

TTDialogues



Inc.

HEALING AT-A-DISTANCE:

An Exploratory Study

2013

Dee Krieger, PhD. RN
Pat Cole, M.D.
Sandy Matheny, B.S

HEALING AT-A-DISTANCE: AN EXPLORATORY STUDY

Introduction

The present inquiry, “Healing At-A-Distance: An Exploratory Study”**, is the second in a series on healing that are meant to inform the Therapeutic Touch Dialogues of the 21st century. The first in this series was “Looking over My Shoulder during the Therapeutic Touch Healing Session”, which was published in 2012.

Therapeutic Touch (TT) is a mode of person-to-person transpersonal healing that was developed during the mid-twentieth century by DKrieger, PhD,RN and her colleague, Dora Kunz. A brief overview of how TT is used in the practice of healing at-a-distance will be found on page 8. In its original form TT is done in the presence of the healing partner (Hp), who is the healee, while the healer works therapeutically in the Hp’s pranic fields. The motivating force of the TT therapist in both on-site and at-a-distance healings is a deep compassion for those who are ill, in trauma, whose pranic energy systems are otherwise out of balance, or who need support during their final transition.

The present study is based on an intensive questionnaire that delves into the TT therapist’s sense of interiority as she proceeds through the healing at-a-distance process, plus direct verbal inquiries of the participant as might be needed for clarification of her statements in the questionnaire. The sample size of this exploratory study was 40 Therapeutic Touch therapists, each of whom had at least 3 years’ experience with the TT process. The format of the questionnaire follows the healer’s engagement of the healing at-a-distance process from its beginning until the end of the session. In addition to an in-depth analysis and discussion of the responses to the questionnaire, a resume of The Study’s major conclusions and recommendations for future studies are offered.

**The Study was done under the auspices of Therapeutic Touch Dialogues, Inc. (1st draft 1/30/13/ Dee)

HOW/WHERE DOES HEALING AT A DISTANCE HAPPEN?

In the initial brainstorming that preceded the decision to do an exploratory study of the human dynamics involved in the practice of healing at a distance, several questions presented themselves as we began to probe a foundational consideration that might be phrased as: What world of the psyche do I step into when I do healing at a distance? Familiarity with that world helped the responses to come quickly, without considering their oddity in a world bound by common sense, for this was an uncommon, fire in the belly, compelling urge that consensually drove us when we did healing at a distance, and so we could be simpatico to this nontraditional state of mind where:

- The area I go to is cloistered, a personal sanctuary
- I work from a place of boundless security, acceptance and confidence
- I can communicate with other beings; angels offer themselves as allies and exotic forces become familiar, joining me in a common cause for compassion and kindness
- Familiar too is the call that resounds deeply within and the vibratory response that echoes that summons
- I do not need to seek power; it is there, implicit in what I do
- There is a quiet acceptance of the healing partner's (the healee's) present karmic need, and a need-to-help or a need-to-heal him wells up promptly in response
- I am keenly aware of being in touch with that person, my healing partner, at any time of day or night
- It seems there are actual "places", e.g. states of mind, I return to when doing healing at a distance
- Certain incidents, perceptions and intimations, although unsought, also "feel" familiar
- And recurrent imageries arise to mind of other times, other beings, other symbols and deep unvoiced yearnings that seem to be key to answering the charge of these most effortless and satisfying sharings of oneself/all selves
- Space and time disappear, and only the potency of acceptance of that charge to help or to heal remains.

Dear Colleague:

Because of your interest in healing-at-a-distance, we would like to invite you to participate in an exploratory study that is both engrossing and thought-provoking. To make the task of returning your responses to me simple, it will require from you only a marking of either a Y for “Yes”, or an N for “No”, or a brief supplementary response, if you wish.

Sponsored by Therapeutic Touch Dialogues, Inc., the study, “Healers At-A-Distance: An Exploratory Study,” seeks to sketch out primary characteristics of those who currently do their healing work at a significant distance from where the healing partner (the healee) actually is located. Attached to this email is a concise inquiry that we would ask you to respond to briefly, and to return your answers by October 30, 2012 to:

Therapeutic Touch Dialogues, Inc.
Attn: DKrieger, PhD, RN
DKrieger@mtnmax.net

Although healing-at-a-distance has an ancient history, most often it has been practiced as an article of faith within religious settings. It is only within the past two decades that validating studies have demonstrated the scientific authenticity of healing-at a- distance. Since then there has been a significant rise in interest in this manner of remote healing that has attracted professional attention, notably in the fields of the biosciences, social studies, and the health sciences.

We value your participation in this intriguing study and look forward with interest to receiving your returned inquiry at your convenience between the present date and the stated deadline, October 30 , 2012

NOTE: As has been the policy of our previous research, raw data from this current study will be shared with requesting participants once the study itself has been completed. If you are interested in this opportunity, please sign the notation, which has been placed at the end of the questions we ask you to answer, and return that information to us.

Thank you for your continued interest.

Sincerely,
Dee
DKrieger@mtnmax.net
406-892-8131

HEALERS AT-A-DISTANCE: AN EXPLORATORY STUDY

Dee Krieger

Please respond as fully as you wish to all statements that apply to the process that you engage in when doing healing at-a-distance. Please add any additional comments at the end of each series of queries, since it is your deeply personal experiences that will be of particular value to this exploratory study.

Healing at-a-distance is an act of interiority; i.e., in the present study the term is used to denote a personal process of working with prana (vital energy) with the intent of helping or healing a person or situation that is not physically in the same place as the Healer.

Note on filling out this form: after each item, use Y for “Yes” or N for “No” to answer. For the “Other thoughts” items, simply type your answer at the end of the question. Make your response as detailed as you wish, and Forward this form with your responses annotated to:

Dee Krieger DKrieger@mtnmax.net

- **In the beginning:**
 1. Briefly describe the first thing that you do when you answer a call to do healing at-a-distance for someone who is ill, for instance:
 - a. Take a deep breath
 - b. Close your eyes
 - c. Get physically comfortable
 - d. Engage in sustained centering of consciousness
 - e. Get in touch with your inner self (“Issie”)
 - f. Listen deeply
 - g. Visualize the healing partner (Hp)
 - h. None of the above
 - i. Other thoughts, perceptions, or symbols?

- **Perception of self:**
 2. During your visualization of the Hp, where do you see yourself, for instance:
 - a. Quietly meditating
 - b. Standing/sitting by the Hp
 - c. In another place
 - d. Occupying only part of yourself, such as the head
 - e. With other beings
 - f. None of the above
 - g. Other thoughts, perceptions or symbols?

- **Sense of place:**
 3. What kind of atmosphere do you feel you are in during the healing process, for instance:
 - a. Either of light or radiance

- b. An atmosphere of up-liftment
 - c. Hear music coming from:
 - 1. Voices
 - 2. Instruments
 - 3. Bird song
 - 4. The wind
 - 5. A variety of sounds
 - 6. Moving waters
 - d. Difficult to distinguish source/ context
 - e. A “sea of silence”
 - f. None of the above
 - g. Other thoughts, perceptions or symbols?
- **Background olfactory sensations:**
 - 4. Do you detect sweet-smelling fragrances, for instance:
 - a. Perfume
 - b. Flowers
 - c. Other perceptible odors
 - d. None of the above
 - e. Other thoughts, perceptions, or symbols
- **Sounds heard:**
 - 5. While engaged in the healing at-a-distance, do you ever hear :
 - a. A voice talking
 - b. A voice singing
 - c. An animal
 - d. Bird song
 - e. None of the above
 - f. Other thoughts, perceptions or symbols?
- **Memory:**
 - 6. Do any of your experiences so far remind you of:
 - a. An incident in your life
 - b. A friend
 - c. A mood
 - d. None of the above
 - e. Other thoughts, perceptions, or symbols?
- **Perception of the Ambience:**
 - 7. During the healing at-a-distance session, do you perceive :
 - a. The environment in which the Hp is
 - b. Furniture or instruments in the Hp’s room; e.g., an IV pole, a chair
 - c. Persons who are with the healee, or healing partner (Hp)
 - d. Other beings (i.e., energetic allies) in the room
 - e. None of the above
 - f. Other thoughts, perceptions or symbols?

- **Mind-mind communication:**
 8. Do you feel you are in mind-mind communication with:
 - a. The Hp
 - b. Your inner self, Issie
 - c. Family members of the Hp
 - d. Family members who have passed on
 - e. Other people
 - f. Other Intelligences, such as other beings, angels, etc.
 - g. None of the above
 - h. Other thoughts, perceptions or symbols?

- **Awareness of a presence:**
 9. Do you feel a sense of “presence” during the healing at-a-distance session of:
 - a. The Hp
 - b. Issie
 - c. Other people
 - d. Other Intelligences
 - e. None of the above
 - f. Other thoughts, perceptions, or symbols?

- **Success of treatment:**
 10. How do you sense whether the healing at-a-distance is successful, e.g., the healing is progressing smoothly:
 - a. Feel a relaxation response in myself
 - b. Sense a relaxation response in the Hp
 - c. None of the above.
 - d. Other thoughts, perceptions, or symbols?

- **Awareness of completion of the treatment:**
 11. How do you know when the treatment is finished for that session:
 - a. Do you feel a change in yourself
 - b. Do you feel a change in the Hp
 - c. Is there a change in your communications with your Issie
 - d. Do you feel a particular perception
 - e. None of the above
 - f. Other thoughts, perceptions, or symbols?

- **Closure of treatment**
 12. Is there anything you do routinely when you know that a treatment is completed:
 - a. Do you “say” something mind-mind to the Hp
 - b. Do you record what you have done during the healing session
 - c. Do you report your findings to others?
 - d. None of the above
 - e. Other thoughts, perceptions, or symbols?

- **Post-session incident verification**

13. How is the condition of the Hp verified following the completion of the healing session:

- a. Later, do you ask the Hp how he feels
- b. Does an objective professional person verify the condition of the Hp
- c. Does an objective person in the vicinity of the Hp make a statement about his condition
- d. Do you rely on your own sense of the situation
- e. None of the above
- f. Other thoughts, perceptions, or symbols?

- **Number of healing at-a-distance treatments**

14. What is the approximate number of healing at-a-distance treatments have you participated in during the past year? _____

15. Other thoughts, perceptions, or symbols?

- **Working with others**

16. In the major numbers of healings at-a-distance during the past year, did you work:

- a. By yourself
- b. With a friend
- c. With a professional colleague
- d. With a group
- e. None of the above
- f. Other thoughts, perceptions, or symbols?

- **Focus of consciousness**

17. What is your sense of where your consciousness is focused during the healing at-a-distance sessions:

- a. In your heart
- b. In your heart chakra
- c. In other chakras, specifically ____.
- d. Other parts of your body
- e. Other parts of your consciousness
- f. None of the above
- g. Other thoughts, perceptions, or symbols?

Notation: As has been our policy, the raw data collected for this study, “Healers At-A-Distance: An Exploratory Study, will be offered to the participants of this study for a small donation to cover the cost of copying the material. If you would like to have a copy of the raw data, please sign your name and Internet address below and we will get in touch with you at the end of the study:

NAME: _____

INTERNET ADDRESS: _____

Thank you very much for your participation in this study.

DK/9/19/12

HEALING AT-A-DISTANCE: AN EXPLORATORY STUDY

Response Summary

Summary - Question #1

Question #1: In the beginning: Briefly describe the first thing that you do when you answer a call to do healing at-a-distance for someone who is ill, for instance:

Frequency Distribution of Questions 1a – 1i:

<u>Question # and Statement:</u>	<u>Yes:</u>	<u>Sometimes:</u>
1a. Take a deep breath	38	2
1b. Close your eyes	34	5
1c. Become physically comfortable	34	3
1d. Engage in sustained centering	39	3
1e. Get in touch with inner self (Issie)	36	6
1f. Listen deeply	28	8
1g. Visualize the Healing partner	29	3
1h. None of the above.		

Commentary

There were 268 item responses from 40 respondents to this Question, plus an essay by one person. If their answers were not clear, direct phone or email was used to clarify responses. Thirty-eight of the entire sample of 40 healers used a Therapeutic Touch (TT) Healing At-A-Distance healing style. The following is the basic form of TT Healing At-A-Distance as the healer begins the healing session:

- She maintains a state of sustained centering throughout the healing session.
- She seeks out and communicates with her inner self (familiarily called “Issie”).
- She visualizes the Healing partner (Hp); that is, rather than imagining a representation of the Hp, the healer clearly visualizes herself at the Hp’s bedside.
- She checks the validity of her visualization by being sensitive to a vivid sense of her Hp’s environment; i.e., she sensitively visualizes that space so that she now has a clear idea of where the Hp is in relation to the door and the window(s) of his room.
- She sensitizes herself to the Hp’s pranic streams, and simultaneously listens deeply to any communication from her own Issie.
- On the basis of these sensory cues she decides upon a treatment plan for the directing and/or modulating of prana to meet the Hp’s needs.
- When there is no further incoming information about the Hp, the healer refocuses the pranic stream that is flowing to rebalance the Hp, back to herself. The healer records her findings and/or reports her findings to other members of the healing team.

#1 Other Thoughts

In the beginning the attitudinal setting for the healing session runs a gamut of perspectives of the healing at-a-distance process. The range proceeds from simple administrative details to preparations for deep interior work, for example:

- “I set the time for the healing interaction to take place, such as before, during or after the Hp’s surgery, or when he is asleep or napping.”
- “I make sure I will not be disturbed during the TTrx (TT treatment).”
- “I breathe deeply to reduce my desires re: personal outcome.”
- “I simply wait very quietly for a visual image to appear. This signals the connection between the Hp and me”.
- “I begin by scanning my own field to identify my own emotions (about the healing session)”.
- “I seek out what is best for the Hp”.
- “I ask to serve as an instrument of healing”.

Summary of Questions # 2-6 by topic

Question #2: Perception of Self: where do you see yourself?

Standing/sitting by the HP 26/40:

Most experience themselves with the HP, sitting or standing or in the same position they would be in if physically doing TT on the HP.

Researcher’s Inquiries: *[How do they know? Do they visualize it in mind’s eye? Do they intend to be with HP? Do they imagine they are with the HP? Do they feel themselves to be with the HP?]*

I am usually in their place.

Usually I have a sense of having traveled to the other person.

When I first did distant healing I imagined myself with the HP and physically doing TT as if I were physically present with the HP.

I see the HP in front of me and I can actually feel/perceive their energy field and do a TT Rx as if they were physically in front of me.

Sometimes I can see myself applying TT with my hand chakras to the HP, as if I am at the bedside. Sometimes the HP appears as if before me...

...I gently approach the HP, introduce myself, explain why I am there and explain the general procedure. I make sure the Hp understands that he/she is in charge...can stop the session at any time if desired.

...I take myself to the HP and feel and see myself with him or her.

Most of the time I am upstairs in a chair and I am “beside” my HP , but only my upper chakras are there with my hands...The lower chakras keep me grounded in my space-time body;

I actually sit and put my hands out in front and do TT on the person (visualized) in front of me. I pick up clues in my hands as if they were really there. I also pick up clues in my own body.

I am lightly aware of my physical body in its physical location...I go to be present with the HP non-physically...

...I am aware of where I am at physically, but I have also connected in another time dimension with the healee so I am with them also.

I just see myself alone with them

I'm generally in the same position (s) I would be in if we were physically together.

Usually standing or sitting by the HP but many times several feet away

I can see the other person but I am observing them from above and from inside.

During my visualizations, I feel that I am standing right in front (or behind) of the individual, the same as if I were there in person. I am looking from my eyes and can see my hands and arms.

Sometimes I see myself as being in a distant location with the HP, and other times I see the HP as being in the room where I am, as a thought form or analog that I can work on...

When I work on someone who I don't know, I see them dimly, sitting or lying about 6 or 10 feet in front of me...while I am standing, sitting or lying down. When I am working on someone I know at least passingly, I walk up to my mental image of them and work on them with my hands extended as if they were physically present. I see the Hp in my mind's eye...as if they were before me, even though I simultaneously see the room I am in. I see a stranger (e.g. the spouse of the HP) only vaguely, a nondescript figure in a grayish white fog.

...my hands are working on a miniature of the person...Although I'm actually involved in working on the whole body at its correct size; my hands don't have to move as far.

Many are “assisted” energetically by other beings.

Researcher's Inquiries: *[Are they aware of non-helpful presences? How do they distinguish other beings from the energies of the HP, visitors, Issie etc.? Are they connected to, associated with the Hp or familiar guides, presences for the TT practitioner?]*

If someone (in the room) is already full of loving energy toward the HP and there is a connection

(I) may choose to simply add to the energy already flowing to the Hp

...I have occasionally had a sense of other beings supporting the process, and there are times when I feel drawn to asking to the healee's angels, archangels, supportive beings to assist with the process. There is a sense of the process being enhanced by these supportive beings.

Other beings are instantly available when I call upon them; usually they speak in my mind. They are very familiar presences, very loving and helpful.

As in a non-distant healing, this healing session is between the Hp and myself only. The exception being, if higher aspects of the HP are advisable to be included

There are often guides and other entities to help me on the journey and to support the healing. Can sense their (other beings) presence sometimes

I like to call upon the Devic healing forces for help...and AA Raphael the Archangel of Healing at times

Sometimes I experience being helped by others helping

Recently, especially when doing distance healing on persons requested through the TT Facebook group I have sensed the presence of others' energies available in this space and helping with the healing.

Many experience themselves as “spirit” or energy, connecting with another’s energy, to the exclusion of sensing their own physical form.

Researcher’s Inquiries: *[Do they abandon their presence in their bodies? E.g. experience as all spirit or all energy? Do they have any trouble “returning” to their physical self? Any untoward consequences of this practice?]*

My physical form is as though-I am an essence, and often my mind's screen is filled with light usually a white or blue-white.

...I am in the room (of HP) with both or all parties and experiencing an energy movement relationship with everyone.

There are times when I feel like I am in a meditative state and energy is moving through and from me to the HP. Other times, it is as if my physical being is pure energy so there is no me sitting on the chair in this location, my energy meets the energy of the HP somewhere and we interact with each other.

Our energies meet somewhere that is undefinable

I see the HP in front of me and I can actually feel/perceive their energy field and do a TT Rx as if they were physically in front of me. Many times I get visual images surrounding things I am picking up in the field.

Sometimes I am in bed and do my TT just before I go to sleep-in this case I am doing it all as a visualization-but still am aware of my hands moving through the field, even though they are not moving in my bed. In this case I feel as though I am “out there” as a presence working in a field of awareness-extremely hard to explain.

In my mind and heart I go to be present with the Hp non-physically by visualizing him/her, or invoking Hp’s energy through his/her name. I am mostly aware of being present with the HP’s energy signature.

I try to attune to the inner level of consciousness within myself and the HP

I am aware of where I am at physically, but I have also connected in another time dimension with the healee so I am with them also. (It’s) like my consciousness is present with the HP, at the same time I am in this difference time dimension like the inside of the universe where there is no separation of time and space,

I usually go in spirit. I leave my physical body behind and see my whole body there in spirit with the person.

Sense of HP permeates my field

I can see the other person but I am observing them from above and from inside. I am no longer present in my body. I am energy only.

When the energy is flowing well, my mental image of the Hp is brighter than the background in a normally lit room. That is, I notice the light and object in the room I’m in less than the image of the HP before me

Actually, as it is when I do in-person treatment, my mind and my breathing direct energy as much as my hands do. Sometimes the movements of my hands are simply an “amen” to the other processes.

I don't see myself at all. It is more a sense of their rhythm that will flow through a sense of my own rhythm. At first, the two rhythms are a bit of a distance apart and then during assessment and treatment there is more focus on the Hp so only noticing their rhythm(s) and at times possibly a blurring of rhythms with an awareness of Hp's dysrhythms in contrast to my rhythm. This sounds more linear and concrete than my actual experience. It is fluid and more like being in currents of waves.

Many experience visions (colors, images, fog, room of HP, equipment etc.)

Researcher’s Inquiries: [Do the visions convey new information, or confirm what is known to the practitioner about the HP? Are they symbolic or as if viewing a movie or picture of the physical person? Are they true visualizations or imaginations? Definition of terms seems needed?]

Often my mind's screen is filled with light usually a white or blue-white

I see the Hp in front of me. Many times I get visual images surrounding things I am picking up in the field.

Sometimes I can see myself applying TT with my hand chakras to the HP, as if I am at the bedside. Sometimes the Hp appears as if before me; or part e.g. heart chakra swirls appear.

I go to be with the Hp by visualizing him/her

I can see the other person but I am observing them from above and from inside.

During my visualizations, I feel that I am standing right in front (or behind, whatever the case may be) of the individual, the same as if I was there in person. I am looking from my eyes and can see my hands and arms.

Sometimes I see myself as being in a distant location with the Hp, and other times I see the Hp as being in the room where I am, as a thought form or analog that I can work on, knowing what I'm seeing is connected to the distant Hp.

When I work on someone who I don't know, I see them dimly, sitting or lying about 6 or 10 feet in front of me and I work on them in my mind while I am standing, sitting or lying down. When I am working on someone I know at least passingly, I walk up to my mental image of them and work on them with my hands extended as if they were physically present. The more of a connection we can establish, the clearer they become to me.

I see a stranger (e.g. the spouse of a TT friend) only vaguely, as a nondescript figure in a grayish white fog. When I feel a sense of connection with someone, such as with a TT friend whom I have met, I see them much more clearly and feel as though I can talk with them.

I see the Hp in my mind's eye, so to speak, as if they were before me, even though I simultaneously see the room I am in. When the energy is flowing well, my mental image of the Hp is brighter than the background in a normally lit room. That is, I notice the light and object in the room I'm in less than the image of the Hp before me.

Visual information about the difficulty and what energy to move, add, subtract.

Sometimes I get very vivid images and this is not usual for me. E.g. once I was doing distance TT and I saw in my "mind's eye" a zipper opening up on the Hp's left side of abdomen area, and then a whole pile of ants came scurrying out.

I see colors and visions of textures depending on the area of body affected and sometimes for no reason. E.g. I may see a white fuzziness in the abdominal area.

On occasion I may have images of things in a room but usually have not had a way to validate if real or imaginary. On occasion I may have images of things in a room but usually have not had a way to validate if real or imaginary.

I'd thought (the light I saw) was black, but turns out it is golden.

I inwardly see light when healing.

Light. Inside and out.

Sometimes (I) "see" water flowing as part of a visual clue that the field is balanced

Question #3: Sense of place: atmosphere you feel during the healing process

Virtually all experience a "sea of silence". (31/40) Nearly a third agreed it was difficult to distinguish source or context. (11/40). Most experienced an atmosphere of light or radiance (21/40) and up-liftment (27/40). Five heard music coming from voices or a variety of sounds.

More like peace, love, wholeness

There is a deep quiet that feels as though I am basking in that silence. ..as if within the quiet "all is perceived"; there is no effort; the information comes quickly and easily.

In that place...is a deep sense of peacefulness and quietude. The stillness and quietude are profound and there is a deep sense of connection with the Hp. There is a deep sense of knowing that there is not separation; we are one. What the other feels, I feel and as the other experiences healing, I also heal. It is a profound experience, one that I feel very honored to share with the Hp.

(I feel) a sense of timelessness/being connected to the whole. I feel a wonderful sense of unity and an openness.

The light is a physical sense of lightness, airiness, spaciousness, expansiveness, as if the molecules in my physical being are separated by huge spaces; I am so light I could float like a helium balloon.

I would say the atmosphere is one of certainty; certainty that what needs to be done in this moment will indeed be done. There is quiet anticipation, a soft excitement and an eagerness. I sense movements of energy that flow like water.

It is a lovely "place" to be and I do feel uplifted as I return to ordinary life. The "place" is wordless, silent, calm and softly enveloping of me.

It envelops me and the HP together.

We (Hp and I) seem to be surrounded by a thin white fog that is without sensation. I feel centered, compassionate, sometimes empathy for the person who requested the healing and optimistic.

It's almost like being in "Stillpoint"; it's just me and Hp and I usually don't hear distractions around me. ..I have this "aura of quietude" around me. Almost another dimension.

A place of quiet, peace, wholeness, a "space" where there is only connection and love
It is closer to a deep silence, connectedness

It feels like I am inside the universe where time and space are different than on the earth. It is very quiet. Like the center of center.

(My) thoughts are joyful, being privileged to be able to serve another, peaceful

Since we began the "en masse" healing at a distance with the Dialogue group, I have sensed a sort of stream of presence as I enter into the distance session for the current HP

I feel like my HP and myself are enveloped in a quiet, white space somewhere outside of my normal perception.

My sense is we are meeting in a place out of space and time, in a pregnant void. Pregnant with possibilities.

Sometimes I have a sense that I am visiting the HP on an astral level or in a lucid dream, where we are both in an altered state of consciousness. Other times it seems like a telepathic connection on the physical level.

Question # 4: Olfactory sensations

These are rarely experienced during healing at a distance. 2 people noted them and 24 of 40 marked none of the above. Several described olfactory sensations at times other than during healing at a distance, such as during meditation or resting after a session with a HP.

Occasionally during meditation I smell roses or vanilla or sometimes warm pine sap, but not generally during the actual distance treatment.

I am not aware of any specific scent, but my breathing is deeper and I may associate an image with a scent-something from my memory rather than occurring during the session.

There are times where I have experienced something that may be termed a smell, however, it does not seem important to label the experienced as a smell, an aroma; it just is.

I have detected fragrances while encountering a presence, but not when doing healing at a distance.

On rare occasions I may smell a pipe, but that is a sign that a specific spirit is with me.

Sometimes I would describe it as sweet rather than a flower or perfume. I sometimes get “baking smells” i.e., cake or muffins type of cooking.

Other odors. Yes, sometimes-it depends on the Hp

I have detected sweet-smelling flowers or perfume during the rest as I sit with a client, but not as a background for distance sessions.

Whatever is in the environment of the Hp.... (E.g. For example, if by water, smell of it, etc.)

Flowers. Occasionally

Question #5: Sounds heard:

13 of 40 acknowledged hearing a voice talking when engaged in healing at a distance. 4/40 heard a voice singing. 2 heard an animal and 1 had heard bird song. Many described non-specific, low humming or white noise sounds during distance healing. Several hear specific tones, prolonged orchestral tune-up even Strauss waltz and orchestral music

Researcher's Inquiries: [*Are the sounds heard as if with the ear, inner ear or sensed? Do they come unbidden, or are they specifically sought? Do they convey information, directly or symbolically?*]

Sight” and “sound” are not of the 5-senses. 1) Occasionally a voice may provide a message for a loved one. (E.g. sudden unexpected death-message for family, “It was a job well done and it is complete” 2) Sometimes there is succinct information to be conveyed to the Hp-always in a constructive, supportive and loving tone

Sometimes information comes in the form of thoughts documenting what is going on or what is needed to be done

Occasionally, I have the sense of a word/s from the healee's Issie, but it is perceived rather than “heard”

For me distance healing is not a sensate experience-I am out of my own body and just “know” things.

Voice talking. I have heard words such as 'done” when the session is finished. “no one is home” when the session is not to take place at that time.

I hear words regularly, other sounds infrequently. When energy that is blocked begins to move I have heard a sound and see and image as if a “log jam” has just opened up and the “river” is flowing; occasionally I feel the flowing sensation in my body.

Although not planned as an out of body trip, occasionally there may be a mild rushing sound during the initial locating of the Hp. Also, during the session, it is common to hear bodily functions of the Hp.

I hear voices from time to time. Sometimes they make me aware of the emotions felt by my Hp and the reason for the way they are feeling. Sometimes I'd be told to hover a bit longer - told to be patient - something that I am working on in this lifetime!!! At other times, (I'd get) encouragement if I think I'm not feeling anything.

It is not so much a separate "voice" that I "hear" but information or knowing that occurs; it may be a lot of information or a pithy sentence relating to the person. It sometimes feels like a download of information that is spoken in my head.

I don't usually hear sounds during TT; I may hear their voice at beginning when I ask permission and/or I communicate to Hp that I am going to do TT.

There is always an internal dialogue that is going on between me and the client

I've speculated that the tone is an F#, but I've never been near an instrument to test that when it happens.

I sometimes hear a voice say a word, but it is more in my head, than my ears.

"Space sound"

There is a sound that I have heard in the background of my mind on and off for 40 years. Have you ever been swimming in the ocean with the surf breaking on rocks and sand? Have you ever been underwater listening to the sounds between one wave and the next? In the lull between the breaking of the waves, you can hear the tinkling and hissing sound of the sand moving against the rocks and the bottom. When you are underwater this sound is all around you and coming through your body as well as through your ears. When I am in a very good state spiritually, I can sometimes hear a faint hissing, rushing, tinkling sound deep; in the background of my mind, reminiscent of the sound I've described above. Were it not for the high frequency components, I would say it sounds somewhat like a large, powerful, waterfall in the distance. It doesn't really sound much like the usual descriptions of moving waters, babbling brooks, etc. I have often interpreted this sound as being the audible life stream. However, I have no real knowledge of its origin. In any case, if I am really centered and have a solid footing energetically and things are flowing for me, I sometimes hear this sound while doing distance TT.

Rather than hearing sounds, there is communication but it comes in as mind to mind. By that I mean, the words are silent but in my head, the meaning is felt, or images come to mind of body parts, cellular level stuff, flows of energy through the whole body.

and I will sometimes hear a distance sound like "white noise" and occasionally will hear a voice say something, like a word

Question #6: Memory

13 of 40 respondents said that their experiences reminded them of a mood. Seven said they reminded them of a friend and eight of an incident in their life.

The usual distance healing is non-object. But sometimes visualizations spontaneously occur of an imaginative nature, which culminate in unity of a transcendent nature with the Hp. When described to the Hp, the content has been reported to have resonance for the Hp.

Incident in your life. For example, I have experienced the feeling of energy opening, flowing, or releasing in my own body.

A mood. I can relate to the Hp's experience through my own experience of it.

Sometimes a session can feel like *deja vu* even though I do not consciously remember a specific experience.

Mood. The calm peaceful feeling is one I associate with lovely spiritual experiences or meditations I have had

The mood question is not so much the memory of a similar mood exactly, but the understanding of the mood thru personal experience.

It seems that our life experiences give us some of the tools we need to help the Hp. Memories of similar vital energy fields, etc. help me in my process.

Before sleeping, I sometimes feel a pulsing like I am part of an ocean of energy; colours are golden/red-I get the same feeling when I am deeply centered- at one with my inner self and with my Hp

Friend. When I connect deeply to my inner self, it is as though she is my most loved friend-my heart throbs and I feel a deep love and sense of gratitude- and a longing to be closer

Incident. Occasionally a previous experience when I was doing bedside nursing, and also when I felt the need for hope when my husband was on death's door.

The closest I could describe would be a sense of memory of "home" in the non-physical realm.

This is unique for me...(the experience). I've never experienced anything like it before. It is very distinct unto itself.

Mood. Yes, e.g. a half-remembered feeling, thought, face, image

Each experience seems to be unattached to conscious memories.

What I see first is the mood of the person and how this is affecting their health. I deal with their higher self, which is always joyful, and then we both work at the health problem. I sometimes talk to them and tell them it's OK to be healthy and to let the rest go.

A mood of caring and compassion is a prerequisite for me.

When doing distance healing I am reminded of doing TT-there is no hand waving but there is an assessment, mind to mind communication, treatment phase and an ending.

Summary of Responses to Questions # 7 – 11

Question 7: Perception of Ambience:

A majority (33/40) have some sense of the ambience or atmosphere surrounding the Hp, whether it be in “reality” or “multi-dimensional”. (7 did not). Some were simply present to the Hp and Hp’s energetic field (and maybe their surroundings) just as they would be in a ‘regular’ session. Other beings appear in a variety of ways, and when the presence of other caregivers is perceived, the TTrx responds and/or reacts in a variety of ways.

A little over 50% (21) sensed the presence of other beings/energetic allies:

- I may see an angelic figure (in color and usually above them)
- Thin white fog, or “Open-ended Silence”
- All I see is a gray-white fog or mist that surrounds everything, and sometimes Hp
- Often experience Energetic allies in the room helping us *when working with another healer doing distance session*. Not perceived yet in Hp’s environment. *Note: Assumption that this means the energetic allies are perceived in the room with the TTrx, not the Hp here.*

And 13 (roughly 1/3) of the respondents are aware of the presence of (*and react to and/or work with*) other caregivers at work during the H-at-a-D session:

- Once had a sense of Dr. coming into the Hp’s room and I stopped (and wife later verified)...
- I get the feeling through Hp of other people and how they are responding to Hp’s illness at times (e.g. is the Hp left alone, supported in their journey?).
- I connect with ‘on-site’ TTrx partner first (while I’m at a distance) and we find we experience similar ‘events’ during the session... We’ve repeated this several times.
- I often perceive the person who requested the healing, along with the Hp. (I’m better able to connect, esp. if I don’t know Hp).

Researcher’s Inquiries: [*How does perceived presence of other caregivers (e.g. doctors, nurses, family members, etc.) influence the TTrx’s response to the healing session? Is it “situational driven”? How does a TTrx “Know” an ally is present? Do they travel along? What does assistance from other beings ‘look/feel like? What does a multi-dimensional experience look like?]*

Question 8: Mind-mind Communication: Do you feel you are in mind-mind communication?

Nearly 90% of respondents felt they experienced some form of mind-mind communication (5 did not) and a few made a point that it is more like heart-heart communication. Roughly 75% felt they experienced it with their Hp and/or their Issie. Over ½ of the participants noted that they experienced communication with Other Intelligences. Communication occurred less frequently with family; and if it did, it is more often with deceased than living members.

With Hp (30 respondents):

- More heart-to-heart than mind-to-mind.
- I sometimes talk to Hp in my mind and feel I am heard; no answers, just a feeling. Sometimes words well up from my heart and I felt the connection heart-heart
- I feel an energetic connection with the Hp and also an emotional connection. I don't really feel mind-to-mind, more a feeling of heart-to-heart.
- Feel in communication with Hp's whole being at an energetic level.
- Least often limited to Hp's physical body only; often includes her higher self. Occasionally the soul, aspect of Hp above/deeper than the inner self, needs to be brought into the session.
- Not necessarily their conscious mind; but rather extended mind.
- I occasionally feel as though the Hp is dimly aware of me, as you might be aware of someone coming into your bedroom while you are asleep. Once in a while I experience the sense that we have made a momentary conscious contact.

With Issie (30 respondents):

- **(Trust)** – It is as if my inner wisdom is guiding the entire process, **I am trusting** the process that takes place, and have begun the interaction when I centered and set the intention. There is a wisdom that guides the entire process. I just open myself to that wisdom.

Other Intelligences (23 respondents):

- Sometimes I know things that I do not know how I know. I am not directly aware, but assume these intelligences are communicating with Issie.
- Sometimes...when Hp with cancer & I feel the cancer leaving, giggling at their release into the universal field (light). Also, uses metaphoric image using coloured "fairy dust" being scattered as the field is unruffled, with the idea of directing energy gently into the field, has actually called in devic consciousness. I "hear" their bubbly giggles now as I use this imagery (just as in labyrinth). Their joy in being asked to join in the treatment is evident and always makes me giggle too!
- Sometime feel others are helping me; once felt that another pr. of hands was working with me.
- It is as if I am in an ocean of knowingness that guides the process and I am "plugged into" this knowingness. There is a perception of oneness.

Other thoughts, perceptions or symbols?

- One participant talks of a mind-to-mind experience with her daughter for a boyfriend, seeing globules of energy from others (close fam/frnds) that were ‘wishes’ for another Hp’s betterment. Globules moved to injury site and became pink, joining with pink healing energy already surrounding the injury. They remained pink throughout treatment and maybe beyond. More pink colors experienced with a pink box forming in another instance. Surmise from another TTrx was that it was the compassion and healing energy at work.
- I’m just absorbed in what I’m doing; there, with no words or ideas.

Researcher’s Inquiries: [*What does heart-to-heart communication feel like; is there a physical aspect to it? How is it different than mind-mind communication? An emotional component? Frequency? Any imagery?*]

Question 9: Awareness of a presence: Do you feel a sense of “presence” during the healing at-a-distance session?

Almost all respondents (33/40) feel a ‘presence’ whether that be with Hp, their Issie(s), or Others. As in #8, roughly 75% felt they experienced it with their Hp and/or their Issie (“sometimes a very deep connection” with Issie), and just over 50% felt the presence of Other Intelligences. Also as in #8, fewer experienced the presence of other people. Six said “none of the above”.

The Hp

- Their field, connection heart-to-heart.
- Very specific information comes when I focus on the Hp. It can be patterns of energy flow, colors, and characteristics of the energy i.e. heavy, thick, gray imbalances – in images or colors.

Other Intelligences

- My guide and angel, my white brotherhood (medical team on other side)
- The Holy Spirit
- The entire process is guided by a greater wisdom

Other thoughts, perceptions, or symbols?

- Personal. Exp. Of Dora; powerful energy wave/peace in post-op healing.
- Other presences are higher aspects of Hp and me – I don’t recall being aware of “spiritual” presences during a session.
- **(Trust)** This is where I 1st started in TT – and I tried to turn off the “intrusive presence of ‘others’; felt they were taking over and I wanted to be responsive to Hp.... As my practice has matured, I welcome them and ‘listen’ to their wisdom.
- Connecting to Issie, there is a feeling of “open sesame” and access to a larger presence.
- What part of me is present (is hard to say), but different subtle levels of consciousness are present (i.e. intuition). Sometimes I use my hands to focus my presence with the Hp, but often I do it all in my mind (perhaps more correctly, in an altered space).

- I feel the presence of that profound quiet of the inner workings of the universe. (Sounds so funny to write that, as if I know what the inner workings of the universe feel like, but that's the only way I can describe it right now in my current state of understanding!) It feels like I am in the experience of harmony with the universe and its laws of nature/life.
- **(Trust)** There is a sense of knowing, wisdom, wise-ness that permeates the experience. This wise-ness is very reassuring. I know that what happens during the session is for the highest good and the greater good of the Hp. **I know that I can and do trust the process.**
- I have spirit guides that I use in TT, but haven't really called on them when I do distant healing.
- They are in attendance as a non-vocal presence so far.
- I always feel that I am the instrument and not the source, so there is a constant presence in my life of the 'other'.
- I feel an energetic type of presence; during the (session).
- From the answers I keep giving, I wonder if I go into a space that is beyond perception, but then don't have words to communicate it.
- I usually feel a sense of the presence of the Hp. Occasionally I also feel a deeper-than-normal sense of myself.
- Often I see different colors of lights that change during the session.

Researcher's Inquiries: [*How do you "Know" they are there? Sentience?..... How is one aware of different levels of consciousness; all at once or in sequence? What is the role of trust in the process? What is the role of faith? What is the role of music, harmonics, vibratory components? What timbre does a 'voice' have?*]

Question 10: Success of treatment: How do you sense whether the healing at-a-distance is successful, e.g., the healing is progressing smoothly

Roughly 70% (27/40) feel a relaxation response within themselves, and almost 60% (23/40) sense relaxation responses in the Hp. Many commented about being aware of changes in the energy field (e.g. flow), hence the separate section below.

Feel a relaxation response in myself

- I experience the success of healing at a distance as a feeling of peaceful comfort and connection with the Hp. I also feel extremely focused.

Sense a relaxation response in the Hp

- Sense of deep peace and harmony
- Yes... feel the Universal healing Energy working to me and going to Hp and feel they are cooked, like in doing TT in person.
- Observation visually of Hp more relaxed or sleeping. Intuitive sense to stop and let Hp rest.
- More than a relaxation response, I have a "clunk" perception (talks about clumsy word: clunk); the psychic equivalent of something snapping in place or of something starting to flow out or fill in, just as I do when I do a Rx in person.
- I see them as whole and healthy – often stretching and smiling.

Changes in the Energy Field

- Yes...(I) feel the Universal healing Energy working through me and going to Hp.
- More like field opens and presents info/communicates. The energy shifts and responds – no sense of being shut out. Can feel energy field change.
- Sense changes in field from my 1st assessment; I verify with Hp, family.
- As in an in-person healing, I may sense a change in body or aura of Hp... glow, temp., sounds, movement or awareness of lessening of discomfort.
- No... this is curious. I am only aware of the field and how the energy flow is changing from disorder to order – no physical awareness at all.
- I see the Hp's field clearly. If I get a sense that energy is not flowing evenly, I try to get a visual image of Hp's face – If this does not occur, I wonder about the Hp's prognosis. (??)
- I feel the field as if Hp is there in 'person'. I feel energy moving and pick up clues the same way – sometimes feelings are more vivid.
- I actually feel the field come more into balance under my hands & within my 3rd eye.
- The field shifts and changes until the session is complete. I get a sense that something more needs to be done and my attention opens to what that is... and then it happens. Sometimes it just happens without me being aware that something more needs to be done. There is an intelligence in the Hp's energy field that guides the process to successful completion. I "bear witness" to the process from a privileged position.
- Over time, there seems to be a smoothing and greater integration of the whole field with less and less cues and areas of 'pay attention' to me. As well, the person will come to mind less and less as needing a treatment
- I sense a smooth rhythm in the energy field.

Other thoughts, perceptions, or symbols?

- I receive many types of visual signals that tell me of Hp's progress and when person has had enough.
- Note a shift in consciousness, and then complete, as if "done" and hope/pray for best... Or I note hand chakras have cooled, no longer tingle.
- Don't concern myself w/the success; it has its own wisdom. How it appears may be different from the outcome – It is in process.
- My hand gets cold and there is no radiance coming any more. I hold energy (in a Jesus position) for a little while – and then I feel I have done what I could.
- I feel the Hp's response in my heart with a deepening sense of togetherness/unity...or not. (Usually I do).
- If on the phone with them..... verbal/tonal feedback.
- Other TTrx's, particularly if they are looking with me.
- It's a sense of knowing they are going to feel better.
- I see that the red lines around the injured area have disappeared and the healing has been accepted.
- **(Trust)** I never know with any confidence whether I am accomplishing anything beyond wishful thinking. Sometimes it feels like I am accomplishing something, so I just continue to push on blindly...and not merely a self-delusional exercise in ego.

Researcher's Inquiries: [*Trust and faith questions could also be asked here...Why do you do TT? How do you know it is making a difference? Success looks like? Does it vary between Hp's? What is your concept of 'field'? The role of field?*]

Question 11: Awareness of completion of the treatment: How do you know when the treatment is finished for that session?

27 of the 40 respondents feel a change within themselves; 26 said they feel a change in the Hp. 21 noted they feel a change in communications with Issie, and 21 also had comments about a particular perception they have about being finished. 2 said no. Many noted a general feeling of 'detachment'; and they describe it in a variety of ways (e.g. done, detachment, disconnect, calm).

Do you feel a change in yourself? (27 respondents)

- a. Sense of completion
- b. Feel a disconnect
- c. Yes... being an instrument to send distance healing to me always affects both the sender and hopefully the receiver.
- d. Yes....My own mental chatter will increase.

Do you feel a change in the Hp? (26 respondents)

- Field has cleared and intelligences confirm.
- In reassessment – hand moves through field with no hovering.
- The field feels balanced
- Yes... similar to TT in person, there is a sense of being done.

Is there a change in your communications with your Issie? (21 respondents)

- Sometimes get reassurance that I've finished
- I get a sense to stop, enough.
- Yes... It is as if the connection is no longer there, as if someone turned off the screen where everything was happening.
- Yes... Like Issie recedes into the background.

Do you feel a particular perception? (21 respondents)

- Mutual agreement between two Issies that we are done and there is a shift in Hp's field color... more flowing, fuller/brighter color.
- Feels complete, sense of "enough", fewer cues and field feels smooth/clear.
- Feeling of "done".
- I sense 'enough'; disconnect from Hp's field, not sure what precipitates this.
- It feels as if Hp & I agree at a subtle level of awareness, it is time to end.
- Sometimes I feel warmer.
- Just a perception that session is done/finished.
- There is a shift in consciousness.

- Yes... a shift in awareness from out there to local, whether that be in my physical self or my surroundings.
- A sense of symmetry and flow. Sometimes a sort of beatific psychic smile, but without content.

Other thoughts, perceptions, or symbols?

- “See” an inner blue light at 3rd eye – a force holds me in place if not done.
- My mind’s screen usually dims; light that filled it during Rx begins to fade.
- Issie tells me when the session is finished.
- I find I can take a deep breath easier once their energy begins to move.
- Perception that the client needs to rest – a sense that the client has a lot of internal work that they must take care of....
- When the session is complete the energy stops shifting and changing. Sometimes there is a sound, like a ‘clunk’, as if the ‘pieces’ have fit together; in the way that they need to be. Other times I hear the word “Done” and there is a clear sense that the session is finished.
- I would say Issie ‘detaches’ and my focus moves away.
- My perception is that the energy has been calmed and the healing is there to be accepted or not.
- My visualization of them changes; often perceived as a colour or shading of the area.
- I know that the treatment is done when I sense that the energy is no longer being absorbed by the Hp.
- This is the same way I feel when an in-person treatment is completed. When my awareness becomes less focused and/or less centered and I feel less present with the Hp. I assume that my opportunity for helping has ended
- A sense of ease.

[Note: the sense of “calm”, “ease”, etc. is not described as a “Stillness”.]

Summary of Responses to Questions #12-14, 16 & 17

Question # 12: Closure of Healing at-a-Distance Session: Is there anything you routinely do, when you know that a healing treatment is completed?

Most responders did a Christian layman’s benediction on the Hp, or said, “I wish for the highest good and the peace of (Hp).” Several, addressing their own Inner Self, Guide or Teacher said, “Thank you for the privilege of working with the Hp.” A few heard a voice say, “Done” or “It is finished.” One person noted, “Sometimes there is an abrupt end, the channel of communications is severed and there is a sense of ending. Occasionally I have heard in my inner ear the words, “Rest. Relax. Peace.”

Researcher’s Inquiries: *[It is evident that the healer does not believe that she is alone during the healing at-a-distance session, and it is to this Other that she directs her thoughts and feelings about the experience. What is her conception of whom she is directing her plea or yearning for the success of her mission? What is the method of communication? Does she*

think that the words she hears (e.g., “... in my inner ears...”) are dissociated from herself? What are the clues that this healing engagement is non-physically effective?]

There also was comment on how short the healing sessions seemed to be: “It is interesting that healing at-a-distance sessions seem so short (in a linear way) and there is a sense of great depth to the sessions.”

A few persons had not been doing anything particular at the end of the sessions, but now felt it was a good idea: “I am now thinking that I should say something to the Hp ... just as I do after a physical (contact) treatment.” “... I think it’s a good idea and will start doing it (at least) for my own personal growth.”

Researcher’s Inquiries: *[Healers are beginning to consider speaking to their Hp at the end of the treatment: Is the healer trying to help ground the Hp as an aid to re-entry? Does she feel a responsibility to physically reconnect with the Hp, to perceptually solidify the experience for both of them? Is she trying to communicate: “Yes, it (the healing experience) really happened and I am here to support you as we continue on this healing journey”?]*

#12b: Do you record what you’ve done during the healing session?

A few responders kept detailed written records: “I have been recording healing at-a-distance sessions since the 2011 TTDialogues. It is challenging to capture all the nuances of the session experience, because a session happens so quickly (the sessions actually run 4-6 minutes)”

Researcher’s Inquiries: *[Does this linear time have a role of significance in healing at-a-distance? Does this reference to linearity indicate that the major effects are strongly subjective? How would you invite greater validity to the experience? On the other hand, how accurate are empirical observations during healing at-a-distance? What are the most useful actions to observe? What are the most valid actions to observe? What would be the criteria for these judgments?]*

Question #13: **How is the condition of the Hp verified following the completion of the healing session?**

Mainly because the Hps are at an actual distance from the healer, there is difficulty in follow-up. Sometimes the Hp calls, particularly if the healing session is successful. Many people communicate regularly via land or cell phone or by email: “If it is someone I treat regularly, we communicate regularly about the treatment and their response to it. If it’s a one-time treatment, a great deal depends on the Hp getting in touch.” “We (routinely) receive email back from the Hp reporting on her current condition.” “Conversation with the Hp is usually done during the follow-up sessions.”

Researcher’s Inquiries: *[The experience has been spaceless and timeless, how does the healer know that the session is “at an end”? When she has “finished” her perception becomes of space and time again, that is, she now must adhere to limits and boundaries once*

again. Does she think that the words she hears "...in my inner ear" are dissociated from herself? How does she conceive this?]

Others do healing at-a-distance when the Hp is asleep. One healer reported doing a visualization experiment with a friend in which they "...visualized the time we wanted the Hp to receive treatment. It worked, so (thereafter) that's what we would do. If a Hp is awake when I can do the session, I phone first and arrange for the Hp to be where he can lie down and sleep after the session."

Researcher's Inquiries: *[Given that sleep is the best natural recuperative, how can one single out healing effects when the Hp sleeps during healing at-a-distance sessions? Are the effects of sleep during healing at-a-distance sessions that significant that experimenters should parse out sleep – wake conditions when they are studying the healing phenomenon?]*

#13 Other Thoughts:

"Since we all have free will, a healing can be accepted or not. Since any good that I may do comes from another source, I never wonder how it has turned out. I have heard from others that a change for the better occurred or an outright healing occurred, but still (I don't think) it has anything to do with me."

Researcher's Inquiries: *[Under what conditions would it be useful to control for the exertion of free will? As expressed by the healer? The Hp?]*

"Much of the information I receive during a healing session and at the end of it is visual. I receive a lot of color information, pattern information, and on occasion, I experience sensations in my physical body, i.e., my body becomes lighter; there is release (of energy flow). I see changes in the clarity of the energy, i.e., a muddiness that ranges to a clarity, and swirling motions, and (changes to a) softer, more even flowing. Sometimes I feel a difference in my physical body on one side, or on one side of my head. These physical awarenesses are brief as they are providing me with additional information with which to understand the Hp's experience and to make sense out of what is happening. It is as if this was the information for my conscious mind to understand what it is observing."

Researcher's Inquiries: *[Re: perceiving information via color during the healing at-a-distance session: What variables would a study of the use of color by the healer during the session be most useful to focus on? For instance, which colors should be used to heal a particular illness? What does the use of color imply? What does the use of colors by a healer during healing at-a-distance mean? Is there a significant difference when colors are used during group healing?]*

"Sometimes I will check in again at-a-distance to see whether anything has changed."

"Whenever possible I seek to verify the Hp's condition after a treatment, either with the Hp himself, or with another person. I always trust that the healing has occurred for the Hp exactly as it needs to occur,"

Question #14: In how many healing at-a-distance sessions have you participated in the past year?

#14 Other Thoughts:

“The (seemingly) short time frame and the depth of the sessions stand out for me. So much occurs in such a short time, and the outcome feels profound. I am aware of the intelligence of the field and of the TT process. I feel privileged to work with Hps in this manner.”

“Most of my meditation practice is devoted to healing at-a-distance treatments, even if it’s only remembering the many people many people in need of healing.”

“As I think about quantifying the data of healing at-a-distance treatments, it is difficult ... I do each treatment whenever I hear that someone is not well”.

“When I am in a beautiful place in nature, I often sit quietly, visualize individual families of friends and I intend for them to share that sense of peace and wellbeing. I see them in ethereal light, not a full TT (session) as for people who are ill, but as a love visit.”

“I don’t keep track. It has become a natural thing to do (whenever I hear that someone is ill).”

“Seeing and responding to colors in the Hp’s field is an important aspect to me that you haven’t mentioned. Color guides me more during face-to-face TT treatments, but it is definitely a factor during healing at-a- distance treatments.”

Question #16: Working With Others

#16 Other Thoughts:

Researcher’s Inquiries: *[Most of this sample practice healing at-a-distance by themselves (29/71%) and, in addition, about half of these healers (14/33%) also work with a group. Particularly in terms of the large number of healers doing healing at a distance by themselves, how does this daily practice affect their worldview? Their personal lifestyles?]*

“I have tried working with other people, but I have never felt comfortable with it. (I) can’t seem to focus properly in group settings.”

“In my TT practice group, we usually spend about 1/4th of the year devoted to healing at-a-distance. We divide into groups and work with specific people, many of whom are there with us physically for at least one session. We report back to the group any response or feedback from the medical community.”

Researcher’s Inquiries: *[Many in this sample report a good professional relationship with their medical community. Has healing at-a-distance changed their concept of key Western medical concepts about health and healing? How do they reconcile the Western medical view with their healing at-a-distance experiences?]*

“It would be interesting to do healing at-a-distance at a specific time and with specific Hps. Have the Hp write down her experience of the healing session, and also have each of the healers write down their individual perceptions of what happens during the healing session.”

Researcher’s Inquiries: *[What is the range of experimental formats that are valid for the study of healing at-a-distance?]*

“I worked with others during events where we had meditation practice. These occasions are when I am least likely to notice any details about the Hp.”

“I always feel that I am working with other intelligences.”

Researcher’s Inquiries: *[What criteria could be used to recognize valid contact with other Intelligences? In what ways does working with other Intelligences require a change in one’s conception of the universe?]*

“I end most of my days doing healing at-a-distance to at least one person, but often as much as 30. But if it is anywhere from 1 to 10 or 12, I will do short, individual treatments. For one person, it is usually a longer session.”

Question #17: Focus of Consciousness: What is your sense of where your consciousness is focused during healing at-a-distance?

About 50% of this sample focuses in their heart or in their heart chakras. One person indicated that she does not use her chakras: “My consciousness is still well connected, but has traveled from my body to focus on the person needing the healing.”

“I get an immediate sensation across the bridge of my nose, extending into my cheeks, when I am in a state of consciousness for this work. It is as if this physical sensation tells me that I am in the proper state of consciousness to have communications with this other person.”

“Initially my consciousness is in my frontal lobes. After solid contact (with the Hp) has been established, the heart and the heart chakra usually become open to contact, but frontal lobes remain as a primary avenue (of communications).

“I may feel their pain or comfort in my body for an instant, just as in a physical session.”

“The start is always in the heart, in heart – heart communications.”

“My consciousness is focused in my intuition. It feels as if my focus is narrow and expansive at the same time.”

“I am focused throughout my core, often including the brow chakra as well. Actually, I feel as though all chakras are engaged when I’m truly focused.”

“It is best to say that I try to remain outside myself, so I am in a different state of consciousness.”

“I get several visuals and that seems to occupy my full attention. My consciousness is focused on the Hp.”

#17 Other Thoughts:

“It is through the chakras that I perceive all that I do in these distance sessions.”

“I see the Hp in front of me and I can actually feel/perceive their energy fields and do TT treatments as if they were physically in front of me. Many times I get several images surrounding things I am picking up in the field.”

“I sense that the healing is going successfully because I physically feel the subtle field change.”

Researcher’s Inquiries: *[When differentiating between chakra functions, does one feel that information coming from someplace outside (exterior) to oneself, within oneself (introspectively) or “inth”? How do you check the authenticity of your conclusions?]*

HEALING AT-A-DISTANCE: AN EXPLORATORY STUDY

Conclusions: What we understand; what we know

A. Healing-at-a -distance is Universal

All peoples all over the planet, for all of history pray; they ask a large unseen force for help. They ask for “it” to become better, to heal. Culturally the expressions look different (E.g. Among shaman and other indigenous cultures). But the core activity, that of asking an unseen, non-objective large “Something” to assist is universal.

B. The Primary Frame of Techniques

How do they do it? They all move into an altered state of consciousness. Often they are assisted by group experience, music, chanting, powerful intention and altered breathing. Or quietly, inwardly, they close their eyes and are immediately “in” another frame of perception. They deliberately set aside the ordinary activities of life, at least briefly, to enter into relationship with the Divine. Focusing inwardly on the needs of another, intending the good, yields a mysteriously satisfying calmness and possibly brings new information to the healer.

C. Core Avenues for Perceiving Information

The information comes in many forms. Some “just know” within their altered state of consciousness. Others “see” visions, colors, or images. Others “hear” words, music, tones, wind or deep silence. Many “feel” meaningful sensations in their bodies, such as hands warming, or heartfelt compassionate emotion.

D. Primary Incentives

Why do they keep doing it? The experience itself is rewarding, uplifting, joyful, purposeful, meaningful, profound, and often touches a core place that is deeply satisfying.¹ The experience has lasting impact, on the healer and on the object of the healing. The healer becomes more proficient at the process, the longer she practices the activity. The experience of doing healing morphs and increasingly “makes sense” to the healing practitioner, as if another language or way of knowing the world is being learned. Using anecdotal evidence, through self -reflection the healer concludes that something tangible and important is being accomplished by the process. Faith, initially blind, is bolstered by experiential evidence. Some of these experiences are so deeply meaningful to the healer, the memory of them lasts a lifetime. The act of prayerful healing becomes many, thus transforming the healer’s lifeway.

E. Psychic Profiles of Healers At-A-Distance

Who are these healers? Do those drawn to healing inhabit a subset of psychic profiles? MMPI data on a TT practitioner sample was remarkable for its normalcy.² Are some more sensitive to

¹

²

these psychic experiences and therefore drawn to practice them? The tradition of selecting “apt” children to follow a path of “healership” is widely practiced around the world, especially in indigenous cultures.³ The exquisitely sensitive may avoid such experiences as frightening or dangerous (E.g. schizophrenics). Children of alcoholics or psychotics live in unpredictable circumstances. Abused or battered children, emotionally or physically, become more aware of nuances of behavior in order to protect themselves. They develop their intuitive skills.

F. Major Findings of the Study

What did we learn from this healing at a distance study?

Despite their idiosyncratic descriptions of altered states of consciousness, there is an underlying sameness or coherence among these Therapeutic Touch practitioners. Previous studies of TT practitioners have established the essential “normalcy” of their psychological profiles.² These modern TT practitioners, often working in clinical helping professions such as nursing, teaching, administration, readily enter another world of psychic phenomena which would be familiar to ancient shaman and mystics.

Many framed their healing style on Therapeutic Touch (TT) principles and approached the process as they might if the healing partner (HP) were physically present. They described recurrent patterns to their process such as specific colors or patterns “seen”, “sounds heard” or specifically “not heard” in a wave of enveloping silence. They recounted “feeling” changes in their bodies (E.g. hands get warm and tingling) reminiscent of their TT healing experience.

Almost universally they described feeling a joyful “upliftment” from the radiant “light” they “saw” and a humble sense of gratitude for the privilege of entering this healing encounter. They describe experiencing peace, love, wholeness, timelessness and unity, as well as openness. Many described sensing that they were assisted by other non-tangible beings. They recognized these beings as familiar, loving and helpful. Sometimes they discerned that the “loving energy” was already connected to the Healing Partner (HP) and sometimes occurred when the healer invited the help.

They described entering or traveling in an altered state of consciousness. Variously they were in touch with their physical surroundings and personal body. Some “left” their body to be entirely in spirit form in order to encounter the other. They describe being permeated by the energy or rhythm of the HP. They “see” inside or “sense” emotional turmoil that gradually smoothes or subsides as they “work” with the HP.

The TT practitioners describe entering a profound stillness or “sea of silence” during healing at a distance. Some “hear” sounds or tones, occasionally words or music. Some “receive” messages which may guide their practice (e.g. “Patience” “not now”) or “knowings” to be conveyed to the HP. They describe “feeling” the messages or “hearing them in my head”, rather than hearing them with their sense ears. They describe mind to mind communication with the HP.

G. Similarity to Intercessory Prayer

Healing with Therapeutic Touch is close to blessing the HP. For some, healing-at-a distance is similar and perhaps interchangeable with intercessory prayer. This form of prayer is understood by many Christians as a request for intercession, one of the five major types of prayer. Other forms of Christian prayer are prayer of adoration, in praise of the greatness of God, prayer of contrition or acknowledgement of sinfulness, prayer of love or charity, and prayer of thanksgiving.

Healers have a very strong belief in the “rightness” of what they are doing. The experience of healing at-a-distance can occur at such psychological depth that the healer is often unable to adequately verbalize the experience. She may describe deeply personal and profound experience, even to herself, in very simple language thereby missing its full meaning.

H. What do they not experience?

No one describes personal fear or anxiety although their transcendent experiences are very different from ordinary “reality”. No one has any trouble “coming back” to ordinary perception. No one describes any untoward personal consequences from these practices. They do not “catch” or become infected with whatever the HP is experiencing, despite being “permeated” with the other. They do not describe feeling worse, physically or emotionally, after their healing at a distant experience. This is in contrast to descriptions in some cultures of the shaman “taking on” the illness of the client, and resulting in impaired physical health for them personally.^{4,5} Nearly universally they indicate they feel better, even “healed” themselves after the healing at-a-distance experience.

No one describes the client feeling worse after the healing at a distant experience on their behalf. Many in fact, invite additional healing for themselves, sensing that it is somehow helpful. Some people who are exquisitely sensitive prefer not to be “prayed upon” perhaps out of a sense of potential overwhelm or protection of personal privacy.

They describe increasing confidence in their effectiveness and increasing meaning as they perform these healings at a distance over time, some over many years. No one in this study indicated wariness or warnings about potential psychic dangers. This may be a testament to the essential psychic hardiness of this group, or naiveté, or a function of the convenience sample by which they were asked to self-select to participate. Or the fact that no one was asked directly about negative experiences related to healing at a distance.

I. Major Limitations of the Study

As noted, the size of the Study sample is 40 Therapeutic Touch therapists, each of whom had at least 3 years of experience with Therapeutic Touch. It is an exploratory study, and is not meant to attain statistical reliability; however, a larger, more defined sample would have added to its

4

5

credibility. The descriptions of experience are likely to be familiar to other modern groups, such as Christian prayer ministries or cloistered religious.

The age of this study group is roughly late 40's to 90's. Virtually all have practiced TT for more than 5 years, and many more than 20. There are no children, adolescents or even young adults in the demographics of this group. All participants are European Americans residing in the US or Canada. All but two respondents in this study are female.

References

1. A. Newberg, E. D'Aquili, V. Rouse, Why God Won't Go Away, (New York: Ballantine Books, 2001)
2. Brown C, Fischer R, Wagman A, Horrom N, Marks P, 1978. Journal of Altered States of Consciousness 3:169-180
3. Eliade M, 1974 Shamanism. Princeton/Bollingen, Princeton, NJ
4. Krycka KC, 2000, Shamanic practices and the treatment of life-threatening medical conditions. Journal of Transpersonal Psychology 32:69-88
5. Halifax J, 1982 Shaman: the wounded healer. Thames and Hudson, London

SUGGESTIONS FOR FURTHER FUTURE-CONSCIOUSNESS STUDIES ON HEALING AT A DISTANCE

- Replications of present exploratory study
- Multivariate, longitudinal research on selected characteristics of the present sample of healers at a distance
- Multivariate research on practices of various cultures and their rituals for healing at a distance
- Phenomenology of healing at a distance practices and ceremonies of disparate religious groups
- Longitudinal research on therapeutic effects of healing at a distance practices
- Quantitative studies of selected demographic variables of healing partners (healees) undergoing healing at a distance
- Multivariate research on selected anomalous features of healing at a distance
- Research on differential effects of healing at a distance when supplemented with musical variables, such as toning, harmonics, or polyphonic chanting
- Multivariate research on synchronous happenings during healing at a distance sessions
- Exploratory studies on healing at a distance of selected animals, birds and certain marine mammals, such as dolphin and whales
- Research on the effects of healing at a distance and synchronous imagery by the healing partner
- Replications of study of Mouse 37 (see Appendix _) during healing at a distance
- Qualitative study of the lived experience of the healer during healing at a distance sessions.
- Development of a standardized scale of the intentionality of the healer during healing at a distance therapeutic sessions
- Development of standards to assign level of faith or trust measures between healing partner and healer.

A SUGGESTED BIBLIOGRAPHY FOR 21st CENTURY RE: HEALING AT A DISTANCE

One of the most striking realizations of “HEALING AT A DISTANCE: An Exploratory Study” was that the internal processing of healing at a distance most resembles intercessory prayer. Later, in reviewing our previous study, “LOOKING OVER MY SHOULDER: A Study of Mindfulness during Therapeutic Touch,” it also was recognized that a distinct logical relationship could be seen between these two methods of healing, specifically: healing at a distance is to prayer, as Therapeutic Touch is to blessing, which could be represented as a symbolic equation: **Healing at a Distance : Prayer :: Therapeutic Touch : Blessing.**

In considering the latter, one intuitively that underlying this linkage, based as it is in grace, there lies a whole series of future-consciousness studies that will enhance insight into the subtle nature of the healing process itself. A review of the literature previous to the onset of the 21st century fails to elicit a persevering concern with this question, which may become a leading edge of future research, and so the present bibliography sets its sights on the more current studies that begin to bridge this temporal gap.

Two publications are recommended previous to the 21st century, an exhaustive study on spiritual healing (Benor D 2001 *Spiritual Healing: Scientific Validation of a Healing Revolution* Southfield:MI) and A.Astin’s systematic review of research up to the year 2000, cited below.

- Abbot NC 2000 Healing as a therapy for human illness: A systemic review. *Jl Alt & Comp Med.* 6 (2): 159-169.
- Astin, JA, Harkness E, Ernst E 2000 The effect of distant healing: A systemic view of randomized controlled trials. *Ann Int Med* 132:903-910.
- Aviles JM, Whelan E, Hernke DA et al 2001 A study of intercessory prayer and cardiovascular disease progression in a coronary care unit population. *Mayo Clinic Proc.* 76:1192-1198
- Baldaicchio D, Draper P 2001 Spiritual Coping Strategies: A review of the nursing research literature. *Jl Adv Nsg* 34(6) 833-841
- Brown, CK 2000 Methodological Problems of clinical research into spiritual healing: the healer’s perspective. *Jl Alt & Comp Med* 6(2): 171-176
- Browner WS, Goldman, L 2000 Distant healing: an unlikely hypothesis. *Amer Jl Med* 108(6): 507-508
- Charinara RA 2000 Placing healers, healees & healing into a wider research content. *Jl Alt & Comp Med* 6(2) 177-180
- Chibnall JT, Jeral JM, Cerullo MA 2001 Experiments on distant intercessory prayer: God, science & the lesson of Massah. *Arch Int Med* 161 (21): 1-13
- Courcay, K 2001 Distant healing. *Annals Int Med* 134: 532-533
- DeGracia D 1999 Report of referee on “the effect of ‘healing with intent’ on pepsin enzyme activity. *Jl Scient Explor* 13(2): 149-153

- Dossey,L 1999 Controlled experimental trials of healing . In: Healing words: The power of prayer & the practice of medicine. Harper San Francisco, San Francisco,CA Pp 211-225
- Dossey, L 2000 Prayer & medical science: a commentary on the prayer study by Harris, et al & a response to critics. Arch Int Med 160: 1735-1738
- Harkness EF, Abbot NC, ErnstE 2000 A randomized clinical trial of distant healing for skin warts. Amer JI Med 108: 448-452
- HooverDR,MargolickJB 2000 Questions on the design & findings of a randomized controlled trial of the effects of remote intercessory prayer on outcomes in patients admitted to the coronary care unit. Arch Int Med 160(2) 1875-1876, discussion 1877-1878.
- Kaptchuk T 2001 Distant Healing. Ann Int Med 134: 532-533
- Karis R, Karis D 2000 Intercessory prayer. Arch Int Med 160(27): 1870; discussion 1877-1878
- Kiang J , Marotta D, Wurkus, M, Jonas W 2002 External bioenergy increases intracellular response to heat stress. JI Investigative Med 50(1): 38-45
- Krieger D 2004 “Energetic Forces at Work during the Therapeutic Touch process Force X: Nonlocality, the N Dimension” In: Therapeutic Touch As Transpersonal Healing.
- Malmquist J 2000 Scrutiny of alt med – a special kind of telemedicine. LaKartidningib 97(51-52).
- Matthews WJ Conti JM Sireci SG 2001 The effects of intercessory prayer, positive visualization & expectancy on the well being of kidney dialysis patients. Alt Therapies 75(5): 42-52.
- PosnerG 2000 Another controversial effort to establish the medical efficacy of intercessory prayer. Scientific Rev of Alt Med 4:15-17.
- Risch KI Ernst E, Garrow J 2000 A randomized controlled study of reviewer bias against an unconventional therapy JI Royal Soc Med 93: 164-167
- Roberts L, Ahmed I, Hall S 1999 Intercessory prayer for the alleviation of ill health. Cochrane Database for Systemic Reviews 2 (2).
- Sutton AJ, Ernst E, Garrow J 2000 A randomized controlled study of reviewer bias against an unconventional therapy.
- Wiesendanger H, Werthmuller L, Reuter K, Walach H 2001 Clinically ill patients treated by spiritual healing improve in quality of life; results of a randomized waiting list controlled study. JI Alt & Comp Med 7(1): 45-51.

HEALING AT A DISTANCE AS HEALING PRAYER
DEE KRIEGER
The 2013 Therapeutic Touch Dialogues
The Many Faces of Destiny During Therapeutic Touch

Healing by Therapeutic Touch (TT) can be practiced either as an on-site healing, in which the healer is in the same physical space as the Healing Partner (Hp) or healee, or TT can be practiced at a distance (TTHAAD), often out of visual sight of the Healer at a Distance (HrAAD). In the latter case, Vivid Visualization is used by the HrAAD to maintain focus on the Hp. In their 2013 exploratory study on TTHAAD, Krieger, Cole and Matheny found that whereas on site TT appears to resemble the act of blessing the Hp, TTHAAD seems similar to the silent invocation of intercessory prayer.

Writing in the *Annals of Internal Medicine*, Austin, Harkness and Ernst (AnnIntMed 2000,132:839-841) note that in a systematic review of a series of randomized, controlled studies, intercessory prayer is the most often practiced behavior used by either individuals, families, or communities during severe illness or crisis. The major cognitive effect in this study was a relaxation response and lowered anxiety, but it is suspected that there are subtle effects that evade current research methodologies and are waiting for the right question to be voiced.

The study by Austin, et al., which used simple, standard methodologies, remain most regarded, although their findings were highly generalized E.g.:

- Both quality and quantity of research on intercessory prayer is too limited to draw definite conclusions.
- Only a few studies that were regarded to be of high quality report positive effects.
- There are several major problems that have to become effected:
 1. There are no accepted standards for how to conduct a quality prayer study.
 2. An inescapable question that therefore must be confronted is: As one considers the variables about healing at a distance that, because of their intangible nature, are complexly entangled, what can be measurable, a factor that remains the sine quo non of quantifiable research?

In addition to pursuing higher quality research, one is left with studies that examine the mechanisms of healing at a distance and the significant contributing factors of the effects. Such studies have immense problems of their own, for the medium of the action of such effects, as noted above, is itself invisible. Nevertheless, many of the studies on intercessory prayer are compelling and so the need for additional research of both healing at a distance and intercessory prayer remains to be fulfilled.

In this search the Austin, et al. (2000) study remains the model. Importantly, they summarized several of the major methodological challenges that are inherent in research on healing at a distance. Uppermost was the realization of:

- “ ...the difficulty of obtaining comparable control groups,
- The need to assess psychosocial factors known to significantly interact with health outcomes,

- Small sample sizes that potentially result in insufficient statistical power,
- The importance of assessing the beliefs and expectations of both the healing partners and the study investigators, and their possible effects on and interaction with the healer's intentions, and the degree of their effectiveness.”

More recently there has been a call for a need for clear hypotheses and the development of well-validated and reliable outcome measures, and that these focus specifically on the investigator's stated hypotheses.

Informed consent of the subjects in the planned studies continues dubiously valid and needs to be addressed. Also, publication bias against the acceptance of research reports continues, which further affects the interpretation of studies that were published. Finally, there is need to recognize that there continues to be uncertainty about what "... constitutes sufficient evidence re: the efficacy of a particular intervention." At this time "... acceptance appears to be arbitrary, particularly in reference to Type I and Type II errors.”

These final conclusions indicate that there continues to be a need for substantive, well-designed studies and "... an informed decision on specific health-related problems that are most likely to respond to healing at a distance intervention.” Comparatively little has been attempted to measure or control for subtle effects of healing at a distance, which are intangible and therefore not readily grasped by quantitative research methodologies. A new, creative, multivariate frame of reference is now being sought that is comfortable with the nonphysical aspects of human functioning, one that will reveal to our heretofore partial perceptions a "more whole" human being in interactions that hint at the vast reaches of her numinous interiority.