

## **Non – Local Research and Sri Aurobindo’s Philosophy**

Michael Movic

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“Materialism indeed insists that, whatever the extension of consciousness, it is a material phenomenon inseparable from our physical organs and not their utiliser but their result. This orthodox contention, however, is no longer able to hold the field against the tide of increasing knowledge. Its explanations are becoming more and more inadequate and strained. It is becoming always clearer that not only does the capacity of our total consciousness far exceed that of our organs, the senses, the nerves, the brain, but that even for our ordinary thought and consciousness these organs are only their habitual instruments and not their generators. Consciousness uses the brain, which is upward strivings, has produced, brain has not produced nor does it use the consciousness. There are even abnormal instances which go to prove that our organs are not entirely indispensable instruments, - that the heart-beats are not absolutely essential to life, any more than breathing , not the organized brain-cells to thought. Our physical organism no more causes or explains thought and consciousness than the construction of an engine causes or explains the motive power of steam or electricity. The force is anterior not the physical instrument.

Momentous logical consequences follow”

----- Sri Aurobindo

## Introduction

Momentous consequences indeed – consequences that western science is just now beginning to fathom, almost a century after sri Aurobindo first wrote these words in the Arya (1914-15). For what Sri Aurobindo articulates to perfection here is the perspective of what is now called “non-Local“ research. The issue at stake is the origin and bounce of consciousness. Is consciousness created by the central nervous system and limited to the confines of one body, one brain, and one life? or can consciousness extends itself beyond physical organs to influence forces, beings, and events at a distance without the aid of the five senses and beyond the reach of any known physical means of action on environment? This later type of extended “consciousness” would encompass all manner of phenomenon studied under the rubric of parapsychology, including telepathy, telekinesis, pre- cognition distant viewing, distant healing, “astral” projection, near death experiences, past life memories, and a host of other so-called paranormal, occult, and/spiritual phenomenon .

While parapsychological phenomenon have been reported east and west since antiquity, and have been investigated by western science since the nineteenth century, what is new today is the experimental rigor of the research into his field. This article will summarize some of the remarkable new research that corroborates the claims Sri Aurobindo makes above. The utility of doing so is two-fold. First, for those well acquainted with Sri Aurobindo’s word, it will show how far western science has advanced in the last century. For in point of fact Sri Aurobindo stretched the truth a bit when he wrote the passage above. He was right about he final conclusion, but he scientific research of his day was still rather week. In contrast, today the results of many

well-designed scientific experiments convincingly show the explanations of reductionistic materialism are indeed within “Becoming more and more inadequate and strained”, as Sri Aurobindo said.

Secondly, for those who are familiar with the findings of non-local research but not so au courrant with Sri Aurobindo, this essay will suggest why his work is relevant to western science, now more than ever. Thus far, the debate in the west has focused primarily on whether or not consciousness is in fact extended or non-local. However, fewer thinking about the next step. Suppose it is? Supposing ten, twenty or fifty years all scientists finally accepts that consciousness is non-local. Then what?

Well, what is likely to transpire then will be an intellectual stampede to read Sri Aurobindo. For to call consciousness non-Local is Like calling a medical Problem ‘Non-cardiac or non-renal’. This is too vague to satisfy a doctor, who wants to characterize the problem more specifically, and likewise the term ‘non-Local’ is too vague to satisfy a yogi.

What are the varieties of non-local experience and how do they relate to each other and to this conventional reality of mind, life, and body? What are the limitations on the extension of consciousness, and how, and why, and under what conditions, and can these limitations be modified in any way? These are the questions of tomorrow – questions that Sri Aurobindo has already contemplated at length.

Furthermore, very few have yet seized on the spiritual significance of evolution, which, as Sri Aurobindo argued, is the single most important non-local phenomenon of all. Indeed, Sri Aurobindo Wrote The *Life Divine* to make just this point; he would not have bothered to pen a thousand pages of texts simply to say the so-called paranormal phenomenon reported by ancient yogis are true. Note well that the passage above is from pp.85-86 of the *Life Divine* and rest of the book is precisely about the ‘momentous logical consequences’ that follow. This Essay cannot spell out those consequences, but it will suggest why western thinkers Sri Aurobindo next.

### Western Historical Background

The notion that consciousness is extended, or non-local is ancient. It has been taken for granted for granted in India Since time immemorial, and has been considered seriously in western religion and philosophy as well. However, in the west as science developed it tended to brand all reports of non-local phenomenon as ‘mere superstition’. One particularly notable example of this occurred in 1784 when a panel of SCIENTIFIC EXPERTS (including Benzamine Franklin, The chemist Anton Lavoisier and the medical Doctor Joseph Guillotin inventor of the infamous guillotine) gathered in Paris to debunk the claims of Anton Mesmer. Mesmer, the father of modern hypnosis claimed that he could heal people at a distance by transmitting an invisible “Animal Magnetism” to them. Franklin and his colleagues showed that there was no electromagnetic force issuing from Mesmer, and therefore concluded that his claims were nothing but heated imagination”.

Nonetheless in 1814 an English surgeon, James Braid reported the same phenomenon as Mesmer, but departed from the discredited theory of magnetic influence. Instead, he argued that Trans-States could be induced by mental concentration on a single idea or object, a phenomenon he called ‘Neurohypnotism’. The work of later luminaries such as Janet, Charcot, burnhaim, bruer, Freud firmly established hypnosis as a legitimate tool for clinical work. Freud eventually split with his mentors over the advisability of using hypnosis to treat ‘ historia’ and established his own method of psychoanalysis for that. However, hypnosis remains widely used for a variety of purposes, and in the 20<sup>th</sup> century was accepted as a valid field for bio-medical research. Yet they are remained one provision: hypnosis had to adopt the dogma of materialistic reductionism (i.e., the local model of consciousness), which for the most part it did.

But that was by no means the end of parapsychology. So called ‘psychical research’ continued throughout the 19<sup>th</sup> century, and William James presented some of its reported findings in his classic, the varieties of religious experience. As an aside, this is a brilliant book that every Aurobindo aficionado should read. In the opening chapter James Gives a lucid rebootal of both psychological and materialistic reductionism that very nearly says what Sri Aurobindo says in the passage above, only James did not grasp the spiritual significance of Darwin’s Theory of evolution.

Further on, while discussing reports of hypnosis-at-a-distance and precognitive dreams, James introduces the concept of the subliminal mind to explain such phenomenon. Apparently he borrowed the term for Meyer, an American psychical researcher and Sri Aurobindo went on to use it in much the same sense a decade later.

James, who was trained as an experimental psychologist, appreciated the charge that psychical research did not use sufficiently rigorous experimental methodology. He looked forward to advances in the field that would correct these false, and time has borne him out. After James’ passing in 1910, his friend Carl Jung took up the cause of parapsychology and kept a vigilant eye on psychical research over the next 50 years. In retrospect, his famous split with Freud over the Oedipus complex was probably not so much about libido as it was about the dogma of materialism. Freud, who refused to study philosophy because he thought it would bias the findings of psychoanalysis, did not understand that in fact the situation was the reverse. His *a priori* acceptance of the philosophical school of materialism biased him against the findings of parapsychology. Jung, on the other hand, was trained in philosophy and saw the problem clearly.

Interestingly current biographical evidence showed that Jung vaccinated most of his life on whether or no a spiritual reality actually exists independent of psyche and matter, hence the Fuzzy solipsism (Psychological Subjectivism) of many of his major written works. Sometimes Jung seems to say that soul and spirit really exists, and these explain telepathy, telekinesis, pre-cognitive dreams, ghosts, and so on. At other he says that ‘synchronicity’ and paranormal events occur because in the unconscious (either personal or collective) time and space do not exists, so anything can happen. This later explanation has annoyed many thinkers, because it conflates subjective and objective reality in wizardry of circular semantics that altered the laws of physics by the force of psychobabble. To his credit, Jung understood this dilemma and agonized over it

repeatedly, until, at the end of his life, he finally settled on the strength of his own experience and innumerable similar case reports: soul and spirit exists, matter is not the only reality.

Today the situation has changed, and data of the type that James and Jung hoped for are at last available. Braud has recently summarized the experimental evidence for mental influence at a distance in an excellent paper on time-displaced mental influence, and that material is paraphrased below. In reviewing a century of parapsychological research, braud pulls together a litany of studies which shows that non-local effects on both inanimate and animate target systems are small, but consistent, repeatable, and statistically significant.”

## Current Research

Careful research conducted since the 1930s on psychokinesis (PK, or mind-over-matter) has shown that people are able to influence sensitive, labile inanimate system at a distance by visualizing, imagining, willing, or otherwise wishing for specific outcomes. These inanimate systems usually involved random mechanical systems (such as rolling dice) or electronic random event generators (REGs). Analysis of over 700 such studies conducted from 1935-1987, and involving well over 2.6 million individual trials found strong evidence for the existence of PK effects.

Furthermore, these PK effects on inanimate test systems have been extensively replicated in living, biological systems. Early research of this type began in Russia in the 1920's and 1930's, where well-trained physiologists (Bekhterev, Platonov, Ivanov-Smolensky, and Visiliev) conducted experiment that showed direct mental influences on motor acts, visual images and sensations, sleeping and waking, and changes in breathing and skin electrical activity. At the same time, experiments on hypnosis at-a-distance conducted in France, and Dutch studies of remote intentional influences on motor actions produced similar findings.

And this was just the beginning. Since then, 100s of studies of distant mental influences on biological systems have been conducted of ever-increasing methodological quality yielding the same results. Several good reviews and meta-analysis of this work concluded that, under certain conditions human attention and intention can alter objectively measured parameters in distant target systems that are shielded from all known conventional interactions, including the five senses and electromagnetic fields. The biological targets that have been thus influenced into yeast, bacteria, algae, protozoa, plants, lice, ants, cheeks, mice, rat's gerbils, cats, dogs and human beings. Cellular preparations of blood, neurons, and cancer cells have also been influenced as well as enzyme assays. In human beings, eye movements, gross motor movements, electrical skin resistance, respiration, and EEG patterns have all been influenced. Again, while these effects are small, they are reliable and reproducible. Interestingly they have been produced equally well by those deemed to have special talents in PK, as well as by people who try to practice PK for the first time.

Informed of both PK effects and the paradoxical phenomenon of quantum theory .In 1971 a theoretical physicist Helmut Schmidt introduced a new twist into studies of mental influenced at a distance. Until then, studies had been conducted in ‘real time’. That is, measurements of PK effects were made at the same time that the test subject was trying to influence the target system. Thus influence across *space* was established. However, Schmidt wondered whether PK effects might apply across *time* as well.

To test this hypothesis, Schmidt had a random number generator produced a string of 0's and 1's, at a randomly selected time when no one was watching. The string was recorded magnetically (without any human observer present) and locked away. Days later Schmidt replayed the string of data for PK subjects, using a machine that registered each 0 as a red light and each 1 as a green light. Then he had the PK subjects “concentratrate” so as to skew the distribution of light towards either red or green, per his instructions. The result was that, again, to a small but statistically significant degree PK subjects were able to alter the pattern of lights from the expected random distribution of 50% each towards either more red or more green as instructed. The novelty of these experiments of course was that the string of data which determined the sequence of red and green lights *had already been generated before the PK subjects attempted to change it*. Schmidt therefore concluded that retroactive mental influence occurs.

Schmidt published his series of studies in 1976. At the same time, a French researcher named Pierre Janin independently undertook similar studies of ‘psychokinesis’ into the past in 1974, which were published in 1975. Since then, Schmidt has replicated his initial findings under a variety of well controlled experimental designs and he even had the targeted, pre-recorded data given to independent supervisors for safe-keeping and prevention of fraud. The studies consistently found statistically significant effect in various inanimate systems. Subsequently others have tested time displaced, retroactive, mental influence I various living systems. Braud’s metaanalysis of 19 such studies conducted on living systems from 1979 to 1990 shows variations in the effect size in the individual trials (from small to medium), but the overall P value for the 19 studies summed together was 0.00000032, which is extremely significant.

Perhaps the most evocative demonstration of time displaced effects were studies of precognition in which tests subjects were exposed to a random series of emotional vs. non-emotional Stimuli (Slides of disturbing vs. benign images). The subject’s autonomic nervous system reactions were carefully monitored throughout the viewing (heart rate, electrical skin resistance plethysmographically measured finger blood volume). To no one’s surprise, autonomic arousal increased during exposure to emotional images, and decreased during non-emotional ones. However, the startling finding was when the reaction occurred. Most test subjects responded 5 seconds before each slide was randomly selected and exposed! This effect has been termed ‘Pre-Sentiment’ and has been interpreted as evidence of precognition operating at an unconscious, bodily level.

## Caveats, Conundrums and Connections

Now, as Broad has insightfully pointed out in his review of the literature on PK, there are important caveats, conundrums and implications to consider.

First, in terms of caveats one must clearly understand the limitations of retroactive mental influence. So far, the studies of Schmidt and others do *not* show that one can simply change the past with a thought. Once an event has happened and been observed, it is (according to his research) fixed. That is, once an REG has punched a hole in a piece of paper or printed a zero or one, the paper is not un-punched nor the zeroes erased and turned into 1s. Researchers actually investigated this by examining multiple records of pre-recorded events, and found that the data “stayed put” in the conventional, physical sense.

Rather, what seems to be influenced in these studies is the seed moment, or probability field, from which events unfold. In other words, retroactive mental influence seems to bias whether an event happens *in the first place*. Also, labile, flexible, sensitive systems with randomness (i.e. free variability or chaos) seem most susceptible to these types of influences. This raises an interesting possible connection between biological systems and contemporary physics, including quantum theory and chaos theory. Nobel Laureate Sir John Eccles has proposed that neural synapses may be characterized precisely by such delicately poised, labile, random processes, making them susceptible to quantum effects and PK. Indeed, in his view volitional action (Free will) may be nothing but internal auto-PK. Other scientists have proposed that substrates for quantum effects could include ion channels, calcium ions, and cytoskeletal microtubules- all-important in the central nervous system and hence in the conundrum of consciousness.

A critical connection to make from the data and ideas above is in the realm of health and healing. Conventional allopathic medicine, as well as many types of complimentary/alternative medicine (CAM) typically make a diagnosis and then proceed to ‘treat the condition’. The nature of the “diagnosis” may vary considerably across the diverse spectrum of schools of thought, but according to the results of PK research to the degree that they observe, believe in, and hence fix the diagnosis, to the degree they diminished the room for PK effects on Healing. A wiser approach to physical and psychological healing might be to focus positive, intentional effects more on the seed moments from which diseases and disorders originate and be more fluid with the diagnosis.

This seems particularly important to do the allopathic biomedicine, where the power of diagnosis observations rapidly increasing. Whereas diagnosis in homoeopathy, acupuncture, ayurveda, and even in western psychiatry or psychology has an inherent amount of “wiggle room” in it – and hence more chance for PK effects- this is increasingly less so in diagnostic imaging and genetic testing. Mammograms, city scans, MRIs, Cell pathology, Genetic assays, and chromosomal studies carry an increasing

burden of certainty about diagnosis that may make it harder for PK to operate, particularly if the results have been observed and confirmed by multiple clinicians as well as the patient himself or herself. As Braud points out, the last sentence is still a hypothesis and ought to be tested in future PK studies. However, in the meantime commonsense would dictate that it is particularly important for patients to receive the benefit of loving prayer and positive healing intention *before* they go for diagnostic studies, and *before* the studies are interpreted by experts. Nonetheless, there are cases of grave and apparently permanent (or terminal) illness that have been cured by PK healing, and that despite overwhelming diagnostic certainty. Which we shall review later in this paper.

However, as a psychiatrist and an aurobindonian, I will also point out that the issue of medical diagnosis is complex. For while all good physicians know it is important to maintain a patient sense of hope, capitalize on placebo effects and use the power of positive suggestions as much as possible, we have also seen the tragedy of denial and of misdiagnosis. There are patients for whom the biggest problem is fear, and psychological defenses that refuse to look reality in the face. Sometimes it is better to accept the diagnosis of physical handicapped or diabetes or stroke or cancer or impending death – and get on with doing the most one can with however much time one has left. This is especially so if the psychic being (soul) has already decided to leave the body or has taken on a malady due to aroma or to do some work of transformation to aid in the evolution of consciousness. Likewise, there are times when a delay in proper diagnosis can be not just unnecessarily painful, but unnecessarily fatal. From the aurobindonian perspective if there were absolutely no truth in allopathic medicine, no truth in science, no truth in diagnosis, these endeavors would not have persisted to the human race since the dawn of civilization, and they would not exist today because they would have no role in fullness of the evolution.

A second major conundrum for non-local research, from the aurobindonian perspective, is the field's narrow conception of "mental influence". Western biomedical science, including much of PK research, focuses on "mind" and "body" as though these were the two major dimensions of reality. For Sri Aurobindo, that vision of universe is hopelessly simplistic and flawed. There are, in fact, many planes of consciousness between absolute, unmanifest Spirit and the Densest depths of Matter. These range, in descending order, from the Sadchidananda down through the Supermind, Overmind, Higher Mind, Illumined Mind, Intuitive Mind, Reasoning Mind, Dynamic Mind, Vital Mind, Physical Mind, Vital proper (with subdivisions of higher, mid, and lower vital), Physical Vital, Subtle Physical, Physical proper, and below into the Subconscious and finally Inconscient. Furthermore, this vertical axis is complemented by a concentric axis that includes the Psychic Being (true soul), inner mental-vital-physical (subliminal), and the environmental consciousness, and all planes of both axes interpenetrate, interfuse, and interact with each other. Finally, the entire manifestation is besieged by hostile forces and the Lord of Death himself, who at every step seek to impede, distort, slay the transfiguring touch of the Divine Mother. Dark children of Her Light themselves, they at once oppose the Mahashakti and yet she uses them to assure the perfection of her work and leads all towards a supreme harmony on earth.

Before this vision of the Divine Reality, non-local studies are as yet speechless. They make no account of the various planes of consciousness from which target systems and events can be observed and influenced. They assume “mind”, “will”, “intention”, and so on are unitary phenomenon, which they are not. And they try to describe , classify, test, and understand in an intellectually, comprehensible framework, spiritual realities that are ultimately supra-rational and hence incomprehensible to the mind proper.

Also non-local research has yet to settle the tenacious problem of materialism. For quantum theory, while paradoxical and permissive of logically inconceivable events, is still a brand of materialism. One can still say that these brains, bodies, cells, and atoms which are indivisibly connected with, and under the influence of, each other across all mental ideas of “time” and “space”, are yet solely material phenomenon. Thought and non- local consciousness may yet be only quantum effects of matter, which behaves in ways we cannot and may never understand, but there is no need or proof by which to invoke soul and spirit to explain non-local phenomenon. The scientific method may not, in the end be able to resolve the conundrum of quantum mechanics vs. spiritual philosophy, and, if so, then only mystical experience is capable of revealing to itself the fullness of the Divine Reality.

A third major conundrum to contemplate is what studies of retroactive mental-influence and precognition suggest about the nature of time. The conventional way of thinking about precognition is to posit that a person’s mind somehow ‘reaches into’ and read the future. However another way of viewing the phenomenon is to say that precognition involves the future *reaching back* into the present and changing the mind of the test subject. That such reaching back is possible is demonstrated by all the experiments on retroactive mental influence described above. The importance of this latter hypothesis is that, again, it leads us back to Sri Aurobindo. For if one wants to think about Time and ‘the future’ as a real force, then Sri Aurobindo is the expert par excellence to consult on this issue:

‘The being can have three different states of its consciousness with regard to its own eternity. The first is that in which there is the immobile status of the Self in its essential existence...this is what we distinguish as its timeless eternity. The second is its whole-consciousness of the successive relations of all things belonging to a destined or an actually proceeding manifestation, in which what we call past, present and future stand together as if in a map of settled design..this is the stable status or simultaneous integrality of Time.... the third status is that of a processive movement of Conscious-Force and its successive working out of what has been seen by it in the static vision of the Eternal; this is the Time movement. But it is in one and the same Eternity that this triple status exists and the movement takes place: there are not really two eternities, one an eternity of status another an eternity of movement, but there are different statuses or positions taken by the Consciousness with regard to the one Eternity. For it can see the whole Time development from outside or from above the movement; it can take a stable position within the movement and see the before and the after in a fixed, determined or destined succession; or it can take instead a mobile position in the movement, itself move with it from moment to moment and see all that has happened receding back into the past

and all that has to happen coming towards it from the future; or else it may concentrate on the moment it occupies and see nothing but what is in that moment and immediately around or behind it. All these positions can be taken by the being of the Infinite in a simultaneous vision or experience. It can see Time from above and inside Time, exceeding it and not within it; it can see the Timeless develop the Time-movement without ceasing to be timeless, it can embrace the whole-movement in a static and dynamic vision and put out at the same time something of itself into the moment-vision.”

What Sri Aurobindo states here is that the common human perception of “time” as a boat of the present drifting away from a receding past and towards an unknown future, is due to the dividing and limited nature of mental consciousness. To a supra-mental consciousness, such as he describes throughout the *Life Divine*, “time” is seen *simultaneously* in all of the ways described above - as an immobile eternity, a whole-consciousness of successive relations, and as a processive movement. Thus, to the Supermind the future is a real force that acts upon the past and present, and it follows that the nature of Time and the “explanation” for precognition vary according to the level of consciousness from which one observes events, and to the status of Time with which one identifies one’s consciousness in the Infinite Being.

### **Current Research and Case Studies**

In the 1990s, an American medical doctor, Larry Dossey, began to write books summarizing a wealth of data about non-local events in medical care and research. In the book ‘Healing Words’ he discussed a randomized, controlled study of intercessory prayer for cardiac patients that has since been replicated in a more methodologically rigorous study. Subsequently, he also founded a peer-reviewed journal that publishes high-quality studies in complementary / alternative medicine (CAM) and non-local phenomenon, *Alternative Therapies in Health and Medicine*. Dr. Dossey’s editorials proffer a wealth of both historical and contemporary data about various aspects of non-local studies, and he is to be congratulated for developing a forum for talented researchers around the world to publish excellent work.

In one recent editorial, Dr. Dossey cited remarkable statistics compiled by the British biologist, Rupert Sheldrake, who is a widely known proponent of non-local phenomenon. In response to the charge that parapsychology (non-local studies) are “unscientific”, Dr. Sheldrake reviewed the world’s leading scientific journals and found that about 0% of studies in the physical sciences are blinded or double-blinded. In the biological sciences the figure is about 4.9%, and in parapsychology about 85.2%. This means that, on average, parapsychological studies are now more methodologically rigorous than most other areas of science – and certainly much more so than psychiatry and psychotherapy.

For readers who wish to learn more about contemporary non-local studies, Dr. Dossey lists a number of excellent books on the subject. The first two below are the most

scholarly reviews of parapsychology pure and simple, while the others are broader in scope and less technical:

1. *The Conscious Universe: The Scientific Truth of Psychic Phenomenon*, by Dean Radin, Ph.D.
2. *Parapsychology: the controversial Science*, by Richard Broughton, Ph.D.
3. *Parapsycho9logy, Philosophy and Spirituality: A postmodern Exploration*, by David Ray Griffin, Ph.D.
4. *Religion and Scientific Naturalism: Overcoming the conflicts*, by David Ray Griffin, Ph.D.
5. *Critical Reflections on the Paranormal*, edited by Michael Stoeber, Ph.D. and Hugo Meynell, Ph.D.
6. *Spirituality and Human Nature*, by Donald Evans
7. *Body, Mind, Spirit: Exploring the Parapsychology of Spirituality*, by Charles Tart, Ph.D.

In addition to the above, Alternative Therapies has also published two case studies of distant healing that are remarkably well documented. Both cases presented below are summarized from that article, and involved the work of a Russian healer, Nicolai Levashov, who lives in San Francisco. Mr. Levashov, who is trained in theoretical physics, believes that the physical body is contained within several subtle energy bodies that constitute the “primordial” or “primary” matter from which cells and organs evolve. He says that by using conscious-intention at a distance, he can manipulate the interplay between primordial matter and physical matter so as to kill off diseased cells, regenerate healthy tissues, and conduct genetic engineering.

The first case was of a 3 –month – old girl who was diagnosed with a glioblastoma multiforme (GBM) in 1993. This type of brain tumor is considered to be the most aggressive type of brain cancer, and even with treatment it is incurable and ultimately fatal. Outside of cancer research centers that offer newer, experimental protocols, patients with GBM are expected to live only 6-12 months, even with standard treatment (surgery, radiation, and chemotherapy).

In the case of this baby girl, she was referred to Mr. Levashov after her neurosurgeon deemed she was terminal. She had already undergone three craniotomies and all the usual chemotherapies. Her diagnosis was certain, as established by pathology, serial head scans (CT), and course of disease. Mr. Levashov began by giving the girl 20 treatments in person, during which he sat next to her for a few minutes and directed healing energy at her. The patient responded with massive sinus drainage, vomiting and diarrhea (release of toxins). After 2 months the drainage ceased and the child began to thrive again.

Three month after Mr. Levashov’s first treatment, the neurosurgeon had to perform a fourth craniotomy on the girl for a recurrent right frontal mass. Much to his surprise, he found the tumor had turned into necrotic fluid and was surrounded by a thick wall of fibrous tissue. Repeat brain scan at 5 months post-Levashov showed the tumor has entirely disappeared and been replaced by fluid. The patient

was doing extremely well - happily playing with other children – but the surgeon cautioned the family she would have permanent mental deficits. Subsequent brain scans from 1996 through 1999 showed no re-growth of the tumor, and the child continued on in distant healing sessions Mr. Levashov conducted over the phone with the girl's mother while the child was asleep. The girl frequently reported seeing Mr. Lavashov and ‘his rainbow’ in her dreams. In the year 2000, at the age of 8, the child was an intelligent, articulate, socially active young girl, and a class leader at school. There were no mental or speech problems, though she did have a mild and slowly improving left-sided weakness in her arms and legs.

Now, anyone who knows something about cancer will recognize that this case study is extraordinary and beyond the bounds of chance events. I myself work in the Neurooncology Program at the Dana Farber Cancer Institute, Boston, and the neurologists there have never seen such a cure. At best, they have a few cases of long-term remission (5-10 years) after complex research protocols, but over 99.9% of the patients did even with state-of-the art care. And they have *never* seen the recovery of full cognitive function, as described above, after such extensive disease and surgical excision. It is notable that the girl in this case has absolutely no signs of frontal lobe syndrome (apathy, lack of motivation, emotional blandness) or irritability, which should have occurred given the location of the tumor.

The second case involves a boy who presented in 1998 for bi-lateral crypto-orchidism (undescended testicles) dating to infancy. The child had been diagnosed with testicular absence at 1 month of age, but no intervention was sought until the family brought him to the hospital at age 5. At that time surgery to bring the testicles down was recommended, but the family declined (reason not reported). In 1998, at age 11, serial tests of free testosterone showed a near absence of any hormone production (0.01ng/dL), confirming non-functioning testicles and indicating that the condition should be permanent as testicles do not spontaneously grow at age 11. Chromosome studies showed a genetic male (46-XY), but doctors suspected the original cause of the undescended testicles was an as-yet-uncharacterized genetic defect.

In 1999, Mr. Levashov began distant healing on the patient, at the mother's request. Mr. Levashov noted it was rather late to make the attempt, but he agreed to try on the condition that thorough medical records were kept, which was done. Abdominal ultrasound in March 2000, revealed the formation of a new structure on the right, thought to be a testicle, and an amorphous mass on the left side. Testosterone level rose to 2.8 ng/DL. Mr. Levashov continued his distant healing work, and further radiological studies in May 2000, visualized new channels of descent for the testicles, plus the presence of rudimentary structures thought to be testicles.

In August 2000, testosterone levels reached near normal for adolescents (6.0ng/dL), indicative of functioning but as yet undescended testis. Ultrasound in

March 2001, revealed the presence of bilateral, perfectly formed testicles within the abdominal wall, and testosterone level reached 10.0 ng/DL. Surgery was recommended to bring the testicles down, but at the date of publication in 2002, the family had opted to continue the distant healing work with Mr. Levashov because channels for testicular descent were clearly evident in the abdomen. Doctors reviewing the case acknowledged that functional testicles had appeared in a genetic male who had presented well past the age, at which testicles can develop, even with surgical and /or hormonal treatment.

Both of these cases are so well documented using current medical technology at reputable centers in the United States, that it is impossible dismiss them as either hoaxes or wishful thinking. They are also so dramatic that it is impossible dismiss them as either hoaxes or wishful thinking. They are also so dramatic that it is very hard to explain them without invoking the authenticity of parapsychological phenomenon. It is true that one may still maintain that both cases involved sheer random chance (i.e., posit that these two people would have healed as they did without the intervention of Mr. Levashov, whose healing work was unrelated to the medical outcome). However, in light of the research cited throughout this paper, it frankly takes more ‘blind faith’ in the dogma of reductionistic materialism to accept this statistical explanation than it does to accept the veracity of willed non-local phenomenon.

### **Conclusion**

This essay has reviewed the large amount of experimental and case-based evidence that supports the claim that consciousness is non-local. Accepting the veracity of this evidence does not automatically prove the existence of the Divine, because it is still possible to interpret all of the phenomenon outlined above as due

to quantum effects at the level of matter. The existence Of soul and' , Spirit as realities independent of matter has not yet been experimentally verified-and may never be. However, at the minimum, the legitimacy of Indian spiritual psychology has been exonerated by Western experimental science, because phenomena that have been studied and cultivated in India for thousands of years can no longer be dismissed as impossible or unsubstantiated. Intentional influence across time and space are now established facts.

Furthermore, because the data that justify the essential arguments of the *Life Divine* are now in, Sri Aurobindo' s pioneering effort to interpret evolution as a non-local manifestation of consciousness is both plausible and rational. One may still contest his theistic critique of the philosophy of materialism. However, whoever undertakes such an enterprise must first learn what he had to say-and then propose a better alternative hypothesis. Good luck.

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