

## HEALING AND HEALERS

always maintained that, while one could increase the 'physical,' the 'psychic' could not be altered – that was what one was born with.

But I am sure that Mrs Tarpey was capable of altering and increasing the 'psychic' reading, and restoring mental and emotional normality – whatever might be said to the contrary – an observation which should give hope to many sufferers who have given up all hope of improvement.

To readers who would know more of Mrs Tarpey and her healing I would recommend her little book *Healing by Radies-thesia*, published by the Omega Press in her ninety-fifth year. Here they will find a description and list of her more spectacular cases.

About this time too I came in contact with Mr L. E. Eeman, whose technique of healing was particularly interesting to me, as he appeared to have discovered and applied in a unique manner 'the laying on of hands'.

After an air crash in 1918 he was admitted to hospital a physical and nervous wreck. He was finally discharged in 1919 as permanently unfit for duty and with 100% disability pension.

Through his own discoveries, which he records in his book, *The Technique of Conscious Evolution*, he restored himself to complete health, and subsequently he developed them into a form of therapy which he practised with great success from 1922 to 1957 at his well-known consulting and treatment rooms at 24 Baker Street, London.

His main discoveries may be stated thus:

1. Any trauma, especially a psychological one, tends to set up a nervous muscular tension in some part of the body, which tension is unconscious, and a vicious circle tends to be set up. To resolve this it is necessary to make the tension conscious. As soon as this is done the tension goes and there is complete relaxation. Any tendency for the tension to return can be dispersed by conscious thought.

2. Removal of the neuro-muscular tensions tends to an emergence of the buried memories which first produced them, together with the emotional content, which consists of the psychic energy repressed with the memory.

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3. This released energy is now available to the patient for his restoration, i.e. healing; or it can be added to the total available energy of the body.

4. This psychic energy has a polarity which can be used therapeutically.

Eeman's basic healing technique was based on these principles, and consisted in the first phase of practical instruction in the art and science of complete, conscious relaxation.

He would demonstrate on the patient that one must start at the feet and gradually work up the body, relaxing the various muscles in turn, paying particular attention to the chest and respiration, usually full of tensions, and finally ending up with the head and neck, in which last all the most refractory tensions seem to congregate.

One result of this muscular relaxation or 'Myognosis', as he called it, is 'emergence', by which Eeman meant a vivid and full reliving of the buried and unconscious original experience which had produced the tension and trauma. This, Eeman maintained, was real psycho-analysis, as in the course of teaching relaxation he would also enable the patient to gain relief from his hidden complexes. As he said: 'The fundamental soul, nerve and body healing factor in both confession and analysis is re-pentance, re-thinking, re-memorising and re-living.'

But he laid it down as axiomatic that this re-living can only be done thoroughly and cathartically if the patient is in a relaxation circuit and remains completely relaxed. It is of interest to note that Eeman used to accomplish in a comparatively few sessions what it might take an ordinary psycho-analyst years to uncover, if he managed it at all; and the result would be nothing like so good.

When Eeman was satisfied that the patient could at will relax every part of himself, and emergence had taken place to a lesser or greater degree, the patient went on to the second phase, which consisted of relaxation in circuit.

As I have said, Eeman rediscovered the body's polarity, viz. (a) that the right side of the body, including the right hand, is positive; (b) that the left side, including the left hand, is negative; (c) that the back of the head is positive, and the base of the spine

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negative. He found that if he joined up these poles a circuit was created. He did this by running a wire held in the right hand to a copper mesh mat placed under the sacrum, and similarly a wire in the left hand to a mat at the back of the head, and then joining the two mats together with a wire, so that he got positive to negative, negative to positive and positive to negative.

This 'set up' produced what Eeman called 'the relaxation circuit'. If the wires were reversed, so that it was negative to negative and positive to positive, then what Eeman called 'the tension circuit' was produced.

A single person could be put into his own relaxation or tension circuit, though it was found that it was more effective if others were also introduced into the same circuit.

Eeman experimented with all sorts of arrangements of the polarities and with various numbers of subjects in the circuit, and he finally came to the conclusion that a circuit which combined parallelism with serialism gave the best results, as this also enabled one or more subjects to depart without breaking the circuit. This was the beginning of his conception of co-operative healing, which it was his ambition to develop on a large scale.

But to go back to the patient who had been taught relaxation. The next phase of the treatment was to put him on a specially designed deck-chair in which he could completely relax as the polarities of the body were joined up for the relaxation circuit. Usually Mr Eeman and his assistant, Miss Cameron, joined in as well to reinforce the power. After a short while there was a feeling of increased relaxation, of warmth and of well-being, and then a drowsiness which usually ended in sleep, which might last thirty minutes, at the end of which all members in the circuit would wake at the same time 'with a greater sense of well-being than after a good night's rest and with a feeling that each had got more out of the pool than he had put into it'. In other words, the well could help the sick without detriment to themselves, which, however, was true only up to a point, as it is sad to think that Eeman's death at the comparatively early age of sixty-nine in 1958 was probably due to the fact that he took too many of his patients' illnesses on himself.

Eeman wondered, to start with, whether there was a difference

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of polarity between male and female, but, much to his surprise he found that the difference was not one of sex nor of incompatibility of temperament but of right and left handedness. To put a right-handed person in a relaxation circuit with a left-handed person, without reversing the wires, was to create a tension circuit, which was apparent at once in a tensing of muscles, a change in the rhythm of breathing, a coldness which might become intense, and an acute restlessness going on to an unbearable tension which could only be relieved by screaming. But immediately the wires, i.e. the polarities, were reversed, all was well.

As will have been noted, there is such a close analogy to electro-magnetic polarity that at first Eeman thought he was dealing with this and formulated the hypothesis that 'conducted wireless radiations emitted by the human body can be used therapeutically provided polar opposites are linked by electrical conductors'.

But when I began to collaborate with him in his work it struck me that there was a much greater similarity to Reichenbach's positive and negative odylic force than to electricity or magnetism, and that it was far more likely we were dealing with an odylic phenomenon than an electro-magnetic one.

I suggested to Eeman that this could easily be tested by substituting silk pads for the copper-mesh mats and silk cords for the copper wires. If the force was odylic the circuit would still take place; if it was electro-magnetic, it would cease, as electricity is not conducted by silk.

Eeman agreed to experiment, and in the event he devised a much more elaborate and conclusive test which completely vindicated and endorsed my suggestion. *Vis Medicatrix* was not electrical, whatever else it might be.

For thirty years Eeman experimented ceaselessly and made discoveries of the greatest importance. For example, he found that drugs could be introduced into the circuit and could be identified by the person acting as the sensitive in the circuit by the effects produced and felt. It was discovered that this, in fact, was an excellent way to 'prove' a homoeopathic remedy. From this it was only a step to introducing drugs, either allopathic or homoeopathic, into the circuit for purposes of treatment, as it was found that better therapeutic results could be obtained in this way than

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by taking the remedies by mouth. The very effective auto-urine treatment was made aesthetically possible in this way.

He found, too, that subjects in circuit were much more open to suggestion, and he devised the experiment of getting one person to concentrate on some definite idea, and it was then found that all the rest in the circuit produced the same idea. He called this 'group telepathy'.

All these and many other things of considerable importance are discussed with a wealth of experimental data in his main book, *Co-operative Healing: the healing properties of human radiations*.

I hope I have been able to show how Eeman broke new ground in the exploration of this vast field of *Vis Medicatrix Naturae*, and that others may be stimulated to continue the work where he left off.

At the end of a paper on 'The effects of conducted radionic emissions from drugs and blood extracts in the co-operative healing circuit' Eeman quoted a letter which I had written him in support of his idea that in the co-operative healing circuit those convalescent from an illness, particularly if it was microbic or virus, could help those in the grip of the disease. I said:

'I thought you would be interested in the following quotation from van Helmont's famous treatise: *De magnetice vulnerum curatione*, as it seems to be a direct forecast of your discoveries about co-operative healing in infections, etc. This is what he says:

' "For he who hath once recovered from that disease hath not only obtained a pure balsamical blood, whereby for the future he is rendered free from any recidivation of the same evil, but also infallibly cures the same infection in his neighbour . . . and by the mysterious power of Magnetism transplants that balsam and conserving quality into the blood of another."

'It might be a description of your healing circuit!'

Eeman added in comment: 'And van Helmont had died before 1650! We had von Reichenbach a hundred years ago; Mesmer two hundred years ago; and now we have van Helmont three hundred years ago. What a humbling thought! And one, perhaps, which might lend some support to a suggestion that I have repeatedly advanced during the last twenty-three years; that is,