In this, Meister Eckhart concludes:

“So a man must be pervaded with the divine presence, and be shaped through and through with the form of the God he loves, and be present in Him, so that God’s presence may shine out to him without any effort. What is more, in all things, let him acquire nakedness, and let him always

¹⁴⁴ Robert Spitzer, *The Soul’s Upward Yearning*, 28. Spitzer provides an argument for love, justice and beauty as a transcendent presence in the world and in the human person, gained through both Experience and Reason.

¹⁴⁵ Meister Eckhart: *The Essential Sermons, Commentaries, Treaties, and Defense*, trans. Edmund Colledge and Bernard McGinn, Mahwah, NJ: Paulist Press Inc.1981) Sermon 2, 180.

¹⁴⁶ *Ibid.* Sermon 5b, 183.

remain free of things. But at the beginning there must be attentiveness and a careful formation within himself, like a schoolboy setting himself to learn.”¹⁴⁷

The journey to attain this transformation is described by medieval mystic, Teresa of Avila, as passing through seven mansions, signifying seven stages of inner growth. She writes of the obstacles, temptations and pleasures which accompany a person as they grow in spirit towards an ecstatic union with the divine. The path is arduous: even after attaining six of the seven mansions. By this time the aspirant has overcome “the senses and imagination of the faculties”, and has experienced the “prayer of quiet”. Teresa notes how different these spiritual experiences are from anything that can be seen or understood in the world. The effect upon the soul is such that “it becomes consumed with desire, yet cannot think what to ask, so clearly conscious it is of the presence of God.”¹⁴⁸ Yet, even at this advanced stage, these gifts are: “never permanent, and for that reason it never completely enkindles the soul. For just as the soul is about to become enkindled, the spark dies, and leaves the soul yearning.”¹⁴⁹ It is not until the aspirant enters the seventh mansion that she is given an awareness of the fullness of the divine, grasped not by faith, but by an inner sight:

“although nothing is seen by the eyes, either of the body or of the soul, for it is no imaginary vision. Here all three Persons communicate themselves to the soul and speak to the soul and explain to it those words which the Gospel attributes to the Lord – namely that He and the Father and the Holy

¹⁴⁷ Ibid. Treatise C.7, 255.

¹⁴⁸ Teresa of Avila, *Interior Castle*, trans. E. Allison Peers, (New York, Doubleday, Random House, 2004), 128-129.

¹⁴⁹ Ibid.

Spirit will come to dwell with the soul, which loves Him and keeps his commandments”¹⁵⁰.

This dwelling of the divine in the soul is understood to be the mystical goal, the highest level of apperceiving the transcendent from within the human body, with a peace which is “beyond understanding”. The material world loses its importance, even if it means death: many of the mystics have been martyred for their words, their writings, or their other actions, where they ventured beyond that which could be tolerated by church or state doctrine. Teresa’s contemporary, John of the Cross, wrote about his spiritual betrothal in his *Canticles* while in prison,¹⁵¹ and Margarete Porete, who was likely a Beguine living in fourteenth Century Paris, was burnt at the stake together with her book, *Mirror for Simple Souls*. This book could not be tolerated by the Inquisition, because it contained such verses as: “this soul, says Love, is completely dissolved, melted, drawn and joined and united in the exalted Trinity, and she can wish for nothing except for the divine will through the divine operation of the whole Trinity. And a rapturous brilliance and light join her and drive her from ever closer at hand”¹⁵².

It is said that such visionary capacity, which Teresa has called “intellectual vision”, is not acquired by rationality, but is “revealed to the soul how all things

¹⁵⁰ Ibid, 211. this is only a small portion of the description of abiding with God in the seventh mansion, where Teresa describes a spiritual marriage between God and the soul, who have “become like two who cannot be separated from one another”, 216.

¹⁵¹ See *The Collected Works of Saint John of the Cross*, which describes the *Dark Night of the Soul*, *The Spiritual Canticles*, and *The Living Flame of Love*. eds. Kavanaugh, K. & Rodriguez, O. (ICS Publications, Washington DC.1991).

¹⁵² Marguerite Porete, *The Mirror for Simple Souls*, trans. Ellen L. Babinsky, (University of Notre Dame press, 2010), ch. 67. Marguerite died 1 June, 1310.

are seen in God.”¹⁵³ It is described by Karl Rahner as the end goal of the mystic path, and from a theological perspective, it is achieved by faith and grace by the action of the divine: “Man is spirit and, as such, he already stands before the infinite God, who, as infinite, is always more than only the ideal unity of the essentially finite powers of human existence and of the world.”¹⁵⁴

Most mystics teach that the awareness of the presence of the divine is not to be kept just for oneself. It invariably has the effect of returning into the world, where their writings and actions become a source of strength for others for many generations to come. Their diversity offers choice for anyone who is looking for help in any way. As example, more than six hundred years after her death, many people continue to visit Julian of Norwich at her place in England, where she had lived enclosed in the exterior wall of the church, counseling daily those who were looking for her advice. Her message appears simple and direct, reflecting her own vision of the world inside Christ:

“And accordingly, we are what he loves, and we always do his liking. Our Lord showed this by the wholeness of love in which we stand as one in his sight: yes, just this – he loves us now while we are here, just as well as we stand before his blessed face. It is only the failing of love on our side that is the cause of all our travail”.¹⁵⁵

¹⁵³ Teresa of Avila, *Interior Castle*, 194.

¹⁵⁴ Karl Rahner, “The Openness of Being and of Man”, *A Rahner Reader*, ed. Gerald A. McCool. (New York, The Seabury Press, 1975), 21.

¹⁵⁵ Julian of Norwich, *Revelation of Love*. Trans. and Editor, John Skinner, (US, Bantam, Doubleday, 2002),73.

Julian offers the message that a failure to love the divine stems from human doubt. She teaches that love has eternal value, and encourages others to persist in following their own path.

5.1.2 The Mystical Path

The spiritual path along which the mystics travel has been described as one of faith, supported by grace, in the belief that becoming one with the divine takes precedence over all other things. It attracts the person towards what is perceived to be ahead, sensed as beauty, love and goodness. The spiritual revelation of “the good” is not the same as that which the material body physically craves, and those who begin the path towards mysticism soon learn of the barriers raised by the ego.

Teresa of Avila describes the gradual transformation of the spirit, as she advances through her interior castle; it provides an example of the intricacies and length of the mystical path. Each of the seven mansions contains many rooms, which must be passed through, before being given an intimation of the blissful presence of the divine. In the first mansion, the ego “is so completely absorbed in things of the world and so deeply immersed...in possessions or honours or business, that, although...it would like to gaze at the castle and enjoy its beauty, it is prevented from doing so, and seems quite unable to free itself from all these impediments.”¹⁵⁶ Teresa finds that this inner conflict represents the beginning of a conscious decision to follow the mystical path:

¹⁵⁶ Teresa of Avila, *Interior Castle*. 17.

“If we turn from self towards God, our understanding and our will become readier to embrace all that is good: if we never rise above the slough of our own miseries, we do ourselves a great disservice.”¹⁵⁷

This turning towards the transcendent has been called “metanoia”; it requires a “transformative change of heart,”¹⁵⁸ a decisive turn away from the ego and towards the unitive, nonlocal or cosmic choice. The path is described as arduous, and requires an initial attraction to begin, together with a steadfast determination to continue along it. It demands an enquiring mind, a hopeful heart, as well as patience to turn towards the “ineffable splendour of God”, as Evelyn Underhill describes this orientation.¹⁵⁹

To walk along the spiritual path is to begin the way to transformation. The “Three Ages of the Spiritual Life” are commonly called the “purgative, illuminative and unitive way”, according to Dionysius and many others.¹⁶⁰ It is in the first stage of the process, called the purgative way, by which the aspirant confronts “the bad” in its multiform ways. It is described as an opportunity to restore balance in the life of a person who has followed ambiguous, selfish or ego-involved ends.

The purgative way varies greatly among writers. Evelyn Underhill describes passing through “naked contemplation”, where the individual is “stripped of all

¹⁵⁷ Teresa of Avila, *Interior Castle*, 14-15.

¹⁵⁸ The term *metanoia* was used consistently in the literature of the early Christians to express a “fundamental change in thinking that leads to a fundamental change in behaviour and/or way of living”; it carries a repentance for old ways and a resolution to follow Gospel precepts. The word *metanoia* derives from the Greek, meaning a change of mind, repentance or atonement. It denotes the seriousness with which a person recognizes the difference between material and spiritual paths through life and their eventual goal. Edward J. Anton, *Repentance: A Cosmic Shift of Mind and Heart* (Waltham, Mass., Discipleship Publications International, 2005)

¹⁵⁹ Evelyn Underhill, *Practical Mysticism*, (New York, Cosimo Classics, 2006). Ch.8.

¹⁶⁰ Reginald Garrigou-Lagrange, *The Three Ages of the Interior Life: Part I, The Sources of the Interior Life and its End*. Trans. Sister M. Timothea Doyle. Tan Books and Publishers Inc. Accessed April 20, 2017. <https://archive.org/stream/Garrigou-Lagrange>.

clothing with which reason and imagination drape and disguise both our devils and our gods”; or, it can pass through a “dark night” of doubt and confusion as the ego struggles to retain its natural dominance. The purpose is to lead to “a new clear vision and certitude ... that mysticism brings eternity into time”, and the “invisible into concrete expression.”¹⁶¹

The Spanish mystic, John of the Cross, undergoes a dark night, during his year-long imprisonment by the Spanish Inquisition. He endures both physical and spiritual darkness, but his verses give evidence that even such miserable conditions could not quench his search for divine love:

“Where have you hidden, Beloved, and left me moaning? You fled like a stag after wounding me; I went out calling you, but you were gone.

Shepherds, you who go up through the sheepfolds to the hill, if by chance you see him I love most, tell him I am sick, I suffer, and I die.”¹⁶²

In other writings of a dark night of suffering, in which the soul searches for the presence of the divine, describes a kind of luminance. In the *Cloud of Unknowing*, a popular text, written by an anonymous hand in the fifteenth century, but thought to have a much older history, writes of being drawn through an impenetrable cloud.¹⁶³

¹⁶¹ Evelyn Underhill. *Practical Mysticism*, Ch.10.

¹⁶² John of the Cross. “Stanzas 1-2 between the Soul and the Bridegroom, *The Spiritual Canticle*”, *The Collected Works of John of the Cross*, trans. by Kieran Kavanaugh and Otilio Rodriguez (Washington, DC, ICS Publications), 471.

¹⁶³ Anonymous, *The Cloud of Unknowing*. trans. by James Walsh, (Harper San Francisco, Harper Collins Spiritual Classics, 2004) this is a book of the 14th century is a “Book of Contemplation which is called the Cloud of Unknowing in which the Soul is Oned with God”.

This inner conflict appears to be a searching, but not finding, combined with a knowing that “love” is ahead, which provides the incentive to continue. A deliberate turning away from a selfish personal ego towards a larger horizon is reported to eventually lead to a state of inner joy; here, the individual moves into an “illuminative,” and then a “unitive” relationship with the divine. Some mystics report this loving union is so powerful that it can only be expressed in the negative. For others, it is represented by light: Symeon of the eleventh century writes of the: “boundless, indestructible, which nothing can contain...this light we name your hand, your eye, your most holy mouth, your power, your glory. We recognize your face in it, more beautiful than everything...a sun inaccessible.. [so that] ...one cannot suddenly receive the Spirit fully and become passionless.”¹⁶⁴

In terms of quantum mysticism and the energetic bodies, this pathway may reflect a passing through the subliminal bodies to attain the bliss body.

5.1.3 The Mystic and the place of the Ego

Human beings are said to have an inbuilt apperception of transcendence. Harvey Egan, quoting Karl Rahner, writes that “all truly human activity is a free positive or negative response to God’s offer of self – the grace at the heart of human existence”. This experience of an inner “divine gift” is, according to Rahner,

¹⁶⁴ Symeon the New Theologian. *Instruction mingled with Theology on the Operations of Love, Which is None Other than the Holy Spirit*. In Bernard McGinn, *The Essential Writings of Christian Mysticism*, Hymn 18, 327-330.

homo mysticus, a mystical human.¹⁶⁵ That is, the human person carries the mystical seeds within. For Rahner, mysticism is associated with faith and grace. Grace is the foundation of life in the divine, and anyone who lives honestly and in service to others is living a “mysticism of everyday life.”¹⁶⁶ By loving one’s neighbour unselfishly, a person comes to experience the divine in such a way as not to be “surpassed even by the highest ascent or the deepest absorption of the mystic.”¹⁶⁷ It is therefore available to all who search for the transcendent in daily life.

Rahner’s statement that the divine is experienced by “loving one’s neighbour unselfishly” gives a clue about choice. In quantum terms, this choice is between the egoic self and the universal field; a choice which demands moving attention off the ego towards the unitive, non-local, or cosmic state¹⁶⁸. This supposes that any person who has desire and persistence of travelling along the mystical path may eventually experience the bliss body as transcendent love, which appears to open to all humankind. From a mystic’s point of view, it is the relationship with the divine:

“When God wills to bestow God’s self in love, creation comes to be as the addressee of this self-bestowal. This means that the story of salvation is the real ground of the history of nature, and not something that unfolds against the background of nature. The evolution of the universe, and of life on

¹⁶⁵Harvey Egan, “The Mystical Theology of Karl Rahner.” *The Way*, 52/2 (2013), 43-62.

¹⁶⁶ *Ibid*, 43.

¹⁶⁷ *Ibid*, 61.

¹⁶⁸ Amit Goswami, *The Quantum Doctor*, 67.

Earth, exists *within* this larger vision of the divine purpose to give God's self to us."¹⁶⁹

It is therefore appropriate that the mystic responds to the experience of advancing towards the divine by returning to work in the world.

5.1.4 Mysticism and Energy Healing

The practice of energy healing is directed in different ways according to the nature of the problem. It pays attention both to the physical bodies and also to the other subliminal bodies for issues such as resolving old family problems, or addressing an inherent anxiety, or depression. Energy treatments use the seven chakra centres, to release energy stifled by the ego. The body furthest from the physical is the bliss body and mystical experience suggests that it is the ego which limits this energetic extension. It appears extremely demanding to overcome the fears attached to the ego, fears which are connected with everyday securities; each one uses such securities to provide meaning, status, and security for their place in the world. These securities have a material value, which is questioned by the spiritual.

The difficulty in human choice in our presently differentiated world is that ego preference is often advocated by those who believe in the importance of living well within the material sphere. It is "common sense" to protect oneself, to look after oneself, and to guard against those who would take away personal possessions. These are all choices made by the physical or vital body, and even the mental body, without reference to the supramental or bliss bodies of energy.

¹⁶⁹ Denis Edwards, "Teilhard's vision as Agenda for Rahner's Christology." in *From Teilhard to Omega*, ed. I Delio (New York, NY, Orbis Books,2014),61.

Donna Eden notes that it is in the third chakra that social expectations are encoded: “the tensions among ‘who I am’, ‘who others want me to be’, and ‘who I should be’ are continually slugging it out” she writes.¹⁷⁰ These are the continual conflicts, which the mystics, and perhaps also energy treatment clients, must deal with along the path towards spiritual union.

The question about whether a choice is “good” or “bad” is a moral one. It is not addressed by energy healers, except in the exchange of negative energy for positive by means of the chakra centres. The client may personally experience relief when negative energy is released, which may result in an awareness of opening towards the wider energy of the body fields, or perhaps by a sense of increased power from the three energy centres (chakras) above the heart in the human body. The resulting higher energetic frequency has been found to increase confidence in the body’s spiritual function. Perhaps this is the client’s “mystical path” towards a more spiritual balance in the body-mind-spirit human complex.

The descriptions by many mystics of their progression towards a mystical encounter suggest that they likely visit the bliss body, even if only briefly, but with lasting effect. Dr. Kamini Desai, Education Director of the Amrit Yoga Institute, describes this body as:

“the junction between formless Source and form. It is the place where *Shiva* and *Shakti* or consciousness and energy meet and intermingle. It is experienced as a sense of purest silent joy. It is a space of abiding stillness and perfect contentment without cause or reason. There is no fear, desire or sense of inadequacy. The experience of love at the Bliss body is not

¹⁷⁰ Donna Eden, *Energy Medicine*, 168.

emotional ecstasy, which has an opposite, rather it is a spontaneous opening of the heart that is so overwhelming, tears may come to your eyes. It leaves you with a feeling of great gratitude and oneness with everything.”¹⁷¹

This experience points to the mystical quality of the energetic field.

5.1.5 The Quantum Mystical Component

Quantum field theory suggests that its unitive vision is aligned with the unfolding universe. It exemplifies a similar unfolding of the mystical path, which must be undergone by each person has to take on their own personal journey. Brian Swimme and Mary Tucker ask: “Can it be that our small self dies into the large self of the universe? Are our passions and dreams, as well as our anguish and loss, woven into the fabric of the universe itself?”¹⁷² Their analysis of the progress of humankind through five or seven million years of development, reveals how a new kind of consciousness appeared; with this consciousness, humankind became “a presence in every continent.”¹⁷³ With the mastery of symbols, the “modern industrial humans” broke with their natural past, in which: “a new modern form of consciousness was to transform symbolic knowledge into machines”. Their purpose was to create a better world, but in this process, they no longer sought “to commune with nature, or to revere it as a divine gift. They sought to transform the

¹⁷¹Desai Kamini, *Yoga Nidra: The Art of Transformational Sleep*. (Twin Lakes, WI, Lotus Press, 2017. <https://www.consciouslifestylemag.com/five-koshas-energy-sheath/>

¹⁷² Brian Swimme and Mary Tucker, *Journey of the Universe*, 69.

¹⁷³ Ibid, 91.

world.”¹⁷⁴ Through the millions of years of this process, humankind found itself in a new kind of darkness, having developed conscious self-awareness:

“we are finding ourselves in the midst of a vast transition. How are we to respond? For we sense that we are in a dark night – we dwell in unknowing and yet grope forward.... The path is still uncertain because our sense of larger purpose and destiny is clouded...”¹⁷⁵

With new knowledge of the quantum field, the mystical path may be seen to apply for individuals as it does collectively. With the present devastations occurring with the natural universe under human control, Swimme and Tucker conclude:

“what is needed is to live within the ambiguities of this moment without drawing back into fear and a compulsion to control....it is in the nature of the universe to move forward between great tensions, between dynamic opposing forces.”¹⁷⁶

The collective human progress follows the same path, which individual mystics have experienced. It is not an easy path, since it requires a *metanoia* and a following of the purgative, through the illuminative into the unitive way. The rewards only begin to come after passing through purgation, which is perhaps the most difficult part.

5.1.6 Conclusion

Both the mystical life and energy healing agree that much of what influences our lives comes from the energetic area which lies beyond our physical bodies. Both recognize the impediment of the ego. The mystic learns that the ego is unhelpful

¹⁷⁴ Ibid, 99.

¹⁷⁵ Ibid, 111.

¹⁷⁶ Ibid, 117-8.

on the path and works to change attitudes which foster it. The energy healer focuses on opening the chakras to release personal negative energy and encourage impartial universal energy into the human body. As the heart chakra is opened, the body experiences a warmth, which “imbue[s] our physical life with the radiance of love, joy, unity and kinship”. This is not the physical heart, but rather the spiritual heart, which centre is close to where “the deepest meaning of life is felt and expressed.”¹⁷⁷ This allows for a different energy from that of the third chakra ego, which focuses on presenting oneself to the world. The sixth chakra, at the brow, or the “third eye” is the centre which mobilizes energy of conscious control for physical, emotional, and mental wellbeing:

“[A]s we focus our awareness in this centre, we open to the Higher Self that part of us which connects with the spiritual realms. It is from here we receive uplifting ideas which give us a sense of virtue and ethics. The Higher Self serves our conscious awareness as a guide, and protector as we deal with the uncertainties of life.”¹⁷⁸

This third eye may be the place of the indwelling of the soul for the mystic, for the universal energy of Goswami’s quantum consciousness, and the spiritual energy, which for Evelyn Underhill is the “art of union with reality”, where reality is “union with the Divine Essence itself”;¹⁷⁹ Underhill also calls it the “union with the flux of life, and union with the Whole in which all lesser realities are resumed.”¹⁸⁰ It is an inward light, which mystics “find at their own centre The

¹⁷⁷ Ambika Wauters, *Chakras and their Archetypes*, 90.

¹⁷⁸ *Ibid*, 27.

¹⁷⁹ Evelyn Underhill, *Practical Mysticism*, Ch.1.

¹⁸⁰ *Ibid*, Ch.3.

Uncreated Light, the ineffable splendour of God, dwelling at, and energising within the heart of things.”¹⁸¹

Energy therapy clients and mystics both experience the same free-flowing energy of the universe, which in quantum language is the universal field. For each there is different interpretation; the mystic persists on the path through those dark-night visions until the mind is opened further into the divine; the purpose of healing in energy medicine is to let go of negative archetypal and emotional experiences, which bind downwards; the goal is to experience a lift of energy in the upper chakras, which increase a sense of hope and love. In both cases, it represents a movement from egotistical choice towards a broader perspective, and it may also reflect the way humankind participates in universal creative consciousness.

5.2 Quantum Mysticism and the Noosphere

Quantum science explains on a physical level what the mystic has long experienced, which is that the earth is one and indivisible in its nature, and that each human being exists within that indivisibility. Some researchers have extended this idea that the individual human body, mind and brain is identical in physics and biochemistry with that of the universe. For example, Paul Drouin has found the human cortical brain and brainstem to be similar in structure to the cosmic black holes which funnel downwards to a point of singularity. He has likened consciousness in the human brain, which begins with broad concepts, refines to particular thought, and finally disappears into infinitely small particles.

¹⁸¹ Ibid.

He names this process as one of transcendence, a process begun by the individual, but as it develops, it takes on a life of its own, and has to be allowed to happen. Some people might call this the process of contemplation, by which the human spirit blends with the universal spirit.

Paul Drouin has created a new global meditation based on this theory called Project Noosphere.¹⁸² This term was first used by Teilhard de Chardin, who visualised human life as a series of concentric circles, of which the central one, the Circle of Spirit, is identified with the Noosphere. His mystical vision was fuelled by his scientific knowledge as a paleontologist, and his spirituality as a Jesuit priest. He writes of his own vision of a Mystical Milieu¹⁸³:

“A limpid sound arises amidst the silence; a trail of pure colour drifts through the glass; a light glows for a moment in the depths of the eyes I love....so at first I thought they had entered into me in order to remain and be lost in me. On the contrary: they took possession of me and bore me away. For if this plaint of the air, this tinting of the light, this communication of a soul were so tenuous and so fleeting it was only that they might pierce through to that final depth where all the faculties of man are so closely bound together as to become a single point. Through the sharp tips of the three arrows which had pierced me, the world itself had invaded my being and had drawn me back into itself.”¹⁸⁴

Teilhard’s evolutionary perspective was one of concentric circles. His use of the word Noosphere was added about five years before his death. In his mystical

¹⁸² Paul Drouin and Amit Goswami, Quantum University, Hawaii: “Project Noosphere is a unique global consciousness accelerator designed to facilitate and support the health of individuals and the whole planet. Each healing thought in entanglement with thousands of other healing thoughts helps generate a worldwide vortex of Love and Compassion that magnifies each personal healing intention through reciprocal global caring support. <https://projectnoosphere.com/>.

¹⁸³ Teilhard de Chardin, *Le Milieu Devin (The Divine Milieu): an Essay on the Interior Life*, (London, UK, Fontana Books, 1966).

¹⁸⁴ Teilhard de Chardin, *Prayer of the Universe: The Mystical Milieu. A: Circle of Presence*. (London, UK, Fontana Books, 1973) 109.

vision of the universe, movement towards the centre results in recognizing ever more spiritually the matter surrounding him. The first and most tangible is the Circle of Presence, which is an attuning to the universe: “in our sense perceptions external reality humbly presents itself to us in order to serve us”. This personal perspective, masks a deeper reality of a universe drawing us to itself, revealed in a second circle of Consistence.¹⁸⁵ This is a movement from the individual sense of the universe’s intimation of unity towards a gradual awareness of “an ultimate element in which all things find their definitive consistence.”¹⁸⁶ In this circle, the mystic experiences both the spiritual joy of a universal reality and a realization that everything material eventually crumbles into “a vast agglomeration of individual self-centred particles whose paths cross and obstruct one another.” The spirit can extract itself only by letting go of these entangled particles.¹⁸⁷

The third circle, the Circle of Energy, Teilhard describes as an awareness of “the existence of the countless transient activities that make up the web on which the universe is woven”. This “cosmic energy distinguishes, beneath the superficial autonomy of the soul, a central organic current – antecedent to, and foreign to our freedom of choice – rather as though one could see through our own personality, the track of the human phylum”.¹⁸⁸ By being aware of this higher energy within, “the mystic is no longer much concerned with docility of will, or

¹⁸⁵ Ibid, 110.

¹⁸⁶ Ibid, 114.

¹⁸⁷ Ibid, 115-7.

¹⁸⁸ Ibid, 119.

greater natural enrichment, or purity of soul in themselves....[but with] “forming one with the universal Godhead.”¹⁸⁹

This recognition leads Teilhard to the fourth circle, the Circle of Spirit, which has become liberated for the purpose of God, who “spiritualises the world, is in process of penetrating it.” It requires remaining deeply involved in the world in a “task of unremittingly clearing the road to thought and life”... It is here, Teilhard writes: “we meet a great mystery, but one that is constantly confirmed by experience: truth, even revealed truth, can be preserved only by being continually enlarged”.¹⁹⁰

At the centre of everything is Person, of which Teilhard writes of what first appeared to be the “excess flowing out (of our emotions) over the world and appearing to animate it” is in reality a “strange and supremely desirable omnipresence ..[which].. began by drawing into itself all consistence and all energy ... [and later] ...it drew us into itself – so fully as to assimilate us to its own nature”. Teilhard named this omnipresence as Jesus¹⁹¹, which in later years came to be known as Christogenesis, or the Omega Point of evolution.¹⁹²

Teilhard’s creation of the word Noosphere proposes the importance of the emergence of the human species, not just as another branch of evolution, but as its crown. In the circle of Spirit, it “manifests the penultimate meaning of the rise of

¹⁸⁹ Ibid, 126.

¹⁹⁰ Ibid, 131.

¹⁹¹ Ibid, 136-8.

¹⁹² Agustin Udias, *Christogenesis: The Development of Teilhard’s Cosmic Christology*. Academia.edu., 2017. <https://www.academia.edu/8254863>.

those previous spheres, while the Omega reveals the ultimate meaning”.¹⁹³ It proposes the co-creation of the universe with the Cosmic Christ. Kathleen Duffy identifies the Noosphere as “the spiritual web that forms the collective spirit of the earth.”¹⁹⁴

Teilhard’s writings reveal a melding of science with a spiritual understanding of an evolving universe as having an ultimate purpose. He wrote that the human person, who has developed consciousness through the millenia, is evolved to participate in co-creation of the universe with Christ; this concept recognizes both the quantum field, and the intimate contribution of humankind. For Kathleen Duffy, “neural network theory” provides a “modern context in which to imagine the Noosphere in its function as global brain”.¹⁹⁵

5.3 Conclusion

For John Polkinghorne, science is not able to answer the “why” questions about the world in which we live. Each new scientific development, now including the quantum world, only questions the purpose of the universe more deeply. Energy healing experiences an extension of the physical to subliminal bodies, of which the furthest, the bliss body is only fleetingly accessed by this manner. Mystics also go beyond the material world into a spiritual realm, which might be best described in energy terms as the bliss body. Polkinghorne suggests that mystics may have

¹⁹³ Patrick Byrne, (2014) *The Integral visions of Teilhard and Lonergan*. nn *From Teilhard to Omega: Co-creating an Unfinished Universe*, ed. Ilia Delio (New York, NY, Orbis Books, 2014), 91.

¹⁹⁴ Kathleen Duffy, *Teilhard’s Mysticism*. (New York, Orbis Books, 2014), 7.

¹⁹⁵ Ibid.

intuited this body of energy well before the advent of quantum science; they also describe how arduous this spiritual journey is, but also how rewarding; they show a practical path which eventually gives access to the bliss body. They offer in different ways how to live in this world, with a heart already touched by the divine, and they also reveal that nothing is impossible in the spirit.

The great mystic of the twelfth century, Hildegard of Bingen, gives an example of the great productivity possible on this journey towards union with the divine.

Among her works she includes medicine and healing. She has been called physician, poet, prophet, musician and mystic. She has written numerous books, composed melodies, and described her many visions and their revelation. In addition, Hildegard was involved in the daily work of her sister communities, and at the same time consulting with Church hierarchy. She also suffered from severe headaches, but she still lived to be eighty years old.

Matthew Fox captures Hildegard's mystical life. He writes: "wisdom for Hildegard is not a matter of idle speculation or much talk. It is better expressed in music than words....Wisdom is less about thinking than of tasting. In tasting, our heart and our head come together, and so does our sense of outrage at injustice and our sense of peacemaking at tasting justice... Hildegard does not lay out her theology of wisdom abstractly. It was won by her at the cost of great pain – physical, emotional, spiritual, psychological, political."¹⁹⁶

¹⁹⁶ Hildegard von Bingen's *Mystical Visions*, Translated from *Scivias* by Bruce Hozeski, Introduced by Matthew Fox. (Rochester, VT, Bear & Company, 1986), xxi.

Hildegard's medical writings, her *Physica*, along with her other documents, are said to have been written according instructions from heaven:

“O weak person, you who are ash of ash and decaying of decaying, speak and write what you see and hear. Since you are timid about speaking, and simple in your explanation, and unskilled in writing about these things, speak and write ... as one who hears and understands the words of a teacher and explains them in his own way.”¹⁹⁷

Hildegard's healing modalities included physical healing by means of natural remedies and nutrition; by 35 spiritual forces of the soul; by the power of the four cosmic elements; and by restoration through unity with the divine. Her work in every sphere illustrates an amazing complexity. Dr. Wighard Strehlow, in introducing his compilation of Hildegard's *Spiritual Remedies* claims:

“in her visionary illuminations we see that everything is inseparably connected in the cosmic web of the universe. We also see that all our deeds have a cosmic impact, either life-restoring or life-destroying. The universe is the target of our doing and reflects back the positive energy onto all creatures.”¹⁹⁸

The quantum field is described as “an integration of interdependent energy fields that are entangled in a mesh of interactions.”¹⁹⁹ Bruce Lipton stresses the complexity revealed by this new understanding of the individual person and the complexity of the energy fields which make up the whole. It is within this complexity of interwoven webs in the quantum field that the energy healer and the mystic both experience expanding consciousness as they move beyond ego-related

¹⁹⁷ Priscila Throop *Hildegard von Bingen's Physica: The Complete English Translation of Her Classic Work on Health and Healing*. Introduced by Matthew Fox. (Rochester, VT, Healing Arts Press, 1998).

¹⁹⁸ Wighard Strehlow, *Hildegard of Bingen's Spiritual Remedies*. (Rochester, VT, Healing Arts Press, 2002), xi.

¹⁹⁹ Bruce Lipton, *Biology of Belief*, 72.

interests of the physical body. In quantum terms it is consciousness, or the awareness of being aware. This derives from the energy of the mind. Bruce

Lipton writes:

“The reality of a quantum universe reconnects what Descartes took apart. Yes, the mind (energy) arises from the physical body, just as Descartes thought. However, our new understanding of the universe’s mechanics shows us how the physical body can be affected by the immaterial mind. Thoughts, the mind’s energy, directly influence how the physical brain controls the body’s physiology.”²⁰⁰

Not only does the mind affect ego choice, but it can influence the body’s ill-health through its conscious and subconscious energy. These issues were debated in the twentieth Century by Sigmund Freud and Carl Jung, who both wrote of how the brain operates both symbolically and rationally. Bruce Lipton describes how the average person is both influenced and limited by the brain’s subconscious, which is the brain’s most powerful element. He finds that the “conscious mind runs the show, at best only about five percent of the time.”²⁰¹

The subconscious mind is influenced by many past familial and archetypal events, and harbour old energy blocks, by which past images are consistently repeated. It is well accepted that the body has the capacity to store anger, resentment and fears experienced through life, and that such experiences can be carried by the

²⁰⁰ Ibid, 95.

²⁰¹ Ibid., 93-100.

subliminal bodies, which ultimately also affect the physical body. These reactions are now often identified and treated as Post- traumatic stress.²⁰²

The mystic may encounter similar difficulties on the purgative way. In the early stages of the mystical path, the same negative ego choices may be discarded by a *metanoia* of the will, by placing trust in the divine. There is also no reason why the mystical path should exclude energy healing. Indeed, it may help to reveal and effect release of those hindrances which are keeping a mystic too long on the purgative way. It is also possible that a mystic may grasp more quickly those difficulties and explain them in the light of their openness to the spirit. In this way, each one may complement the other towards greater health.

²⁰² See for example, the Crisis and Trauma Research Institute workshops in Canada. <https://ca.ctrinstitute.com/workshop-descriptions..>

CHAPTER SIX

Conclusions and Recommendations

“Modern science has ushered in an understanding of the cosmos as one of change and complexity. We no longer live in a three-tiered universe of heaven, earth and underworld, but an expanding universe of space-time, open to a future of unlimited possibilities”

*William Dinges and Ilia Delio*²⁰³

In reviewing the work of Teilhard de Chardin, William Dinges and Ilia Delio considered one of his major concerns was to envision a theocentric world in the midst of its secularity, while at the same time accepting that evolution is a process of unfolding biochemical and physical life. They write that Teilhard saw the whole evolutionary process as secular, or “the community of life as world, including organic and inorganic matter, which are interrelated and interdependent;” and that he also believed that “the progression toward greater unity discloses the cosmic secular as the realm of divine transcendence.”²⁰⁴

This places transcendence within the depth of creation, rather than above and beyond the material world. It also supposes that humankind has the opportunity to co-create the material world by consciously choosing the positive energy of the quantum field. It is in this light that this thesis concludes with a review of its major points, which have traced the development of the new quantum science and

²⁰³ William Dinges, and Ilia Delio, “Teilhard de Chardin and the New Spirituality”. In: *From Teilhard to Omega*, I.Delio, Editor. (New York, NY, Orbis books, 20134),171-2.

²⁰⁴ Ibid, 178.

its consequences for human health, the value of energy medicine, and the role mysticism may have in contributing to a future world.

Some recommendations for future consideration may also be valuable. These concern the notion that the health of individuals is intimately connected with the future health of the universe by means of consciousness. It is a new orientation, revealed through the nature of the quantum energy field, to find that human consciousness is continuing to evolve in a way that can communicate with a “self-aware universe”. This creates the rationale for participating on a much broader scope in the future of the planet. This idea follows the first four sections, as a recommendation for living as a full human in body, mind and spirit, in the “heart of the world”.

6.1 Quantum Science Challenges the Scientific Method

Quantum information has been garnered by all those scientists, who have researched the most minute particles of which the universe actually consists. Only modern scientific instruments have enabled this research of particles, not visible except by great magnification. These particles comprise the energy field, of which their action is described either by their flow or by the tiny packets of quanta, but not by both at the same time. Quantum science has described this strange behaviour with either the “uncertainty principle”, or by stating probabilities, and in so doing has pointed towards a mystical quality to the universe. It also appears that the existence of tangled hierarchies indicates that there is no linear

progression, and that nothing is completely lost by any kind of choice or exchange in the universal energy field. From this perspective, whatever is in this energy now has always been there, and always will be; however, we do not know how the flow of this energy field might change over time. It is human selection and adaptation of this energy which affect what will happen to it in the present, and in the future consequences of that selection.

The interpretation of life and purpose derived from quantum physics challenges those earlier scientific times, when it was believed that humankind had full mastery over the natural universe, to do with it as one pleased. Fulfilling this concept of leadership and management of the material world has threatened its very existence with the degradation and overuse of all the discovered natural resources. Quantum theory shows how far these presumptions were not only misleading, but really incorrect. Mankind is at the service of the energetic world, not the master of it.

In the first decades of the 20th Century, the natural sciences were building on developments following evolutionary theory, and the social sciences were establishing new patterns built upon behaviour theory. As behavioural applications were extended into social, developmental, and other applied fields, the scientific method became dominant. The idea of stimulus-response bonding and reinforcement allowed industries to grow by “shaping” populations into purchasing their products according to positive or negative reinforcement. The

pharmacological industry has been particularly effective in this, because it directly targets the relief of negative emotions and bodily pain in the human person.

Each person is the product of a long evolutionary heritage, a complicated structure of brain, heart and finely-tuned bodily organs, all operating within the exchange of energy between an internal chakra system and the free-flowing universal energetic field that is the quantum science signature.

Many people may not yet know or believe these facts, unless they have researched the subject. They also may not know that they have a psychosomatic network operating within their body, by which circulating biochemical molecules make up emotional function. It is quite possible to be in touch with this inner emotional network, and to redirect it if necessary. As Candace Pert has been reporting for quite a while, it is old-fashioned to ignore emotions. It is:

“a remnant of the still-reigning paradigm that keeps us focused on the material level of health, the physicality of it. But the emotions are a key element in self-care because they allow us to enter into the bodymind’s conversation. By getting in touch with our emotions, both by listening to them and by directing them through the psychosomatic network, we gain access to the healing wisdom that is everyone’s natural biological right.”²⁰⁵

A quantum approach proposes that the whole body, together with mind and spirit is operative in health and healing. With practice, our bodies can become consciously alive and responsive to the universal energy field by means of the chakra system. The focus is not primarily on treating or avoiding illness in the

²⁰⁵ Candace B. Pert, *Molecules of Emotion: the Science behind mind-body Medicine*. (New York, NY, Scribner, 2003), 288

physical body, but on the experience of interconnection which occurs with the subliminal bodies, and in sharing the flow of energy between oneself and others. Once the findings of quantum science become more generally known and accepted, energy medicine is likely to be well in accord with its basic premise. This is that at its most fundamental level, this universe is a field of energy, which, when disturbed by human choice and activity, is positively (or negatively) directed towards universal values. Even at the molecular level, the universe participates in consciousness, within and outside the human body.²⁰⁶ There is much potential for becoming more aware of our own connection and influence in this self-aware universe.

6.2 Quantum Energy Impacts the Medical Sciences

The early discoveries in quantum physics opened up new fields of possibilities in science at about the same time that the development of the scientific method into the practical applications of health were being widely dispersed and socially funded. Since the two sciences were almost diametrically opposed in their basic theories, it has taken decades to acknowledge quantum principles active in holistic health. The Quantum University in Hawaii was developed for this purpose:

“Quantum physics is ever present in our everyday reality. The creation of a Quantum University is the platform from which to express to the world the importance of quantum physics in integrative Medicine. Fundamental science must be reviewed in this new perspective. The art of healing necessitates this new understanding as well. Restoration of health based in modern medicine, especially pharmacology and surgery, must be

²⁰⁶ As for example, Françoise Tibika, *Molecular Consciousness*, Candace Pert, *Molecules of Emotion*, and Bruce Lipton, *Biology of Belief*.

revitalized and revolutionized by the new paradigm of energetic medicine and its ultimate reality, ‘the Field’.”

Quantum University’s statement continues:

“Einstein knew that energy could be used to destroy or to heal. This century will explore energetic avenues for healing. Medicine is now ready to welcome the emergence of infinite possibilities in the healing arts and authentic preventive medicine. Quantum Physics is the missing link for our current health care system in its search for a preventive solution and a significant technology to restore imbalances in the body, mind, and spirit”.²⁰⁷

Paul Drouin, the Head of Quantum University, has recently stated that quantum science has produced a shift in human mode of perception from a linear model based on an upward movement built on material complexity, to a multidimensional model of consciousness based on quantum subatomic particles, which constitute the free-flowing energy field. This shift, he says, is as important to the world’s future understanding of its operations as that introduced by Galileo;²⁰⁸ He proposes that this shift is already happening, and that it will take hold of the next generation.

The nature of the universe at this subatomic level has been intuited since the time of Einstein, and perhaps before. It has taken about one hundred years to make assumptions about living in this world, which now turns out to be about 99.9 percent energy²⁰⁹. The existence of the universal energy field confirms what

²⁰⁷ Catalogue for the International Quantum University for Integrative Medicine, 2011-2012. www.quantumuniversity.com

²⁰⁸ Paul Drouin and Amit Goswami, <https://iquim.org/>. This material is taken from three Quantum University online seminars: *Part I, Evolution and the Nature of Life; Part ii, Intention, Meditation and Project Noosphere; part iii, Proconsciousness Meditation* (2017).

<https://www.facebook.com/pauldrouin/videos/654193618106475/>.

²⁰⁹ This percentage has been frequently published. They derive from particle physics; see Symmetry Magazine: <http://www.symmetrymagazine.org/article/the-particle-physics-of-you>.

ancient eastern medicines have long practised. This physical confirmation of what has only before this been judged to be uncertain, will allow energy medicine to find its way with more confidence in a partnership with biomedical health practices. It is not a question of “undoing” the present health system, but of providing a complement to it.

It is proposed from these findings that energy medicine can not only complement biomedical health, but if quantum science is fully accepted, it should take priority. This is because it addresses the whole person as an energy form of body, mind and spirit. With this primary focus, energy healing may help alleviate many of those emotional and life problems which have been subject primarily to the administration of pharmacological products. These products presently lie at the basis of many of the treatments in medical practice in the western world, but, because of adaptation and withdrawal, drugs often only briefly assuage the experience of anxiety, fear, stress, pain, and sleeplessness at their initial level. Many who come to depend on medication seek to increase the dosage or combine it with others; they may also experience serious side effects. Pharmacological practices given only to assuage symptoms may also create personal distance from holistic issues and lead to “quick fixes” without resolving problems, which may happen in drug addiction. Apart from this, a delay in dealing with underlying issues lodged in the subliminal bodies may keep them hidden until they demand attention in the development of more serious physical disease.

The view of the present writer is that the insights a client may gain during energy healing may resolve some of these issues more quickly. Energy-based therapies have demonstrated a reduction in symptoms, both initially and for longer term, compared with those delivered by more standard treatments.²¹⁰ It will be necessary to conduct more of these studies in the future to establish what type of ailments are likely to be reduced by this method.

Energy medicine follows the quantum direction: from the quantum field, energy flows downwards towards the more particular. The physical body is the most condensed of the spirit, mind, and body system. It is becoming more possible now to reach the ninth decade of life.²¹¹ As age increases, an active mind and spirit could play a greater part in the networks of family, home and community. From this perspective seniors can and should be valued for their life experience by being encouraged to reach out toward others in some form until their death. It is particularly in later life that their energy and spirituality is important.

For this to happen, spiritual wellbeing needs greater prominence. This is being addressed in many Canadian cities, but to date, energy therapies appear lacking.²¹²

²¹⁰ For example, see Adina Goldman Shore, “Long term effects of energetic healing on symptoms of psychological depression and self-perceived stress” In *Alternative Therapies in Health and Medicine, Alico Viejo* 10.3 (May/Jun 2004): 42-8.

<https://search.proquest.com/openview/579fc37f126cce48e306fdc048b5b559/1?pq-origsite=gscholar&cbl=32528>.

²¹¹ Janet McFarland, “why its time to stop planning your 100th birthday party.” in *Globe and Mail*, April 15, 2014. <https://beta.theglobeandmail.com/report-on-business/economy/canadian-life-expectancy-gains-expected-to-slow/article18031842>.

²¹² Both Vancouver and Toronto offer multidisciplinary activities for seniors, with no reference to energy medicine or therapies: for Vancouver: <http://vancouver.ca/people-programs/seniors-support-outreach-and-networking.aspx>; for Toronto: <https://www1.toronto.ca/wps/portal/contentonly?vgnextoid=09c8850ff308a510VgnVCM10000071d60f89RCRD>.

The only program found at my most recent search is one advertised in Camden New Jersey, following Donna Eden’s energy medicine approach as part of a holistic program for seniors.²¹³ It is hoped that others will soon follow suit.

6.3 The Multidimensional Human and Consciousness

Quantum theory has brought the issue of consciousness to the forefront. Paul Drouin and Amit Goswami recently spoke of how consciousness is “information permeating everything.” They describe how the brain tunes into it by “the fractal antennas we call microtubules”, and that in this way the “brain is in tune with the universe”. This theory was developed by Roger Penrose and Stuart Hameroff, and now has broader consideration.²¹⁴ Physicist Nassim Hamein has used a similar analogy of radio waves to describe the way the body receives information: “it is the space that defines matter, not the matter which defines space...your brain and your nervous system is attuned to the channel (frequency) called ‘you.’”²¹⁵

Consciousness has a major part to play in this new understanding of how the universe operates. In Chapter 2.2.4, the physical processes in the brain were described as constantly creating and identifying images in the energy of the quantum field. The brain is both the creator and executor of its own source of

²¹³ Donna Eden and David Feinstein, *Energy Medicine, 2008*.

²¹⁴ Mareike Gutschner, “Discovery of Quantum Vibrations in ‘Microtubules’ inside Brain Neurons Corroborates 20-year-old Theory of Consciousness”. Published in *Physics of Life Reviews*. Reported by Elsevier Press, Amsterdam, January 16, 2014. <https://www.elsevier.com/about/press-releases/research-and-journals/discovery-of-quantum-vibrations-in-microtubules-inside-brain-neurons-corroborates-controversial-20-year-old-theory-of-consciousness>; see also: Stuart Hameroff, “Quantum Computation in Brain Microtubules? The Penrose-Hameroff Orch OR Model of Consciousness.” *The Royal Society, (Phil. Trans. R. Soc. Lond. A, 1998)*. Accessed January 14, 2018. <http://rsta.royalsocietypublishing.org/>

²¹⁵ Nassim Hamein, “The Connected Universe”. Video recording of a live presentation in Toronto, August 16, 2015 https://www.youtube.com/watch?v=Zf5nOWfA3mE_

action in the world, by means of consciousness. The creation of the material world is an ongoing process dependent on the brain's conditioning. The Harmony Centre in Lebanon writes: "The substance of the universe and your reality may be nothing more than consciousness. Consciousness, or your thoughts are the building blocks of reality, and what you focus on and expect, you experience"²¹⁶

David Chalmers' research on consciousness has revealed the mind has two aspects. The first is sensual, providing qualitative experience of the five physical senses; the second is conscious experience, which accompanies the sensual. He notes: "the impressive progress of the physical and cognitive sciences has not shed significant light on the question of how and why cognitive functioning is accompanied by conscious experience."²¹⁷

The presence of consciousness increases in complexity if one includes the nature of the universe itself. Brian Swimme and Mary Tucker describe its complexity: "mechanisms within mechanisms [which] can be considered the very foundations of sentience itself, for they can be understood as the processes that give rise to the macro-scale physical structures such as galaxies as well as to the subtle processes of consciousness."²¹⁸

Human consciousness appears to be intimately related to being conscious within the world itself. Robert Spitzer has called this consciousness "transphysical", or the capacity to tap into a consciousness beyond the physical sphere. For Spitzer, it

²¹⁶ Harmony Center, Beirut, Lebanon. <http://www.harmonybeirut.com/quantum-physics-energy>.

²¹⁷ David Chalmers, *The Conscious Mind: In Search of a Fundamental Theory* (Oxford University Press, 1996). 38

²¹⁸ Brian Swimme and Mary Tucker, *Journey of the Universe*, 49-50.

offers an explanation of the concept of soul by interpreting Aristotle's idea of the soul in the contemporary context: "the soul is a principle that organizes physical processes and systems towards ends and activities that are beyond those intrinsic to the physical processes themselves."²¹⁹

For some, the soul orders the physical processes toward rationality, and its connection is consciousness:

"For if we and the culture falsely underestimate our purpose, dignity, value, and destiny, we will also unnecessarily restrict our freedom and potential to reach beyond the material world into the domain of perfect truth, love, goodness, and beauty... To avoid this, we need to consider seriously our transcendental nature, dignity, value, and destiny – and upon finding it, act upon it."²²⁰

Consciousness and not materiality is proving to be the essential component of human brain function, and it may also be the means of connection with the mystical component of the universe.

6.4 Mysticism an Essential Link

The mystic offers an added dimension to an understanding of the conscious universe, by recognising the divine as being in personal relationship with all of humankind, and that this requires a personal response. The mystic is therefore drawn towards a broader meaning to life than the material world. After pursuing this quest over time, or sometimes with a vision of immediacy, the mystic finds that the experience must be shared, thus drawing him/her back to service in the world. This is the practical outcome which mystics of all times have followed,

²¹⁹ Robert Spitzer, *The Soul's Upward Yearning*, 247.

²²⁰ *Ibid*, 167.

including those who dedicate their life to prayer, by offering their lives for the good of others.

Mysticism is not only contemplation of the transcendent, it is the transformation of that experience into the very practical needs of everyday living in families, community, countries, and the world. The mystics have provided guidance in their writings both towards its attainment and in living daily this practical life. This teaching is as varied as the era and background from which each mystic comes; their attraction is that almost everyone can find a mystic, whose writings will take them on a similar path.

In opening the ego towards transcendence, the mystic recognizes the immensity of the universe; in energy terms, it is a moving out from the physical body, through the subtle bodies, to experience the bliss of encountering the divine. The Christian mystic would say that this universal energy is the Holy Spirit, and that this same spirit can be experienced within, as well as sharing with others in any form of loving communication. Meister Eckhart reveals the outcome of this effort:

“a man must be pervaded with the divine presence, and be shaped through and through with the God he loves, and be present in Him, so that God’s presence may shine out to him without any effort.”²²¹

Contemplation of this image is the attainment, if only briefly, of the bliss body; it becomes engraved in the human heart, and is the reason for the pursuit of love and

²²¹ Edmund Colledge and Bernard McGinn, *Meister Eckhart: The Essential Sermons. Treatise C7*, 255.

of justice: it denies the possibility of comparison, envy, and personal selection. It sees the other person as always equal, regardless of transient physical conditions.

This is the antithesis of life and purpose of earlier scientific material time. The quantum world offers a different interpretation, similar to the mystic. This *Self Aware Universe* demands an active and responsible answer of relationship, not a material one simply to act upon. It is also a response to Wilber's demand that we reclaim in a modern way the Great Chain of Being, a reminder of non-differentiated times when the universe was permeated with the presence of the divine. This awareness takes the person beyond individuality, and from a Christian perspective, it places theology at the heart of the world.

6.5 Theology in the Heart of the World

Brian Swimme and Mary Tucker's analysis of time in the *Journey of the Universe* reveals the almost unimaginable expansion between the first cellular activity and the development of human life on earth. It now appears that the original cells created four billion years ago, may be common to all species on earth, including humankind. Although there are indications of consciousness among animal species, the primacy of this gift appears to be for human benefit.

Nassim Haramein has described consciousness as being at the centre of creation. It is a "feedback of information in the structure of space." The "biosphere all around us, and the complexity of even just our being in the biosphere points to a universe (which is) "something highly organised, highly communicative and coherent."

Nassim Haramein contrasts this vision with the outcome of the historical scientific

model of a random entropic universe where things happen by chance. He continues: “There’s a real reason why the mainstream scientific community is insisting that the universe is random, they have for a very long time been trying to get away from religion and dogma, and in so doing they have created their own dogma...” Instead, “what is present everywhere, which makes everything connected, the only thing you can find everywhere, is space.”²²²

If one accepts these principles, there remains an important issue for this study: The recognition that the earth we inhabit is of itself highly refined and organized, and this means co-operation rather than dominance. If we use consciousness to become fully sensitive to this universal energy, it must be turned towards the common good. For this discussion, I am adopting one of Diarmuid O’Murchu’s propositions²²³, to which I have added recommendations arising from this study.

6.5.1 Propositions Derived from Quantum Theory

Quantum theory reveals that it is the same universal energy which flows in and around each person. To recognize this on a personal basis is to use it to develop and maintain good health, and to share in its abundance. It requires health and vitality to be sufficiently awake, to become sensitive to the local and universal flow of energy, as we go about our daily work. It also requires that our physical and our subliminal bodies are free of depleting negative energy, achieved by being in communication with our own chakra system. We have a responsibility to seek

²²² Nassim Haramein, 2015.

²²³ Diarmuid O’Murchu, *Quantum Theology: Spiritual Implications of the New Physics*. (New York, NY, Crossroad Publishing Company, 1998). Proposition 11, 202.

appropriate treatment, physical, mental, or energetic wherever necessary, and if possible to prevent an impending physical illness before it reaches a crisis requiring biomedical assistance.

Ken Wilber finds that “reality is no longer viewed as a complex of distinct things with boundaries. What we once thought to be bounded ‘things’ have now turned out to be interwoven aspects of each other.”²²⁴ This recognition of a boundless universe is newly invigorated by quantum theory. It has led some writers to describe their new understanding of the universe as having a “mystical” quality:

“At the unmanifest level, what the human senses cannot perceive, what only the *heart* can *intuit*, the landscape is one restless flow of energy... What I perceive therefore, is not a landscape of facts or objects, but one of events, of process, movement and energy. In this creative flow, past, present and future are indistinguishable. Every creation of matter, influenced as it is by consciousness, is a recapitulation of all past creation and carries an inherent propensity to become something more than it is at any present moment.”²²⁵

O’Murchu asserts it is now humanity’s need to understand itself as part of a greater whole “from which we receive our very being and without which we have neither meaning, purpose nor uniqueness in the great cosmic drama.”²²⁶ This new perspective reshapes our ideas of the transcendent. Instead of obedience to laws and precepts to guide the human mind, it demands a new spiritual sense of relationship to the world in which we live. He has drawn up twelve principles relating theology to quantum theory, providing practical elements for each

²²⁴ Ken Wilber, *No Boundary: Eastern and Western Approaches to Personal Growth*. (Boston, MA, Shambhala Publications Inc.2000), 37.

²²⁵ Diarmuid O’Murchu, *Quantum Theology*. 57-8.

²²⁶ *Ibid*, 60.

principle.²²⁷ From these, I have chosen the elements of Principle 11 to document my own interpretation, according to the subject of this study, as well as adopting Teilhard de Chardin's idea of Project Noosphere, already referred to in Chapter 5.2 of this thesis.

6.5.2 Principle 11

“Extinction and transformation, the evolutionary equivalent of Calvary and resurrection, are central co-ordinates of cosmic and planetary evolution. Their interplay at this historical moment – our “Kairos” – provides the primary locus of the quantum theologian. New elements:

- a) Theology no longer belongs to Christianity, nor even to formal religion; it has become an agent for global transformation.
- b) We are invited to do theology at the heart of the world and not within the confines of church or formal religion.
- c) The theological encounter becomes most creative (and most perilous) when we engage with the pressing global issues of our time.
- d) In its global praxis, theology seeks to demolish all dualisms, outgrow all human constructs, and pursue ultimacy with the skills and discernments of a multidisciplinary imagination.
- e) Contemplation becomes the landmark of theology; the pursuit of justice becomes the dominant praxis. All the rest is window dressing, but not essential.”²²⁸

6.5.3 The Issues:

a) A Universal Spirituality. The mission of Christ was firstly to “announce the good news” to all people, regardless of race, nationality, language, or condition. Its purpose, derived from the Christian bible and the developing

²²⁷ Diarmuid O'Murchu, *Quantum Theology*, 202.

²²⁸ *Ibid.*

Catholic church, is to carry his message of love and service through the first apostles to the whole world by the action of the Holy Spirit.

In the quantum experience of a universal energy field, our present divisions may eventually break down. Our modern world, with its rapid visual and oral communication, already allows for the farthest quarters of the globe to be made present in the living rooms and public spaces across the world.

This symbol of universality is the basis for recognizing that the human person is more than material; in energy healing, the subliminal bodies point to a spiritual connection, in particular with the bliss body. Within this framework, the quantum field is recognized as universal and contrary to ego function. Thus, the human person can extend its subliminal bodies to become free of egoity, and to interact with others, based on love and sharing. This becomes a means of universal spirituality.

b) Theology in the Heart of the World. At the heart of the world lies each and every human person. This is confirmed by Swimme and Tucker:

Our human destiny is to become the heart of the universe that embraces the whole of the earth community. We are just a speck in the universe, but we are beings with the capacity to feel comprehensive compassion in the midst of an ocean of intimacy. That is the direction of our becoming fully human.²²⁹

The notion that each individual has value has compelled mystics of all kinds to help their neighbour in times of need, whether it be the poor, the sick, the imprisoned or the unjustly killed. This practice encourages Swimme and Tucker's

²²⁹ Brian Swimme and Mary Tucker, *Journey of the Universe*, 115.

“comprehensive compassion in the midst of an ocean of intimacy”, carried out by all who recognize this necessity.

The new quantum understanding is that our lives are all connected in the one energy field; it is contrary to choose according to the ego.²³⁰ Ego choice is divisive, and is based on fear.²³¹ It separates “mine” and “yours”, and leads to loneliness and jealously guarding what is “mine”.

It may also become more commonplace to practice the heart of the liturgy outside the confines of church buildings. In 1915, on the battlefield of the First World War, Pierre Teilhard de Chardin, priest and stretcher-bearer on the Western front, had no church in which to say Mass. He offered up his daily sacrifice where he was in the trenches, for all those around him. He wrote:

“Since today, Lord, I your priest have neither bread, nor wine, nor altar, I shall spread my hands over the whole universe and take its immensity as the matter of my sacrifice...Is not the infinite circle of things the one final Host that is your will to transmute?...the seething cauldron in which the activities of all living and cosmic substances are brewed together – is not that the bitter cup you seek to sanctify?”²³²

c) **Engaging in the Most Pressing Issues.** To appreciate the most pressing issues of our time, we only have to turn on the television or other sources of the media to appreciate the natural and human disasters around the world. Whether their source is in human occupation and the constant search for obtaining all kinds

²³⁰ Amit Goswami, *The Quantum Doctor*, 50.

²³¹ Adi Da Samraj, *The Method of the Siddhas.: Talks on the Spiritual Technique of the Saviors of Mankind.* (Clearlake CA, Dawn Horse Press, 1992) 277

²³² Teilhard de Chardin, *The Prayer of the Universe: selected from Writings in the time of War.* (London UK, Collins, Fontana Books, 1965), 157.

of natural resources, or the disasters arising from global warming, the effects are the same for addressing the persistent needs of individuals, villages, nations or countries.

There is no excuse for the widening of the gap between rich and poor. As the cost of living increases, a larger proportion of individuals experience abandonment, poverty, hunger and homelessness. It is generally accepted that the present world must relinquish its reliance on fossil fuels, protect the oceans from plastic residues, and change production habits to better share resources. These issues have long been the subject of environmentalists. Thomas Berry writes in his book *The Great Work: Our way into the Future*:

While humans do have their own distinctive reality and unique value, these must be articulated within a more comprehensive context. Ultimately humans find their own being within this community context. To consider that one is enhanced by diminishing the other is an illusion. Indeed, it is the great illusion of the present industrial age, which seeks to advance human well-being by plundering the planet in its geological and biological structure and functioning.²³³

The “most pressing issues” are not only those great conflicts published daily in the newspapers across the world. They include each and every neighbour, who reaches out for help, particularly in local communities. A heart which is already opened by chakra healing has no problem reaching out to those who are unemployed, homeless, or destitute.

²³³ Thomas Berry, *The Great Work: Our Way into the Future*. (New York, Bell Tower, 1999), 58.

d) Demolishing Dualism. It has been recognized for decades that the brain is able to complete inexact or broken images in order to identify an object, and so it has the capacity of fluidity in choice.²³⁴ Work in *Gestalt* theory has also led to neurological models of mind-brain interaction, which includes consciousness.²³⁵ Within the quantum framework, the brain is both the source of the image and the one who selects it. This makes the brain both the creator and executor of its own source of action, and if Gestalt theory can be trusted, the person completes the image in the way he/she envisions it.

A dualistic approach begins with the ego's choice to put one's own person first. The work of demolishing dualism requires recognition of the need to relinquish the ego in favour of consciously choosing, in quantum terms, the unified energy field. This is the need to break down inner boundaries, which Wilber calls "primary resistance". It is the uniting of the chooser and the choice in quantum consciousness. This is achieved:

"When you no longer are resisting present experience, you no longer have a motive to separate yourself from it. The world and the self return as one single experience, not two different ones. No longer do we wave jump, for there's only one wave, and it's everywhere."²³⁶

The creation of our material world is dependent on the brain's conditioning and choice of objects for action. Both the good and the bad can result from memories

²³⁴ Kurt Koffka, *Principles of Gestalt Psychology*, ch.1. see note 66.

²³⁵ Jeffrey M. Schwartz et al, "Quantum physics in neuroscience and psychology: a neurophysical model of mind-brain interaction", *Philos.Trans.R. Soc. London B.Biol Sci.*, 360 (2005), 1458.

Accessed May 2017, doi:10.1098/rstb.2004.1598.

²³⁶ Ken Wilber, *No boundary*. 142.

of past experience, which affect the individual's decision on how to act. It is based on learning and conditioning, and it is the ego which labels pleasant and unpleasant events and chooses accordingly. Also, people are creating all the time through their beliefs, remembering that energy attracts: "like energy in accordance with its unique vibration, and this is the basis of how the law of attraction works throughout the universe and the basis for creating our own reality."²³⁷ It is important for individuals to recognize the brain's capacity to choose to change, and this will be done by relinquishing past emotional ties and by living in the present moment.

e) Contemplation the Spiritual Landmark and Justice the Main Praxis.

For the human person, comprised of body, mind and spirit, contemplation is the hallmark of the spiritual component. Aldous Huxley describes contemplation in his book, *The Perennial Philosophy*²³⁸, as "the direct and intuitive awareness of God"²³⁹ For Huxley, contemplation is the right means to action, which is the purpose of human life. He quotes Thomas Aquinas, that "the moral virtues belong to the contemplative life as a predisposition:

For the act of contemplation, in which the contemplative life essentially consists, is hindered both by the impetuosity of the passions and by outward disturbances. Now the moral virtues curb the impetuosity of the passions and quell the disturbance of outward occupations. Hence the moral virtues belong to the contemplative life as a predisposition."²⁴⁰

²³⁷ Taken from The Law of Attraction. <http://www.thelawofattraction.com/what-is-the-law-of-attraction/>

²³⁸ Aldous Huxley, "The Perennial Philosophy" (London, Chatto and Windus, 1947)

²³⁹ Ibid, 337.

²⁴⁰ Ibid, 337.

Huxley also quotes Walter Hilton that contemplation follows action through works of mercy, in which “though they be but active, yet they help very much, and dispose a man in the beginning to attain afterwards to contemplation.”²⁴¹ In this way, a right disposition leads to contemplation, and right action results from it. Action and contemplation, when oriented towards the divine, are inextricably wound.

Huxley is one of many who have written that contemplation is “the proper and normal development of the ‘interior life’ of recollectedness and devotion to God.”²⁴² It is the path of the spirit, and its development is in the bliss body. Those who tread the mystical path find “the good” is not the same as that which the material body craves, but rather that which brings right action into daily life. It is derived from love and from a theological perspective the praxis is justice.

6.6 Future Directions

In the Quantum University, new students are prepared and certified for practice in integrative medicine annually (quantum healer included), returning to their homes in all parts of the globe. I trust it will not be long before quantum science, energy healing, integrated health and the application of justice in a more self-aware universe will consciously combine in an opportunity for individuals to grow in their whole person, that is, in body, in consciousness, and in spirit, to full stature

²⁴¹ Ibid, 338.

²⁴² Ibid, 340.

and in healthy responsibility to preserve this bountiful universe for all future peoples and time.

The exploration of consciousness is a newer direction, spurred on by the application of quantum theory to the consequences of social communication and practical experience. If it is confirmed that individual consciousness finds its partnership in a consciously evolving universe, then the work to be done in this area will require healthy and informed individuals, ready to take on the task.

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