

**Západočeská univerzita v Plzni**  
**Fakulta filozofická**

**Bakalářská práce**

**Modern Medicine Methods Compared To  
Teaching of Old Masters**  
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Plzeň 2013

**Západočeská univerzita v Plzni**

**Fakulta filozofická**

Katedra anglického jazyka a literatury

**Studijní program Filologie**

**Studijní obor Cizí jazyky pro komerční praxi**

**Kombinace angličtina – němčina**

**Bakalářská práce**

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*Vedoucí práce:*

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Plzeň 2013

Prohlašuji, že jsem práci zpracovala samostatně a použila jen uvedených pramenů a literatury.

*Plzeň, červenec 2013*

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## 1 INTRODUCTION

The previous version of this thesis was trying to compare two different, a little bit competing, worlds – „classic medicine“ and alternative healing methods, based on „Eastern mysticism“ (Fritjof 11). The author used a comparison of basic main concepts forming the way of thinking to show that those worlds speak with different words but express the same ideas.

Unfortunately, the author failed so this version has been built on a different basis. We decided to analyze and interpret a specific text concerning the original topic. The chosen specific text is a book titled *The Tao of Physics: An Exploration of the Parallels Between Physics and Eastern Mysticism* by Fritjof Capra, a theoretical and particle physicist. According to *Wikipedia*, he has studied theoretical physics and conducted research in particle physics and systems theory at several universities in several countries, such as France, Austria, Great Britain and the USA (Fritjof Capra Wikipedia).

As the book title suggests, the content compares the Western physics with the Eastern mysticism, thus the Eastern philosophy of life. It is very closely connected to topic of this paper and gives a scientific background for given thoughts and impressions. It „aims at improving the image of science by showing that there is an essential harmony between the spirit of Eastern wisdom and Western science. It attempts to suggest that modern physics goes far beyond technology, that the way – or Tao – of physics can be a path with a heart, a way to spiritual knowledge and self-realization“ (Capra 25).

Fritjof Capra, Ph. D., is a founding director of the *Center for Ecoliteracy*, which advances schooling for sustainability (fritjofcapra.net). He criticizes the conventional Cartesian view, which separates the reality into parts to study it, and encourages the reader to take a holistic approach (Fritjof Capra Wikipedia).

In the third chapter the relationship of the modern physics that derives the „classic medicine“ will be described. With the term „classic medicine“ we mean the conventional, Cartesian, Western medicine practiced in hospitals and taught at medical universities. It will further be used without quotation marks.

Chapter 5 (Current Situation) gives an example of practical usage of alternative healing methods combined with classic Western medicine.

The following chapter (6) introduces a specific healing method called *The Silva Mind Control Method*, developed on a physical basis and recommended by psychiatrists to treat mental illnesses; as an example of an alternative healing method that registers achievements in large numbers and could be once included for example in the complementary medicine.

## 2 GOALS OF THE THESIS

The goal of the previous version was to compare the two worlds. This time we will try to accomplish it through analyzing a source text, the Fritjof Capra's *The Tao of Physics: An Exploration of Parallels Between Physics and Eastern Mysticism*.

The reader should be able to acknowledge some of the main points after reading, since Fritjof Capra, the author of the source text, writes: „The two basic themes of this conception are unity and interrelation of all phenomena and the intrinsically dynamic nature of the universe. The further we penetrate into submicroscopic world, the more we shall realize how the modern physicist, like the Eastern mystic, has come to see the world as a system of inseparable, interacting and ever-moving components with man being an integral part of this system“ (25).



### 3 MATERIALS AND METHOD OF PROCESSING

The main material is the book *The Tao of Physics: An Exploration of the Parallels Between Physics and Eastern Mysticism* by Fritjof Capra, as said above. It's purpose is „to explore this relationship between the concepts of modern physics and the basic ideas in the philosophical and religious traditions of the Far East“ (Capra 18).

The first layer will be a common linguistic analysis of the reader, style of writing etc. Then we will focus on the book's structure and afterwards on single parts and their main ideas.

The basis of the paper is built on printed sources, such as *The Tao of Physics* or *The Silva Mind Control Method*, Internet sources were used only as supplements, or, in case of chapter 6 (Current Situation, The Approach for Alternative Healing Methods in Several Countries of the World), when the discussed topic is so „fresh“ that not many printed sources are to be found. Here a few articles from online journals serve as materials.

## **4 ANALYSIS AND INTERPRETATION OF THE SOURCE TEXT**

### **4.1 Common Analysis**

#### **4.1.1 Content**

The book describes author's impressions about parallels between the theoretical physics and Eastern mysticism. It explains that „a consistent view of the world is beginning to emerge from modern physics which is harmonious with ancient Eastern wisdom“ and „Eastern mysticism provides a consistent and beautiful philosophical framework which can accommodate our most advanced theories of the physical world“ (Capra 12).

The main parts differ with the content – physics, mysticism and parallels. The part about physics includes for example a historical development of Western philosophy and its impacts on the modern physics.

The second part (The Way of Eastern Mysticism) describes essences of the philosophies of East, such as Hinduism, Buddhism, Chinese Thought, Taoism and Zen, and their religious nature.

In the last part, describing the parallels between those two worlds, the author scrutinizes concepts of universe dynamics or quark symmetries.

From a subjective view, the book is an interesting source of ideas which the reader can wonder about for long hours. The author doesn't attempt to force a new point of view, only comments the results of his observation.

Seen from the objective perspective, the author has proved a remarkable ability to remain impartial, and submits only clear facts. Frequent quotations of more or less known authors (both, scientists and religious people) seem to be helpful in staying objective to the problematics, as well.

### **4.1.2 Structure**

The book is divided into three main parts (The Way of Physics; The Way of Eastern Mysticism; The Parallels) which contain eighteen chapters.

Each chapter is divided into paragraphs with logical arguments.

Before the main parts the „Preface“ stands and after them the „Epilogue“ and „Note“ section come, followed by „Bibliography“ and „Index“.

### **4.1.3 Communication Area, Style**

Considering the standard English with some scientific expressions and terms, the text is of popular-technical style. The author aims to mediate knowledge of science and Eastern mysticism to a wide public.

Used language isn't highly scientific, full of mathematical and physical symbols and expressions. The book is written with fluent simple, standard language, using logical arguments. Sentences are often long and simple to understand. The paragraphs, on the contrary, are mostly shorter and express clear ideas and arguments.

The author tries „to present the main concepts and theories of modern physics without any mathematics and in non-technical language,..“ (Capra 12).

### **4.1.4 Function**

The function of the text (book) is, as mentioned before, to inform about parallels between the modern physics (the Western thought) and the Eastern mysticism (religious philosophies).

The author himself states: „Being a physicist, I knew that the sand, rocks, water and air around me were made of vibrating molecules and atoms, and that these consisted of particles which interacted with one another by creating and destroying other particles. (...) All this was familiar to me

from my research in high-energy physics, but until that moment I had only experienced it through graphs, diagrams and mathematical theories. As I sat on that beach my former experience came to life;...”

(...) I had gone through a long training in theoretical physics and had gone several years of research. At the same time, I had become very interested in Eastern mysticism and had begun to see the parallels to modern physics“ (Capra 11).

#### **4.1.5 About the Author**

Fritjof Capra, Ph. D., was born in Vienna, Austria on February the 1st, 1939, and earned his Ph. D. in theoretical physics at local university in 1966. He carried out research in systems theory and partial physics at universities in Paris, London, Berkeley, Santa Cruz and Stanford.

He is interested in Eastern mysticism and transcendental experience. He wrote several bestsellers about science, metaphysics, physics and ecology.

He is the founding director of *Centre fo Ecoliteracy* in Berkeley, California, which aims to advance schooling for sustainability. He teaches ecological studies at *Schumacher College*, England.

## **4.2 Comprehensive Analysis**

The fundamental features and ideas of the main parts will be analyzed in this section, considering their content and structure. They are logically divided, as described in sub-chapter 4.1.

Chapters 4.2.2 to 4.2.4 are mostly describing the nature and the content of the text.

### 4.2.1 Preface

Fritjof Capra, Ph. D., describes his journey towards writing the book *The Tao of Physics* and expresses the basic idea of parallels between the modern physics and the Eastern philosophy (mysticism).

He claims that mysticism is an experience that must be lived, it can't be learned or gained from books, and a conscious decision of an individual to be actively involved in it must be made (Capra 13).

### 4.2.2 MODERN PHYSICS: A Path with a Heart?

The first chapter introduces the following ones with words: „The following chapters will show that the basic elements of Eastern world view are also those of the world view emerging from modern physics. They are intended to suggest that Eastern thought and, more generally, mystical thought provide a consistent and relevant philosophical background to the theories of contemporary science; a conception of the world in which man's scientific discoveries can be in perfect harmony with his spiritual aims and religious beliefs“ (Capra 25).

Modern physics influences technology, realm of thought and culture. It has led to a revision in conception of the universe and the relationship between men and the universe. However, unsuspected limitations of classical ideas have been revealed during the twentieth century thanks to discoveries and exploration of atomic and subatomic world. Concepts like matter, space, time, or cause and effect are totally different from the traditional ideas in classical physics (Capra 17).

Physicists and philosophers were discussing those changes during past decades, yet they have not realized that the changes seem to lead all the same direction – towards similar views of the world to the views held in Eastern mysticism. Surprisingly often the concepts of modern physics

show parallels to the Far East religious philosophies and their ideas (Capra 17, 18).

Those changes and ideas have been, according to Capra, noticed by some of the great physicists of the twentieth century while getting in touch with the Far East culture (India, China, Japan) (18). He quotes a few, exemplified with:

Werner Heisenberg: „The great scientific contribution in theoretical physics that has come from Japan since the last war may be an indication of a certain relationship between philosophical ideas in the tradition of the Far East and the philosophical substance of quantum theory“ (qtd. in Capra 18).

Capra describes the Eastern mysticism mostly as religious philosophies of Hinduism, Buddhism and Taoism, but the basic features are to be found in a vast number of subtly interwoven spiritual disciplines and philosophical systems. He sees there a crucial general argument saying that modern physics leads to a view of the world which is very similar to the views held by mystics of all ages and traditions (Capra 19).

The difference, Capra says, between Eastern and Western mysticism lays in the role of mystical schools. They played a marginal role in the West, while constituting the mainstream of Eastern philosophical and religious thought (Capra 19).

A wide description of development of Western philosophy follows. 2,500 years ago, early Greeks started developing mystical philosophies studying nature laws. The very beginnings of modern science are to be found in the sixth century B. C., when science, philosophy and religion were one. Milesians were discovering the essential nature, a real constitution, of things they called „*physis*“. This is the same basic feature

of mysticism, their conclusions were thus quite similar. This view is very close to that of ancient Indian and Chinese philosophy (Capra 20).

The unity split with the Eleatic school, which assumed a Divine Principle, later seen as an intelligent and personal God standing above the world directing it, standing above all gods and men. Here begun the „trend of thought“ (20) separating the spirit from the matter – a dualism characteristic for Western philosophy (Capra 20). Heraclitus presented a concept of an indestructible substance, which became one of the fundamental concepts of the Western thought (Capra 21).

This development kept growing and became essential for Western philosophy, creating deeper dualism between mind and matter, body and soul. The philosophers were giving attention to the spiritual world, human soul and problems of ethics for over two thousand years, which is the reason for the Greek (Aristotelian) model not being challenged precisely (Capra 21).

Throughout the Middle Ages this doctrine was strongly supported by the Christian Church. At least in Renaissance in the name of study of nature experiments and scientific spirit were undertaken for testing speculative ideas. The first person who combined empirical knowledge with mathematics was Galileo. Descartes („*Cogito ergo sum.*“ – „*I think therefore I exist.*“) based the nature into two separate and independent realms – that of mind (res cogitans) and that of matter (res extensa), therefore the „Cartesian“ scientists were allowed to treat matter as dead and separate from themselves. This is also called „a mechanistic view“ which is the foundation of classical physics (Capra 22).

This model caused almost complete separation of the conscious will and the involuntary instincts, while each of them has been split up further into separate compartments, according to their activities, feeling, beliefs,

talents, etc., „which are engaged in endless conflicts generating continuous metaphysical confusion and frustration“ (Capra 23).

According to Capra, the physics of the twentieth century, born in the Cartesian split, is overcoming the separation and turning back to the original idea of unity, as it was on it´s very beginning (23).

The Eastern view of the world is, in contrast to the mechanistic view of West, „organic“, e.g. all things and events are just different aspects or manifestation of the same ultimate reality; connected, interrelated. They demonstrate the basic unity of the universe. The goal of the Eastern mystic schools is to transcend „the notion of an isolated individual self and identify self with the ultimate reality“ (Capra 24).

This act is an experience involving whole person, it isn´t and can´t be just an intellectual act, because it is „religious in it´s ultimate nature“ (24), and this is the reason why most of the Eastern philosophies are religious. This point of view is dynamic with the ever-changing universe; the change is it´s very essence with it´s inseparable motion, live, organics, spirituality and matter (Capra 24).

„Since motion and change are essential properties of things, the forces causing the motion are not outside the objects, as in the classical Greek view, but are an intrinsic property of matter. Correspondingly, the Eastern image of the Divine is not of a ruler who directs the world from above, but of a principle that controls everything from within“ (Capra 24).

### **4.2.3 Knowing and Seeing**

This chapter deals with the fundamental question „How can we make any comparison at all between an exact science and spiritual disciplines?“ and the two types of knowledge (Capra 26).



The author differs two basic types of knowledge according to their nature and language in which they are expressed. He defines them as „two modes of mind“ (Capra 26).

The rational, scientific, lower, relative knowledge comes from experience with everyday objects and events in man's environment. The intuitive, religious, higher, absolute knowledge is abstract and involves the understanding of the whole experience (Capra 27). The rational knowledge is „the realm of science that measures and quantifies, classifies and analyzes“, which is limited (28).

„Although physicists are mainly concerned with rational knowledge and mystics with intuitive knowledge, both types of knowledge occur in both fields. This becomes apparent when we examine how knowledge is obtained and how it is expressed, both in physics and Eastern mysticism.

In physics, knowledge is acquired through the process of scientific research which can be seen to proceed in three stages. The first stage consists in gathering experimental evidence about the phenomena to be explained. In the second stage, the experimental facts are correlated with mathematical symbols and a mathematical scheme is worked out which interconnects these symbols in a precise and consistent way. Such a scheme is usually called a mathematical model or, if it is more comprehensive, a theory. This theory is then used to predict the results of further experiments which are undertaken to check all its implications. At this stage, physicists may be satisfied when they have found a mathematical scheme and know how to use it to predict experiments. But eventually, they will want to talk about their results to non-physicists and will therefore have to express them in plain language. This

means they will have to formulate a model in ordinary language which interprets their mathematical scheme“ (Capra 30).

The author expresses an idea of cooperation between the two knowledge:

„The rational part of research would, in fact, be useless if it were not complemented by the intuition that gives scientists new insights and makes them creative. These insights tend to come suddenly and, characteristically, not when sitting at a desk working out the equations, but when relaxing, in the bath, during a walk in the woods, on the beach, etc. During these periods of relaxation after concentrated intellectual activity, the intuitive mind seems to take over and can produce the sudden clarifying insights which give so much joy and delight to scientific research“ (Capra 31).

#### **4.2.4 The Way of Eastern Mysticism**

In this chapter, Capra brings the Eastern religious philosophies near to the reader. He states they are of religious nature because they arise from the intuitive type of knowledge: „Their main aim is the direct mystical experience of reality, and since this experience is religious by nature they are inseparable from religion“ (85).

He also submits a parallel between the Western one and only Divine God and for example the multitude of divinities in Hinduism: „To understand how the Hindus can cope with this multitude of divinities, we must be aware of the basic attitude of Hinduism that in substance all these divinities are identical. They are all manifestations of the same divine reality, reflecting different aspects of the infinite, omnipresent, and – ultimately – incomprehensible *Brahman*“ (91).

Buddhism is compared to „mythological and ritualistic Hinduism“ as „definitely psychological“ philosophy, it concerns about the physical,

present situation of a human more than about the origin of the world (Capra 93).

An interesting acknowledgement comes on page 99: „The contrast between the Chinese and Japanese, on the one hand, and the Indians, on the other, is so great that they have been said to represent two poles of the human mind. Whereas the former are practical, pragmatic and socially minded, the latter are imaginative, metaphysical and transcendental.“ A thought occurs then, that there are differences not only between Western and Eastern philosophy, but even within the Far East cultures who were, till now, represented as the ones based on intuitive knowledge.

Chinese thought is fundamentally based on a balance between complementary aspects, *yin* and *yang*. They represent the opposites, together forming the reality (Capra 101).

#### **4.2.5 The Parallels**

In this section, the information about modern physics and the Eastern philosophy, given above, are to be compared. The previous chapters and sub-chapters were mostly describing the different worlds of the Western and the Eastern cultures.

The whole part „The Parallels“ is dedicated to reveal the discussed parallels between those two ways of thinking, the two fundamental types of knowledge.

#### ***Unity***

„Although the spiritual traditions described in the last five chapters differ in many details, their view of the world is essentially the same. It is a view which is based on mystical experience – on a direct non-intellectual experience of reality – and this experience has a number

of fundamental characteristics which are independent of the mystic's geographical, historical, or cultural background" (Capra 130).

The awareness of the unity, mutual interrelation of all things and events, and of all phenomena being manifestations of a basic oneness, of the same ultimate reality; these are essential ideas to the Eastern world view. All things are „independent and inseparable parts of the cosmic whole“ (130).

According to Capra, „in ordinary life, we are not aware of this unity of all things, but divide the world into separate objects and events. (...) It is an abstraction devised by our discriminating and categorizing intellect“ (131).

The basic oneness of the reality, of the universe, is „one of the most important revelations of modern physics“ (131), becoming apparent at the atomic level and while exploring deeper secrets of matter „it manifests itself more and more“. „As we study the various models of subatomic physics we shall see that they express again and again, in different ways, the same insight – that the constituents of matter and the basic phenomena involving them are all interconnected, interrelated and interdependent; that they cannot be understood as isolated entities, but only as integrated parts of the whole“ (131).

To demonstrate the interconnectedness of the universe, Capra describes the quantum theory, more precisely „the so-called Copenhagen interpretation of quantum theory which was developed by Bohr and Heisenberg in the late 1920's and is still the most widely accepted model“ (132). The position of a particle can never be precisely predicted, only its „tendencies to be in certain regions“ (134), which, among others, leads to metaphysical problems. „If the dominant part of the interaction has a long range, the manifestation of this long-range effect will travel over a large distance. (...) Physically, it means that the measuring devices are placed so far apart that their main interaction occurs through the exchange of a

particle or, in more complicated cases, of a network of particles. There will always be other effects present as well, but as long as the separation of the measuring devices is large enough these effects can be neglected. (...)

Quantum theory thus reveals an essential interconnectedness of the universe“ (137).

„At the atomic level, then, the solid material objects of classical physics dissolve into patterns of probabilities, and these patterns do not represent probabilities of things, but rather probabilities of interconnections“ (Capra 138).

Compared to the Eastern mysticism, „the core of the *Avatamsaka Sutra*, one of the main scriptures of *Mahayana Buddhism*, is the description of the world as a perfect network of mutual relations where all things and events interact with each other in an indefinitely complicated way“ (Capra 139).

### **Opposites**

The chapter „Beyond the Worlds of Opposites“, Capra compares the nature of opposites according to Chinese philosophy and simple example of circular motion and it´s projection:

„Since all opposites are interdependent, their conflict can never result in the total victory of one side, but will always be a manifestation of the interplay between the two sides. In the East, a virtuous person is therefore not one who undertakes the impossible task of striving for the good and eliminating the bad, but rather one who is able to maintain a dynamic balance between good and bad“ (146).

For the unity of opposites the dynamic balance is essential. „It is never a static identity, but always a dynamic interplay between two extremes“ (146), expressed in Chinese symbolism as *yin* and *yang*.

„The dynamic unity of polar opposites can be illustrated with the simple example of a circular motion and it’s projection. Suppose you have a ball going round the circle. If this movement is projected on to a screen, it becomes an oscillation between two extreme points. The ball goes round the circle with constant speed, but in the projection it slows down as it reaches the edge, turns around, and then accelerates again only to slow down once more – and so on, in endless cycles. In any projection of that kind, the circular movement will appear as an oscillation between two opposite point, but in the movement itself the opposites are unified and transcendent“ (147).

### **Space**

„Modern physics has confirmed most dramatically one of the basic ideas of Eastern mysticism; that all the concepts we use to describe nature are limited, that they are not features of reality, as we tend to believe, but creations of the mind; parts of the map, not of the territory. Whenever we expand the realm of our experience, the limitations of our rational mind become apparent and we have to modify, or even abandon, some of our concepts“ (Capra 161).

„Classical physics was based on the notion both of an absolute, three-dimensional space, independent of the material objects it contains, and obeying the laws of Euclidean geometry, and of time as a separate dimension which again is absolute and flows at an even rate, independent of the material world“ (Capra 162).

„Eastern philosophy has always maintained that space and time are constructs of the mind. The Eastern mystics treated them like all

other intellectual concepts; as relative, limited, and ilusory“ (Capra 163).

However, although the Chinese and Indians considered geometry as a result of the intellect, they still used it masterfully in building temples, palaces or altars, or in mapping their land (Capra 163).

Nevertheless, „the ancient Eastern philosophers and scientists already had the attitude which is so basic to relativity theory – that our notions of geometry are not absolute and unchangeable properties of nature, but intellectual constructions“ (Capra 164).

### ***Dynamics***

In the last analyzed chapter Capra compares the dynamics views.

„The central aim of Eastern mysticism is to experience all phenomena in the world as manifestations of the same ultimate reality. This reality is seen as the essence of the universe, underlying and unifying the multitude of things and events we observe.“ „This ultimate essence, however, cannot be separated from it’s multiple manifestations“ (189).

„According to quantum theory, particles are also waves, and this implies that they behave in a very peculiar way. Whenever a subatomic particle is confined to a small region of space, it reacts to this confinement by moving around. The smaller the region of confinement, the faster will the particle „jiggle“ around in it. This behaviour is a typical „quantum effect“, a feature of the subatomic world which has no macroscopic analogy“ (192).

## **5 CONNECTION BETWEEN MODERN PHYSICS AND CONVENTIONAL MEDICINE**

As mentioned in the chapter *4.2.2 MODERN PHYSICS: A Path with a Heart?*, the historical development of Western philosophy and exploring the world of experience has led the first modern scientists within a mechanistic approach during the fifteenth century (Renaissance), which is typical with a separation of matter from mind. The so called „father of modern science“, Galileo Galilei, was the first one combining mathematics with empirical knowledge (Capra 22).

Studying the human and animals´ bodies was one of the first on the list to explore. The tradition of dividing man into separate parts grew continually and together with the growth of the science, because science made more exploration thanks to it´s advancing technology possible. Even today they are very closely connected; no surgery is feasible without proper instruments and technology, not even without electricity, one of the basic accomplishments of modern science. Medicine is still perceived as a scientific discipline and future doctors spend at least six years at a university to study it and a few more training it before being allowed to practice it.

As Fritjof Capra suggests, modern science and physics starts to point at the original thought of unity of the universe (Capra 17), and medicine will naturally follow. A proof of it is more described in chapter 6 (Current Situation, The Approach for Alternative Healing Methods in Several Countries of the World) and in chapter 7 (dealing with the topic of Silva Mind Control Method, developed on a scientific basis).



## **6 CURRENT SITUATION, THE APPROACH FOR ALTERNATIVE HEALING METHODS IN SEVERAL COUNTRIES OF THE WORLD**

### **6.1 USA**

During last couple of years pharmaceutical and scientific world realized that an ill person seeks for any help possible. Many people visit their ordinary physician, and a healer, too. This fact is true globally, not only in USA. However, the number of institutes and countries using alternative medicine is different.

„Alternative medicine is not the sidelined, new age world of yoga and therapeutic needles it was once perceived to be. It has become a mainstream, \$50-billion health care industry in the United States, from which 74 percent of Americans seek some sort of medical help [source: NCCAM]. Not that yoga and acupuncture are in the past. On the contrary, they're two of the most popular forms of complementary therapy today, offered in thousands of conventional-medicine hospitals around the country.

Complementary medicine isn't the same as alternative medicine. Alternative medicine involves the use of something like meditation, herbs or energy therapy to treat cancer instead of radiation or chemotherapy. In complementary medicine, treatments like meditation, herbs or energy therapy are used to treat cancer in addition to radiation or chemo. It's called integrative medicine -- an approach to health that focuses on the whole patient, body and mind, instead of only a particular disease. Complementary medicine is now practiced in more than one-third of hospitals in the United States, a notable increase over the one-quarter of hospitals offering complementary therapies in 2005 [source: MNT],“

*health.discovery.com* website informs (Layton  
*health.discovery.com*).

## 6.2 Germany

One of the economically most developed countries in Europe and in the world, Germany, follows the American trend.

*Spiegel Online* made an interview with a doctor using homeopathy to treat her patients:

*Spiegel Online:* „Miss Hübner, have you ever tried a homeopathy treatment?“

*Hübner:* „Yes, but it does not affect me. I tried it with my patients, too. It is exciting to watch what happens when the doctor and the patient switch their positions during exploring patient’s discoveries and experience.“

*Spiegel Online:* „So, you understand the patient when he seeks for an alternative way.“

*Hübner:* „Yes. As a patient you get a feeling of being just „delivered“ to medicine very quickly. You have only a little freedom and possibility of decision. With treating like that the patient wants to be active on his own.“

*Spiegel Online:* „The alternative medicine experiences its boom. Do you think it is because of the classic medicine failure?“

*Hübner:* „I think it is because of the need of a human medicine – from the patients and the doctors point of view as well. You can find this in the classic medicine only rarely. Who seeks it, finds it in the complementary medicine. If he finds it with a classic medicine doctor he does not have any need of seeking it elsewhere.“

*Spiegel Online*: „This trend is supported by the hospitals and the health insurance companies. Why is that?“

*Hübner*. „It is just another marketing tool of the companies. None of them can afford not to offer the complementary medicine. And they want people to be healthy, as well. It is a thing of competition for the hospitals, too. Clinics need patients. Many patients – about a half of the cancer diseased – look for both, complementary and alternative medicine. Well, this type of clinics possess an advantage.“ (Boychev *Spiegel.de*)

### 6.3 Czech Republic

An article published by the web *idnes.cz* gives evidence about a different approach in the Czech republic:

„The Medical Chamber Takes a Mercy of Alternative Healing Methods

After years of refusing the classic medicine realizes that not all of the alternative healing methods are the same.

(...)

They [The Czech Medical Chamber] talk conciliatory especially about acupuncture, herbs and homeopathy. They, however, warn before using these instead of classic medicine procedures. It should be more like a supplement.” (Svobodová *ona.idnes.cz*)

## 6.4 Conclusion

Probably because of the fear of „unscientism“ the conventional medicine hesitates to accept more of the alternative procedures as equals. However, the modern science is slowly leading back to the idea of unity, explored before the Cartesian split up era (23), as Fritjof Capra in his book suggests.

Next chapter deals with a widely spread self-healing method which might one day be a valuable contribution to medical world if accepted by the scientific community.

## 7 EXAMPLE OF A SCIENTIFICALLY BASED ALTERNATIVE HEALING METHOD: SILVA MIND CONTROL

### 7.1 Introduction

According to Philip Miele, one of the authors of the book *The Silva Mind Control Method*, the *Mind Control* teaches the students to solve problems, either small or haunting ones, through dynamic meditation (Miele 17).

It uses operating with student's own brain wave patterns, an electric energy produced by his brain, measurable with an electroencephalograph (EEG) (Miele 17).

„This energy's rhythm is measurable in cycles per second (CPS). 14 and more CPS is usually called Beta waves; 7 – 14 CPS Alpha waves; 4 – 7 CPS Theta waves and less than 4 CPS Delta waves.

During a fully waking state, while working and moving in the common world, you are in the Beta, in your „outer conscious level“, for our terminology to be used. While dreaming or falling asleep but not sleeping yet, or while waking up but not being fully awake you are in

the Alpha. We call this „the inner conscious level“. During the sleep you are in the Alpha, Theta or Delta, not in Alpha only, as many people assume. If you learn to control your mind you can enter the Alpha level anytime you want and still be fully awake.“ (Miele 17)

The founder, José Silva, built his business in the field of radio and TV reparations thanks to a correspondence course he took with a magazine, in spite of never attending any school classes because he had to earn money for himself and his siblings. They have taught him reading and writing and arithmetic, as they learned at school. As adult he was deeply interested in studying psychology, psychoanalysis etc. on his own from books. He was especially interested in the brain function and hypnosis and started wondering if his knowledge about electronics correspond with the knowledge gained from books. He knew that an ideal circuit has smallest resistance or impedance because it utilizes electric energy the best. „Would the brain work more efficient if it's impedance dropped?“ (Miele 20-22)

As he was testing his theories on his own children (to calm them down, to improve their learning skills etc.) he found out the brain paradoxically worked with better results while being less active – received and saved more information in lower frequencies (Miele 22).

He dropped studying hypnosis and started with mental exercises to calm the brain down and keep it working independently easier way than in the hypnosis at the same time. He was using relaxation, concentration and lively imagination (Miele 22).

Within next three years he developed a standard course taking 40-48 hours and since that (since year 1966) it's efficiency has been „approved“ on over fourteen million attendants (*silvovametoda.cz*).

## 7.2 Psychiatrists' Recommendation

In 70's psychiatrists, Dr. Clancy M. McKenzie and Dr. Lance S. Wright, attended the *Silva Mind Control* course and noticed a few disturbed people attending with them. They started wondering about their mental unstableness and the impacts of the course on their psyché. During four years they have sent 189 of their patients (on a voluntary basis) to the course, testing them before and after attending it; they focused more on 75 of them who were (according to the diagnosis) psychotic or were close to a psychosis (McKenzie, qtd. in Silva 157).

The results were surprising for them. Only one of the 189 patients showed a deterioration of his condition (McKenzie, qtd. in Silva 158). The most common phenomenon was an improvement of perception of the reality, tested with the Experiential World Inventory (EWI) questionnaire (McKenzie, qtd. in Silva 159).

Dr. McKenzie and Dr. Wright keep recommending the course of *mind control* to their patients.

The Silva Mind Control Method is a scientifically documented procedure that helps those who learn it significantly, as two specialists approved. Maybe, one day, we will see it as a part of complementary medicine.

„In a meanwhile I can offer my own scientific justification why the mental energy is beneficial for health. All objects, including a human body, emit and transfer energy. Above that, everything existing in the objective world, including energetic fields, has it's counterpart in the subjective dimension, i. e. in the consciousness. The subject's

radiation interacts with the electromagnetic-chemical subjective dimension energy.

While human beings are working in an objective dimension (frequency 20 oscillation per second), human thoughts modulate both, subjective and objective radiation.

An inanimate matter or object emit general static (stable) field which can be modified by radiation and thoughts modulated by a human aura. Energetic field modulation, objective or subjective, means adding or casting off the static field. It means that something or some intelligence is captured in the field modulation. A living matter emits changeable field which can be modified by light radiation and human aura.“ (Stone 167)

„Now The Institute of Noetic Sciences claims that the originally „wild“ impressions are already commonly accepted within reputable medical circles:

- An individual is essentially capable of physiological peace in far wider range than has ever been thought to be possible. Healing always occupies body, mind and even the so called spirit.
- Negative emotions can have unfortunate psycho-physiological effects.
- Positive emotions can have positive psycho-physiological effects.
- Mind possess many diverse connections to physical processes, and some of them can outbalance towards healing.“ (Stone 15)

## 8 CONCLUSION

As the reader can see from the given excerpts of the source text and additional sections of the thesis, it is possible to compare the world of strict mathematical science and the world of transcendent experience, but only within a serious research.

Often learned in a changed state of consciousness, in a meditation, the knowledge taught by the Eastern mysticism can be understood as equal to the knowledge of Western rational way of thinking, because in many ways their results are similar to each other.

Fritjof Capra, a reputable expert in his field of interest, submits convincing evidence about an existence of parallels between the rational, Western, approach to the world and environment and it's intuitive counterpart from the East.

The goal was to compare those worlds through analyzing the book *The Tao of Physics*. With help from Mr. Capra, Ph. D., we believe we achieved it. It wasn't easy to interpret all of it's parts, so we decided not to comment all of them and let them speak for themselves as evidential proof.



## 9 GLOSSARY OF SOME OF THE USED TERMS

**Alpha waves** = neural oscillations within a frequency range of 8–12 Hz arising from electrical activity of human brain. It is measured with an electroencephalograph

**Alternative** = and adjective describing something outside common choice

**Atom** = a basic unit of matter, a term used mostly in physics

**Complementary medicine** = a type of medicine arising while combining alternative healing methods, such as homeopathy and meditation, with conventional medicine

**Energy** = a term from physics (and mysticism) describing an indirectly observed quantity, characteristic for atoms and their particles

**Frequency** = the number of occurrences of a repeating event per unit time

**Healing, to heal** = a process of physical, mental or emotional health restoration

**Medicine** = applied practice which aims to heal and prevent illnesses and disorders

**Mind** = typical for human kind; a complex of cognitive activities enabling perception, thinking, learning, reasoning, and judgment

**Particle** = a small localized object with, which for example forms atoms and therefore molecules etc.

**Universe** = a complex of everything existing, including time, space, living beings and inanimate objects, such as luminaries and their mutual interactions

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## 11 RESUMÉ

Using an analysis of a source text, the book *The Tao of Physics: An Exploration of the Parallels Between Physics and Eastern Mysticism*, written by a theoretical physicist Fritjof Capra in the 1970's; and a description of a specific alternative healing method, based on scientific discoveries, the author of the thesis aims to present an impression of the two competing worlds, the conventional medicine and the teaching of old masters in form of the Eastern mysticism; expressing the same fundamental concepts, only with different means of language.

The thesis has been extended with a brief outline of current approach for alternative healing methods in the USA, Germany and the Czech republic as samples of the Western world view within common citizens.

Because the source text refers to parallels between modern physics and Eastern mysticism, and the topic of the thesis are modern medicine methods (procedures) compared to teaching of old masters, a section highlighting the relationship between modern physics and conventional medicine must have been added.