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## **Bioregulatory approaches of natural and parabiological origin in the practice of world and Russian health care at the end of the 20th to the beginning of the 21st century**

*Translated from Russian by Ivan Gesse and Yevgeniy Gorodetskiy*

Contemporary world health care and allopathic medicine in particular, as many areas of science existing today, is in a rather peculiar situation today in regard to an array of newly recurring disciplines and directions of research.

Much of that which in the scientific past was denied and constantly persecuted by our scientific predecessors as remnants of the “preacademic era” is once again revealing itself, demanding careful research and honest and responsible scientific revision, with elaboration of a position that corresponds with contemporary knowledge and social demands.

One such disputable area that was at one time relegated by Russian scientists respected to this day and rather literate in their own areas, to the outskirts of scientific dissent – along with cybernetics, genetics and an array of other disciplines that are contemporary to us, may be named the direction of parabioregulatory and ENIE technologies (‘ENIO technologies’) (ENIE stands for ENergy-Informational Exchange) – a direction that is rather strange from the point of view of an observer on the sidelines, and one that does not give way easily to study via devices within Newtonian physics, but realistic, enduring, and productive – despite the skeptic opinions of a multitude of people who in the scope of their professional interests are far removed from such activity.

The main reason that the effects of parabioregulatory approaches are rejected by the scientific community is the initial assertion by certain rather prominent scientists, in particular – certain academicians of the Russian Academy of Sciences that are respected in their areas of science, including likewise representatives of the “commission on false science” existing within the Russian Academy of Sciences, regarding the initial impossibility of existence of the physical grounds for the existence of such biopsychical phenomena as extrasensory perception or paranormal influence.

Unfounded assertions of certain physicists who have not been sufficiently immersed in the research of this issue, regarding the impossibility of existence of the forces which could become the original cause for the occurrence of parabiological effects, is what became the grounds for the mass social and scientific denial of such parabioregulatory disciplines as parahealing and parainteractions of a rather evidential, statistically summarizable, and resulting applicable nature.

It is specifically for this reason that the basis for the material given below was chosen to be the proof of the fact of reality of the existence of such forces, and the work of honest scientist physicists is not to assert unfoundedly of the “principal impossibility”, but to find the sources of these effects and to position them to serve mankind.

In particular – in issues of development, health, and long life span of each separate person, as well as a special scientific application for the good of further development of science and mankind in general.

### **Physics of the issue**

So what then are “bioregulatory approaches of natural and parabiological origin” from the point of view of contemporary physical knowledge on the nature of matter, including that which is biologically organized?

From the terminology idea of the above it follows that:

- “bio” is an indication at a live organism or its component parts participating in the
- processes;
- “natural and parabiological origin” are the properties of special attribute of an event, to special, near-paranormal effects, observed in humans and animals in natural states, unchanged by way of artificial application of special chemical or physical influence on the organism.

It is known that from the point of view of modern physics and chemistry, the human being represents a complex balanced network of molecular formations which exist on the background of incursion of an avalanche of substances of organic and non-organic nature that are brought into the organism from the outside and that are constantly leaving it.

However, according to physics this is where the molecular uniqueness of a person ends: when examining the tissues of a human organism as atomic or subatomic formation, the particles of a human body are no more unique than substances that surround it, and organic chemistry itself – being the dominating discipline in knowledge of the human constitution and utterly important for understanding the processes of molecular exchange, loses its defining role.

It is not a secret that at the present moment in science there is a substantial dissociation of both the existing physics itself and competent scientists that are engaged in these forms of physics. In addition to previously existing Newtonian physics, which operated with concrete understandable fields (weak, strong, gravitational, electromagnetic – 4 types) and is widely known to us through school classes, there arose quantum physics, as well as a number of quite specific areas within it, which are specially emphasized here: physics of spin, lepton, and torsion interactions and others of similar nature.

Despite the criticism of spin, lepton, and torsion interactions in the area of special divisions of physics on the part of a number of scholar opponents, we ought to honestly admit that these special fields of research were created by specialists of very high professional level, often unique and therefore poorly understood by the scientific orthodox, accustomed to an already formed perception of the world. For example widely known academicians I.E. Tamm, A.E. Akimov, G.I. Shipov, N.A. Kozyrev and many others not mentioned here but because of no lesser importance for the development of modern science.

Precisely among the laws of this order, which exist in the depths of matter and by far exceed the researching capabilities of the tools of Newtonian physics, we should look for the sources of human paranormal abilities as a whole and of each person individually.

We on the other hand, in our Institute (Private Education Institution for Additional Professional Education the Institute of Biosensory Psychology, St. Petersburg), by the means of years-long studies were able to achieve extremely high, almost 100% level of repeatability in the area of demonstrational paranormal effects for each willing participant, for example – non-contact movement of objects of both magnetic and non-magnetic type solely with ones own abilities. Thus, for us the question of the reality of the existence of force or forces unaccounted by orthodox physicists, capable of acting as an initial cause for paraphenomenological interaction, including in supposedly non-existing paraphenomenological healing, was finished.

It is up to physicists and mathematicians to look for a theoretical and experimental explanation for this fact, similar to an honest years-long scientific search carried out for example by academicians G.N.

Dulnev or N.P. Bekhtereva in laboratory conditions of one of the best Soviet and later Russian research centers, using physics and chemical equipment, with the development of a clear and justifiably adapted physics and mathematical apparatus, with competent commissions of scientists of Russian and world level, toward whose conclusions it is difficult to be skeptical – if one is sane and in his right mind.

Objections of supposedly “honest and consistent” opponents, conducting scandalous one-time “researchers’ investigations” in this case can seem objective only from a quite distorted angle of view, since the same many years’ research, to be fair, of supposedly existing substitutions and errors in the previously brought example works of G.N, Dulnev or N.P. Bekhtereva as far as we know, were not carried out by their opponents.

At the same time, there are no grounds to presume that long-lasting series of research with participation of a large number of recognized and honest scientists drawn to the mentioned scientific works, were held with systematic distortions of research methods or manipulation of results.

In other words, parabioregulatory mechanisms of natural sensory origin are grounds for research for special sectors of science, interpreting the interconnections of physics and human proven parapsychological peculiarities, capable of being used as a regulatory influence for the human organism itself or for other biological material, as well as outside their boundaries.

There exist rather substantial grounds to presume that the force interactions of specifically the areas of science being researched by quantum physics to a significant degree explains a multitude of events related to parahealing or ENIOhealing, as well as to parapsychology in general – in a broader sense.

In any event, traits of behavior of subnanoparticles and force relations of that scope – mathematically obtained and confirmed in practice – reflect in a most peculiar manner peculiarities of interactions that are in principal denied by Newtonian physics: the human paranormal abilities. The statement of quantum physics that it is acceptable for a subatomic subject to be present in more than one place simultaneously, is alone worth much.

### **The paramedicine\* of the issue**

[\* transl. note: ‘paramedicine’ and ‘paramedic’ in the context of this article refer not to the common concept of EMS services etc., but to healing methods using paranormal methods and means]

Of the areas of parabioregulatory mechanisms of natural sensory origin that would be fitting to name here, we could select folk medicine in form of bioenergy informational parapsychological bio-regulatory influence. More specifically – the area of Russian public health field registered in the All-Russian Classifier of Professions under component group 324 and its subgroups 3241 and 3242 in form of special types of parahealing approaches, as well as Article 57 of the Bases of Public Health of the Russian Federation of 1993.

So what then is such influence and what are the grounds of their origin? As opposed to inanimate matter that successively likewise became the base for construction of the physical part of a thinking being – that which we are, man possesses special properties – thinking and will, regarding the origins of which there are many scientific and philosophical versions, yet none exhaustive.

We are absolutely not surprised by our ability to call a space satellite using a low-power cell phone, but are drawn into an unhealthy skepticism regarding the ability of our own nervous system to tune into the activity of another one just like it, that is in the immediate vicinity and comprised of thousands of kilometers of conductor neurons, woven by the tens of billions into a most powerful network – an antenna of the central nervous system.

We are not stunned by the ability of biological cells and of whole organisms, proven long ago, to correlate with each other while in separated restricted containers or when moved to long distance from each other, but we for some reason doubt the transmission of a regulatory nature from one complex and voluminous organic formation to another – one which is similar in build and qualities.

Enormous work on the affirmative proof of such effects was performed in the past by such scientists as the French biologist Béquia (Becoit/Becoit/Beacoit/Beacois/Bequoit/ Baiquoit?) of the end of the 19<sup>th</sup> century in experiments on pairs of snails, Clive Backster in the 60s of the 20th century in experiments on plants, and Russian and Soviet contemporary scientists Yu.N. Cherednichenko, L.P. Mikhailova, V.P. Kaznacheev, L.P. Loupinichev in experiments on biological tissues and plants, as well as other researchers.

The origin of man’s special quality – which our predecessors called consciousness – is to this day unclear, though presently an ever increasing number of honest and consistent scientists, for example – N.P. Bekhtereva, M.M. Reshetnikov, and a number of others assert that the human nervous system is not capable of fully providing for the massive conduct of information processing on a level to which

we are accustomed, presuming the existence of substructural mechanisms of the consciousness that are organized on principles of action and form of existence different from the biochemical one.

Here, for the sake of the question under discussion, it should be specially noted: it is specifically those states which allow man to go beyond the boundaries of the physiologically explained that are more often the road to practical phenomenology. In other words: it is quite reasonable and justified to attribute special qualities of our consciousness, thought, special sensory mechanisms and other things of similar nature, to the specific manner of mutual bioregulation that is extraordinarily necessary for survival of mankind – parahealing.

An enormous input into the research of the issue of bioregulatory paraphenomenology was contributed by experiments on the basis of devices with a regulated spin and torsion component, applied directly toward biological subjects being the target, regulator, or causative agent. In this scope extraordinarily informative are the works of contemporary research of A.V. Bobrov and A.E. Akimov, groundlessly suspected of dishonesty – so wondrous and unexplainable their deductions from the point of view of contemporary physics.

### **Factology of the issue.**

A person who is somewhat removed from detailed research of the field of bioregulatory phenomenology is entitled to enquire regarding the facts that force us to examine the existence of paramedicine and parahealing as a real functioning sector of science, as opposed to fantasy ideas and unjustified expectations of the fantasy writers and storytellers.

For consistent justification of our position, we ought to properly pose the questions and to obtain intelligible proven answers to these questions. These questions could be the following:

- Does the phenomenon of non-physical transfer exist at all?
- If its existence is proven, to what area of science should it – the phenomenon – be attributed?
- What are the mechanisms of “display” of paraphenomenological ability?

Approximately eight years ago we posed a supertask: to elaborate a system of practical approaches that allow within a shortest time period to teach practically any average person to move without contact a compass needle or pendulum, to move objects, and so forth – based on interest or possibility. As a result, several hundred participants were taught this effect and then began to teach it to others.

The existence of the phenomenon, and hence the fact of reality of the carrier of this phenomenon, were proven indisputably in the course of experiments; the issue then of the revealing of the relevant forces is the physicists’ lot. We propose to opponents and critics of our experiments to learn for themselves and then to search for the non-existent “threads”, “magnets”, “supersticky sweat” and similar tricks in their own actions. Some have already learned and obtained the possibility to correlate theoretical assumptions with their own personal experience.

Therefore, the question of existence of the tools, of those force basic origins which could prove the fact of possibility of one human organism to influence another, that has not been taken into account by scientists, has been resolved by us and was transferred from the field of proof of the fact of existence itself to the field of contemplation regarding the presence of experience, professional aptitude, and level of talent and training of the personnel and participants of the research.

At that same time we asked ourselves the question: to which of the fields of existing science could these phenomena that have already been proven be attributed? And as a result, we immersed into research of interdisciplinary interconnections.

Physiologists state absolutely consistently, concretely, and justifiably: their research has shown that man does not have that which could invoke the effects of interest to us, since measuring devices do not register the changes of the human organism that would clearly be the cause for occurrence of such, and results of dissection have not found any additional superstructures in the human body.

Scientists working within the tendencies of Newtonian physics likewise assert indisputably: the field of their activity absolutely denies the presence in a human of such abilities, due to their principal impossibility. Or, if speaking in simple terms – the system of the four types of forces that exist in Newtonian physics does not allow for the presence of the type of phenomenon being discussed and refuses to confirm the mathematical grounds for such events.

However, areas of non-Newtonian physics, recognized and consistently developed by many forefront scientists, actually allow for an array of causes and properties capable of invoking in matter the changes possessing qualities close to those of interest to us. And – furthermore, frequently make rather successful attempts to substantiate the existence of their occurrence, as already mentioned above.

Therefore, we ended up in a rather difficult but paradoxically indisputable situation:

- Both orthodox and classical physicists and physiologists have denied the existence of a repeatedly proven phenomenon, and likewise its origins;
- However, a great number of facts obtained by us under conditions that do not allow for doubt of their origin speak of a real existence of these forces, actions, and facts born by them.

By going through a simple pick-though of variants, we were able to determine the field of science whose specialists have for a rather long time been attempting to find the sources both of special phenomenological qualities of nature and of the parahealing properties of every individual person.

Strong and at the same time weak sides of the question remain to be both the antiquity of traditions and social general access of the phenomenon of parahealing, expressed in an insurmountable natural pull of a real parahealer toward the restoration of the health and senses of a person tormented by soul and bodily sufferings.

It is specifically these qualities, expressed in the ability that is original and genetically or perhaps otherwise written into man's psychobiology, that generation after generation knock on the door of the souls of talented self-made healers who are perceived with difficulty by society, by allopathic medicine, and by legal practice alike.

Certain researchers, while somewhat limiting the breadth of the issue, hint in advance of the mystical and religions component of bioregulatory phenomenon; however, that is not so indisputable.

While omitting the religious and world-view side, in our opinion one should honestly admit: if every new finding of non-standard force interactions in the field of physics is passed as "divine intervention", then science should remain within churches and monastery grounds for all time, and never go beyond their boundaries. On the other hand, divine intervention itself, according to assertions of a number of people, is likewise impossible to refute, and hence the opposite should likewise not be asserted; and accessible means of comprehending the occurrence of phenomena should be employed.

We do not deny or confirm the factors of religiousness in bioregulatory paraphenomenology, but we are inclined to examine the results presented by us sooner in light of near-atheistic world view, leaving question of religious assessment to the freedom of conscience of each individual – be it an average person, scientist, or politician.

### **World experience in practice of the issue**

At first glance, it is especially states that are outdated medicine-wise who are capable of allowing the use of folk medicine methods and parahealing within their boundaries, however that is not so.

At the end of the last century, the European Union conducted complex many-sided research of interaction between allopathic and folk medicine, which resulted in an enormous fundamental report – the COST Action B-4, 1998.

An enormous number of doctors, physicists, chemists, sociologists and other specialists of an extremely high level of knowledge and stature participated in the research and elaboration of the resulting document. The general result of this activity became the clear admission of the necessity of devel-

oping conditions under which original folk medicine could exist and grow. It is worth noting that paramedicine and ENIOhealing are included in the term “folk medicine” in the given sources.

The document specially compares the statistics of probability proportion of curing illnesses both by specialists of scientific medicine and of folk medicine. In a number of cases the results side clearly with folk healers, and not only in treatment of illnesses of psychosomatic nature, but also physiological illnesses with proof of their origin. As an example, statistics are given for curing oncology in a ratio approximately 2.5-3 times in favor of folk medicine and parahealing, where (in the treatment of oncology) achievements of contemporary allopathic medicine are still rather pitiable.

Statistics are indicative: the percentage index for the population who have either once or on a regular basis turned to the services of folk medicine, including paramedicine, comprises 48% in Australia, 70% in Canada, 42% in the USA, 38% in Belgium, and 75% in France. In Africa up to 80% of the population use them for their medical and sanitary needs. In Asia and Latin America the population continue to use folk and para- medicine with consideration of historical circumstances and cultural traditions.

In many developing and developed countries folk and para- medicine are becoming more and more popular. In many countries expenditures on them are not just significant, but are also constantly growing. In Malaysia, approximately 500 mln US dollars are spent annually on these services in comparison to 300 mln US dollars spent on allopathic (classical) medicine. In the USA expenditures in cash in this area in 1997 comprised 2,700 mln US dollars.

Folk medicine and paramedicine are very broadly used in many Asian countries despite the fact that allopathic medicine is accessible there. In Japan, 60-70% of allopathic physicians prescribe to their patients medicinal substances of folk medicine and paramedicine. In Asia, traditional forms of Malaysian, Chinese, and Indian medicine are also broadly used. In China this sector comprises approximately 40% of all medical and sanitary services and provides help to approximately 200 million patients annually. Per information of the WHO regional bureau for American and Latin American countries, 71% of the population in Chile and 40% population in Columbia used the described approaches.

In Australia, Canada, and United Kingdom the annual expenditures on parahealing and folk medicine comprise approximately 80 mln US dollars, 2,400 mln US dollars, and 2,300 mln US dollars respectively.

In many developed countries the widespread use of the means of folk medicine and parahealing is explained by the concern tied to side effects from the influence of chemical preparations and uncertainty of the approaches and premises of allopathic medicine, as well as a broader access of the population to information on health care.

Along with that, a long life span carries with it the threat of chronic illnesses leading to disability and illnesses such as heart disease and diabetes. For many patients folk medicine and parahealing offer means that are more acceptable for treating such illnesses than does allopathic medicine.

Unfortunately, in [Russia] the situation is substantially different from general world tendencies as regards financing, as well as honest unprejudiced research. Our experience in activity of international institutes on the level of UNESCO, UN, the State Duma of the Russian Federation, and the government of the Russian Federation shows a rather deep indifference toward the field of health care, which has historically retained independence of the Russian people and traditions of its health improvement, including such special ones as bioregulatory paramedicine.

## **Conclusion**

Without any doubt, the basis of existence of any state are the people comprising that state, as well as the qualitative abilities of these people toward retaining a balance of feeling well, survival, and high degree of active creative activity in the surrounding medium and thought, as well as their specific phenomenal species peculiarities.

This is becoming of more and more relevance under the conditions of chemical, physical, and bacteriological pollution of the environment, when each new intervention using medicaments is capable of being perceived by the organism and surrounding nature as a new external attack.

Yes, rather frequently turning to a healer for the first time may steal from the patient time so needed for curing him at an early stage of a serious illness. But there also exists something else: curing of people whom allopathic medicine has relegated to the incurable due to the canonic doctors' evidence. And this is sooner a matter of culture, experience, and common sense of the parahealer or doctor, than of a certain intentional bias of their work.

On the other hand, it is specifically the support of the seriously ill person provided by a parahealer that is capable, if not of curing, then of adding a rather significant segment of active time for restoring the patient, so needed in many cases when treating many illnesses. And that is reality, based on many years of research experience, observations and professional activity of a great number of parahealers, most of whom became such after a stunning victory over their own illnesses which often enough from the point of view of allopathic medicine were deemed non-curable in principle.

In this sense parahealing approaches are capable of extremely effectively supporting individual forces of a healthy, as well as of an ill person, and likewise his creative potential, by significantly extending the period of active long years, as well as its creative content. This is capable, in concord with already existing means of allopathic medicine, of creating a situation for a turning point in the tendencies of Russian demography – in the sense of extending life span, as well as in its effectiveness for oneself, relatives, close ones, and society in general.

The new Russian restoration and health movement, expressed in various healing and parahealing approaches – ancient and contemporary, is capable of becoming a significant force in the task of retaining the health of the [Russian] people, which is proven in the course of many years by real achievements of honest and consistent healers.

And it is a mere pity that the people who are selflessly devoted to the deed of honest parahealing are joined by a social tide of many swindlers and mentally unstable persons, that are in turn, for strange reasons, taken by rather adequate and sober-thinking people for highly organized specialists.

Beneath the appearance of battling such swindlers or inadequate persons on the health care services market, paramedics of professional level are being removed, who are capable of contributing a great amount of good to issues of supporting the health of Russian citizens on a high level, but for a number of ideological or economical reasons being an irritation for various functionaries or doctors.

At a time when contemporary Russia is in great need of long-term, honest, ongoing work in understanding the experience, creating a statistical database and training and education systems in parahealing and paraphenomenology activity concerning a most important question for mankind: that of individual and species survival under conditions of escalating change in the environment – ours and our children's.

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