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Proof for Eccles' Self-Brain-Dualism



by Means of Mediumship?

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Text examples from the first interview, 28th Feb. 1998

(Translation from the German original by Bernhard Harrer.

JE = "John Eccles", BH = Bernhard Harrer, WH = Werner Held)

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BH: Can you tell us how you experienced death, the transition, and how do you now perceive your current state after death?

JE: I did not experience it (death) consciously. I was too afraid of death.

I love to speak. It is hard to separate my knowledge and saying from the world of the medium. I am recognisable for you as far as this process is successful. I must choose between adapting to her (the medium's) world or forcing her to adapt to mine. This is very difficult. We cannot be the same at the same time. Therefore many things cannot be said. But the fact that a self exists is proved by this.

BH: Exactly for this reason it was interesting for us to ask you specifically to talk to us. It is this question: how can we prove that there is a self that controls the brain? The process of mediumship is a good example for this.

JE: Yes, the very best! A century will begin in which man will try to overcome the separation caused by death. And he will find means and ways to do this. It will be a highlight in the evolution of mankind.

WH: Do you think that this will be achieved by scientific research, or by a more holistic approach?

JE: Research produces no results. It just helps people to realise what they are really looking for. And I believe it is the desire to overcome death. The experience of the self in eternity. I have been included into this group of scientists here. A circle is completed.

BH: Which scientists are present?

JE: All those, who are engaged in the unbounded meeting with the self.

BH: Can you tell us names?

JE: There are some who want to be named and many who do not. Dr. Carl Gustav Jung is here.

...

BH: We are particularly interested in this scientific detail of the interaction how the self expresses itself in the body. You wrote much about how this happens in the brain. How do you now see this from your perspective on the other side?

JE: I need time for this.

Scientifically seen one can only research the phenomenon. It is more complex than I described it in my lifetime, far more complex. If you want a concrete answer, I ask especially for patience and understanding, if I cannot formulate it correctly at the first attempt.

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BH: You wrote about quantum mechanical control processes of the self over the brain.

JE: Yes.

BH: From your current point of view would you change or complement this...

JE: One can very calmly continue with it as a model, as an approach. Definitely!

...

Idea:

The brain-self-dualism by John C. Eccles is still one of the most important theories in neuroscience and consciousness research. How is it possible to prove such a theory that implies biological brain effects caused by an immaterial structure, the self? A research project was started in February 1998 in Berlin with the idea to discuss this question by using the phenomenon of deep trance mediumship.

Concept:

Certain deep trance mediums are supposed to be able to loosen the close connection between their brain and their consciousness and thus give a second consciousness or self (e.g. of a late person) the opportunity to use the medium's brain, voice, and body. The intention of the research project is to conduct a series of mediumistic interviews with a late neuroscientist to discuss the self-brain-interaction mechanism. Whom could one call better than the late Nobel prize-laureate Prof. John C. Eccles himself?

Method:

Ms. Mira Kudris, a very experienced Austrian deep trance medium, was selected for this project. She is a consultant in psychology and nutrition and has been a medium for the late "Carl Gustav Jung" for the last fourteen years. Since there is no ultimate proof that it is really and only Jung or Eccles who speak during this sessions, we will put their names in quotation marks (" ") when we write about the consciousnesses that controlled her voice during the trance sessions.

First Ms. Kudris was interviewed about her experiences and the phenomenon of deep trance mediumship or deep trance channelling itself. Later she was given a book and picture of John C. Eccles which should give her an "address" to call for contact. When in deep trance, the medium's voice and face changes, as though a different consciousness has taken over. A series of deep trance interviews with "Eccles" were conducted in this way by Bernhard Harrer (natural scientist) and Werner Held (psychologist). The interviews, preparation discussions, which questions to ask, and the analyses after the interviews, were recorded and transcribed for documentation.

First results:

In all three interviews we did until August 1999 "Eccles" paid a lot of attention to the meaning of love in human experience.

In the first interview there were slight language problems. At the beginning answers came partly in English then later in slow, but fluent German. "Eccles" was asked to describe the quantum physical

and physiological interaction of self and brain, and he confirmed his model of self-brain-interaction. In the precise description of this interaction he was limited by the lack of scientific terms in the medium's memory.

During the second conversation he gave us his definitions of the self, the soul, the consciousness and tried to explain the "place" where he is now. He also invited us to "visit" this place by guiding us there using something similar to a visualised meditation.

Though the medium had encountered many hundreds of deep trance sessions, she experienced something extraordinary during this session which she described like a burning incandescent bulb that was put into her brain.

The third talk was about the meaning of consciousness development and the meaning of fear, pain and suffering, passion and devotion in life. Being asked if he would participate in an experiment to reproduce this communication through other mediums, "Eccles" said he was prepared to do as much as people can cope with.

Discussion:

We believe that for methodological reasons there will be no proof that the consciousness who spoke through the medium was really the late John C. Eccles. Too many other explanations could be possible like: fragments of the medium's (sub)-consciousness, telepathy, animistic phenomena or others. Still the answers we received convinced us that we communicated with (at least a fragment of) John C. Eccles' self. Among all explanations this is the most simple and convincing one. If this was the case, than there had happened what Eccles' theory suggests: The nonmaterial self of Eccles controlled the material brain of the medium.

Outlook:

The answers we got were fascinating enough to make us wish to continue this series of conversations. As part of this experiment it is suggested to repeat this interviews through other deep trance mediums (e.g. in other countries and in English language). This should be done in a networked manner to compare results. New ideas and co-operation partners are welcome. At least this will help us to better understand the phenomenon of mediumship but hopefully it will provide more evidence and information for our understanding of the self-brain-interaction.

Literature:

Eccles, John C.: How the Self controls its Brain. Springer: Heidelberg, Berlin: 1994
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