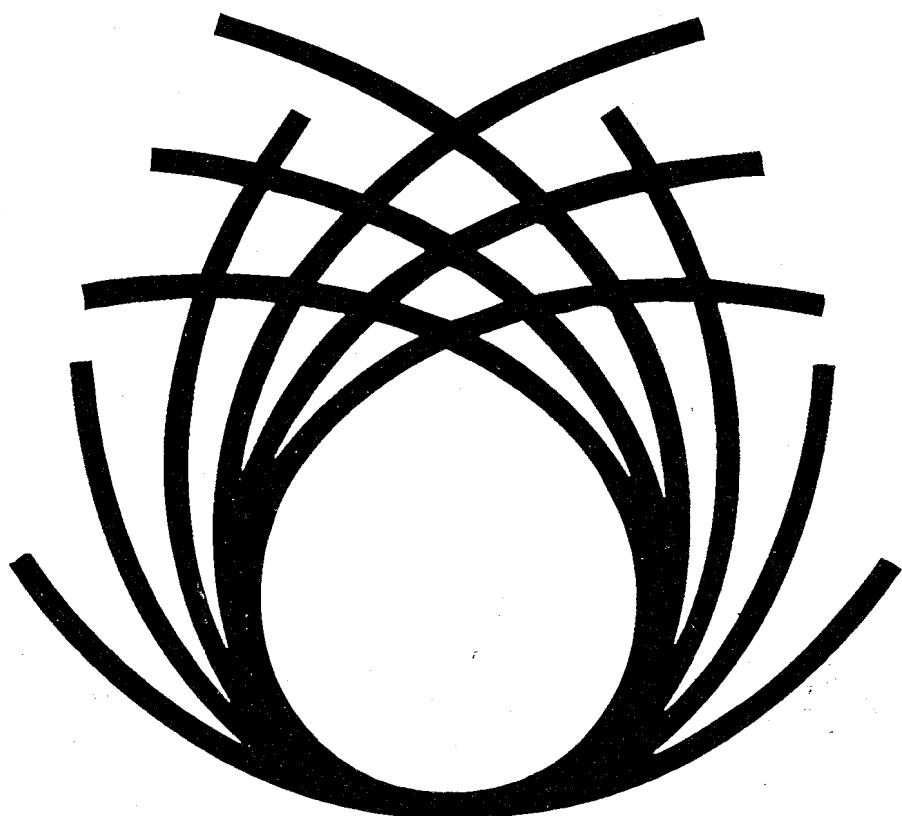


# Forskningsprojekt om Healing

## Del 1



*Ved sociolog Jonna Widell  
i samarbejde med Healer - Ringen*

## **Indholdsfortegnelse:**

Indledning	s. 1
Om tænkning og bevidsthed	s. 3
Åbenhed, respekt og integration	s. 5
Hvad er healing?	s. 5
Healing og en udvidet menneskeopfattelse	s. 7
Healing og placebo	s. 7
Healing og samarbejde med det etablerede sundhedssystem	s. 11
Forslag til modeller, der kan hjælpe os til at forstå, hvorfor og hvordan healing og anden energetisk behandling virker	s. 14
Mere om healing - fjernhealing	s. 20
Eksempler på hvordan healere arbejder	s. 22
Kan healing læres?	s. 24
Undervisning i healing	s. 26
Healeruddannelser i Danmark	s. 27
Nyere forskning	s. 27
Forskning og healing	s. 30
Om forskningsmetodik	s. 32
Projekt Healing - forandring af livskvalitet gennem healing. Del 2	s. 33
Forslag til udførelse af healing-projektets 2. del	s. 35
Budget	s. 36
Litteraturliste	s. 37

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til gennemførelse af projektets første del.

## Indledning

Når man som forsker står overfor at skulle udforme og udføre det første forskningsprojekt vedr. healing i Danmark, undgår man ikke at blive kastet ud i dybtgående overvejelser, der gør det klart for én, at man står overfor et afgørende valg mellem:

1. at nøjes med at lave en undersøgelse af, om healing virker, og hvordan den virker på klienter. Da healing er uforståelig for de fleste mennesker og for videnskaben i særdeleshed, bliver det let en undersøgelse af, om "hokus pokus virker."
2. at tage det afgørende skridt at begynde at løfte sløret til "hokus pokus" og fokusere på forhold, som i sidste instans - såfremt vi accepterer grundprincipperne - på afgørende vis vil forandre vort menneskesyn, vores opfatelse af liv og dermed også vores videnskab.

Tidligere ville man nok have nøjedes med det første, som det man kunne tillade sig. Men vi lever nu i 1995, hvor folk taler mere åbent om healing og andet energiarbejde, og hvor medierne bringer udsendelser og åbne debatter om healing og beslægtede emner. Endda visse steder i hospitalssystemet behandles man ikke længere som værende "lidt for langt ude" eller en fjende, hvis man nævner healing, men tværtimod på et respektfuldt og med nysgerrighed. De sidste 2-3 år er der sket et større bevidsthedsskift, og endvidere findes der idag flere bøger om healing skrevet af velanskrevne læger, som gennem adskillige år har uddannet sig indenfor det, man hidtil har kaldt "alternativt", og som i fremtiden nok skal benævnes anderledes f.eks. komplementær eller noget andet.

Denne del af forskningsprojektet (del I) har kun et lille budget, som blot tillader en mærkning af feltet indenfor det løftede slør. Hvad er healing? Hvordan kan vi forklare det som foregår? Er healing blot placebo eller en effekt i sig selv? Kan man lære at heale, eller er det en speciel gave man har? Hvad kan healing anvendes til? Når dette er afklaret, bliver det næste spørgsmål: Hvordan skal healingsprojektets hoveddel (del II) - forandring af livskvalitet gennem healing - så udformes? Men lad os først kigge på, hvad medicinske forskere og andre forskere siger om healing?

Især to medicinske forskere udmærker sig ved at have lagt et enormt arbejde og stor grundighed i deres forskning. Den ene er forskeren Richard Gerber, M. D., som har skrevet bogen "Vibrational Medicine - New Choices for Healing Ourselves", og den anden er psykiateren Daniel J. Benor, som har skrevet bøgerne "Healing Research". Det er disse to's arbejde, som hovedsageligt danner grundlaget for denne introduktion til emnet healing.

C. Norman Shealy, M.D., Ph. D., founding president, American Holistic Medical Association, skriver om Richard Gerber:

*For thirty years now there has been a slow shift in paradigm of healing from the monotheism of scientific medicine toward a concept of holistic medicine and more recently one which has been called sometimes energy medicine. Dr. Gerber's use of the word vibrational falls into this category. This is a book for those at the interface. It covers extremely well the transition from science to metaphysics and will serve as a useful guide to those ready to begin the path toward energy consciousness. Unfortunately, the deeper search needed to establish "the etheric world of energies" remains to be done and until it is completed satisfactorily, scientists and physicians*

*steeped into the "Newtonian model of reality" are unlikely to be ready to be thinking along these lines. This is a good example for those individuals who are beginning to open their consciousness. (VM s. 3)*

Det er en slags jomfrurejse ind i et nyt videnskabeligt land, som Dr. Richard Gerber har påbegyndt. Bagest i bogen er der en kort præsentation af ham. Her nævnes bl.a.:

*Medical school was a personal and professional revolution for Dr. Gerber. Although he had always considered himself to be an analytical and left-brained person, he commenced his education with strong metaphysical learnings. During the period of his medical training, he maintained and nurtured these views, and discovered how to harmoniously complement his keen intellect with a strong intuitive sense. For the last twelve years, he has been researching alternative methods for diagnosis and healing, including the use of Kirlian photography for cancer detection, while continuing to advance his career in orthodox medicine. The compilation of his progressive research forms the basics for this book - an amazing accomplishment for a man who is only 33 years old. (VM s. 559)*

Som ovenfor nævnt står vi overfor megen forskning og udforskning. Dog er det heldigvis ikke et helt uudforsket område. Det andet store forarbejde, der er lavet om healing, er en overordentlig systematisk gennemgang af forskning "relating to psi healing" (psi står for extrasensorisk perception samt psykokinese). Det er et værk i fire bind, der også kan anvendes om opslagsværk, hvor de to første bind bl.a. indeholder en gennemgang af 155 kontrollerede studier/eksperimenter med signifikante resultater i mere end halvdelen af disse eksperimenter. Indtil nu er kun de 2 første bind udgivet.

Endvidere beskrives en del mindre veldokumenterede undersøgelser, som er medtaget dels fordi de er interessante, og dels fordi emnets natur hindrer et kontrolleret studie. Det betyder, at der er forhold omkring healing, som man ikke kan undersøge med sædvanlig naturvidenskabelig metode. Forfatteren til dette imponerende stykke arbejde er psykiateren Dr. Daniel J. Benor. På bogomslaget præsenteres han med følgende ord:

*Dr. Daniel J. Benor is an American psychiatrist living in England. He integrates spiritual healing in his eclectic practice of psychotherapy, which includes conventional dynamically oriented therapy along with transactional analysis, gestalt, hypnotherapy, group and family approaches. He has been researching healing for more than a decade, has lectured internationally and has authored many articles on healing. He focalizes the Doctor-Healer Network in England, in which medical, nursing, and complementary therapists and healers meet regularly to seminar on practical and theoretical issues around the integration of healing with conventional medical practice.*

Begge ovennævnte værker udmærker sig ved en imponerende stor mængde informationer om energetisk medicin, som healing hører ind under. Som forskere er forfatterne enige om, at det ny naturvidenskabelige grundlag for at forstå, at healing kan finde sted, er Einsteins teori  $E = mc^2$  som har fastslået, at energi og stof er én og samme sag afhængig af, hvilken synsvinkel man anlægger.

Helt nede på det subatomare plan er vi både stof og energi; det vil sige, at byggestene i vores krop både er stof og energi. Selv om kroppen består af stof, kan den lige så vel anskues som energi, og det er denne kropsenergi, dette energilegeme der ar-

bejdes med i healing. Derfor kaldes healing og andre former for energiarbejde for energetisk eller vibrationel medicin.

## Om tænkning og bevidsthed

I Tor Nørretranders bog, "Mærk Verden", beskriver han forskellige bevidsthedsillusioner herunder kulturelle illusioner. *Vi oplever ikke verden som rå data. Når bevidstheden oplever verden, har den ubevidste bortkastning af sanseinformation forlængst tydet tingene for os.* (s. 236) I min egen forskning om døvekultur i det vestlige samfund og samfundets syn på døve har det kunnet påvises, at dette syn først og fremmest har været baseret på et ikke-syn. Som følge af dette ikke-syn har man i videnskabens og saglighedens navn "fantaseret" sig til en række forestillinger om døve og nedgjort døves selvopfundne og handicapudlignende tegnsprog som et laverestående sprog og i 100 år er det blevet udelukket i skolesystemet, hvilket har ført til negative selvopfyldende profetier i saglighedens navn. Idag byder man tegnsprog velkommen, døve børn klarer sig bedre og bedre i skolen, stadig flere døve tager højere uddannelser og tidligere tiders videnskabelige, begrænsende syn på døve er bevist at være et ikke-syn.

Tor Nørretranders skriver om visuelle illusioner: *Vi ser ikke det vi sanser. Vi ser det vi tror vi sanser. Vores bevidsthed præsenteres for en fortolkning, ikke for de rå data. En ubevidst informationsbehandling har forlængst smidt information væk, så det vi ser er en simulering, en fortolkning. Og vi kan ikke vælge frit.....Det vi oplever har fået betydning, før vi bliver os den bevidst.*

Tor Nørretranders understreger, at illusionerne ikke kun skyldes nervesystemets indretning, også kulturelle faktorer spiller en meget stor rolle. Min egen forskning i døvekulturen og forholdet til samfundet og samfundstænkningen har vist, at tænkningen indenfor en given samfundstype (f.eks. industrialsamfundet) kan aflæses i dybdestrukturen som en slags styresystem, der giver mange udtryksmuligheder, men også sætter grænser.

Informationssamfundets computere illustrerer ganske godt, at hvis de forskellige samfundstyper repræsenteres ved forskellige computere med forskelligartede styresystemer (f.eks. PC med DOS/Windows/OS2 og System 7 til MacIntosh), så udgør styresystemerne de grundlæggende tilladte samfundstankeformer. Og det er styresystemerne der afgør, hvilke programmer der kan anvendes og ses på "samfunds-skærmen". Programmer som tilhører et anderledes styresystem kan ikke anvendes, og på samme vis tillader samfundets skjulte styresystem ikke, at anderledes programmer/tanker kommer frem på samfundsskærmen.

I praksis betyder dette, at nye programmer eller ideer enten forkastes som gammeldags eller utopiske, som overtro eller illusion, som snusfornuftige eller idiotiske eller måske de blot ties ihjel eller latterliggøres. Hvor mange genier er gennem historien ikke blevet tiet ihjel eller latterliggjort endda i en sådan grad, at de har mistet selv-værd og endog forstanden. Men dette er prisen for at leve sine visioner ud i et samfund med anderledes styresystem og programmer. Samfund fungerer nu engang på denne måde, og det visionære menneske må lære at have den rette timing.

Lige nu står vi midt i en overgangsfase fra et industrialsamfund til et informationssamfund. Her gælder det, at to styresystemer er sat i funktion, og der kommer derfor rod i programmerne. Med andre ord er vor bundne tænkning fra det gamle samfund sat

fri for at give plads til ny tænkning. I et overgangssamfund er det vigtigt, at vi åbner os og foretager bevidste valg. I disse år er hele samfundet på alle niveauer inde i en forandringsproces, og også vores viden om verden og os selv som mennesker er under forandring. Til sidst vil undervisningssystemerne og videnskaberne også forandre sig for at tilpasse sig en forandret verden. Det vil åbne for, at videnskaberne kan skabe yderligere samfundsforandringer, for viden har magt til dette og vil få mere heraf i informationssamfundet.

Desværre er det for mange mennesker ikke særlig let at forandre sig og slet ikke for mennesker, der er tilknyttet systemer, som har nydt stor respekt i det "gamle" samfund, og for systemer hvortil der er knyttet hævdvundne tankebygninger. Dette svarer i moderne psykoterapi til, at terapeutisk vanskelige klienter, som har svært ved at forandre sig, ofte er stærke personligheder med succes.

En logisk følge heraf vil være, at mens flere og flere nytænker og udvider videnskaberne, vil andre i videnskabens navn modsætte sig forandringer og andre igen være snævert kritiske. Begge modstande har at gøre med angst for forandringer. En fjerde gruppe vælger imidlertid at forholde sig åbent og respektfuldt lyttende samtidig med, at de benytter deres gode akademiske fundament til at skelne og forstå og lade det være i fred, som de ikke forstår. I sådanne forandringstider er der brug for en respektfuld dialog, der kan danne bro mellem det gamle og det ny og føre til en ny fremtidig syntese.

Mit eget fag, sociologi, er et illustrativt eksempel på, hvad der sker, når man modsætter sig forandring. Sociologi er viden om, hvordan samfundet er opbygget og hænger sammen, samt hvordan det forandres. Paradoksalet nok har sociologer haft for travlt med at tænke på andres forandring, og forskellige grupperinger har brugt megen energi på at forfægte egne opfattelser af sociologi som det sande paradigme.

Til sidst var de interne stillinger så fastlåste og ufrugtbare, at undervisningsministeriet fik luft for gammel irritation og lukkede de to sociologiske institutter og fyrede alle lærerne. Dette skete i 1987, og først i 1994 har vi igen fået et sociologisk institut og et grundforskningsmiljø, som står foran opbygning. Moralen her er vel, at man ikke kan prædike forandring uden selv at lade sig forandre, og man kan ikke prædike samarbejde og lytten uden selv at samarbejde og lytte. Vi sociologer har virkelig måttet tage ved lære, og til manges glæde formuleres idag en meget mere inklusiv og respektfuld sociologi med bedre samfundsforskning til følge - forhåbentlig.

Samarbejde og lytten er nøglebegreber, når det gælder om at indhøste nye erfaringer, som skaber forandringer. Dette er i forvejen svært for mange at praktisere i almindelige samfundssammenhænge, hvor faktorerne er kendte og veldefinerede. Når vi så bevæger os ind på det alternative område med allehåndse energetiske behandlingsformer, som inkluderer finere og ofte (endnu) umålelige energier, så bliver det ikke just nemmere, for hvordan og til hvad skal man overhovedet forholde sig?

Heldigvis er der meget, som man idag kan forholde sig til, og derfor er tiden også inde til at se på disse områder med videnskabens øjne for at finde ud af, hvilke nye erfahringsområder det er muligt at indkredse og inkludere i den samfundsaccepterede erkendelse. Men hvis videnskaben skal være i stand til at indfange det energiterritorium, som healing hører under, så må videnskaben skifte til "nye briller".

## Åbenhed, respekt og integration

En sociologisk undersøgelse af healing, som dette projekt lægger op til, indebærer først og fremmest, at man respektfuldt lytter til de relativt mange mennesker, som gør brug af healing, og prøver at forstå og videregive deres både ydre og indre oplevelser på en sober måde. Det implicerer, at man ikke straks giver sig i kast med at bortforklare de oplevede fænomener f.eks. som placebo eller stigmatiserer folk gennem diverse psykologiske stemplinger, hvilket hidtil har kendtegnet den officielle holdning til healing her i Danmark.

Det er desuden værd at bemærke, at sådan er situationen ikke i alle lande. Uden at jeg vil påstå, at i England er healing et helt naturligt og accepteret fænomen, så er det dog en så estimeret praksis, at healing ikke længere er en alternativ praksis, men fremstår idag som en komplementær praksis, der sameksisterer med det etablerede sundhedssystem. Herom skriver Dr. Daniel J. Benor:

*Psi healing in the U.K. is a good example of a truly complementary therapy. U.K. healers registered under the Confederation of Healing Organisations work under a code of conduct which requires that they recommend that healees see their doctors prior to having healing. Healers generally are untrained in medical diagnosis and allopathic medicine. Most doctors are unaware of energy medicine. Practitioners of both varieties are learning to work with each other. The greatest beneficiaries will be the recipients. ( ):recipients) (HR 2 s. 91)*

Måske er årsagen til denne komplementære status, at man i England har indset, at mens vor lægevidenskabs grundnatur er sygdomsbekæmpende, virker healing pro-fylaktisk balancerende og genopbyggende.

## Hvad er healing?

Healing er den fornyede balance, som etableres i en persons kropsind gennem en healers energiarbejde. Healeren bruger sin bevidsthed som en slags instrument til at stadfæste en højere energifrekvens både i sig selv og i genstanden for healing - det være sig ting, planter, dyr, personer - for derigennem at skabe positive ændringer og en bedre balance.

Den ældste healingsform vi kender er den shamaniske healing. I DK kender vi shamanismen fra sten-, jern- og bronzealderen, og den har sat sine spor helt op i vikingetiden. Shamanen var i et aspekt healer, i et andet magiker og i et tredje aspekt socialarbejder. Shamanismen lever stadig i nogle af de oprindelige kulturer, og der er idag en voksende interesse for at lære og integrere de shamanistiske healingsteknikker i vores vestlige kulturer. I moderne shamanisme er healer-aspektet især fremtrædende.

Men den bedst kendte healer i vores kulturkreds er Jesus Kristus, hvis healinger alle er bekendt med gennem Det Ny Testamente beskrivelser af Jesus' liv og mirakler. Ordet "mirakel" indbefatter i almenopfattelsen, at der er en højere, skæbnebetonet indgraben i tingenes tilstand, samt/eller at der finder noget sted, som man ikke kan forstå eller forklare. Men tiden harændret sig, og idag opfattes healing af stadig flere mennesker som noget, der naturligt sker og vil kunne forstås i det omfang vores bevidsthed højnes eller udvides.

Desværre har de kristne religioner aldrig værdsat Jesus' healingsarbejde. Det er nemlig blevet betragtet som mirakler i førstnævnte betydning og dermed som noget enestående og for de fleste uvirkeligt. Denne opfattelse har klæbet til healing siden da.

Forskning kan ráde bod på opfattelsen af healing som uvirkelig, og en anerkendt uddannelse af healere kan ráde bod på det enestående, ideen om "the gifted healer", idet alle menersker er fysisk og energetisk "bygget" til at kunne lære at heale.

At udføre healing er et energetisk arbejde. Også andre behandlere laver energetisk arbejde f.eks. akupunktører og homøopater. Healing som et professionelt begreb - forskelligt fra når ordet bruges alment i betydningen helbredelse gennem energibalancing - betegner en person, der bruger sig selv og især sin bevidsthed som redskaber i energiarbejdet. En healer kan af flere grunde anvende hjælpemidler i arbejdet f.eks. krystaller og klokker, men er ikke afhængig af disse. Endvidere kan healere arbejde indenfor flere forskellige frekvensområder afhængig af, om man arbejder på det æteriske lag (relaterer til kroppen), det astrale lag (relaterer til følelsene) eller forskellige mentale lag (relaterer til bevidstheden).

Healing kan klassificeres m.h.t. afstand. Den mest kendte healingsform er håndspålæggelse, hvor healeren er i direkte fysisk kontakt med klientens krop. Det nutidige udtryk for denne form for healing er **kontakthealing**. Andre healere berører ikke kroppen, men arbejder i energifeltet omkring klienten eller arbejder fra en position andetsteds i lokalet. Da der ikke findes noget vedtaget begreb for denne healingsform, kunne man f.eks. kalde den for **nærhealing**. Når healeren befinner sig i et andet lokale eller endnu længere væk fra klienten, kaldes det for **fjernhealing**. Fjernhealing kan foregå over meget store afstande.

Kluge mænd og koner, som kunne håndspålægge, har eksisteret i uendelige tider, men først i nyere tid er Jesus' helbredelsesmetoder blevet genopdaget af forskellige religiøse bevægelser. Mest markant er vel nok Christian Science Kirken (ikke at forveksle med Scientology), som blev grundlagt i 1866. Det er en religion baseret på, at man vier sit liv til en gudserkendelse, bevidstgørelse om åndsvidenskabelige lov-mæssigheder og som en effekt heraf healing af krop og sind, healing af relationer og healing af andre hovedsagelig gennem fjernhealing. Da Christian Science er verdensomspændende, og da man gennem kirkens skrifter kan læse om utallige opsigtsvækkende healinger, kan man alene af Christian Science bevægelsens virke udlede, at for mange mennesker erstatter healing al medicinsk hjælp selv ved meget alvorlige sygdomme. For disse mennesker er healing noget man kan stole på og noget, der kan læres af alle med den modifikation, at en større forståelse/tro giver bedre healinger.

Idag praktiseres healing på flere forskellige måder i det nogle kalder "den nyreligiøse bevægelse", andre kalder det for "new age miljøet", mens andre igen kalder miljøet for "alternativt". Ingen af disse benævnelser er klare og tilfredsstillende. Det er mere præcist at betragte healing som en del af en folkelig bevægelse bestående af personer, der opfatter mennesket som enten både krop og sind eller både krop, sind og ånd.

Organisationen af healere i Danmark hedder Healer-Ringen, som i 1994 har udgivet nedenstående punkter til beskrivelse af, hvad healing implicerer:

- ☒ Healeren erkender, at universel energi gennemstrømmer alt levende og skal kunne stømme fri for at kunne opretholde livsenergien.
- ☒ Opstår der forhindringer for energiernes frie strømning, kommer dette til udtryk ved ubalancer kaldet sygdomme (fysiske og psykiske symptomer).
- ☒ Healerens indsats er at hjælpe klienten til at fjerne forhindringerne.

- ☒ Nogle healere anvender hænderne som energiformidlere ved berøring - 'håndspålæggelse'. Andre arbejder på afstand - 'fjernhealing' - mens andre arbejder i energifeltet lige omkring klienterne.
- ☒ Healere bruger ofte kompletterende energetiske/psykiske hjælpemidler for at understøtte healingsarbejdet.
- ☒ Healing giver ofte inspiration til større bevidsthed om den personlige udviklingsproces.

## **Healing og en udvidet menneskeopfattelse**

Når man bevæger sig ind på den udvideerde menneskeopfattelse, som healing implicerer, begynder man med at forstå sammenhængen mellem det fysiske legeme og det æteriske legeme, som er det energilegeme, der så at sige korresponderer med vores fysiske krop. Læren om akupunktur er knyttet til fokuspunkter i det æteriske legemes energibaner (meridianer). Menneskets energilegeme inddeltes som regel i 7 hovedcentre (chakras) ofte beskrevet som energimæssige møllehjul eller lotusblomster, der også gennemstrømmer det æteriske legeme.

Observatørerne af disse chakras er folk med "klarsyn" (clairvoyance), som er i stand til at se disse energier, og der synes gennem tiderne at være en slags tværkulturel enighed om disse "syn". Menneskets aura er ligeledes blevet observeret af mange clairvoyante samt af clairsentiente, som er mennesker der ikke ser, men mærker energierne.

Udover det fysiske legeme har mennesket flere andre legemer. De mest kendte er det æteriske legeme, følelseslegemet som er større (også kaldet det astrale legeme) og det endnu større mentale legeme. Disse udgør tilsammen menneskets energilegeme og ses som aura af klarsynede mennesker. Energilegemet har farver, og visualisering af disse farver kan anvendes til healing, idet farverne er energier. Der eksisterer flere healingsteknikker, som kan anvendes enkeltvis eller i kombinationer. Disse er: brug af farver, visualisering af lys, bekræftelser (affirmationer), hvilket er mental fastholdelse af bestemte tanker og bevidsthedstilstande.

## **Healing og placebo**

Healing er bestandigt blevet anklaget for at være placebo eller en tros-effekt. Imidlertid viser Dr. Bernhard Grads eksperimenter, at healing er et objektivt faktum.

*One of the most extensive studies into the energetic qualities of laying-on-of-hands healing was conducted during the 1960s by Dr. Bernhard Grad of McGill University in Montreal. Dr. Grad recognized the potential therapeutic power of so-called spiritual healers and psychic healers. He knew that many physicians who tried to explain the legitimate therapeutic effects of these healers often relied on the potent power of belief. This belief is sometimes known as the placebo effect.*

*Grad suspected that in addition to the placebo effect of the patient's faith, there were other psychoenergetic factors which were operating but were more difficult to separate and study. Grad tried to devise an experiment which could distinguish between the psychological effects of the patient's belief from true energetic effects of the healer's hands upon cellular physiology. He wished to apply the scientific method to try and learn whether there were actually subtle forces at work aside from the patient's belief in a particular healer. In order to isolate the effect of belief from his experiments, Grad chose to work with non-human models of illness by substituting animals and plants as healing subjects. (VM s. 290)*

En hyppig indsigt mod healing som en objektiv tildragelse er at betragte healingsberetninger som særegne subjektive tilstande, en trossag, hvilket er det videnskaben kalder en placebo-effekt. For at kunne lave et ordentligt healingsprojekt er det vigtigt at stoppe sådanne fejlantigelser, idet de blokerer for en debat på et nyt grundlag, nemlig med et udgangspunkt der siger, at healing er et subtilt energetisk faktum med positiv effekt både fysisk og psykisk. Grad gennemførte en række forsøg, der beviste det fejlagtige i afvisningen af healing som ren placebo-effekt eller tro.

*Grad was interested in finding out if psychic healers had real energetic effects upon patients, above and beyond what might be due to belief and "charisma". He wished to separate the physiological effects of emotion (the so-called placebo effect) from the true subtle energetic effects on living systems. To study this phenomenon, he created series of experiments which substituted plant and animal subjects for human patients in order to eliminate the known effects of belief. Of greatest relevance here is Grad's work with barley seeds.*

*To create a "sick plant patient", Grad soaked barley seeds in salty water, which is a known growth retardant. Rather than work directly with the seeds, Grad had a healer to do a laying-on-of-hands treatment on a sealed container of salt water which was to be used for germinating the seeds. The barley seeds were placed by lab assistants in salt water taken from untreated or healer-treated water containers arbitrarily labelled "One" or "Two". Only Grad knew the correct identity of the salt-water bottles.*

*The seeds were separated into two groups, differing only in the salt water with which each group was initially treated. Following saline treatment, the seeds were placed in an incubator and studied for signs of germination and growth. Percent germination of seedlings was calculated and statistically compared between the two groups. Grad found that seeds exposed to healer-treated water sprouted more often than those in the regular saline group. Following germination, the seedlings were then potted and placed in similar conditions of growth. At the end of several weeks, the plants were statistically compared for height, leaf-size, weight and chlorophyll content.*

*Grad discovered that plants watered with the healer-treated water were of greater height and chlorophyll content. His experiment was repeated a number of times in the same laboratory with similar positive results. Following publication of Grad's work, other labs in the United States had success in reproducing his results utilizing different healers. (VM s. 77-78)*

Eksperimenterne var så præcist udformede, at andre kunne udføre og gentage dem under lignende omstændigheder. Det betyder, at healing/energetisk medicin ikke under alle omstændigheder behøver at være for subtil for almindelig videnskabelig metode. Det kræver blot, at forskerne først og fremmest kan befri sig for traditionel modstand og dernæst tænke åbent, opfindsomt, stringent og præcist som i andet forskningsarbejde.

Som tidligere nævnt arbejdede Grad også med dyr. Følgende forsøgsopstilling vil mange mennesker idag finde mere eller mindre uetisk, men ses der bort herfra er forsøget højest interessant. Derfor refereres det mere udførligt.

*The animals Grad selected to work with were mice. From a financial perspective, mice were easy to house and feed, and took up little room in his laboratory. Dr. Grad chose the formation of thyroid goiters as a model of illness that could be affected by a healer's energies. He was influenced by the fact that one of the healers he was studying had particular success in treating*

this disorder. (This issue has significance for researching healing energies, as it has been noted that certain healers seem to have better success rates with particular illnesses.) Grad chose to work with a healer named Oscar Estebany, a Hungarian colonel with a reputation for curative powers in his healing touch. He referred to Estebany as Mr. E. in his experimental studies.

In order to produce states of illness in the mice, Grad placed them on special "goitrogenic diets". These diets consisted of foods that was deficient in iodine, a necessary nutrient for a proper thyroid functioning. The water administered to the mice was laced with thiouracil, a known thyroid hormone blocking agent. The combination of iodine deficiency plus thiouracil was more than enough to create conditions of thyroid goiters in the experimental mice. The mice on the goitrogenic diets were then separated into healer-treated and non-healer-treated groups.

The first group of mice (which were not exposed to healing hands) served as a control group. To control for factors such as thermal effects from the heat of the healer's hands and the behavioural effects of humans holding the mice, several other control subgroups were also added. The first control subgroup received no treatment at all. The second control subgroup of mice was placed in cages that were wrapped by electrothermal tape to simulate the heat of healing hands. A third control subgroup of mice was held by individuals who were non-healers. While holding the mice, they attempted to do laying-on-of-hands healing. Additionally, all mice were initially handled by lab personnel to accustom them to being held as well as to distinguish calm from very nervous mice. Anxious mice were found to be poor laboratory subjects for healing experiments, and they were excluded from the pool of test mice following the "gentling" procedure.

The mice in the treatment group were placed inside a special container that would allow the healer to treat a number of mice at the same time. The mice were put into small individual compartments in a specially constructed container of galvanized iron mesh similar to an ice cube tray. The container was large enough that nine mice could be held by the healer simultaneously. In this way, the mice in the small wire containers would be held for fifteen minutes at a time by a healer, and then returned to their cages.

The experiment lasted forty days. At the end, all mice were examined to determine the number in each group which had significantly large thyroid goiters. While all animals showed an increase in thyroid size over the testing period of forty days, it was demonstrated that mice in the healer-treated group had a significantly slower rate of goiter development. Grad performed an interesting variation of his experiment which examined the possibility of removing the healer's hands entirely. Instead of having the healer work with the mice directly, the healer performed laying-on-of-hands healing on pieces of cotton and wool in hopes of charging them with the healing energy. The charged cotton and wool pieces were placed on the cage floors of mice on goitrogenic diets. The charged material was left with the mice for an hour in the morning and an hour in the afternoon. Similar but untreated pieces of cotton and wool were placed in the cages of control mice on the same diet. Mice in both groups found to be sitting on piles of the cotton and wool cuttings at the end of the treatment period.

Grad performed statistical analysis on the two groups, comparing thyroid size between mice. Grad found that even when the healer's hands had not a direct contact with the mice, animals who had been exposed to the healer-charged cutting showed a slower rate of goiter formation. Both of Grad's experiments suggest that a healer may have measurable energy effects in retarding the formation of goiters. This positive finding was consistent with Estebany's reputation as a healer with an ability to alleviate thyroid goiters in

*humans. A more fascinating conclusion from these experiments was that the energies of a healer could be absorbed into a common organic storage medium, such as cotton, and transmitted to the sick patients (i.e. the mice with the goiters). These findings will have later significance when we talk about the use of Therapeutic Touch by the nursing profession.*

*Grad was intrigued by his success in demonstrating the healer's ability to prevent the development of thyroid goiters. What this study has shown was that psychic healing could counteract the goitrogenic effects of iodine deficiency and thiouracil. (VM s. 290-292)*

Grads eksperimenter er yderligere interessante, fordi han i flere tilfælde benytter sig af "mellemled" som vand samt bomulds- og uldstykker. I "Healing Research" nævnes der flere healere, som undertiden arbejder på denne måde, og metoden synes især anvendt til klienter, som bor langt væk. At inddrage disse "mellemled" behøver ikke gøre healing til noget endnu mere mystisk. Det drejer sig om at forstå, at alt materielt har en energetisk pendant, og desuden at forstå at selv subtile energier - eller måske mere korrekt - især subtile energier har stor indflydelse.

Successen fik Grad til at gå videre, idet han anvendte sig af den samme forskningsprotokol for at undersøge, om andre former for subtil energi kunne have en virkning på planters vækstrate.

*Of particular interest was Grad's success in stimulating the growth rate of plants utilizing water treated with common magnets! Although skeptical scientists hypothesized that Grad's healer was cheating by palming magnets, sensitive magnetometers were unable to detect such fields around the healer's hands. More recent studies by Dr. John Zimmerman, utilizing ultrasensitive SQIDs (Superconducting Quantum Interference Devices) as magnetic measuring tools, have detected weak but significant increases in the magnetic field emanations of healers' hands during the healing process. Although the signals emitted by healers' hands during healing were several hundred times that of a background noise, these levels of magnetism were still significantly weaker than those produced by the magnets which Grad was using in his experiments. (This finding will have great significance when we later discuss the nature of healing energy.) (VM s. 78)*

Noget andet Grad ønskede at sikre sig var, at healeren kunne noget særligt i forhold til andre personer f.eks. psykiatriske patienter.

*Another unusual variation thought up by Grad consisted of giving water to psychiatric patients to hold. This same water was then used to treat barley seeds. Interestingly enough, water energized by patients who were severely depressed had the reverse effect of healer-treated water in that it suppressed the growth rate of the seedlings! (VM s. 78)*

Dette forskningsresultat antyder måske, hvor vigtigt det er at holde vores bevidsthed i balance og styre negative emtioner. Mennesker der er sensitive overfor negative emtioner kan mærke disse som "tunge" energier eller lave frekvenser. Under alle omstændigheder indikerer det vigtigheden af, at den der ønsker at heale er i balance, ellers kan det i værste fald resultere i en negativ effekt.

*In order to observe the effects of healing energies on accelerating a natural process of recovery from illness, Grad selected an animal recovering from surgery. The physiological process which Grad wished to study was the phenomenon of wound healing. He wondered whether the healers could be effective in accelerating the rate of healing and closure of a specially created surgical*

wound.

In the experiment, mice were anesthetized and their backs shaven, after which equivalent coin-sized areas of skin were surgically removed from each animal. In order to follow the gradual shrinking wound size over time, the wound outlines were traced onto a transparent piece of plastic with a grease pencil. Following this procedure, the outlines were copied onto pieces of paper which were then weighed on sensitive balance scales. The weight of the traced paper piece was directly proportional to the size of the wound on the back of each mouse. This original method allowed Grad to make quantitative daily measurements of the size of the wounds over time.

Forty-eight mice were subjected to surgical wounding procedure and then separated into three groups of sixteen each. The first group was a control group to which no special treatment was given. The second group of mice was held between the healer's hands in a special wire cage (similar to the container used in the goiter experiment). This metallic container prevented direct physical contact between the healer and the mice during periods of psychic healing. The third group of mice was handled in a manner similar to the second group except that the wire cage was exposed to heat similar to the temperature of human hands. This group was added to simulate thermal effects of the healer's hands on wound healing. In all three groups of mice, the wounds were measured in the manner described over a period of thirty days. At the end of the experimental period, the three groups of mice were examined for statistically significant differences in the final size of their nearly healed wounds.

The final tally showed that wounds on the mice in the healer-treated group had either healed completely or were very tiny and nearly healed. Wounds in the other groups showed various stages of healing. Although gross visual inspection of the two groups revealed striking differences in the size of their wounds, statistical analysis confirmed what appeared to be obvious. Mice in the healer-treated group had a significantly faster rate of wound healing.

Grad's studies of the effects of psychic healing on wound healing in mice were later replicated under strict double-blind conditions by Dr. Remi Cadoret and G. I. Paul at the University of Manitoba. In addition to using larger groups of mice (300 instead of 48), another control group was added whereby mice were treated by persons not claiming healing ability. Cadoret and Paul's results were similar to Grad's in that mice treated by healers demonstrated significantly faster rates of wound healing. (VM s. 292-293)

## Healing og samarbejde med det etablerede sundhedssystem

I oplægget til dette forskningsprojekt om healing, som jeg som forsker har fået udleveret, figurerer en læge som medvirkende i undersøgelsen. Når det drejer sig om kroppens dysfunktioner, er det næsten naturligt at inddrage en læge. Problemets er blot, hvad en læge kan og skal bruges til i et forskningsprojekt om healing set i forhold til, hvad der er sagligt, praktisk og økonomisk muligt.

Hvad angår det saglige, så er sagen bl.a. den, at nok går folk til healing af sygdomsårsager, men ofte er de motiveret af mindre fysiske og psykiske ubehag samt af ønsker om større indre integration og balance. Hvordan anvender man da lægen, og hvordan kan healing indarbejdes og samarbejde med det etablerede sundhedssystem?

For at belyse denne problematik uden for megen frem og tilbage argumentation vil jeg i stedet henvise til en konkret undersøgelse, hvor lægevidenskaben synes at have været anvendt klart og hensigtsmæssigt. Dr. Dolores Krieger fra New York University

School of Nursing gennemførte allerede i 70-erne et par bemærkelsesværdige forskningsprojekter, som senere udmøntede sig i et professionelt træningsprogram i healing for sygeplejersker. Hun undgik bevidst ordet healing og gav i sted sin metode navnet "Therapeutic Touch". Derved undgik hun forudbestemt afstandtagen, som ordet healing kunne fremkalde.

Inspirationen til sine forskningsprojekter fik Dolores Krieger bl.a. fra de mange bemærkelsesværdige forsøg, som i 1960-erne blev foretaget af Dr. Bernhard Grad fra McGill University i Montreal. Grads store fortjeneste er, at han gennem velgennemtænkte forsøgsopstillinger fik isoleret, hvad man kunne kalde "den objektive healingseffekt". Gennem at foretage healing på vand, planter og mus, målte han signifikante effekter, som ikke kunne tilskrives placebo og andre psykologiske mekanismer. En ting, som især havde imponeret Dolores Krieger, var Grads eksperimenter med planter og stigningen i planternes klorofylindhold.

*Following statistical analysis, it was shown that seeds exposed to healer-treated saline were more abundant in yield and larger in plant size than the untreated group. The healer-treated plants also showed a higher chlorophyll content than the untreated plants. These experimental results have since been replicated in Grad's lab with the same healer, and in other laboratories utilizing different psychic healers. (VM s. 294)*

Dolores Krieger vidste, at klorofyl i planter strukturelt ligner hæmoglobin i menneskekroppen. Derfor mente hun, at hæmoglobin ville være en god faktor at måle healingseffekt på, især fordi hæmoglobin har med så mange livsvigtige processer at gøre i kroppen. Desuden er det let at måle hæmoglobinindholdet, og det er ikke særligt kostbart. I 1971 påbegyndtes forskningen, som blev udført af en læge, Otelia Bengssten, M.D., og Dolores Krieger, der ligeledes deltog som forsker. Endvidere medvirkede en clairvoyant, Dora Kunz, som studerede selve healingsprocessen, der blev udført af healeren Estebany, som tidligere havde deltaget i Grads eksperimenter.

Dolores Kriegers arbejde med forskning og undervisning i healing gør et stort indtryk, fordi resultaterne så tydeligt viser en sammenhæng, som kan gavne patienter og styrke vores sundhedssystem. Størstedelen af den forskning, der hidtil er foretaget omkring healing, har nærmest undgået at inkludere mennesker, og bl.a. derfor bliver Dolores Kriegers arbejde ydermere interessant.

*The study was conducted on a farm in the foothills of the Berkshire Mountains in New York, utilizing as subjects a large group of medically referred patients with various illnesses. There were nineteen sick people in the experimental group and nine similarly sick individuals in the control group. The experimental group had direct laying-on-of-hands treatment by Estebany, while the control group did not. In addition to the healing touch of Estebany, patients in the experimental group were given rolls of cotton batting that had been "magnetically charged" by Estebany (as had been done in the experiment by Dr. Grad with the goiterous mice).*

*(One year following the study, some of the patients that were given these charged rolls reported that they could still feel an energy flow from the cotton). Krieger measured hemoglobin levels in both groups of patients before and after a series of healing treatments to the experimental group. She found a significant increase in hemoglobin values in the healer-treated group compared to the control group, as predicted by her initial hypothesis.*

*Krieger's study was repeated in 1973 with a larger group of patients and even stricter controls*

*to answer criticisms directed toward the design of her previous study. She used 46 sick patients in the experimental group and 33 ill patients in her control group. Again she obtained similar data with sick patients demonstrating significant elevations of hemoglobin levels following laying-on-of-hands healing by Estebany. The tendency for healing energy to increase hemoglobin has been found to be so strong that cancer patients who have undergone laying-on-of-hands healing have occasionally shown rises in hemoglobin levels in spite of treatment with bone marrow-suppressive agents which predictably induce anemias. (VM s. 307-308)*

Mennesker der har været tæt på folk i cancerterapi ved, at et spring opad i hæmoglobin-værdier betyder et stort løft i energi og velbefindende. Fra mit eget liv kan jeg nævne en episode med min 10-årige søn, som var i behandling for leukæmi klassificeret i den allerhøjeste risikokategori og derfor fik en meget kraftig kemoterapibehandling. Behandlingen havde til hovedformål gennem anvendelse af knoglemarvshæmmende medicin at "genlære" marven at danne normale celler. Lige så snart blodværdierne var gået op, slog man dem ned igen. På et tidspunkt var alle hans blodværdier helt i bund - d.v.s. hæmoglobin, leucocyetter og trombocyetter. Det var elendigt, han havde det elendigt og jeg følte mig elendig, men jeg besluttede at gøre noget, så jeg tog drengen med ud til en tibetansk lama og healer, hvor han tilbragte en time.

To dage senere blev hans blodværdier målt på hospitalet, og her viste det sig, at alle blodtal var steget så meget, at hospitalet udtrykte forbavelse over det store spring opad. Lægen kom endda med den paradoksale udtalelse: "Det er jo en kernesund dreng du har!" Hvis man har været igennem et sådant sygdomsforløb, lærer man meget om blodets betydning for både velbefindende og livsudfoldelse. Mine egne erfaringer giver mig dertil stor respekt for Dolores Kriegers forskningsresultater.

*Krieger was fascinated by the implications of her research findings. By measuring changes in hemoglobin levels, she was able to obtain biochemical confirmation of her hypothesis that healers induce bioenergetic changes in the patients they treated. In both her studies using Estebany, elevations in blood hemoglobin were found to reliably indicate true bioenergetic and physiologic changes induced by the application of healing energies. In addition to changes in hemoglobin levels, Krieger was amazed by the first-person reports of improvement or complete disappearance of symptoms in a majority of the patients who had experienced the healing touch of Estebany.*

*The diagnoses of these patients covered all known systems of the body. They had pancreatitis, brain tumor, emphysema, multiple endocrine disorders, rheumatoid arthritis, congestive heart failure, and other diseases. Nearly all had experienced significant improvement in their illnesses following healing by Estebany. It was clear that the hemoglobin rises were reflective of some type of bioenergetic change induced by healer-healee interactions, but these changes were by no means the only changes that had occurred. Because measurement of hemoglobin is easily accomplished in most clinical laboratory settings, Krieger now had a reliable biochemical yardstick by which she could analyze healing energy interactions. (VM s. 308-309)*

Netop Dolores Kriegers mere medicinske tilgang og praktisk begrundede valg kunne måske henvise til en god måde at anvende en læge på i nærværende projekt.

## Forslag til modeller, der kan hjælpe os til at forstå, hvorfor og hvordan healing og anden energetisk behandling virker

Dr. Daniel J. Benor konkluderer i afslutningen af Healing Research Bind 2 s. 199:

*Modern physics teaches that matter is interchangeable with energy. A living organism may be viewed as a mass of chemicals or as a series of interpenetrating energy fields which form a coherent unit. Modern, Newtonian medicine is just starting to absorb the first imports of this insight. Energy medicine is growing out of this understanding, shaped by health care practitioners with various beliefs and practices. Elements of psi healing appear to run through all of these frameworks. In fact, explorations of healing may supplement the findings of modern physics.*

Dr. Richard Gerber slår i "Vibrational Medicine" s. 65 følgende fast:

*Medicine that is directed toward an understanding of energy and vibration, and how they interact with molecular structure and organismic balance, is a slowly evolving field known as vibrational medicine. In a real sense, vibrational medicine is Einsteinian medicine, since it is Einstein's equation which gives us the key insight toward understanding that energy and matter are one and the same thing. The current model of medicine is still Newtonian in character, for pharmacokinetic therapy is based upon a biomolecular/mechanistic approach. Surgery is an even cruder approach of Newtonian mechanistic roots. The healing arts must be updated with new insights from the world of physics and other allied sciences.*

Udfra ovenstående forudser han følgende fremtid for lægevidenskaben:

*Medicine is at the threshold of discovering a hidden world of unseen energies that will help to diagnose and heal illness as well as allow researchers to gain new insights into the hidden potentials of consciousness. The etheric level of energy will be the first of these unseen worlds to be explored by enlightened scientists. Researchers will discover that the etheric body is an energetic growth template which guides the growth and development as well as the dysfunction and demise of all human beings. Based upon the evolved insights of these enlightened researchers, medicine will begin to comprehend that it is at the etheric level that many diseases have their origins. (VM s.65)*

Det æteriske legeme er et usynligt energilegeme, som modsvarer vores fysiske krop. Det har samme form som denne, men er blot en anelse større, og når folk somme tider ser en svag lyskrans omkring den fysiske krop, er det det yderste af det æteriske legeme som opfattes. Denne lyskrans kan opfanges af måleinstrumenter. Flere forskere har udført gode forsøg for at påvise det æteriske eller bioelektriske legemes eksistens allerede for 50 år siden.

*The earliest evidence to support the existence of a holographic energy body is the work of neuroanatomist Harold S. Burr at Yale University during the 1940s. Burr was studying the shape of energy fields around living plants and animals. Some of Burr's work involved the shape of electrical fields surrounding salamanders. He found that the salamanders possessed an energy field roughly shaped like the adult animal. He also discovered that this field contained an electrical axis which was aligned with the brain and spinal cord.*

*Burr wanted to find precisely when this electrical axis first originated in the animal's development. He began mapping the fields in progressively earlier stages of salamander embryo-*

*genesis. Burr discovered that the electrical axis originated in the unfertilized egg. This discovery contradicted the conventional biological and genetic theory of his day.*

*Burr theorized that the electrical axis aligned with the nervous system of the adult salamander was synonymous with the axis present in the unfertilized egg. His research to support this theory involved a "tagging" procedure. Since amphibians like the salamander produce very large eggs, it was possible to direct visual observation through a biomicroscope to label the electrical axis of the unfertilized salamander egg. Burr injected tiny droplets of a dark indelible ink into the axial region of the egg utilizing a micropipette technique. He discovered that the dark ink always became incorporated into the brain and spinal cord of the developing salamander.*

*Burr also experimented with the electrical fields around tiny seedlings. According to his research, the electrical field around a sprout was not the shape of the original seed. Instead the electrical field resembled the adult plant. Burr's data suggested that any developing organism was destined to follow a prescribed growth template and that such a template was generated by the organism's individual electromagnetic field. Contemporary research has lent further credence to Burr's theories of bioenergetic growth fields (VM s. 51-53).*

Omtrent samtidig med Burr udviklede den russiske forsker Semyon Kirlian det som senere er blevet kendt som Kirlian fotografi. Denne elektrografiske fotografering støtter en antagelse om, at det bioenergetiske felt er holografisk.

*Burr's approach utilized conventional voltmeters and revealed data in the form of microvoltage levels. Kirlian studied the same electrical fields of the body, but his electrographic techniques translated Burr's electrical measurements into the visual characteristics of an electrical corona. Burr and Kirlian found that diseases like cancer caused significant changes in the electromagnetic fields of living organisms. Burr had made this revelation by studying superficial skin measurements taken with his voltmeter. Kirlian recorded corona discharge images of the body to confirm the disease-associated energy field changes. Since Kirlian first developed his novel approach to studying the bodies of plants and animals through the use of electrophotography, numerous other investigators, including the author of this book (Gerber), have confirmed the diagnostic potential inherent in electrographic recording techniques. (VM s. 53)*

Elektrofotografering baserer sig på det fænomen, som kaldes "corona discharge". Det er den lyskrans, som findes omkring alt levende, og er den som vi idag forbinder med det æteriske legeme. Det er den del af vores energilegeme, som korresponderer tæt med vores fysiske legeme.

*The term "corona discharge" arises from the observation of discharge patterns around circular objects, where the spark pattern along the edge of the object resembles the outer corona of the sun during an eclipse. When a piece of photographic film is interposed between the object and the electrode, the spark discharge is captured on the recording emulsion. The corona is the result of electron discharge trails that represent millions of electrons streaming from the object to the photographic plate upon which an object rests. Depending on the type of film used and the energetic characteristics of the electrical field generator, beautiful colors and spark patterns are observed in the electrographic image in what has been described as the "Kirlian aura".*

.....Corona discharge patterns of human fingertips reveal significant diagnostic information

pertaining to the presence of cancer, systemic fibrosis and other diseases in the body of the individual whose finger is photographed.

Even more interesting than fingertips are the beautiful discharge patterns photographed around various types of leaves. A unique phenomenon recorded by electrography, which is especially relevant to our discussion of bioenergetic growth templates, is the "Phantom Leaf Effect". This effect can be observed when the upper third of a leaf is cut off and destroyed. The remaining leaf fragment is then photographed by the electrographic process. Examination of the amputated leaf electrograph reveals a picture of the leaf even though the missing leaf fragment has been physically destroyed.

Various physical explanations for the phantom have been invoked by skeptical scientists. Critics suggested that the phantom effect resulted from leaf moisture on the photographic plates. Keith Wagner, a researcher at California State University, seems to have refuted this skepticism. Elegant electrographic studies by Wagner demonstrated that the phantom portion of the leaf could still be photographed through a clear lucite block which had been placed where the phantom was to appear. The ghost-like phantom appeared consistently, even though moisture could not pass through the plastic barrier. (VM s. 53-54)

Dernæst skal nævnes et forsøg, som støtter den holografiske forklaringsmodel:

Studies by I. Dumitrescu in Rumania, utilizing a scanning technique based on the electrographic process, added a new twist to the Phantom Leaf Effect. Dumitrescu cut a circular hole in a leaf and then photographed the leaf with his electrographic equipment. The image revealed was that of a tiny intact leaf with a smaller hole in it. The smaller leaf appeared inside the area where the circular portion of the leaf had been cut away. Dumitrescu's phenomenon resembles the holographic photo of an apple..... When a fragment of the apple hologram was removed and held up to laser light, a small intact apple was revealed. This is exactly what happened in Dumitrescu's experiment! A leaf appeared within a leaf! Dumitrescu's results with the Phantom Leaf Effect would seem to confirm the holographic nature of the organizing energy field that surrounds all living systems. (VM s. 55-56)

Richard Gerber refererer til den nyere udvikling af CT-scannere, PET-scannere og MRI-scannere og gør sig tanker om de forskellige typer af scannere - bl.a. en fremtidig EMR-scanner - samt computeres betydning i denne sammenhæng til at sammenholde store mængder af informationer med et udvidet formål for lægevidenskaben for øje. Med udviklingen af især EMR-scanneren mener han, at det vil blive muligt at få en bredere akademisk accept af "den energetiske videnskab".

The potential for a truly preventive medicine lies within a scanner that could detect illness at the etheric level prior to it becoming manifest in the physical body. By studying etheric images representing pre-illness stages, it might be possible to utilize various types of subtle energetic therapies to correct the tendencies toward dysfunction in the system. Correction of illness at a pre-physical level could prevent the need for costly, physical, allopathic methods of treatment. (VM s. 115-116)

Richard Gerber nævner, at hans bog ("Vibrational Medicine") har til hensigt at åbne op for nytænkning, forskning og forståelse omkring menneskets energetiske legeme. Det er denne ny forståelse, som bl.a. vil kunne forklare, hvad healing er. Han skriver herom:

*This book is an attempt to a coherent model for understanding the subtle energetic structures of the human body. It provides a rational basis upon which to understand ancients systems of healing as well as future methods of energetic diagnosis and therapy. One of the central concepts behind this new way of thinking is the realization that we are multidimensional beings. We are more than just flesh and bones, cells and proteins. We are beings in dynamic equilibrium with a universe of energy and light of many different frequencies and forms. We are composed of the stuff of the universe which, as we have already discovered, is actually frozen light. Mystics throughout the ages have referred to us as beings of light. It is only now that science has begun to validate the basic premise behind this statement. (VM s. 67)*

Den ikke synlige virkelighed beskrives som kvantevirkelighed af Deepak Chopra - inder, bosat i USA, uddannet som læge i vestlig medicin og som behandler i Maharishi Ayurveda, hvilket er et 5.000 år gammelt system til pleje af sind og krop, der er blevet genskabt i 1980-erne. Om kvantevirkeligheden skriver han i bogen "Fuldkommen Sundhed" bl.a. :

*Vestlige fysikere ved allerede, at naturens dybeste plan er kuantefeltet. En kuant er defineret som den mindste enhed af lys, elektricitet eller anden energi, der på nogen måde kan eksistere. (ordet stammer fra latin: quantum, der betyder "hvor meget".) Kvantevirkeligheden trosset vore dagligdags ideer. Det indeholder fx intet fast stof. Tidligere ansås atomet for at være den mindste stofpartikel der eksisterede. Ordet atom stammer fra det græske ord for "udelelig". Men set på nært hold består et atom af endnu mindre stumper stof, der med lynets hast hvirvler rundt om et kæmpemæssigt tomt rum - så tomt at det kan måle sig med det intergalaktiske tomrum; mellemrummet mellem to elektroner er forholdsvis større end mellemrummet mellem Jorden og Solen.*

*Zoomer vi ind på disse små stumper subatomisk stof, er de slet ikke stof, men snarere energivibrationer, der ser solide ud. Opdagelsen af at stof er forkladte energistrømninger udløste kuanterevolutionen, der blev ledet af bl.a. Einstein og hans kolleger i begyndelsen af dette århundrede. I stedet for at forholde sig til solide partikler, der opførte sig som billardkugler på et bord, stod fysikerne over for spøgelsesagtige vibrationer, der virkede materielle det ene øjeblik, og abstrakte det næste.*

*....Kvantefysikken beviste, at den uendelige mangfoldighed af genstande vi ser omkring os - stjerner, galakser, bjerge, træer, sommerfugle, amøber - er forbundet af uendelige, evige, grænselose kuantefelter, et slags usynligt væv, der har hele skaberværket syet ind i sig. Genstande, der for os ser adskilte ud, er alle indsyet i dette enorme vævs mønster. De hårde kanter ting som borde og stole har er illusioner, der skyldes vores synssans' begrænsninger. Hvis vore øjne var indstillet på kuanteverdenen, ville vi se disse kanter oploses og vige for de ubegrænsede kuantefelter. Opdagelsen af dette kuanteniveau i naturen har haft praktiske konsekvenser; det har givet os røntgenstråler, transistorer, superledere og laserstråler, der altsammen var umuligt at forestille sig, inden videnskaben dykkede dybere ned i skaberværkets inderste væsen. Man mener nu, at der findes et enkelt superfelt, der kaldes det forenede felt.....Via meditation er det muligt at opleve dette altfavnende felt i dit eget sind.*

*.....Vi har faktisk to hjem, et lokalt og et uendeligt. Hvis du ser på fysikken, vil du opdage at i sansernes verden ser elektroner, kvarker og andre elementpartikler også ud til at være lokaliseret i tid og rum. Men så snart vi træder over kuantetærsklen, er hver partikel spidsen af en bølge, der strækker sig uendeligt langt i alle retninger gennem rum og tid. Det vil sige, at du ikke kan se dig selv klart, før du bliver bevidst om begge dine identiteter. (FS s. 161-163)*

Deepak Chopra anvender ofte udtrykket den **kvantemekaniske krop**. Det er en krop, der er opbygget af naturens grundlæggende enheder af stof og energi, der befinder sig på kvanteniveau, hvilket vil sige en enhed der er mellem 10 millioner og 100 millioner mindre end det mindste atom. På dette niveau lader stof og energi sig gengivende omveksle. Ifølge Maharishi Ayurveda har alle organer og processer i kroppen en kvanteækvivalent. Vi er ikke uden kontakt med den kvantemekaniske krop, idet vi kan registrere denne gennem vores nervesystems utrolige sensitivitet og vores bevidsthed. Deepak Chopra hævder, at en vellykket behandling af den kvantemekaniske krop er langt kraftigere virkende end fysiske behandlinger.

*Ved at behandle selve den underliggende kvantemekaniske krop kan Maharishi Ayurveda fremkalde forandringer, der ligger langt uden for rækkevidden af konventionel medicin, der jo er begrænset til fysiologiens grove niveau. Det skyldes at den disponibele kraft på kvanteniveau er langt større end på grovere niveauer. En atomekspllosion, der er en gigantisk kvantebegivenhed, er blot ét eksempel. Et mere konstruktivt eksempel er laserstrålen, der benytter sig af det samme lys som udsendes af en lommelygte, organiserer det i kohærente kvantevibrationer og derved øger dets kraft i en grad, så det kan skære gennem stål.*

*Det er kvanteprincippet der fungerer her, og dette viser at det er naturens mest subtile planer, der indeholder den største mængde potentiel energi. Det intergalaktiske rummers sorte tomhed indeholder næsten ufattelige mængder skjult energi; hver kubikcentimeter rummer nok til at forsyne en stjerne med brændstof. Men først efter at have taget kvantespringet forvandles denne "virtuelle energi", som den kaldes, til varme, lys og andre former for synlig udstråling.* (FS s. 15)

Kvantefeltet er interessant i forbindelse med healing, og det kan ydermere forklare fænomenet fjernhealing, som på mange måder virker ekstra mystisk. Fjernhealing betyder, at man kan heale en person, som befinner sig uden for ens eget fysiske rum, ja måske flere hundrede eller tusinde kilometer væk.

Ligesom Deepak Chopra opererer Richard Gerber med en feltteori, der for ham bygger på holografiske principper. Ifølge Gerber er vores bioelektriske legeme, det æteriske legeme, et holografisk energifelt, som er informationsbærer m.h.t. vækst, udvikling og reparation af vores fysiske krop. Generne i DNA dirigerer de molekulære mekanismer, som styrer udviklingen af hver enkelt celle, mens det æteriske legeme styrer den rumlige udfoldelse af denne genetiske proces. Endog selve universet ser han som et stort energiinterferensmønster med samme karakteristika som et hologram. Indenfor denne matrix vil det være muligt for mennesker med en udvidet og fokuseret bevidsthed at tappe information om dette universelle hologram. (VM s. 69)

Som eksempel på ovenstående informationsfænomen nævnes "remote viewing" i forbindelse med et vellykket forskningsprojekt ved Stanford Research Institute i Palo Alto, Californien.

*Remote viewing is a term created by Russel Targ and Harold Puthoff, two laser and quantum physics who have headed this interesting research effort in psi. Remote viewing subjects were sealed in rooms with observers and asked to identify remote geographical locations selected randomly during the time of the experiment. The test sites were visited by a second experimenter at the same time that the first test subject was asked to describe the remote location(s). Many individuals were found who could identify in great detail the remote locations chosen. In certain cases, "star performers" such as Ingo Swann were not only able to identify*

*distant target sites that were not on conventional geographic maps, but were also able to accurately pinpoint weather conditions at the site during the time of the remote viewing attempt.*

*.....Is it possible that individuals with this type of remote viewing perceptual ability are tapping into and decoding their own piece of the cosmic hologram? Remember, each piece of the hologram contains information of the whole. (VM s. 61-62)*

Ovenstående implicerer vigtigheden af en særligt fokuseret bevidsthed for at kunne opfange informationer af denne art, og det samme kunne gælde for healing. Om denne fokuserede bevidsthed skriver Gerber:

*Ordinary light from incandescent light bulbs is known as incoherent light. Incoherent light moves randomly, with light waves travelling chaotically in all directions. One might think of average human thought as random and incoherent. Conversely, laser or coherent light is highly focused, with all light waves travelling in step, similar to soldiers marching in a parade. If the energy produced by an incandescent bulb were to be made coherent, the resulting focused laser beam could probably burn a hole through a steel plate.*

*One can extend the analogy to the production of coherent thought activity (as reflected by increased brain wave coherence). In addition to being highly focused and ordered, coherent light can also decode holograms. There is also some evidence to suggest that increased coherence of brain wave activity may be associated with other psychic events such as psychokinesis and remote viewing. Scientific studies of transcendental meditators tend to confirm this "coherence" hypothesis. Long-term meditators attempting certain psychic feats (also known as siddhis) were found to have brain wave patterns of increased energetic coherence during psychic events. Other researchers have also found a definite shift in brain wave frequencies toward the delta/theta range (1-8 cycles/second) along with increased hemispheric synchronization during human psychic functioning.*

*The key principle here is that the coherent consciousness may display properties which go beyond ordinary waking consciousness. Going from incoherent random thought to coherent consciousness may be as powerful a transition as going from incandescent light to the brilliant energy of a laser beam. (VM s. 64)*

Spørgsmålet er så, hvordan denne bevidsthed nåes? Herom skriver Gerber:

*Meditation and other mental disciplines may condition or 'program' the physical and 'subtle energetic' hardware of our sophisticated nervous system to gain access to higher levels of information. These techniques may allow one to selectively tune the brain/mind receiver to specific frequency bands of energetic input, similar to tuning the station dial on a radio. (VM s. 65)*

Min egen erfaring og forståelse er, at meditation er en hovednøgle, når man vil udvide sin bevidsthedsfrekvens, men det er ikke den eneste anvendelige teknik. En grundlæggende problemstilling i forbindelse med healing er forståelse af, hvordan balancer opnås, og dermed en forståelse af healings profylaktiske eller forebyggende virkning og opbyggende og stabiliserende effekt.

En teoretisk model kaldet Tiller - Einstein modellen viser, at systemer med hastigheder og frekvenser op til lysets hastighed (positiv rum/tid stof) er forbundet med entropi d.v.s. en tendens hen imod uorden i systemet og senere sammenbrud. Alle

ting og organismer er underlagt entropiens lov - det gælder endda sociale systemer, hævder visse sociologer. På den anden side af lysets hastighedsgrænse bevæger man sig imidlertid ind i et negativt rum/tid system med negativ entropi d.v.s. et systemopbyggende rum kendt indenfor den moderne fysik. Nøglen til forståelsen af healings balancerende og ikke-tilvækst opbyggende effekt kunne ligge i forståelsen af de høje frekvensers negative entropi, som opbygger og ordner i stedet for at nedbryde og bringe uorden.

*The most notable exception to this entropic rule of the physical universe is found in the behaviour of living systems. Biological systems take in raw material (food) and organize these simple components into complex macromolecular structures (such as protein, DNA, collagen etc.). Living systems display the property of negative entropy, or a tendency toward decreasing disorder of the system. They take in substances which are broken down to elements which are less organized, and then build them up into systems which are more organized. Living systems take in raw material and energy and self-organize them into complex structural and physiologic subcomponents. One might say that the life-force seems to be associated with negative entropic characteristics. .... The etheric body, a self-organizing holographic energy template, would also seem to demonstrate negative entropic properties. The etheric body supplies the spatial ordering properties to the cellular systems of the physical body. This negative entropic characteristic of the subtle life-energies and the etheric template would appear to satisfy at least one requirement of Tiller's negative space/time matter. (VM s. 147-148)*

Healing defineres som balancerende og opbyggende, men det drejer sig bestemt ikke om vækst i betydningen "mere end". Det er negativ entropi d.v.s. en systemvækst eller opbygning, som kan forstørre eller formindske, fordi opbygningen gælder en systembalance.

*Dr. Smith tried another variation on the experiment. She exposed the enzyme trypsin to ultraviolet light, which is known to damage enzyme activity through protein denaturation (unfolding). High intensity magnetic fields had been previously shown to restore the enzyme's activity. When the healer held the damaged enzymes, they were found to regain structural integrity and become active. After becoming activated, their enzymatic activity continued to increase linearly over time, depending on how long the healer held the test tube of damaged enzymes. Thus, the energetic fields of the healer's hands were able to repair ultraviolet-damaged enzymes in a manner similar to that of magnetic fields. The energetic fields of healers fit Dr. Tiller's criteria for negative space/time substance, og magnoelectric energy, in that they demonstrate certain qualitative similarities to magnetic fields, and they also have negative entropic properties, i.e. the ability to reassemble disordered molecules such as enzymes.*  
(VM s. 149)

## Mere om healing - fjernhealing

Jeg er selv blevet healet fra både England og USA for 15-20 år siden og senere fra andre steder i Danmark end, hvor jeg selv befandt mig. Dengang forekom det mig mystisk, at det både kunne mærkes og virkede transformerende på min sygdomstilstand. Det drejede sig bl.a. om en operation, som skulle foretages i mit underliv, men som p.g.a. healingen blev aflyst. Efter en uges fjernhealing fra England var alle sygdomssymptomer forsvundet, og lægerne opgav forundret operationen. Først for nylig er en mulig forklaring dukket op - nemlig at der arbejdes med frekvenser med stor hastighed, hurtigere end lyset, og derfor med negativ entropi. Desuden er alt forbundet i et stort energetisk feltsystem, endda holografisk. Er bevidstheden fokuseret

og er kontakten knyttet, så skulle healing kunne finde sted selv over meget store afstande.

Foruden kontakthealing og fjernhealing kan healing klassificeres ud fra, hvad healere eller andre ser som det væsentlige i healingen f.eks energihealing, troshealing, magnetisk healing, håndspålæggelse, psykisk healing, spirituel healing, psi healing. (The Encyclopedia of Alternative Health Care s. 145) Kategorierne er ofte uklare og kan derfor være problematiske at benytte.

Dr. Robert Miller har foretaget måling af healings effekt ved fjernhealing. I dette forsøg drejede det sig om rugspirers vækstrate. Healerne var Amrose og Olga Worrall, som begge hører til blandt de bedst studerede healere i USA. (HR 1 s. 64-68) Worrall-ægteparret anvendte en healingsteknik, hvor de visualiserede spirerne fyldt med lys og energi, men var ikke selv til stede i det aflukkede rum, hvor spirerne befandt sig. Det viste sig, at plantetilvæksten på et halvt døgn blev øget med 840%. Vækststigningen faldt senere, men holdt sig fremover alligevel på et højere niveau end før healingen.

*Miller was fascinated with the experimental outcome and endeavoured to find another method of indirectly measuring the energetic influence of the healer. Miller utilized a special cloud chamber which was used to measure the vapor trails of tiny energetic subatomic particles. The cloud chamber contained a cooled vapor of liquid alcohol which permitted the observer to see a visual smoke trail formed by ionized molecules as a charged particle passed through.*

*Miller asked Mrs. Worrall to place her hands around the chamber without actually touching the surface, she concentrated on healing as she would with a patient. Experimental observers noted a wave pattern developing in the mist which was parallel to the position of her hands. When Worrall shifted her hands 90 degrees, the waves also shifted to a position at right angles from their former location. Similar cloud chamber phenomena have since been produced by Ingo Swann and two other psychics.*

*Miller later repeated the experiment with Mrs. Worrall concentrating on visualizing her hands around the cloud chamber from her home in Baltimore. All motion in the cloud chamber was videotaped. At the time that Worrall visualized placing her hands around the cloud chamber, similar wave motion appeared in the mist as had been observed when her hands were physically near the cloud chamber. (VM s. 314-315)*

*Worrall then visualized herself rotating her hands to a different position, at which time the wave motion in the chamber also rotated as had occurred when Worrall had been present in the laboratory. The wave motion in the cloud chamber persisted for another eight minutes following the conclusion of the experimental period. Again, as in the seedling experiment, Worrall had been able to influence the cloud chamber at a distance of nearly 600 miles! (ca. 960 km)*

*The result of Miller's cloud-chamber and rye seedling experiments offer new information about the dimensions of the process of healing. Although earlier experimentation on the energetic effects of healing required the physical presence of the healer in the laboratory, Miller now demonstrated that the phenomenon could be measured with the healer hundreds of miles away. This suggests that there are a wide spectrum of multidimensional energy influences being observed in different experimental settings. (VM s. 314-315)*

*The ability of Mrs. Worrall to cause energy changes at a distance of 600 miles is a strong evidence for a non-electromagnetic energy influence. It is known that electromagnetic energy decreases in intensity proportional to the square of the distance from the source of energy. In physics vernacular, this is known as the inverse square law. This law is applicable to both electromagnetic, electrostatic, and gravitational forces. However, we have a repeatable experimental effect which cannot be explained away using conventional electromagnetic theory (EM).*

*In the Tiller-Einstein Model of negative space/time energies (i.e. ME or magnetoelectric energy), we have an energy which operates at speeds beyond that of light velocity. Tiller's model places the etheric spectrum of energies as moving at velocities between the speed of light and  $10^{10}$  times the speed of light. Astral energies (another variation of magnetoelectrical energy) are theorized to operate between  $10^{10}$  and  $10^{20}$  times the speed of light.*

*As one approaches such incredible velocities of ME energy transmission, movement through the universe becomes nearly instantaneous. This could easily explain how Mrs. Worrall's energy influence could create simultaneous distant effects at a distance of 600 miles. One might literally say that the time for magnetoelectrical energy to move from the mind of the healer to the experimental setup (or patient) is limited only by the speed of thought. Indeed, such energies are reflections of the higher vibrational characteristics of consciousness at the etheric, astral, and higher dimensional levels. (VM s. 315-316)*

## **Eksempler på hvordan healere arbejder**

De følgende eksempler fortæller om, hvordan healere der er nævnt andetsteds i denne rapport forstår og oplever healingsprocessen.

**Olga and Ambrose Worrall** er blandt de kendeste healere i USA. Det følgende er uddrag af et interview med Olga om hendes arbejde:

*According to Olga, spiritual healing is the channeling of energy into a recipient from the universal field of energy which is common to all creation and which stems from the universal source of all intelligence and power, called God. Emanations surround each individual, apparently caused by electrical currents flowing in the physical body. There are sound waves from the various physical organs and thought waves from the mind as well as vibrations from the spiritual body. Energy from the universal field of energy becomes available to the healer through the act of tuning his personal energy field to a harmonious relationship with the universal field of energy so that he acts in this way as a conductor between the universal field of energy and the patient.*

*"Now remember," Olga finished laughingly, "I'm no scientist and I don't really understand what everything I've said is all about. But this is what the spirit world has told Ambrose and me. Of course, Ambrose, as a scientist, has always made sense of this explanation. He says that spiritual healing is a rearrangement of the microparticles of which all things are composed. The body is not what it seems to be with the naked eye. It is not a solid mass. It is actually a system of little particles or points of energy separated from each other by space and held in place through an electrically balanced field. When these particles are not in their proper place, then disease is manifested in that body. Spiritual healing is one way of bringing the particles back into a harmoniously relationship - which means, into good health.*

*My kind of healing, you see, has a psychic overlay. When I lay my hands on someone seeking healing, I often receive, psychically, background information or even a diagnosis that helps me*

know what to say, therapeutically, to a patient, or what to do". "But how do you 'receive' this information?" I persisted. "Do you hear voices?" "Not in the usual sense you're referring to," Olga said laughingly. "Mostly it is that specific thoughts are impressed on my consciousness so clearly and so definitely that I have the unequivocal feeling that someone has said something to me."

.....Olga then went on to explain that the 'laying-on-of-hands' is an important part of a neophyte spiritual healer's development. As for her own approach, however, distant healing was equally effective because of her educated awareness of the universal field of energy which surrounds both her and the patients who ask for help. In absent treatments, for example, Olga declared that she not only could feel a cool kind of power flowing from her solar-plexus, but often was cognizant of specific instruction and assistance from the spirit world in general or, in times, from one or more of several discarnate physicians in particular.

Prayer on the part of a healer is a necessity: not the customary prayer of striving, petitioning, urging or bargaining, but a request to be used as a healing channel and an expression of deep gratitude for the fulfilment of the request. Prayer on the part of the patient, however, is not an essential ingredient for successful spiritual healing. (HR 1 s. 65-66)

Oszkar Estebany deltog i Grads eksperimenter. Han var oprindelig major i den ungarske hær, og det var gennem sit virke i hæren, at han opdagede sine healingsevner.

Like my fellow soldiers, I massaged my horse when he was exhausted. After my massage my horse was frisky while the others' horses were hardly rested. I began experiments on the garrison horses, then on dogs and cats. Next, I found that pains of people would go away when I laid my hands on them. Once I had grown convinced I could heal with my hands I turned more and more to healing. After the Second World War when I left the army I devoted myself entirely to this. During the first years I turned no one away. I could work twelve to fourteen hours a day and treat up to twenty people in a day's work. (HR 1 s. 37)

Om selve healingsprocessen fortæller han.

The term 'healer' in my opinion is completely incorrect, because we healers only give energy to the patient (call it electromagnetic, spiritual, or, if you like psychic energy), while the actual healing comes from God, or from nature, depending on the faith and spiritual disposition of the healer. I choose God because - during my long years of practice - I received so much help from above that I would not dare to credit nature, or Nature with it.

You ask me what I do, and how I do it? With the laying-on-of-hands (LH) I try to help patients by relieving pain and diagnosing ailments, often ending in prompt recovery. Studying myself I have the feeling that I am like a magnet, naturally not with all the properties of a magnet. I feel as if I were surrounded by a magnetic field. I do not think that I myself radiate the energy directly or indirectly because I was able to treat at least 20 patients daily, sometimes even 40, without feeling tired or exhausted, and the last person under my hands felt the same 'sensation' as the first one. So the magnetic field around me - perhaps combined with my touch - affects the patient the same way as a magnet affects a piece of soft iron. The iron approached by a magnet becomes magnetic without the magnet losing any of its magnetic power. All this looks simple and easy understandable, but what happens when the healing is a distant healing, when I can't touch my patient and can't stretch my magnet to thousands of kilometers? (HR 1 s. 37-38)

I Grads experimenter anvendte Estebany sig af en speciel teknik, der går ud på at sende healingsenergier til en genstand, en klud, et stykke papir o.a. og sende genstanden til en person længere væk. Dette kan siges at være en slags mellemting mellem kontakthealing og fjernhealing eller både en kontakt- og en fjernhealing.

*Really I didn't do anything special, just cut an ordinary sheet of paper into small pieces and sign each piece, but even the signing is unnecessary. I learned that everything I take in my hands picks up my energy, even radiates it and becomes surrounded by a sort of magnetic field. The energy is invisible, but its heat can be felt. Every material has this property to a certain degree, but the most responsive are: water, fibrous material, wood, plant human and animal body and so forth. .... With all this energized material, no matter how far from me, I remain in contact for a long time. I believe this is the reason that I can do successful distant healing only on a person treated by me personally before, or on a person who is in possession of material energized previously by me.*

*The pieces of paper radiate heat as if they were alive. My friends in Hungary use my letters (typewritten too), by putting them under their pillows in order to relieve pain, and they write incredible stories about this. This is not autosuggestion because it was tried on babies and sick people who were not aware that my letter was smuggled under their pillows.*

*I want to emphasize that it makes a great difference how long I hold it in my hands. Sister Justa in Buffalo during experiments handed me for LH treatment a test-tube containing enzyme called trypsin, damaged by ultraviolet radiation which reduced its activity to 68-70%. We got the best results when I held the test-tubes in my hands for 70 minutes. I do the same now when treating water or cotton-wool. (HR 1 s. 38)*

## Kan healing læres?

Healere er i forskellige kulturer blevet betragtet som særligt begavede mennesker - også i vores kultur - og det har de selvfølgelig også været. Derfor kan det ikke undre, at Dolores Krieger på et tidspunkt stillede spørgsmålet: Vil almindelige mennesker kunne lære at heale? Healeren Estebany mente det ikke. Det var en gave man var født med. Men Dora Kunz, som havde deltaget i forskningsprojektet, mente noget andet. Kunz begyndte at afholde workshops for alle, der var interesserede i at lære healing, og Dolores Krieger blev en entusiastisk elev.

*One of Kunz' remarkable abilities was her gift to clairvoyantly perceive the subtle energetic interactions between people as well as to observe and diagnose the energy blockages in a person's chakras and auric field. Using her clairvoyant powers of observation, she had been studying the process of healing and the subtle interactions that take place between healer and healee. Through her remarkable intuitive abilities and her esoteric knowledge of the healing arts (Kunz was also former president of the Theosophical Society), she was an effective instructor to Krieger, who learned to use her hands to help and heal others in need.*

*Following her healing education with Kunz, Krieger intuitively felt that this tool should be taught to health-care professionals. She began to develop a curriculum for fellow nurses to instruct them in the art of laying-on-of-hands healing. She gathered information from different disciplines, both Eastern and Western, to try to explain to other practitioners the rationale behind the therapeutic interactions induced by the healing touch. Because the term psychic healing was fraught with negative associations for many health-care professionals, Krieger endeavoured to create a new, less-threatening term by which the healing process might be called. She settled upon Therapeutic Touch as her new nomenclature for healing.*

*It was accurately descriptive, yet innocuous enough to avoid judgement by the inquisitive yet skeptical minds of the nurses who would attend her class. the first class of Therapeutic Touch was taught at a master's level to nurses at New York University, where Krieger was on the staff. Krieger's class in healing was offered under the title "Frontiers in Nursing. The Actualization of Potential for Therapeutic Field Interaction" ..... Nurses who had taken Krieger's course slowly became proficient in doing laying-on-of-hands healing. Krieger herself found that the more she worked with it, the more effective healer she became. Healing seemed to be a kind of subtle energetic gymnastic exercise. (VM s. 309-310)*

Heraf kan man slutte, at alle i princippet kan lære at heale, og at healing forbedres gennem praksis.

*After observing some of the results obtained by her healer-nurse trainees, Krieger became firmly convinced that non-psychic individuals could be taught to do healing. She concluded that Therapeutic Touch was a natural human potential which could be demonstrated by individuals who had a fairly healthy body (and thus an overabundance of prana) as well as a strong intent to help or heal ill persons. In addition to these qualities, the potential healer had to be educable because, although Therapeutic Touch might seem like a simple act, she found that in reality it was quite complex to do in a conscious manner. (VM s. 310-311) (prana er det yogiske ord for livsenergi)*

For mere præcist at begrunde sin påstand, planlagde Krieger et forskningsprojekt, som skulle måle om de sygeplejersker, der havde gennemgået healingskurset, kunne udvirke de samme fysiologiske resultater, som den fødte healer Estebany tidligere havde gjort.

*Krieger's study utilized registered nurses who were under her direction in hospitals and other health facilities in the metropolitan New York area. In its final form the study included 32 registered nurses and 64 patients in a design similar to her previous research projects with Mr. Estebany. Instead of born healers, as in Mr. Estebany's case, Krieger used nurse-healers who had been recently trained in her "Frontiers in Nursing" course. Sixty-four sick patients were divided into two groups of 32 each: an experimental group and a control group. The control group had regular medical and nursing care under the direction of 16 "non-healer" nurses. The experimental group of patients had similar care, except that sixteen Krieger-trained nurses performed Therapeutic Touch in addition to their regular medical care. Hemoglobin levels were measured in both groups of patients before and after the time period during which healing was performed.*

*The two groups were compared for differences in hemoglobin values between the beginning and the end of the experiment. In the control group, there was no significant change in hemoglobin levels. However, in the nurse-healer treated group there were statistically significant increases in hemoglobin. Her statistical analysis showed that the odds against results obtained being due to chance were less than one in a thousand. Krieger had demonstrated that trained nurse-healers could induce significant increases in the hemoglobin levels of patients treated by Therapeutic Touch as compared with their control group counterparts. (VM s. 311)*

Successen førte til en instruktionsbog, der beskrev erfaringerne med Therapeutic Touch, og bevirkede en større udbredelse af denne healingsteknik.

*In 1979, Krieger wrote a book entitled "Therapeutic Touch: How to Use Your Hands to Help*

or to Heal". The book was based on the experiences and feedback of many nurses who had taken her course at NYU. In the book, Krieger states that as of 1979, almost 350 professional nurses had taken "Frontiers in Nursing" as part of their curriculum for either the M.A. or Ph. D. degree. In addition, she had taught another 4.000 professionals in the health field via continuing education programs at various universities in the United States and Canada. A number of Krieger's nursing students have gone on to teach Therapeutic Touch to health-care practitioners and lay people throughout the country.

Many unique applications have come from the use of this healing art in the hospital setting. In one "premie unit" in New York, nurses began to use Therapeutic Touch on premature infants as part of their medical care. The medical staff began to note such tremendous strides in infant progress and weight gain that they sheepishly asked the nurses what they were doing that was different from usual regimen. Eventually, all the doctors and nurses in the neonatal unit were taught to use Therapeutic Touch on the infants, including many inquisitive parents who wished to give their children every possible chance for a healthy survival. In another hospital in New York, doctors and nurses in the Emergency Room began to use Therapeutic Touch to ease and quiet many of their patients coming in with psychedelic drug overdoses.

Utilization of this technique has met with interesting success, as demonstrated by patients' reduced need for sedation. There are indications of the medical community's increasing interest in Therapeutic Touch, as evidenced by recent funding for studies within this area by government-funded health agencies such as the National Institutes of Health (NIH). Through the pioneering efforts of Dr. Krieger, psychic healing has begun to earn a place in argumentation tools employed by health-care practitioners in their fight against illness and disease. A number of medical and osteopathic schools have begun to consider adding Therapeutic Touch to their curriculums of medical education. (VM s. 311-312)

I Danmark har vi intet tilsvarende, men vi har et meget bredt erfaringsgrundlag for at kunne skabe noget tilsvarende. Vi behøver ikke bygge op fra grunden, og hvis der er åbenhed og vilje til det, vil vi hurtigt kunne igangsætte noget lignende.

## **Undervisning i healing**

Amerikaneren Dolores Krieger, R.N., Ph.D., har ved the New York University School of Nursing udviklet et undervisningssystem i healingsmetoden "Therapeutic Touch", som idag er udbredt i USA blandt folk, der arbejder indenfor sundhedsvæsenet. Mere end 10.000 personer er uddannet indenfor dette system.

Krieger explains that Therapeutic Touch involves these steps:

- 1. Centering** - The healer clears his mind and relaxes his body, finding within himself "an inner reference of stability".
- 2. Scanning** - The healer passes his hands around the body of the healee, sensing for any assymmetries or irregularities in the energy field which might indicate a portion of the body in need for healing. Often a second healer will simultaneously scan the opposite side of the body, after which the two will switch places and scan the opposite sides of the body, comparing impressions at the end. The consensual validation obtained through working in pairs is helpful in learning to trust one's diagnostic and healing abilities.
- 3. Unblocking the healee's field** - The healer may sense areas which do not have a normal "energy flow". He will direct his healing energy to these areas to smooth them out.

#### *4. Transferring energies to the healee - The healer consciously sends energies, often with visualizations of light or particular colors for healing. (HR 1 s. 74)*

Daniel J. Benor regner Dolores Kriegers bog "The Therapeutic Touch": How to Use your Hands to Help or to Heal" for en af de bedste beskrivelser af, hvordan man kan lære andre at heale. Når man ser på andre beskrivelser af, hvordan healere arbejder - især af de autodidakte og de som føler, at healing er en "gave", som de har med sig - kan man let blive forvirret over de mange måder, der arbejdes på. Disse forskellige metoder kan alle have fine effekter. Idag undervises der i healing på enkle og systematiske måder til stadig flere mennesker, hvilket vil få den effekt, at healere i fremtiden vil arbejde mere uniformt/ensartet dog med individuelle variationer. Det betyder, at vi idag står overfor et skift, hvor vi bevæger os fra det specielle til det almene - i retning af en almengørelse af healing.

### **Healeruddannelser i Danmark**

Healer-Ringen skønner, at der i Danmark groft regnet er 10.000 mennesker, som har lært healing på skoler og kurser. Langt de fleste anvender healing i det private liv til selv-healing og healing af venner og familie. Kun nogle hundrede har healing som erhverv.

Der findes en lang række uddannelsesmuligheder i healing. Der er to deciderede skoler, Healerskolen i København og Den Danske Healerskole i Odense, hvor healing indgår i en bredere terapeutisk uddannelse. Derudover findes der en lang række forskellige kursustilbud, der direkte fokuserer på healing heriblandt Reiki Healing og Body Mirror System.

### **Nyere forskning**

Den tidligere nævnte forskning er primært fra 60-erne og 70-erne og er absolut skel-sættende. Men der findes også nyere forskning, som er spændende og fortæller noget nyt - om healing på kræftceller og om healerens arbejde. Samtidig afprøves forskellige måder at heale på. Uddraget er et resume af publikationen "Glenn Rein - Quantum Biology: Healing with Subtle Energy." (Quantum Biology Research Labs 1992)

*Glenn Rein explored the effects of a healer upon DNA synthesis tumor cells in culture. He measured cell proliferation according to the uptake of radioactive thymidine. The rate of cell proliferation was determined relative to the total number of cells, counted in a hemocytometer. The healer was Dr. Leonard Laskow, an American gynecologist who is now doing and teaching healing.*

*Leonard Laskow shifted into a specific state of consciousness and mentally and energetically focussed on three petri dishes held in the palm of his hand. Another aliquot of cells from the same stock bottle was being held simultaneously by a non-healer in an adjacent room. The non-healer was reading a book to minimise the interaction of his consciousness on the cells. Both sets of petri dishes ( $n = 6$ ) were brought back to the tissue culture hood where they were labelled (blindly) and scrambled. The author then labelled the cells with radioactive thymidine and processed them after 24 hours growth to measuring (sic) cell proliferation. The same exact protocol was also followed in another set of experiments done with distilled water contained in a plastic lid-sealed test tube, instead of cells in a petri dish. This water, as well as control water, was then used to make statard (sic) tissue culture medium which was then added to the*

cells at the beginning of the 24 hr growth period.

Two series of experiments were performed: Experiment 1.....Laskow explored five different mental intentions....He describes an overall loving state that was maintained throughout all the experiment, which allowed him to be in resonance with the tumor cells. The technique for attaining this non ordinary state is a form of meditation which allows intentional focusing and cohering of energy. Laskow refers to these intentions as different contents of consciousness. He distinguishes the intentions as:

1. returning to the natural order and harmony of the cell's normal rate of growth,
2. circulating the microcosmic orbit (Taoist visualisations),
3. letting God's will flow through these hands,
4. unconditional love, and
5. dematerialization.

Laskow describes the psychoenergetic state of consciousness as follows: "I shifted to a transpersonal healing state of consciousness by using a balancing breath which balanced and cohered both hemispheres of my brain followed by aligning, centering, and energising techniques. These processes produce, for me, a loving state which allowed my mind to come into resonance with the tumor cells as I focused on them. While in this transpersonal loving state I varied the content of my consciousness to specifically evaluate the differential influence of changes in mental content on tumor cell growth. We evaluated five different intentions while I was holding petri dishes containing tumor cells in my hands for each of the mental intentions."

"We were interested in varying what I was intending in my mind for these tumor cells. The first intent was the focused instruction that the tumor cells return to the natural order and harmony of their normal cell line. By normal I meant that the cells should grow as a normal rate, rather than their present accelerated tumor cell rate. Another intention was let God's will flow through my hands, so (in this case) there wasn't a specific direction given. Unconditional love was giving no direction at all. When I do healing work, I shift into an unconditionally loving transpersonal state. While in that general loving state, superimposed unconditional loving intent without giving specific direction to the energy." (sic)

"I had two forms of dematerialization, one was dematerialised into the light and the other one was dematerialised into the void. I wanted to see whether there was a "reluctance" on the part of the cells to go into the unknown. Or is it better to give them a direction into the light. Obviously, this has import for people who are doing healing work in terms of giving direction to tumor cells and energy forms that you want to release. Is it easier to release them giving them a direction or releasing them into their potential, but without the light."

Experiment 2.....We were then interested in determining to what extent intention, as a focused mental thought, might contribute to the healing response. This was achieved by Laskow intending and instructing the cells to "return to their normal order and rate of growth", while holding no visual image, thus separating intent from imagery. This experiment can be directly compared with the previous one, since the microcosmic orbit state of consciousness was maintained throughout and the previous experiment involved no consciously focused intent.

Rein then proceeded to study the efficacy of water as a vehicle for healing.

Experiment 3.....Specifically, we wanted to determine whether there were differences in the energetic patterns associated with different state and contents of consciousness and whether

these patterns could be transferred to water. If the energetic patterns could be detected in water using absorption spectroscopy, it might indicate that specific spectral patterns are associated with different states and contents of consciousness. The rational (sic) for this hypothesis is based on the reported ability of healers to change the spectral patterns of water. Preliminary experiments with Laskow indicated he could non-specifically alter the Raman spectre of water charged holoenergetically. In our approach to this question, we studied whether changing the contents of consciousness, while in a nonordinary state, could be used to alter tumor cell growth when a culture medium was treated psychoenergetically.

Rein then reports on the results:

Experiment 1:.....the different contents of consciousness could be distinguished in terms of their biological responses. Of the different intentions studied, only three showed a significant effect on inhibiting the growth of the tumor cells. The most effective intention we tried with tumor cell cultures was "return to the natural order and harmony of the cell line" (39% inhibition). Allowing God's will to manifest appeared to be only half as effective (21% inhibition). Under the same experimental conditions, unconditional love neither stimulated or inhibited cell growth. Its effect was neutral and seemingly accepting to the present condition.

.....different biological effects could be observed by just changing the intent or the imagery associated with the healing process but non-focused thought has no effect. Thus, while Laskow was in the microcosmic orbit state of consciousness, the mental image of visualising only three cells remaining in the petri after the experiment caused an 18% inhibition of cell growth. On the other hand, switching the mental image to one where many more cells were visualised in the dish resulted in an increased growth of tumor cells (15%). The results are remarkable since not only could a different biological response be observed by changing the mental image, but an actual reversal of the biological process of cell growth was achieved.

Experiment 2:.....Focused intent for the cells to return to the natural order of their normal growth rate produced the same inhibitory biological response (20% inhibition) as did imagery alone. When we included the intention for the cells to return to the natural order of the normal cell line together with the imagery of reduced growth, the inhibitory effect was doubled to 40%. These results suggest that imagery and intent each contributed equally in inhibiting the growth of tumor cells in culture.

.....These results have important implications for healers. The results suggest that certain healing states and contents of consciousness are more effective than others. As mentioned above, however, we do not know to what extent these effects are target specific. It is possible that other interventions would have been effective if other biological endpoints were chosen. For example, treating the tissue culture medium with microcosmic orbit (41% inhibition) was equally as effective as treating it with returning the natural order, although the two focuses of consciousness were significantly different when treating the tumor cells directly. Alternatively, the content and states of consciousness that were effective in this experiment for Laskow, may not have been optimal for another healer treating the same tumor cells. Thus the results may be healer specific. These questions, however, are amenable to study using cultured cells in the protocol followed in this study. Future studies will in fact compare different states of consciousness with different biological experiments, albeit with one healer Leonard Laskow.

Experiment 3. The results indicated that water was in fact capable of storing and transferring the information associated with different contents of consciousness to the tumor cells. Thus water treated with the intention to return the cells to their natural order and harmony resulted

*in a 28% inhibition of cell growth, quite similar to that obtained when the cells were tested directly. Even more surprising, however, was the fact that two other focuses which were ineffective when the cells were treated directly, were effective when the water was treated. Thus unconditional love caused a 21% inhibition of growth and dematerialization caused a 27% inhibition.*

*These results suggest that the efficacy of different focuses of consciousness depends on the target being healed. The data also suggest that water may be a more universal target. It is possible that pure water is more capable of picking up certain types of energy and information than cells. In other situations, with different environmental energy influences present, water may not store or release information. The practical application of this observation is that healers can give their clients water to drink which has been previously charged with their healing energy. This may also be the basis for blessing food and wine.*

*Rein demonstrated that non-Hertzian fields can have marked effects directly on biological systems (1988, 1989, 1991), on water (1990) and on biological systems via the water as a vehicle for the effect (1991). Rein also demonstrated that Laskow could generate a specific magnetic field pattern from his hands when he was in a particular state of consciousness. Rein speculates that non-Hertzian energies may be a mechanism explaining some or all healing effects. (HR 1 s. 138-141)*

Denne spændende forskning åbner op for flere spørgsmål og overvejelser. Virker en kræftcellereducerende healing på samme måde på mennesker? Sandsynligvis ikke helt, idet mennesker p.g.a. forskelle i bevidsthedstilstande vil modtage forskelligt, nogle bedre andre dårligere. I sidstnævnte tilfælde kan der arbejdes lidt anderledes, så man først fjerner modstande - frygt, negative emtioner, håbløshed - og dernæst går videre med healingen af selve sygdomsbilledet.

I ovennævnte forsøg arbejdede healeren bevidst med fem forskellige fremgangsmåder og fik størst success med nr. 1 "returning to the natural order and harmony of the cell's normal rate of growth" (39% inhibititon), mens nr. 3 "allowing God's will to manifest" kun var halvt så effektiv (21% inhibition). Førstnævnte arbejder med "specific direction", mens sidstnævnte arbejder med "general direction". Det kunne tyde på, at det er bedst at arbejde specifikt, men jeg har selv lært, at man først skal arbejde generelt og dernæst specifikt. Med affirmationen "Guds vilje" har man kontakt med en stærk energi - man befinder sig på den spirituelle frekvens - som dernæst målrettes gennem specifikke affirmationer.

Dernæst kan den enkelte healer være mere effektiv i én metode end en anden, så måske er det healerens præference og ikke en objektiv sandhed man har fundet frem til, som det også antydes. Emnet er vigtigt at udforske, hvis man i fremtiden vil etablere en stadig bedre træning af healere. Der er endvidere noget der tyder på, at en metode er bedre for nogle healere, mens andre foretrækker andre metoder. Dette kunne i yderste konsekvens betyde, at en uddannelse af healere burde give træning i flere metoder.

## Forskning og healing

Som sociolog, forskningsuddannet og interesseret i healing gennem mange år er jeg mildest talt overrasket over at opdage, hvor mange undersøgelser der allerede er foretaget, og healingsoplevelser der er beskrevet - altsammen noget der kan fortælle meget om healing. Dr. Daniel J. Benor gennemgår i sit værk "Healing Research" over

150 kontrollerede studier af healing. Endvidere gennemgås bøger skrevet af og om healere med beskrivelser af healingsforløb. Hvorfor dette store materiale ikke er kendt udenfor en snævrere kreds, giver Daniel J. Benor et bud på:

*Science has viewed such anecdotal reports of healers with skepticism. Even reports from physicians who, like myself, are also healers, do little to alter prevalent disbelief about healing. Skeptics discount our observations. Reports of healing contradict their beliefs too drastically. They also want a theory to explain healing before they would consider it seriously. Because our understanding of psi healing is embryonic, research is essential to explain it and to help it become more generally accepted. Unfortunately, little thorough research has been done with humans. This has fed the skepticism of western scientists, resulting in a vicious circle.* (HR 1 s. 15)

Dette forhold forværres yderligere p.g.a. mangel på adgang til anerkendte forsknings-tidsskrifter. Dermed formenes man tillige adgang til forskningsmidler. Med andre ord kan man sige, at samfundet og videnskaben skaber selvopfyldende profetier og opretholder status quo.

*Established institutions are unwilling to invest in studies of healing, so long as respected journals hesitate to publish works on healing. Since only a few medical publications on the subject are available, general ignorance of work in the field of healing is considerable. This, in turn, feeds the skepticism.* (HR 1 s. 15)

Hvor er forskningen så blevet publiceret?

*Some readers will still criticize the fact that most of the research has been published in parapsychological rather than in medical journals. This is another "Catch-22" situation. Most medical journals have regularly refused to publish healing research, giving a variety of excuses. They apparently consider it unscientific from the mere fact that it is not within the accepted realms of western medical practice. They point out that such research has not been published previously in medical journals.* (HR 1 s. 17)

På grund af ovenstående negative formidlingseffekt er det så meget mere glædeligt, at Daniel Benor har påtaget sig den opgave at indsamle alle disse studier og resultater om healing samt bidrage med hans egne forstærlser og erfaringer. Det er blevet til et flot 4-binds værk præsenteret klart og overskueligt, hvoraf de første 2 bind fylder næsten 650 sider, mens de to sidste endnu ikke er udgivet. Det er spændende og lærerig læsning. Samtidig har det været en dejlig opdagelse at få gennemgået så mange videnskabeligt interessante undersøgelser med klare kildeangivelser, så man efterhånden kan danne sig et overblik over forskningens omfang, hvilket kan inspirere til ny og bedre forskning.

Såvel Daniel Benor som Richard Gerber understreger, at forskning i healing og andre energetiske mediciner er i sit fosterstadium og må behandles som sådan, hvilket vil sige med omhu. For stor skepticisme og kritisk analyse på dette spæde stadium kan - når det kammer over - føre til den uheldige tilstand, som Petrarch har beskrevet således: *I am so afraid of error that I keep hurtling myself into the arms of doubt rather than into the arms of truth.* (HR 1 s. 17)

I den overgangsperiode, hvor noget nyt er ved at vokse frem, må man passe på ikke at "kaste barnet ud med badevandet". En åben nysgerrig holdning og en god skelne-

evne er hvad der kræves af alle akademikere i en tid med større paradigmeskift, end vi tidligere har oplevet.

## Om forskningsmetodik

Den gennemgåede forskningslitteratur viser, at der er lavet mest forskning omkring dyr, planter og væsker i form af kontrollerede eksperimenter. Derudover er der skrevet flere biografier om healeres virke, liv og resultater. Forskningen viser, at healing eksisterer som noget effektfuldt i sig selv adskilt fra psykologiske faktorer herunder placebo. Hvad der derimod mangler er flere undersøgelser af healings effekt på mennesker. Dette kan skyldes flere forskellige forhold.

Ved kontrollerede eksperimenter på mennesker, hvor man mäter en positiv healings-effekt, bliver den positive virkning bestandigt bortforklaret. Effekten bedømmes ofte som placebo af en videnskabelig verden, der endnu ikke selv har oplevet at blive helet; eller som ved for lidt og derfor er skeptiske. Sådan har forholdene været i de fleste lande, og dette har formodentlig været medbestemmende for selve opsætningen af forskningsplaner. Ydermere kan det være vanskeligt at inddrage mennesker i nøje opstillede, ensartede eksperimentalsituationer. Mus kan man desværre stadig påføre sygdomme i præcise doser, plantefrø kan påføres svækkelse med lige så stor præcision, men med mennesker er det anderledes.

Dolores Kriegers forskning kritiseres til en vis grad af Daniel Benor, som er ynder af kontrollerede eksperimenter, og derfor finder han, at der mangler præciseringer af forhold i forbindelse med forskningen. Sådan vil det ofte være, når man sammenligner den ideelle forskningssituation - det "lukkede" kontrollerede eksperiment - med forskningstilgange, som er mere praktisk orienteret og derfor må foretages i det praktiske liv uden mange muligheder for kontrol. Dolores Kriegers healingsundersøgelse hører til i sidste kategori. Det "virkelige livs" undersøgelser vinder ofte i brugbarhed, men taber i præcision i forhold til det kontrollerede eksperiment.

Sociologer arbejder næsten altid med undersøgelsessituationer, som man ikke kan kontrollere, og har så til gengæld udviklet metoder til at opfylde de videnskabeligt klassiske krav om gyldighed, pålidelighed og præcision. I Daniel Benors bog "Healing Research" støder man på andre forhold, som vedrører præcision og dermed muligheden for nøjagtige gentagelser af det kontrollerede eksperiment. Imidlertid fører dette præcisionsideal til unøjagtigheder på det kvalitative niveau.

Det drejer sig eksempelvis om flere forsøgssituationer, hvor folk uden erfaring har fået at vide, hvad de skal gøre, og så går igang med at heale. Selvfølgelig holder man nogle faktorer konstante - her ensartethed - og kan være meget præcis, men erfarer man noget om healing? Andre gange får healerne et bestemt tidsrum til at heale i. Det er fint for forskerne, for forholdene er præcise og under kontrol. Desværre mister man ved overfokusering på ensartethed og præcision et vigtigt kvalitativt element nemlig, at de fleste healere anvender uens tid for at skabe resultater.

Nogle hævder, at døgnrytmen bestemmer, hvor effektiv healing er, og hvor lang tid der skal anvendes. Andre arbejder til de mærker, at "nu er det godt", og det er forskelligt, hvor lang tid det tager. Visse dage føler de samme healerne sig på toppen, mens arbejdet andre dage tager lidt længere tid, fordi man først skal "arbejde sig op". Der er således vigtige kvalitative forhold at tage hensyn til, som kan gå ud over den ensartethed og standardisering, som lægevidenskaben af gode grunde foretrækker.

Spørgsmålet som rejser sig i denne sammenhæng er: Hvordan skal et forskningsprojekt om healing se ud på nuværende tidspunkt, således at man får mest mulig nyttig information om healing for forskningspengene? Denne information skal være til nytte for Healerringen, for brugerne og for Sundhedsstyrelsen, således at denne kan komme til større klarhed omkring, hvordan healing kan anvendes i det danske sundhedssystem.

Førend den egentlige projektbeskrivelse er det nødvendigt at informere om, at vægtingen af indholdet i Del 1 af projektet er ændret på grund af ny litteraturs åbenlyse relevans. Arbejdet med grundig gennemlæsning af ca. 1200 siders litteratur og selektiv præsentation af dette stof har været et større arbejde, som har skullet udføres indenfor det oprindelige budgetbeløb. Derfor er vi ikke nået helt så langt i modelbeskrivelsen som antydet i det oprindelige udkast til Del 1. Til gengæld er andet vundet.

## Projekt Healing - forandring af livskvalitet gennem healing.

### Del 2.

Anden del af projektet drejer sig om, hvordan danske healere arbejder, og om hvilke resultater der kan skabes gennem healing. Derfor vil forhold omkring healing i Danmark blive yderligere belyst.

#### Modeludvikling

Der udformes en bevidsthedsmodel (formentlig baseret på Jung og Assaglioli, begge elever af Freud), som vil være vigtig for at kunne forstå, hvad der sker i selve proceserne under et healingsforløb. Denne model forbindes - så vidt det kan lade sig gøre - med en model af det menneskelige energilegeme. Dette vil være en nødvendig nytænkning og nyudvikling for at kunne forstå, hvordan healing virker. Som underviser har jeg allerede arbejdet med udvikling af dele af modellen, og det vil være en spændende udfordring at arbejde videre med dette.

#### Healing som en proces, der ændrer livskvaliteten

Selv om healing kan give umiddelbare resultater som fjernelse af kropslige gener og ubehag, så er formålet med undersøgelsen bredere, fordi healing, som den praktiseres i moderne form, omfatter mere end fjernelse af sygdomme og symptomer. Dette er i modsætning til den "fødte" håndspålæggers ofte meget entydige fokusering på synlige fysiske resultater som endemål. Idag går folk til healere for at komme i bedre balance, for at opnå et mere konstruktivt livssyn og for at blive fri for ubehagelige symptomer. Kort sagt, det drejer sig om at forbedre livskvaliteten.

*Livkvalitetet for det enkelte menneske defineres som udfoldelse af det individuelle maksimale potentiale med de givne samfundsmaessige muligheder.* Denne definition af livskvalitet beskæftiger sig i høj grad med relationsplanet - jeg'et i forhold til sig selv og omgivelserne. Udgangspunktet er, at en forbedring af livskvaliteten som helhed - og ikke helbredet alene - mindske risikoen for tilbagefald. Det betyder, at der sikres en helbredelse ikke blot for symptomer, men også for et underliggende strukturelt "sygt" mønster i personligheden resp. bevidstheden via opnåelse af energimæssig balance.

Healing er således en proces, som nogle gange er af kortere varighed. Andre gange indgår healingen som en del af en personlig udviklingsproces med vægt på forstå-

else af årsags-/virkningssammenhænge. I disse situationer må healingen gentages over en længere periode. Det bliver i projektet vigtigt at danne sig et klart billede af, hvordan klienterne oplever resultaterne af healingen i deres eget liv. Hvilke forandringer er der sket? Hvilke positive effekter har healingen haft? Har der været nogen negative oplevelser? Hvordan opleves og vurderes healingsforløbet?

#### Oplysninger om brugerne:

1. Baggrundsfaktorer/variable  
Hvilke personer går til healing? Alder, køn, uddannelse?
2. Brugernes motiver for at gå til healing - negative/positive motiver?  
Brugernes motiver for at blive behandlet - sygdom, symptomer eller andet?
3. Positive/negative oplevelser i healingsforløbet? Der går i dybden for at forstå begge oplevelsesdimensioner.
4. Vurdering af healingsforløbet. Subjekt/objekt dimensionen (ligheds-/uligheds relation) søges belyst her.
5. Vurdering af healingsforløbet specielt i forhold til livskvalitet:
  - A. forholdet til én selv - selvopfattelse og selvaccept contra følelser af skyld og skam, selvdugfoldelse m.v.
  - B. syn på livet - evne til at "trække på skuldrene" og gå videre o.a.
  - C. forholdet til andre - bedre til at sætte grænser, sige sin mening, udtrykke følelser, mere harmoniske relationer:
    - a. i forhold til sin partner
    - b. i forhold til sine børn
    - c. i forhold til sine forældre
    - d. i forhold til venner
    - e. i forhold til arbejde
    - f. i forhold til materielle værdier
    - g. andet
  - D. Healingsforløbet vurderes specielt med henblik på, om klientens/brugerens helbred er blevet forbedret. Denne vurdering består af:
    - a. En generel vurdering - brugerens subjektive vurdering.
    - b. En specifik vurdering - lægagens objektive vurdering.

#### Oplysninger om healerne:

1. Baggrundsfaktorer - køn, alder, uddannelse, behandlerstatur, erfahrungsgrundlag.
2. Hvordan healingen udføres.
3. Forventede resultater.
  - praktiske erfaringer.
  - teoretiske forklaringer

Healer-Ringen har i 1994 udarbejdet følgende om healeres arbejdsgrundlag i dagens Danmark:

*Healere arbejder ud fra et virkelighedsbillede, hvor det enkelte menneske udgør et energisystem, som - når det er i balance - giver mulighed for mange udfoldelsesmuligheder efter det enkelte menneskes valg og under de personlige og samfundsmæssige præmisser.*

*Ved ubalancer kan dette give sig udtryk på forskellig måde i fysiske og psykiske symptomer (lidelser, sygdomme), som alene betragtes som udtryk for ubalancen. Disse fysiske/psykiske symptomer kan imidlertid begrænse det enkelte menneskes udfoldelsesmuligheder og dermed*

reducere dets livskvalitet.

*Healere påvirker ubalancerne i energisystemet og principielt ikke symptomerne, selv om der i praksis jævnligt tages mere symptomorienterede behandlingsmetoder i brug for at understøtte og optimere behandlingsforløbet.*

*Symptomerne opfattes som psykosomatiske udtryk for problemområder, der kan inddrages i samtaler med bruger til forståelse af den livslange personlige udviklingsproces, vi alle er igang med. Målet er at øge brugerens livskvalitet.*

*Effekten af healing må derfor primært måles i brugerens oplevede forandring (forøgelse eller reduktion) i sin livskvalitet. Sekundært i forandringer i de symptomorienterede aspekter af livskvaliteten.*

### **Om valg af forskningsmetodik**

Efter diskussioner i forskningsgruppen står det klart, at der ikke kan skaffes en stor nok brugergruppe indenfor rimelig tid til at lave en større spørgeskemaundersøgelse med relevant statistik. Da der i litteraturen ikke findes brugerundersøgelser, og man derfor står på bar bund med hensyn til brugerinformation, er der belæg for at gå i dybden med åbne spørgsmål gennem en *kvalitativ* brugerundersøgelse af ca. 40 personer.

Ligeledes er der kun lavet meget få kontrollerede forsøg på substanser fra mennesker. Da healing beviseligt ikke blot er placebo, er tiden kommet til at få mennesket med ind i undersøgelserne. Af den grund foreslås en parallel undersøgelse, som tilgodeser den *kvantitative* forskningsbevidsthed, og som jeg håber kan komme til at foregå i samarbejde med det etablerede sundhedssystem i form af udlevering af substanser som f.eks blodprøver fra leukæmipatienter, vævsprøver o.a. Selve forskningsstrategien står foran udformning sammen med en læge fra Københavns Amtssygehus, Glostrup. Det er min opfattelse, at vi vil kunne lave et mindre, men vellykket kontrolleret eksperiment til en rimelig pris, hvis blot den nødvendige samarbejdsvilje er til stede.

Ved at kombinere en kvalitativ brugerundersøgelse med et kvantitativt eksperiment mener jeg, at vi på værdig vis vil tage hul på forskning omkring healing i Danmark.

### **Forslag til udførelse af healings-projektets 2. del**

- 1) En **kvalitativ** interviewundersøgelse af 40 klienter og 4-8 healere. Forskeren (sociolog, mag. scient. soc) tager sig af udformningen af spørgsmål og forestår selve interviewene. En læge (dr. med.) går i dybden med de fysiske gener og symptomer, da lægen på det fysiske område arbejder mere sikkert og præcist end en sociolog. Undersøgelsen løber over 1 år.
- 2) En mindre, **kvantitativ** undersøgelse, der omhandler healingeksperimenter i en forsøgssituasjon med healing i et laboratorie af levende celler fra mennesker (kræftceller o.a.), som enten forsøges uskadeliggjort gennem healing, eller som ønskes fremmet i vækst (blodceller o.a.). Både sociologen og lægen deltager sammen med laboratoriepersonale (helst få) samt 2-4 healere. Undersøgelsen foretages intensivt over 1-1½ måned.

## Litteraturliste

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