



Contribution of Cases of Extraordinary Healings to Consciousness Studies

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Abstract

Faith healings, as reported in the faith traditions, take us into a different territory of consciousness. Placebo effects are thought to be a quantum reality and may be responsible for some of the anomalous healings. If spiritual dimensions are brought into the equation, some of the healing miracles may also have spiritual and spiritistic components. Advanced external spiritual agencies may be involved in true instances of faith healing. Such higher order healings offer indirect evidence for the existence of a higher consciousness grounding the quantum consciousness. NeuroQuantology is one of the meeting points of science and spirituality and it becomes a bridge between brain and higher consciousness; coordinating both together is a challenging task. True cases of faith healing prompt us to search for higher realities beyond the brain and quantum dimensions. Extrasomatic energy system implies the existence of extra-physiological immunity and balancing the two forms of immunity is vital for maintaining health. There are many gateways to consciousness studies; research into anomalous phenomenon is one among them. This paper is an evaluation of some of the reported cases of extraordinary healing and how they can influence the formulation of an expanded model of brain-mind-consciousness complex.

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Introduction

There are many anomalous healing phenomena that have not been explained despite scientific progress in parapsychology. Faith healings have been reported in all the faith traditions-God is equally faithful to all His children. Catholic church has scrutinized them rigorously with its own rational standards. For the canonization of saints in the Catholic church, two faith healing miracles are a requirement. Charismatic and Pentecostal traditions also claim healing miracles, but generally they are not subjected to scientific enquiry. Like any other scientific investigations, studies on extraordinary healings should also satisfy the ethical standards. In the US, Dept. of Health and Human Services of the federal government, regulate scientific investigations on healing miracles. Anyone who

claims to have underwent an extraordinary healing must give informed consent before researchers can scrutinize their medical records. Institutional review boards are usually set up by universities and hospitals to make ensure ethical treatment of people who partake as research subjects.

They are supposed to make sure that the subjects have the option to remain anonymous in any public reports of the research.

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Healing miracles are more talked about among the Christian population, although faith healing takes place in all religious denominations. Hence this paper contains more anecdotes from Christian tradition. In fact, there may appear an ambivalence and even an incongruity in the scientific analysis of faith healing as it may even diminish the faith. However, such studies would prove that medicine and faith healing are not in conflict, and the latter adds another dimension to the former (Fisher, 1993). The gap between the carnal and spiritual is narrowing and there are prospects for rapprochement for religion and medicine.

Medical reduction does not permit search for alternative explanation of extraordinary healings other than the ones grounded in materialistic views. It is high time to liberate we from the shackles of mechanistic views of consciousness and formulate a novel model of brain-mind consciousness complex that would accommodate the paranormal and the mystical. Self-realization and God-realization are two important aspects of spirituality and Neuroquantology and parasciences could help us to expand on the former. Cases of faith healings could offer valuable insights into both these aspects of mysticism. Science is only good enough to study the visible, but it has obvious constraints when it comes to the exploration of the imperceptible.

A Recent Case of Faith Healing

A miracle by the late American Archbishop Fulton J. Sheen (1895-1979) was approved by Pope Francis not long ago. Archbishop Sheen authored over 70 books and was once known as a televangelist. These have brought him closer to sainthood (Winterbottom, 2019). The miracle, a puzzling recovery of James Fulton Engstrom took place in September 2010. He was an apparently stillborn boy, and his parents, Bonnie and Travis Engstrom were from the small town of Goodfield. After futile efforts by medical professionals to revive him, no signs of life were seen in the boy. The parents of the child transferred the baby to a hospital in Peoria near the Cathedral of St. Mary of the Immaculate Conception after praying to Archbishop Sheen. Sheen was ordained in this church in 1919, and it is his current place of entombment. After about an hour, the diocesan authorities confirm that the child started breathing normally after his heart began beating. The infant is now a healthy young child without neurological consequences that may result from lengthened hypoxia. In the Vatican archives, this is only one example of numerous records of such

anomalous healings.

Mediation of Padre Pio

The Italian saint Padre Pio is associated with several healing miracles. In one incident that occurred in 1980, Alice Jones, a schoolteacher in Haydock, Lancashire, the UK, regained lost sensation in her left leg that resulted due to twisting her left foot to one side seven years ago. In 1973, her lumbar spine was dislocated following an accident at school. She tripped while lifting some tables and injured her hip, and she underwent a spinal fusion operation. Despite the aid of crutches and a caliper for lifting her left foot, she could barely walk. She was under analgesic treatment and had started abusing alcohol to combat the pain and depression, but she continued to experience intense pain. She was assessed as being fully disabled by the state. Fr. Eric Fisher, an Anglican minister, and a devotee of Padre Pio, was asked by parish authorities to hold a healing ceremony. On the first day, he held a 15-minute ceremony where he laid his hands upon her and prayed, but she did not appear optimistic. However, after a second ceremony on the following day, Alice was totally healed. An ulcer that had left a gaping hole in her left heel was also found to be healed on the following day. Finally, her own Jewish doctor confirmed the healing miracle (Fisher, 1993).

Fr. Eric Fisher writes (1993), "Alice said that when she looked down upon him (Fr. Fisher), she saw superimposed upon his face, the visage of an older man with a beard. Thinking it was a hallucination, she tried opening and closing her eyes, but the strange old man was still there. Then she saw the old man, dressed in a monk's habit, standing by her side. He seemed to take over...He blessed her twice with the sign of the cross, while repeating 'Gesù, Maria: Gesù, Maria'. With great feeling of love and warmth, he took her arm, telling her to get up and walk in the name of Jesus." Alice Jones recognized Padre Pio as the one who had blessed her without hesitation after seeing a card bearing his image, even though she had not heard about him.

The informants of this case strongly assert its authenticity even after several decades, and the main developments occurred while I was working in the same locality. As of today, the percipient can recount all the events of 1980 vividly and reconfirm their legitimacy. This case may be an example of paranormal healing augmented by the assistance of discarnate spirits of a higher order. This extraordinary healing case was one of the reasons for the beatification of Padre Pio (1887-1968) by the



Vatican commission. It has all the ingredients of an authentic faith healing. According to Fr. Fisher, such miracles do occur in the healing ministry, albeit rarely (Fisher, 1993). In this case, the healing that was manifested by the faith of the healer rather than the patient. However, Alice also underwent a spiritual transformation after the incident.

Mystical Healing

Faith healing involves physical, psychological, paranormal, and mystical components. It is founded on the belief that all healing ultimately has an inherent transcendental reality meaning that certain mysterious divinely appointed laws are in action to invigorate the natural healing processes of the material body. Like the four fundamental forces of the universe, theologians recognize three fundamental divine forces—the Trinitarian Kingship. According to Christian teachings, the Holy Ghost is believed to be the ultimate healer, and the minister is merely the distributor of the Holy Spirit. Faith healing endorses the idea of “healing of the whole person” as well as urges clinicians to build a greater appreciation of the “unknown factors” that are not normally thought about in the medical circles (Berg, 1980). Thus, faith healing is transcendental and, theoretically, could cure diseases and illnesses, whereas complementary therapies are aimed at illnesses. A discussion of complementary medicine is, however, beyond the scope of this study.

Often, faith that heals becomes complementary healing. However, faith healing does not equate with complementary therapies, which may involve only quantum bioenergy fields (QBEFs). For a deeper understanding of faith healing or miracle healing, humans must be considered as being composed of the triad of bio-electrical systems, quantum beings and spiritual personalities. Human beings should be considered having a spiritual body that acts as a transducer, receiver, and transmitter to and from transcendental realities. However, allopathic clinicians are often brain washed by materialistic models of the human body. Further, reductionist views are an impediment in elucidating faith healing, and non-reductionist conceptual models and intellectual tools are required to study these mysterious phenomena.

In true instances of faith healing, QBEFs and the patient's spiritual faculties are activated by the transcendental spiritual realm, which is responsible for the therapeutic process. Placing faith healing above conventional treatments or ignoring the

scientific medical wisdom can have its downside. However, if faith healing is considered as alternative therapy, there is a possibility of medical crises and even avoidable death (Wasti et al., 2015). It carries high risks when people go overboard with the complementary healing therapies with false expectations.

Faith healing is based on the premise that a permanent cure has taken place in a sudden manner through the direct intervention of a transcendental reality. A feature that differentiates faith healing from other forms of paranormal healing is that there is emphasis on spontaneous recovery rather than slow recovery. It may be hypothesized that the immediate recovery is the result of the involvement of higher forms of forces beyond QBEFs. Understandably, there are difficulties in the proof-oriented as well as process-oriented research aspects of faith healing. In general, unorthodox healing, particularly faith healing, does not recognize the differences between organic and functional pathologies. However, at Lourdes, which is a well-known Christian pilgrimage center, the authorities have strict criteria for faith healing: they emphasize on healing from conditions with an organic pathology and consider recovery from psychosomatic and neurotic conditions to be due to the favorable psychological effects of the pilgrimage (West, 1957). The Bureau des Constitutions of Lourdes evaluates claims of faith healing based on the following criteria (Wolman, 1981):

- 1) Certification of the patient's condition before and after the visit to the shrine
- 2) The finding of an organic or incurable illness
- 3) Immediate recovery and the disappearance of the existing pathology
- 4) Persistence of the cure after the visit.

Prospero Lambertini had submitted a detailed objective approach to healing miracles in the 18th century and his criteria are as cogent today as when it was originally outlined (Rogo, 2005). 1) The disability or malady should be serious; the condition should be hard or impossible to respond to conventional treatments. 2) The patient should not have already been improving at the time of the healing, nor suffering from a condition that normally might be expected to improve. Body's own immune system automatically be responsible for natural remission. 3) The patient should not have been under orthodox medical treatment at the time of the anomalous healing. Lambertini was well aware that the latent or long-lasting effect of the medication patient had already received may be responsible for



the apparent, spontaneous healing. 4) The healing should be sudden and instantaneous, supersede the biological activity within body. 5) The cure should be perfect and complete. 6) The cure should not have happened at a time when a crisis due to natural causes has affected the patient or the illness. 7) The cure must be permanent.

Some normal medical cures are baffling. According to Haynes Renee (1977), an ardent investigator of faith healing, it is the speed of the cure and not necessarily its instantaneous implementation that should be considered as a justifying factor. She noted that a normal duration of a natural spontaneous remission can be quite long, the miraculous cures are completed quickly or even suddenly. She also suggests that if an infirmity that should have cleared up normally but has not is found to have suddenly and inexplicably cured may be considered as miraculous healing. Haynes does not seem to distinguish paranormal healings from faith healings where external spiritual agencies of a higher order are thought to have been directly involved. Natural medical healings may also be accelerated by paranormal and mystical factors but may not have the flavour of a miraculous healing.

Paranormal Healing

Complementary medicine treats illnesses and not diseases. Disease is described scientifically in terms of pathophysiology whereas illness is understood as a lived experience and explained in phenomenological terms. Sometimes, paranormal healing which is a form of complementary medicine is practiced in combination with intercessory prayer, and it can have a transcendental component. Complementary/ paranormal healings have QBEFs and placebo effects coupled with transcendental components. Faith healing is not restricted to pure physical diseases alone and may include the healing of psychosomatic and tele-somatic conditions. According to the concept of tele-somatic experiences, a physical illness is equivalent to a resisted telepathic message. In simple terms, a tele-somatic effect is analogous to throwing a light object at a preoccupied person who ignores verbal messages to draw their attention. When discarnate personalities fail to communicate with the living, they occasionally use physical methods without being destructive. This can result in illnesses. Thus, unlike medical or para-psychological concepts, faith traditions try to explain the mystery of the psychological and bodily sufferings of human beings through a different logic.

Studies on therapeutic touch have yielded mixed results: this form of paranormal healing can be manifested with or without the contact of a healer. It is usually chronic patients who resort to complementary healing methods, and they are often uncritical and less demanding. However, psychic healers should make sure that their clients are under continued medical supervision. The strong emotional rejection by conventional practitioners is a block for healers attempting to refer their patients to modern medical methods during a time of crisis. In complementary medicine, objective improvement is a consequence of subjective improvement, while in conventional medicine, it is vice versa.

As both therapists and patients have bioenergy fields, there may be some therapeutic benefits of an energy exchange between the two parties. Paranormal healing presumably involves placebo effects brought about by the QBEFs of the patient and the healer. The therapeutic effects of allopathic medicine may also be partially attributed to the placebo effects of the QBEFs of both patient and physician. The proposal that negative energies in the environment could also cause imbalances in the bodily energy system has inspired traditional healers to attempt to clear such harmful energies for healing purposes and Karickal has written about the foul play of negative entities in the ordinary lives of people (Karickal,2019). Such holistic approaches are not practiced in allopathic medicine, but they are part of traditional medical approaches.

Interface between the Mystical and Paranormal

Any experience that imparts a sense of the beyond is referred to as mysticism. Mystical states may involve states of ecstasy, rapture, and trance. In fact, they are only altered states of consciousness. Mystics claim to be in direct intuitive or spiritual union with the universe or a superior being. Visual, auditory, olfactory, and other sensations are often inherent to the experience. The mystical state may be above ordinary perceptions and logical understanding. Markers of mystical experiences are identified as ineffability; immediate, noetic quality; transiency and passivity. The introvertive mystical experiences of a pure, unitary, undifferentiated, and self-reflective consciousness cannot be explained with computational theories and biophysicist theories (Kelly et al, 2007). Paranormal should not be equated with mysticism. Paranormal healing is centred around mind and mystical healing is focused on the transcendental reality.

We are entering an era of interdimensional physics



wherein the primary and originating basis of the mind and some of its components is interdimensional energy. The neurosynaptic nature of the brain is derived from the demodulated energy of the mind, which activates the cellular body of the physical anatomy. Interdimensional physics may illuminate on the electromagnetic structure of the mind contained within the brain and attached to it (Ruth, 1989), and the mechanisms involved in paranormal healing may emerge as being different from how they are currently perceived. Quantum is the interface between the brain and the mystical. To depict the sequence of reactions in the operation of a living organism, W.A. Tiller presented the following equation, which is useful in understanding paranormal healing (Tiller, 1993):

$$\text{Function} \geq \text{Structure} \geq \text{Chemistry} \geq \text{Electric \& Magnetic Fields} \geq \text{Subtle Energies (Mind)}$$

Tiller (1993) believed that the term “subtle energies” subsumes both spiritual and psychic energies. The mind may be a reservoir of subtle energies, which are real energies, functioning at the level of a “vacuum” (i.e., negative energy). These can be converted into an observable form via an intermediate transducer. In psychic healing, the healer acts as the transducer. Mystical experiences suggest that beyond QBEFs, humans may possess a quantum-like body (spiritual body/bliss body) that may be the reservoir of other forms of vital energies. That is, we may have an inbuilt “spiritual brain/spiritual intelligence” that may also act as a transducer, receiver, and transmitter for spiritual dimensions.

Faith

Faith is believing the unexplainable and in the religious context, faith is belief in a transcendental reality or in the doctrines or teachings of religion. It involves belief with strong conviction in the transcendence for which there may be no tangible proof. It entails complete trust, confidence, reliance, love, submissiveness, humility, and devotion. It also engages unconscious or implicit learning. It has been recently claimed by neuroscientists that individuals who has an ability called implicit pattern learning, are likely to hold stronger beliefs that there is a god who creates patterns of events in the universe (Weinberger et al, 2020).

There is a gap between belief and faith and the individual must jump off the gap with faith and theoretically part of the faith comes from the spiritual side-faith is a gift of the transcendence who holds the hands of the jumping person. Science can

offer only pointers to faith. To believe in the unbelievable requires the activation of QBEFs and spiritual energies: only the material brain is activated when we accept the explainable truths. Therefore, prayer may activate our spiritual forces and QBEFs, and prayer practices may have great health benefits. The intelligence of faith follows a subjective logic that is different from the classical logical system. In the light of experimental data related to faith healing, Tiller’s equation could be replaced by:

$$\text{Function} \geq \text{Structure} \geq \text{Chemistry} \geq \text{Electric \& Magnetic Fields} \geq \text{Subtle Energies} \geq \text{Spiritual}$$

The time has become ripe for research into paranormal and mystical healing, as Marian apparitions are still happening. The apparitional experiences of six percipients and the many cases of faith healing at Medjugorje in Bosnia have helped medical scientists understand that human beings have a spiritual personality and a transcendental destiny to fulfil. Healing miracles have been reported in other Marian apparitional sites during and after the apparitional occurrences to reaffirm the authenticity of manifestation of the appearer to the percipients and witnesses. Nonetheless, an uncritical belief in faith healing can mislead people into believing in magical and pre-logical therapeutic systems and be deceived by the object of mystical healing. Unfortunately, no theory for faith healing or intellectual tools to measure the phenomenon have been proposed yet.

Healings in a Retreat Centre

On a weekly basis, the communal healing process that takes place at the Divine Retreat Centre in Muringoor, Kerala (South India) was examined by Jansen and Lang (2012). They asserted that illnesses at the center should be seen as psycho-somatic or a spirito-somatic phenomenon mediated through tele-somatic methods. According to Jansen and Lang, confession and counselling initiate the healing process and these procedures help a cleansing and disengagement procedure aimed to purify and liberate themselves from worldly ties. Personal emptying, re-orientation and transition are the results of the healing procedure, and this mark the climatic phase. A spiritual refilling by the Holy Spirit marks the completion of the practice. Continuous statements of healing testimonies are used to share personal experiences among the participants to reinforce the faith and accelerate the healing process. They argued that the miracle healing process, as well as actual transformation of the self-



results from reshaping one's biography via testimonies (Jansen and Lang, 2012).

Christ himself performed public healing miracles to assert his divine powers. But he emphasized the faith of the people to be healed. According to the Biblical anecdote, Christ recognized the healing power of faith when he told the woman who touched his garments, "Go thy way, thy faith has saved thee." To the blind man in Jericho who just would not be silenced and begging Christ to give him sight, Christ said, "Have sight; your faith has saved you." These Biblical statements emphasize the importance and role of personal faith in the healing process. Elsewhere, Christ had mentioned that a grain of faith could move the mountains highlighting the importance of faith.

One landmark observation in parapsychology comes from William G Roll who promulgated the view that living beings are capable of what are alleged to be discarnate spirits and that RSPK (Recurrent spontaneous psychokinesis) can also be due to discarnate spirits. What the discarnate personalities including those holy souls in the higher dimensions can do to human beings can be supposedly performed by activating the spiritual dimensions of living beings once we accept the corollary that all human beings are spiritual personalities endowed with a spiritual body. Our spiritual bodies are constrained by the interference of the material body. Once we loosen the material body from the spiritual body through fasting and prayer, the spiritual body of the living should hypothetically be capable of what the discarnate spirit beings could do. Such individual powers can be augmented by the collective spiritual powers of the congregation assembled in a healing site. Above all else, the invoking of heavenly dimensions adds to the collective human spiritual powers. Scientists should respect the wisdom of the faith traditions and even contribute their own wisdom for facilitating such healing services. Theologians are always concerned about the intrusions of negative entities and take cautionary protections.

Shamanic Healing

Faith healing and Shamanic healing bear similarities, but the latter involves inducing altered states of consciousness that are sometimes augmented by herbal psychedelics through intense self-hypnosis. A crucial role is played by shamanism in both cultural and personal human evolution, especially in healing practice, self-transformation, and cognitive integration. The shaman channels

transcendental energies received from healing rituals and interactions apparently with spirits into the incarnate realm. The alteration of psychological, physiological, and emotional responses forms the basis of shamanistic healing procedures.

The continued relevance of shamanic paradigms has been demonstrated by religious experiences and illnesses that are spontaneous and characterized as spiritual emergencies. In fact, shamans were always revered in their own tribal backgrounds and are not anymore likened to snake charmers. Winkelman describes shamans as "technicians of consciousness" who utilize "neurognostic" potentials for individual and community healing and for personal and social survival (Winkelman, 2000). There cannot be a two-way exchange of QBEFs if robots are used in practicing energy medicine, it would therefore be interesting to explore whether robotic physicians in the future would be successful in such a venture.

Extra-Physiological Immune System

The immune system is not a single isolated entity but a system that comprises cells, special organs, and biological processes that helps to protect an organism against infection or invading pathogens. Balance and harmony are the core parts of an efficiently functioning system. According to integrated medicine, it is believed that immunity may not be restricted to physiology alone but may as well have non-physiological features. There is limited scientific knowledge of immunity. Also, research-based information about extra-physiological systems is not well established.

The science of human physiology should include studies of quantum bioenergy fields as an essential part. Moreover, a state of steady physical and chemical conditions within an organism maintained by various regulators, such as extrasomatic energy fields should be used to redefine homeostasis (Pandarakalam, 2020). Humans can be described as entities with a psycho-spiritual or multidimensional nature, having different layers of energy bodies and they are discussed elsewhere in this paper.

The practice of complementary medicines demands the belief that humans appear to have a material body linked to a subtle energy system. Quantum physicists have proposed subtle energy fields that cannot be explained by the classic Maxwell-Schrodinger equation even though modern medical sciences do not recognise extrasomatic energy systems. In a figurative sense, the material body can be seen as a container having a vital energy content,



and both have a symbiotic relationship. Attempts have been made by various researchers to associate the existence of extrasomatic energy fields with mainstream sciences (Tiller, 1993). In human physiology, quantum bioenergy fields may play a vital role in the maintenance of homeostasis, if they do exist. Also, assessing their role in immune system functionality is of great interest clinically. While doing so, scientifically accepted views/facts should be accommodated and respected. The possibility of “nano immune cells” and a “nano-level immune mechanism” may also be accepted if the concept of extra-physiological immunity is brought into immunology (Pandarakalam, 2020). Furthermore, extra-physiological immune system may have a serious role to play in the healing process. It can be hypothesised that the weakening of nano-level defence mechanisms results in pandemics.

Irreducibility of Mind

The present reductionist model of consciousness is inadequate to study anomalous phenomenon such as faith healing. Most cognitive scientists with a reductionist view tend to attempt to correlate all their observations regarding the paranormal to accommodate them to a rigorous materialistic model of mind. Moreover, among the particle physicists, there is also colossal confusion between quantum and spiritual consciousness without recognizing the fact that quantum is only the bedrock of matter. Some of the similarities between quantum experiences and mystical experiences are misapprehended, and most of the alleged parallels between quantum physics and mysticism are based on haphazard analogies and metaphors (Tarlaci, 2014). Quantum is only the bedrock of matter; it is sometimes misconstrued as the foundation of reality by over enthusiastic particle physicists. Mysticism is the footing of reality. Therefore, the succeeding paragraphs will try to understand and map out the brain-mind-consciousness complex (BMC Complex), even though it may currently be imperfect.

Brain-Mind-Consciousness Complex

The study of quantum bioenergy fields is relevant to the entire medical profession, and an expanded model of the brain-mind-consciousness (BMC) complex is significant in studying anomalous phenomena. Mystical experiences make us spiritual personalities – mysticism is the foundation of reality (Kelly et al., 2007). The material universe has quantum underpinnings, and our minds are

microcosms of the universe. Particle physics has brought to the scientist the concept of a hypothetical quantum mechanical body. Borrowing from astrophysics, Gerhard D. Wassermann has developed a quantum-linked structural view of body and mind (Wassermann, 1988).

The higher order of consciousness has been described as “conscious of being conscious” (Edelman, 2004); consciousness may be hierarchical, with primary, secondary, and tertiary layers. Through consciousness, our primary reality, our actions are planned, accomplished, appraised, and recorded (Pereira, 2015). According to quantum physics, unconsciousness is ever present, but consciousness comes about when particles collapse. In quantum collapse, consciousness splits into subject-object awareness or subject-to-object distinction (Goswami, 2011). The conscious state is an outcome of quantum collapse, and the brain is directly involved. Quantum theorists posit that quantum mechanical phenomena (e.g. quantum entanglement, uncertainty and superposition) may play an important part in neurological function and help us understand consciousness – which encompasses awareness of external objects and intrinsic awareness, and is associated with ability to process, store and use information from the external environment (Mitchell and Staretz, 2011), past and the present.

Quantum Mechanical Consciousness

Quantum consciousness may derive from quantum vibrations in microtubules (MTs), the nano-level filamentous web of protein strands permeating brain tissue (Hameroff, 2007) and connect brain processes to self-organizing processes in the quantum structure of reality. There have always been precursors of consciousness in the universe; during biological evolution, a mechanism to convert them to consciousness arrived (Whitehead, 1993). Penrose and Hameroff's Orch OR theory assumes the pre-existence of the precursors, speculating that consciousness is a conceptual framework to outline reality. This hypothesis could be validated by future technology that incorporates mechanical consciousness with robotic intelligence.

The derivation of consciousness from quantum computations in MTs has been suggested by Orch OR theory (Penrose, 1994; Hameroff, 2014). Such computations are orchestrated by synaptic inputs and memory stored in MTs and terminated by “objective reduction”. MTs evolved to compute and orchestrate objective reduction events into a



conscious experience and causal action, successions of which produced consciousness. Penrose argued that in quantum mechanical wave-function reduction, a deterministic non-algorithmic process may be involved. Just as solar panels generate electricity, the MT network absorbs proto-consciousness within a personal mental space. The Orch OR force may become coupled with the QBEFs and directly influence the material body.

Apart from regulating and neuronal membrane and synaptic activities, MTs connect brain processes to fundamental space-time geometry. These self-assembling cylindrical polymers are 25 nanometres in diameter, made of tubulin dimers composed of alpha and beta monomers in a helical pathway. They organize the neuronal shape and function as molecular-level cellular automata and exist within dendrites in the cortex and other regions connected by dendrite-dendrite gap junctions. By analogy, their presence in neurons was explained by Hameroff; if a cloth were put over a group of trees, the cell membrane is represented by the cloth while the tree trunks represent the MTs. All the characteristics required for a biomolecular quantum device are found in Cytoskeletal MTs.

It has been argued by Penrose (2015) that consciousness is a physical process, a sequence of quantum computations in MTs connected to an objective threshold inherent in space-time geometry. A tubulin-based quantum messaging system may act like a computer that is the site of a conscious experience, as explained by Penrose and Hameroff. Quantum computations are orchestrated by axonal firings, synaptic inputs, memory, and so on – and hence termed Orch OR. Orch OR promulgates the view that what humans perceive as consciousness results from quantum gravity effects within the MTs. The quantum computations are orchestrated by neuronal/synaptic inputs and extend throughout the cortex by tunneling through gap junctions. The occurrence of each Orch OR as a conscious event in consonance with brain physiology was suggested by them (Hameroff, 2006).

Quantum superposition and a form of quantum computation occur in MTs. Ideas start in superposition in the preconscious, then settle in the conscious mind as the superposition ends and the waveform collapses. The collapse is where consciousness is, at the edge of quantum reduction or the point of wave collapse. Consequently, neural and quantum computers may exist. Brain MTs are the key to ordinary consciousness in Orch OR

theory. The bases of the theory are non-computability, the involvement of quantum gravity, and the role of tubulins – all testable with modern technology.

Its insufficiencies in accommodating the spiritual aspects of human existence have been acknowledged by Proponents of the Orch OR theory. In order to bring spiritual dimensions into the equation, there is the need to hypothesize a quantum-like consciousness. The quantum mechanical elements of consciousness as explained by Orch OR helps understand the link between brain and consciousness as well as the neural beginning of consciousness. Penrose's consciousness is unphysical and biological, but not non-physical or non-biological, and it does not seem to accommodate mysticism or evidence for long-term discarnate existence – Orch OR theory is sufficient to explain ordinary, classical consciousness only. A neurocomputer, a quantum computer, and a quantum-like computer may make up the BMC complex. It could also be hypothesized that a somatopsychic bonding may be established by QBEFs. Biological quantum consciousness may be a bridge between the brain and a larger consciousness. Only the mechanical quantum part of our consciousness can be explained by quantum physics and even such an endeavour runs the risk of oversimplification.

Mind

Although mind and consciousness are treated as identical in Western thinking, in Eastern philosophy, they are distinguished. Depicted as the memory box, the mind is seen as a folder of consciousness. Consciousness can be likened to a search engine from an internet point of view; however, it is more than that. Mind may be oblivious of consciousness, but consciousness knows mind. They are both dependent mutually. Consciousness is unlimited by space or time and is both local as well as a field without a mass or volume. It is a state with no charges and polarity- a state that cannot be observed, created, or destroyed. Psychologists describe it as a state of mind and physicists describe it as a field and invoke it to account for the collapse of the wave function in quantum theory. In the latter part of the 20th century, consciousness vanished from the map of cognitive sciences when neuroscientists began to describe consciousness as merely being awake and alert. Consciousness is known to theologians differently.

Mind may consist of an internal observer and an



outward actor/experiencer; the actor and observer alternate to cover waking consciousness and sleep. The conscious mind retracts into the unconscious during sleep and returns on waking; the unconscious mind is more permanent. The same phenomenon occurs during anaesthesia. Studying mind in sleep is a valuable route to exploring normal consciousness and its quantum nature before embarking on studies of abnormal consciousness states. Dream process and certain aspects of memory storage can be readily explained with quantum theories of mind.

Multiple Energy Bodies

It has been reported that several layers of high- and low-energy bodies and a central celestial body are possibly present in humans (Jay, 2006). Alfred Jay proposes that humans comprise several invisible bodies as he tries to link parapsychology, plasma physics, and religion. He believes that dark matter largely takes the form of plasma of exotic (non-baryonic) particles and predicts the existence of terrestrial plasma life forms, including human bioplasma bodies. Using the shadow matter concept in parapsychology, Wassermann (1988) brought psychic phenomena within the mechanistic framework. His proposal of a lighter shadow matter body and brain may refer only to the mechanical quantum body or QBEPs, not the entire psi-phenomenon. Compared to Wassermann's lighter shadow matter theory, Jay's multi-energy system model is far more advanced.

Jay postulates that the human spiritual body is made up of multiple magnetic plasma bodies. "A human is composed of a physical biomolecular body strongly associated with higher and lower energy ethereal bodies, higher and lower energy astral bodies, and higher and lower energy causal/celestial bodies. The etheric doubles may support tissues and biochemical activities in the biomolecular body and give it structural integrity. Astral bodies inhabit the astral universe with a space-time signature of four spatial dimensions and one-time dimension, while causal bodies inhabit the causal universe, which have a space-time signature of five spatial dimensions and one-time dimension" (Jay, 2006). Higher energy bodies are related to minds and causal bodies are related to the spiritual body inherent to the faith traditions.

Consciousness has been referred to as the ground of matter and mind, in accordance with particle physics. As posited by Goswami (2011), consciousness is made up of five compartments or

bodies: (1) The physical, the apparatus where the subtler bodies are depicted on; (2) the vital, which conveys the blueprints of biological functions represented physically as different organs; (3) the mental, which gives meaning to the vital as well as the physical via representations made by the brain; (4) the supramental intellect, which provides contexts for mental meaning, vital functions and associated feelings along with laws of physical movement and (5) the bliss body, the unlimited ground of being: in this ground, the other four compartments exert progressive limitations.

The brain may be referred to as a biological computer, from a cybernetic perspective, made up of billions of neurons, axonal firings, and synaptic connections acting as information networks of 'bit' states and switches. Learning and intelligent functions of the brain are made possible by variability in synaptic strength resulting from the actions of chemical neurotransmitters. Non-conscious functions can be carried out by the brain, which justifies it being termed a biological computer; they may include perception and control of behaviours termed 'zombie modes', 'autopilot' or 'easy problems' (Koch & Crick, 2001).

Dreams – the 'royal road' to the quantum mind – reflect nonlinear thinking. The peculiar nature of dreams is similar to the behaviour of quantum particles. The raw material of dreams may be constituted by the parallel thinking proposed in neuro-quantology. While awake, quantum thinking goes on without our cognizance – like data processing performed by a computer. Dreams may be considered a form of quantum hallucination because they are not restricted to sleep. They have been described as hallucinations of normal life by Carl Jung. Dreams involve experiences in the form of hallucinations; a dreamer has sensory experiences without appropriate external stimuli.

Non-Biological Factor

The spiritual body is a non-biological factor, and it reserves the individualising principle. If personality reflects the sum total of human behaviour, individuality hoards the potentialities and expressed qualities of a person. It is likely that non-biological factor incorporates within the physical body sometime after conception. The origin of non-biological spiritual bodies remains an enigma, but their association with the foetal body may be examined through the experiences gained through reincarnation-type cases and pre-birth experiences. If any superior 'stuff' survives physical extinction, it



must be a non-biological factor evolved initially in a spiritual dimension and later incarnated into the product of conception. In a “greenhouse model of incarnation”, I have proposed elsewhere (Pandarakalam, 2010) that spiritual bodies evolving in a spiritual dimension may be carried in a cosmic womb. When those bodies develop to a certain extent, they are delivered to the terrestrial dimension and incarnated into the material body. In my contention, incarnation is a planned and guided process and not a momentous phenomenon as misunderstood by the theological world.

The reality of mystical experience compels us to extend our concept of consciousness beyond the quantum model. Mystical experiences in fact offer us more enlightenment about the foundations of reality than the discrete science of particle physics. It assigns to consciousness an essential and overarching reality that has its own order (Kelly et al, 2007). Neurochemical, neuro-electrical and neurometabolic reactions may be essential to mystical experiences, but that does not constitute evidence that the brain generates them (Beauregard and O’Leary, 2007). One of the arguments on which the case for the validity of mysticism is based is that human beings are not merely creatures in time but also citizens of a timeless world, meant to be potential sharers in the divine life (Happold, 1988). Mystical experiences and findings of survival research validate the existence of a non-biological factor.

Contributions from Survival Research

Reductionists have to accept the limitations of their approach to scientifically investigated phenomena such as near-death experiences, collective apparitional experiences, deathbed visions, supernormal states, mediumship, children remembering previous lives, and electronic communication. At Medjugorje in Bosnia, scientific studies have confirmed mystical manifestations since 1981 (Laurentin and Joyeux, 1987), adding to evidence for discarnate existence alongside other well-documented Marian apparitional events.

There is growing evidence that certain elements of consciousness exist independently of brain and survive physical extinction, possibly proving the coexistence of a non-biological component. To accommodate this, the BMC complex needs to be expanded. Some argue that the non-biological factor may be the prime generator of consciousness. Biological’ strictly means anything pertaining to life. That which could survive the end of biological

events ought to be a non-biological factor, which possibly evolved in a non-physical dimension. To formulate an approximate model of the BMC complex, we should hypothesise that a non-biological factor exists in association with the neurocomputer and the quantum computer.

The non-biological factor or “individualising principle” may be a quantum-like component that is dynamic, imperious, and wilful, and is evolving from beyond quantum consciousness. It is more than a quantum stuff. That which survive the second law of thermodynamics has to be evolved from a non-physical dimension and later incarnated into the BMC complex. A thermodynamic system can be ultimately saved from entropy only if there exist a system that reorganize it through a direct influence outside the system. The concept of a non-biological factor and discarnate existence complement each other. Thus, consciousness may consist of biological and non-biological factors, probably bonded through nano-level gravitation and the latter may be all pervasive in the BMC complex.

Different names are ascribed to the non-biological body by different schools of thoughts. Etheric body, astral body, celestial body, odic body, radiant body, ghost, double, phantom, subtle body, perispirit are some of these terms. According to mediumistic literature, this body is joined to the physical body by a “silver cord,” an astral umbilical cord, and threads, which are disconnected at the event of death. The so-called aura is interpreted as the outer edge of this spirit body and it may be an “electrical” field or an extension of QBEPs that connects us with the larger life. It is a circumambient halo which also may reflect the degree of spiritual evolvment as well as our physiological and extra-physiological health. The personality continues to exist in our non-biological body at a different vibration in a different dimension of reality. This spiritual body is unbounded in spacetime, therefore unitary, collective, eternal, and immortal.

Pre-Existence

It is logical to accept the hypothesis that humans pre-exist in another dimension by bringing a non-terrestrial dimension into the context if humans are endowed with a consciousness that is unique and individualistic. The notion that human beings are essentially spiritual beings having material or earthly experiences is heavily supported by the concept of the pre-existence of a non-biological component. The idea that an unphysical body (a quantum body) grows along with the physical body



in the foetal stage and later a non-biological body (of higher consciousness) that has been evolved in another dimension, incarnates into it, is highly credible. Consciousness is activated when the spiritual body incarnates to the physical body, just as a safety match is ignited when it is rubbed on the side of its box (Pandarakalam, 2010).

There may exist a cosmic pool from which each of our individual spiritual consciousness stems and to which each ultimately returns. At this point, we may respect the views of faith traditions. Vedic philosophers had a different approach to the study of human structure and their knowledge is more geared for self-realization. Our physical body is formed of star dust and these particles might contain the secrets of the universe whereas our spiritual body contains the secrets of the spiritual dimension and the creator; the latter is dubbed as “God’s image” (Aham Brahma-like/image) by the Christian philosophers. Vedic philosophers used the metaphor of “spark from the Divine fire” to denote the human spiritual body and they introduced the term “Aham Brahmasmi” to describe the unity of the atman (individual self or soul) with Brahman (the Absolute). Vedic philosophy is respectful of different schools of philosophy and treats every system as a step to the ultimate realization. It is a meeting point of different philosophical systems. In Christian theology, Christ is the direct flame from the Divine flame. Humans are created, and Christ was begotten and not made. From a scientific perspective, it may be posited that human spiritual bodies evolved out of a spiritual Big Bang masterminded by the ultimate Source.

How meaningful is the saying that if we can understand a human mind, we can comprehend the mind of the creator! Human mind will always continue as the greatest wonder of nature. A better definition of human beings is urgently needed in these days of the triumph of artificial intelligence to distinguish ourselves from our own creations. So also, in the years to come, it may be possible to discover human-like beings (humanoids) in other solar systems and the identity of earthlings could be challenged. All humanoids may not be spiritual personalities, but mere material cum quantum beings.

Concluding Remarks

While reductionists believe that placebo effects point towards the immense power of the brain, the stance of non-reductionists is that these phenomena are suggestive of QBEFs or even of spiritual powers

attributable to the living person, which may become even activated by external spiritual agencies. They prompt us to explore human consciousness beyond the prevailing reductionist models. As we explore the brain-mind-consciousness complex further and distinguish between quantum and spiritual forces, we may discover that quantum consciousness is the fifth force. Spiritual energy may be a sixth force and it evolves in another dimension and are incorporated into the universal dimension; it is a passerby force.

The prospect of the existence of a dimension that has its own unique order and objectivity is suggested by mystical experiences. Such a dimension may exist beyond our comprehensible, higher dimensional structure. Just like the massive hypothetical Higgs bosons thought to exist soon after the Big Bang, spiritual bodily forms could have been created by a spiritual Big Bang in an eternal spiritual dimension – a hyperspace beyond the brane-space (a brane is an object that may have any number of dimensions). We may also have to introduce a corollary supposition that spiritual bodies have developed in a higher dimension beyond the quantum spaces, if we are to submit that the spiritual body is ‘non-biological’ and ‘non-physical’. The celestial body ¹¹ may be presumed to exist in a cosmic womb before it is drawn towards the human embryo or foetus. Cases of faith healing are illustrative of the working of inner dimension of BMC complex and its connection with external spiritual dimensions. The placebo phenomenon is wrongly used to explain away many spiritual healing phenomena, and a better understanding of this would help us to appreciate extraordinary healings when they happen. If quantum-bioenergy fields are a scientific reality, better guidelines for the usage of energy medicine could become available. Study of human bioenergy fields may help us to understand the body-mind relationship, and quantum-bioenergy fields may act as an intermediary between them. Enhancing spiritual immunity in turn may help to boost physiological immunity against diseases. Like herd immunity, we may also have a collective spiritual immunity that guards us from pathogens. The right ecosystem for the multiplication of microbes also encompasses derangement of both quantum and spiritual network. Healers suggest that we should also maintain spiritual immunity to ward off unbeneficial spiritistic influences and that may in turn have bearing in sustaining physiological immunity.



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