

An integral triune model of human consciousness and its implications to cancer treatment

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Abstract

To emphasize what we have outlined in a preceding paper, we consider the following: that human consciousness model should take into consideration “spirit” role, i.e. the mind-body-spirit as integral aspect, which view is neglected in the so-called Freudian mental model. In this paper, we consider two approaches to cancer treatment derived from such an integral triune view of human consciousness, including (a) healing frequency approach as advised by Royal Rife and David Hawkins, and also (b) relational therapy, based on recent research on the healing role of love and compassion.

"Those of you who are truly happy are those who have sought and found a way to serve." Albert Schweitzer, MD

Introduction

In our previous paper which was also published in this journal, we discussed a new integral view of human consciousness beyond Freudian mental model.[1]

Among other things, we consider the following: that human consciousness model should take into consideration “spirit” role, i.e. the mind-body-spirit as integral aspect, which view is neglected in the so-called Freudian mental model.

And in this paper, we consider two approaches to cancer treatment derived from such an integral triune view of human consciousness, including (a) healing frequency approach as advised by

Royal Rife and David Hawkins, and also (b) *relational therapy*, based on recent research on the healing role of compassion and love.

Toward Pneumatological view of psyche or human consciousness

We all know that Hebrew's thought on human being is integral, i.e. the wholeness of *body-mind-spirit*. But how can we come up with a model of human consciousness based on the Bible?

As a starting point, we choose to begin with Jesus's sayings, instead of using other trivial sources.

Let us begin by the Greatest Commandments

Matthew 22:37-40 King James Version (KJV)

³⁷ Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

³⁸ This is the first and great commandment.

³⁹ And the second is like unto it, Thou shalt love thy neighbour as thyself.

⁴⁰ On these two commandments hang all the law and the prophets.

Our re-reading of the above commandments lead us to model a Trinitarian dialogue within human self: *God, self, and others*.¹

¹ For an alternative reading of Mat. 22, see Vern Poythress's article: <https://frame-poythress.org/the-greatest-commandment-the-very-heart-of-the-matter/>

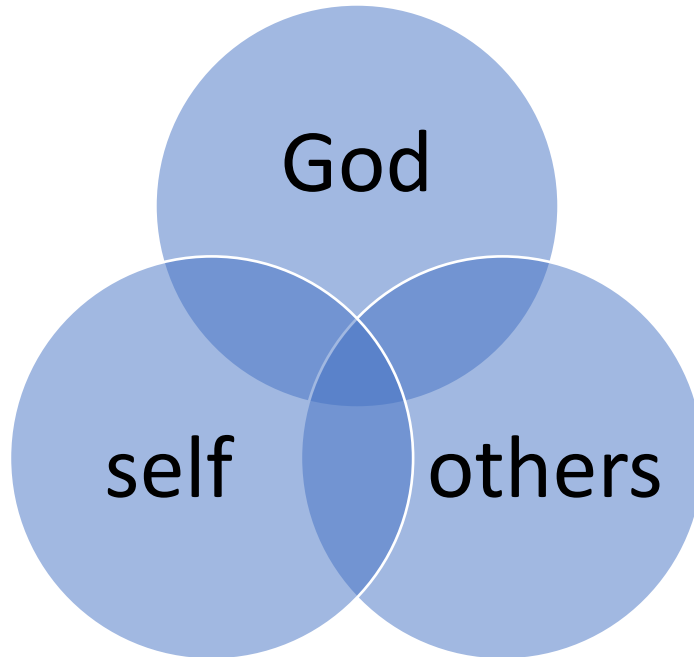


Figure 1. Three directions of human love based on The Greatest Commandments in Matthew 22:37-40.

Comparing with Adam Grant’s give and take model of human basic tensions inside our mind. Let us consider parallels, i.e. “*taking*” reflects selfishness/greediness motive of ego, and “*giving*” reflects altruism motive of conscience.

In other words, now we have two entities in human consciousness: ego and conscience. There is always deep tension between ego and consciousness, between selfishness and altruism. Along these two poles, we need a third entity which has purpose to ease and being intermediary between these two motives. In this problem, along with *Neutrosophic Logic* [2],² allow us to

² As a simple introduction to Neutrosophic Logic, allow us to quote from ref. [3]: “Neutrosophic Logic (NL) is a Theory of Everything in logics, since it is the most general so far. In the Neutrosophic Propositional Calculus a neutrosophic proposition has the truth value (T, I, F), where T is the degree of truth, I is the degree of indeterminacy (or neutral, i.e. neither truth nor falsehood), and F is the degree of falsehood, where T, I, F standard or non-standard subsets of the non-standard unit interval]-0, 1+[. In addition, these values may vary over time, space, hidden parameters, etc. Therefore, NL is a triple-infinite logic but, by splitting the Indeterminacy, we prove in this article that NL is a n-infinite logic, with $n = 1, 2, 3, 4, 5, 6, \dots$. The neutrosophic component of Indeterminacy can be split into more subcategories, for example Belnap split Indeterminacy into: the paradox (<A> and <anti-A>) and uncertainty (<A> or <anti-A>), while truth would be <A>, and falsehood <anti-A>. This way Belnap got his four-valued logic. In neutrosophy we can combine <A> and <non-A>, getting a degree of <A> a degree of <neut-A> and a degree of <anti-A>. <A> actually gives birth to <antiA> and <neut-A>.”

submit wholeheartedly that the third entity, is actually no other than “the spirit.” (*pneuma* in Greek, *ruach* in Hebrew)

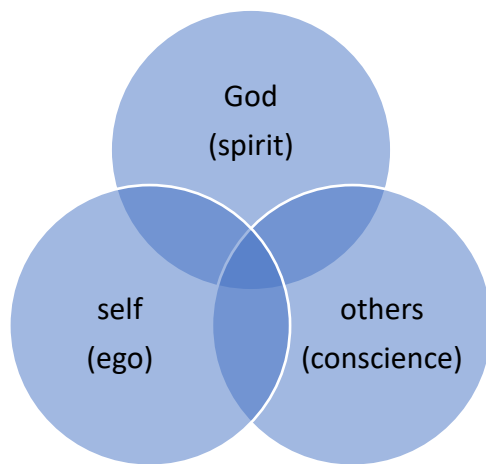


Figure 2. A model of human consciousness based on The Greatest Commandments in Matthew 22:37-40.³

The exact role of human spirit is to enlighten both ego and conscience. Some readers may raise question at this point: *what is new here?* It seems similar with Freud’s id-ego-superego model. (This proposed model is an extension of Neutropsychie model, see [17]).

No, it is really in contrast with Freud’s model which is purely *materialistic* in origin. The notion of spirit is rejected in Freud’s model; that is why mankind reduces to animals in his model, determined by his/her sexual instinct. And there is no way out of such animal instinct in his model.

In essence, what we propose with this new model of human consciousness can be summarized in L. Buscaglia’s words: “*Love and self are one and the discovery of either is the realization of both.*”⁴ In other words, the essence of our identity is love, and once we realize that God has created ourselves to love and be loved, then this realization will lead us to become a whole

³ This model may be compared to Jung’s personality model, which includes individual unconscious and collective unconscious.

⁴ <https://www.goodreads.com/quotes/1201650-love-and-self-are-one-and-the-discovery-of-either>

human, and such a wholeness will lead to healing from all kind of diseases. Just like what we know from many spiritual teachers, that love has true healing effect.

Did you ever hear a story about a rich old lady who suffers acute kidney illness? One day, she went to the hospital after an arrangement with her doctor, that she would get new kidney transplanted to her body. But she never knew who the donor of her kidney is. Just few hours before the transplantation surgery, she walked around the hospital, just to look around. And she met with a younger woman who cries, and that old lady asked her what makes her crying. And she told that she has a very poor family and she needs money to feed her baby, and that is why she decides to give up her kidney in exchange for some money. The old lady realized that she spoke to the donor of her kidney, and she felt empathy to that young woman. Then the old lady said: Alright, you don't be worrying, I will help you with what I got and I will talk to the doctor so you don't have to give up your kidney. Then she met with her doctor, and she told him: "I am already old, and sooner or later I will die. And I was gifted with so many blessings throughout my life, so I don't have to undergo this kidney transplantation." Then she decided to cancel the kidney transplantation process, and she said to the doctor to give her money of all operation procedure to that young woman who offered her kidney. Then the old lady went home. Two or three days later, she felt really well, then she took medical checkup, then doctors told her that her kidney problem has disappeared.

We hope you understand the morale of the story above: that love and compassion has healing effect, albeit the mechanism "how can it possibly happen" may be quite delicate. And this paper try to elucidate the answers to that question.

Therefore, in this paper, we will discuss two possible approaches to cancer treatment, namely: (a) a modified Rife frequency generator combined with David Hawkins's scale of consciousness (see [11][12]), and (b) a method based on healing effect of compassion-love, which we propose to call: *Relational Therapy*.

The following sections will discuss these two approaches.

Part A: healing frequency based on David Hawkins and Rife frequency generator

In 1992, Bruce Tainio of Tainio Technology, an independent division of Eastern State University in Cheney, Washington, built the first frequency monitor in the world. Tainio has determined that the average frequency of the human body during the daytime is 62-68 MHz. A healthy body frequency is 62-72 MHz. While his result appears natural and intuitive, its practical applications to cancer treatment are so deep. See [11].

There is also an article discussing how Royal Rife's invention of new type of microscope based on polarized light, led to discovery of BX virus as the cause of most cancer cells, and Rife also succeeded to discover novel way to destroy those cells by applying certain frequency.[12] Alas, his novel machine was banned and Rife was suddenly killed. But later on, some doctors and researchers began to realize that Rife's method is the real way to defeat and cure cancer cells.

From a different perspective, the exact role of human body frequency and how it relates to illness have also been proposed by Sir David Hawkins, especially in his book: *Power vs. Force*. [5]

His line of thoughts can be summarized as follows:

“It was the late David R. Hawkins, M.D., Ph.D., a renowned psychiatrist and consciousness researcher who said: *“If we are willing to let go of our illness, then we have to be willing to let go of the attitude that brought about the illness because disease is an expression of one's attitude and habitual way of looking at things.”*

When you disconnect from your authentic nature, you detach from your state of ease and the body becomes dis-eased. Love renews and restores inner harmony because every cell in your body is attuned to this natural healing state. I liken it to returning home after being away, to find your key still fits the same door lock. Healing arises when you align your mental and emotional frequency to coincide with love.

Love is a healing agent because its energetic frequency is stronger than other emotions and is the foundation of universal order.

“Your body is your subconscious mind and you can't heal it by talk alone,” affirmed the neuroscientist and pharmacologist Candace Pert.

As an example of the *healing power of love*, the Institute of HeartMath states that your heart has an electromagnetic field 50,000 times stronger than the brain's.

Ancient wisdom has known for centuries the heart is the seat of the soul. To heal means to reconnect with your soul within the embodiment of love. So, at the deepest level, healing is a return to the source of your being. You disconnect from this wisdom by identifying with fear and anxiety. This creates an inaccurate mental image expressed in the body as illness and disease.”⁵

A good summary of Hawkins’ book: Power vs. Force has been presented by John Maguire:

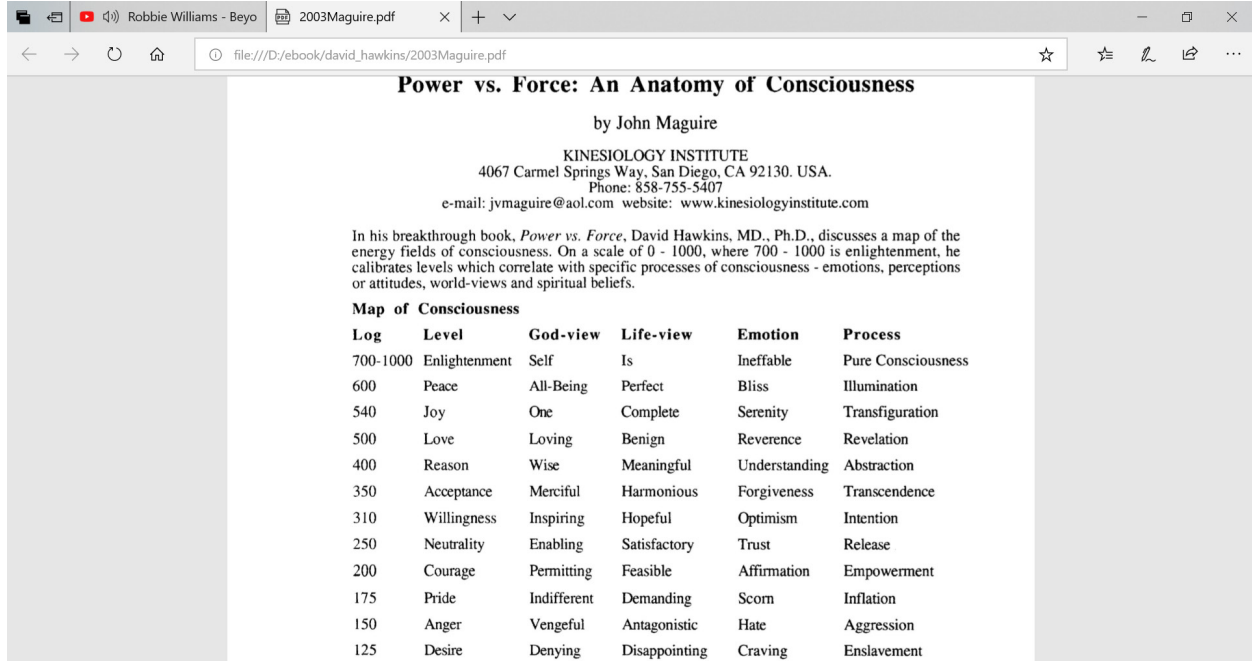


Figure 3. Anatomy of Consciousness, John Maguire.⁶

In the above figure, it becomes clear that: “All levels below 200 are destructive of life in both the individual and society at large. All levels above 200 are constructive expressions of power. Levels of consciousness are always mixed, so that a person may operate at one level of consciousness in one area of life and on a different level in other areas.”

John Maguire also wrote: “A person's physical and emotional health is affected by the consciousness they are resonating at. If someone is vibrating at a level below 50, they will have

⁵ <https://medium.com/the-mission/why-the-healing-energy-of-love-is-a-powerful-force-206a295fae5a>

⁶ www.touchforhealtharchive.com/Journals/2003/2003Maguire.pdf

very low self-esteem and feel responsible for the mess their life is in. They will often experience low energy and poor health. Their beliefs will reflect and support this state of consciousness and will further perpetuate their lack of worthiness and powerlessness. One way to help free a person from these states is to have them tap specific acupuncture points (SI 3) as they state, "I deeply and completely love and accept myself (which pulls them up above 200) even though I feel (guilt, shame or whatever the emotion they are stuck in)."

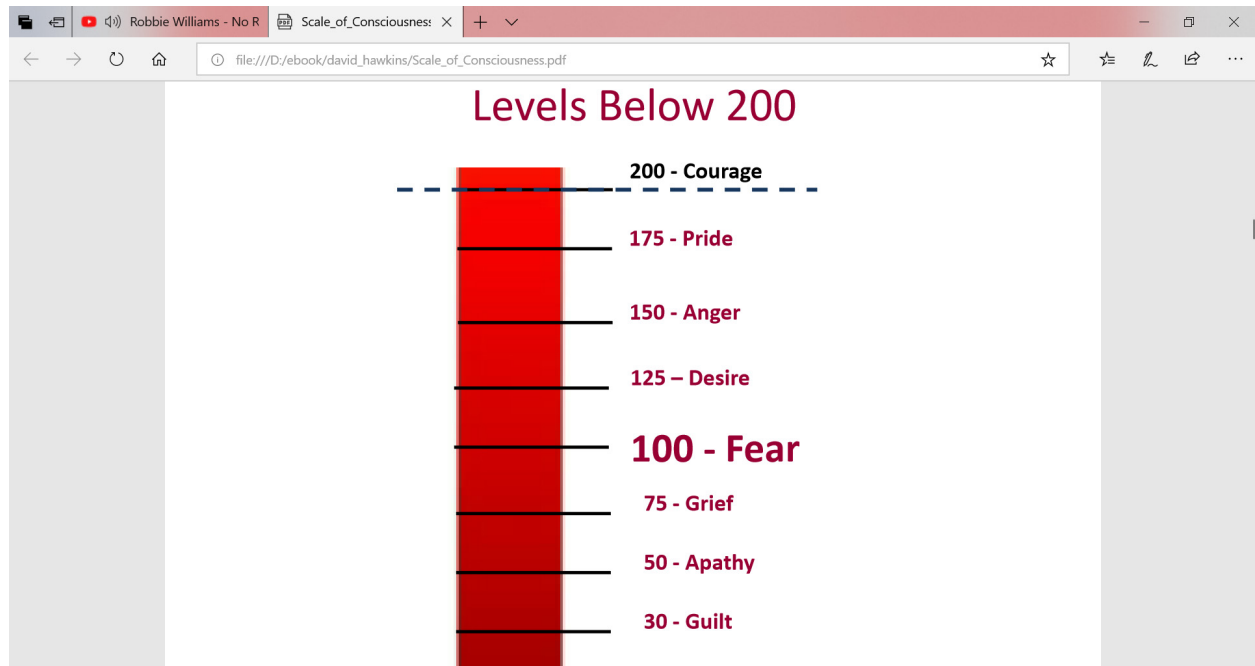


Figure 4a. Summary of Hawkins' Scale of Consciousness. See Ref. [5].

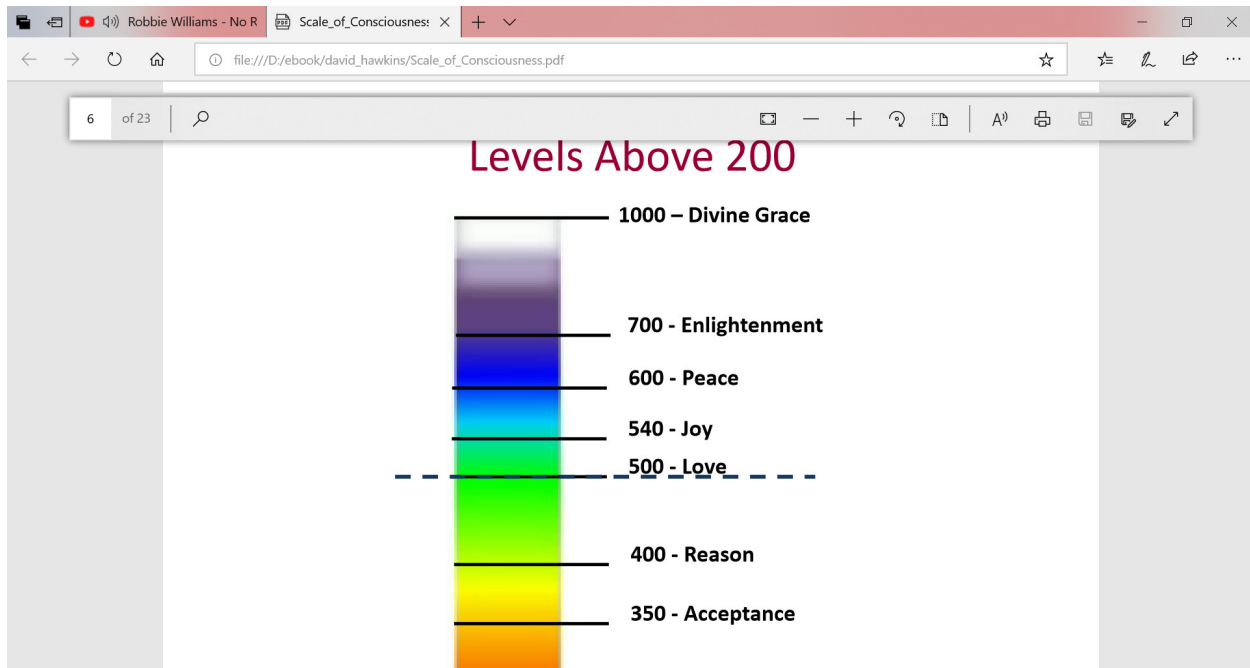


Figure 4b. Summary of Hawkins' Scale of Consciousness. See Ref. [5].

What is more interesting here, our story above about how giving and compassion heal kidney problem can be explained in this way: “Those who resonate in a state of fear (100) will often see situations and people around them as threatening. They may experience nervous disorders, gastrointestinal upset and *kidney problems*. Their outlook is that something bad is about to happen and they will try to do what they can to avoid that. To rise above 200 they could shift their focus to the good that surrounds them. By being proactive and focusing on positive emotions and expectations they will actually have more power to draw good into their life.”

Maguire also emphasizes on the effect of caring others:

“The two most important factors to raising your consciousness is where you put your focus and the meaning you make of things that happen to you. In states below 200 people's focus is primarily on themselves. Above 200 their focus is primarily on others. Buckminster Fuller once said, "The older I get the happier I become, because I am getting less and less preoccupied with myself."⁷

Hawkins also wrote about “*counterbalancing effect*” in 1995:

⁷ <http://www.touchforhealtharchive.com/Journals/2003/2003Maguire.pdf>

“Although only 15 percent of the world’s population is above the critical consciousness level of 200, the collective power of the 15 percent has the weight to counterbalance the low vibrational resistance of the remaining 85 percent of the world’s people. Because the scale of power advances logarithmically, a single avatar at a consciousness level of 1000 could, in fact, totally counterbalance the collective negativity of all mankind.”[6]

Key summary of Hawkins’ ideas is as follows: “Our states of consciousness are *vibrational*. The levels can be calibrated on a relative scale of 0 - 1000, where below 200 are states which are destructive of life in both the individual and society at large. Above 200 are states which are constructive expressions of power. Everything, especially our beliefs, focus and identity affects our level of consciousness, either bringing us up or down in frequency. Our experience of life is an expression of our level of consciousness. Achieving lasting health, happiness and peace comes through attainment of higher levels of consciousness. We can measure our success *not by what we get, but by what we give.*”[6]

Part B: Relational Therapy or the healing effect of compassion-love

Nelson Mandela once remarked: “*Our human compassion binds us the one to the other – not in pity or patronizingly, but as human beings who have learnt how to turn our common suffering into hope for the future.*”

Yes, we can accept his remark, but how to speak of compassion in terms of cancer treatment. Is there healing effect of compassion and love? We will take a deeper look into these questions in this section, which discussion allow us to submit a new method called: Relational Therapy.

First of all, let us admit that although a growing body of evidence suggests that giving to (helping) others is linked reliably to better health and longevity to the helper, the mechanism remains a mystery. However, there are recent papers which seem to support such a wide-held belief, see for instance [7].

Other research also suggests the neuroscience effect of *pro-social* behavior.[8]. A recent book by Adam Grant from Wharton also reveals on how giving to others may lead to better and happier life. [10]

Key ideas of Adam Grant can be summarized as follows:

“Depending on the situation, people can adopt different behaviors – they can take, give, or exchange. But usually, everyone has a dominant model that determines their behavior. All three models have their advantages and disadvantages. However, the author believes, and his view is supported by real-life experiences that givers receive fewer benefits, as they are guided by the interests of others and forget about their own interests. The link between giving and positive emotion is a cornerstone of Positive Psychology. Giving makes us happy. Studies have shown when subjects are given \$5 with instructions to give the money to a stranger, their **happiness** increases more than subjects who are given \$20 to spend on themselves (Dunn et.al. 2008).”[10]

And a significant work in this direction of research has been written: “The compassion connection.”[9]. Preface of their book begins with these words:

“As human beings, we are born with an innate and nearly limitless capacity for caring and compassion. We recognize when others around us are hurting; as the latest neuroscience has shown, we quite literally feel their pain—imaging studies have demonstrated that the same networks in the brain are activated whether people receive a painful stimulus themselves or are merely witnessing someone else receiving it. And we want to help. In fact, the human brain is actually wired for cooperation and giving. But we’re not always good at it. We say the wrong things, or we zero in on the wrong problems. Often we manage to do more harm than good, causing hurt feelings and even damaging relationships. But there is another way. In *The Compassionate Connection: The Healing Power of Empathy and Mindful Listening*, I explain that we all have the astounding ability to help others in a way that prompts their healing from within and strengthens our bonds with them—while doing emotional and physical good for ourselves in the process. Indeed, some social psychologists have theorized that giving may enhance the giver’s self-interest more than receiving. This is a two-way street.”[9]

The author also tells:

“I learned the importance of the therapeutic ceremony and how the actual process of delivering care can dramatically enhance the effectiveness of what is prescribed. Research now shows how this is possible—that is, how personal interactions can actually have physiological effects on patients.”[9]

In fact, that corresponds to the definition of integrative medicine:

“According to the Academic Consortium for Integrative Medicine and Health, it “reaffirms importance of *the relationship* between practitioner and patient, focuses on the whole person, is informed by evidence, and makes use of all appropriate therapeutic and lifestyle approaches, healthcare and disciplines to achieve optimal health and healing.”⁶ Much of the information I had absorbed during my fellowship constellated around how to *stimulate self-healing mechanisms* within my patients’ bodies. This is part of what I like to think of as the “mystery and awe” of medicine.” [9]

That is what we argue in this section, that caring and compassion through authentic relationship can lead to self-healing process. That is why we call it: “*Relational therapy*,” to emphasize the

role of loving in healing, just as we heard numerous times in Greatest Commandments as quoted above.

While we are aware that the ideas presented here may be not complete yet, but we are convinced that these ideas of authentic relationship, caring and compassion are supported by solid body of evidence. And they may hold the key to autoimmunity system of human body.

Again, love and self are inseparable. In other words, a man or woman who do not want to care and practice compassion towards other people, we cannot call them just “*selfish*”, instead they are “*selfless*” – i.e. they are losing the meaning of being a human.

But what is *exactly* compassion?

In the above section, we have discussed on the healing role of compassion and love. But some readers may ask: *what does compassion exactly mean?*

A literal definition of compassion can be found in dictionaries:

“The Concise Oxford English Dictionary defines “compassion” as “sympathetic pity and concern for the sufferings or misfortunes of others.” The Merriam-Webster’s Collegiate Dictionary defines “compassion” as “sympathetic consciousness of others’ distress together with a desire to alleviate it.”[15]

To find its true meaning, let us read a biblical text. One famous text in this regard is Luke 15:20:

“So he got up and went to his father. “But while he was still a long way off, his father saw him and was *filled with compassion* for him; he ran to his...”

The original Greek word which was translated into “filled with compassion” here is:

“*Esplanchnisth*. No, it's not a type of pasta. It's Greek, from the verb 'splanchnizomai', which we can inadequately translate in English as '*to have compassion*'.”[13]

The word *splanchnizomai* conveys a very deep meaning, which literally means something as “empathy until you have a kind of stomach ache.” See the following discussion for more clarity:

“*Splanchnizomai*... The Greek pronunciation is something like: splawnk-NITZ-oh-my. *Splanchnizomai* is one of the verbs that appear in Luke 15:20, one of those which can make all the difference in the world.

In the NLT translation of Luke 15:20, *splagchnizomai* is translated as “filled with love and compassion.” This accurately renders the sense of the Greek verb. It is based on the Greek noun *splagchna* (SPLANK-nah), which means “internal organs” or “entrails.” Among speakers of first-century Greek, human emotions were thought to exist in the gut, whereas, in English, we speak of the heart as the home of our feelings.

As Jesus narrates the story of the lost son returning home, first, the father sees his son while he is still far away, suggesting the father’s longing for his son’s return. When he sees him, the father feels deep love and compassion for his son. According to Jesus, this portrays the way God sees us in our lostness. The compassion of God does not deny his just anger over our sin. Yet the God who judges our sin is the same God whose heart is moved by our sinful, lost condition.

The verb *splagchnizomai* is relatively uncommon in the New Testament. When it is used by a biblical writer, it usually describes the emotions of Jesus (8 out of 12 New Testament uses). In Luke 7:13, for example, when Jesus saw a woman mourning over her dead son, “his heart *overflowed with compassion.*” Thus, Jesus incarnates and exemplifies the compassion of God, making real what he so profoundly illustrates in the Parable of the Prodigal Son. The triune God, the God who became human in Jesus, not only acts with grace, but also feels compassion for the lost...including you.”[14]

That kind of compassion, *the divine compassion*, that makes healing possible, both to heal physical illness and also wounded–heart. In other words, you should be moved with compassion, just like Jesus were moved with compassion.

This is the kind of love that Father in Heaven has to his returning son. And the same word can be found repeatedly in The Gospel of Luke. Suffice it to say, that the Gospel of Luke is not only a Gospel for the outsiders and outcasts, but it can also be called a *Gospel of Compassionate God*.

But some readers may ask: who on Earth can do such a deep compassion? Not necessarily a believer, even an unbeliever who follows his heart can do that, as Jesus told in the Good Samaritan story:

“However, unlike the pillars of the Jewish religion, a priest and a Levite, Luke 10:33~”Then a despised Samaritan came along, and when he saw the man, he *felt compassion* (σπλαγχνίζομαι *splagchnizomai*) for him. (NLT).

The word compassion (σπλαγχνίζομαι *splag-chniz-omai*) means to have sympathy for the suffering or hurting of others. It also includes having a desire to help. This is found in the teaching of kingdom living, both Old Testament and New Testament. Therefore, the despised Samaritan or muggle for some of you does what no one else would, even those who knew better. He goes over to the man, disinfects his wounds with wine, soothes them with olive oil, and bandages them.”[16]

Concluding remarks

As a further step from what we have outlined in a preceding paper, we consider the following: that human consciousness model should take into consideration “spirit” role, i.e. the mind-body-spirit as integral aspect, which view is neglected in the so-called Freudian mental model.

In this paper, we consider two approaches to cancer treatment derived from such an integral triune view of human consciousness, including (a) healing frequency approach as advised by Royal Rife and David Hawkins, and also (b) relational therapy, based on recent research on the healing role of compassion and love.

While we are aware that the ideas presented here may be not complete yet, but we are convinced that these ideas of authentic relationship, caring and compassion are supported by solid body of evidence. And they may hold the key to autoimmunity of human body. Again, love and self are inseparable.

To summarize key ideas in this paper, instead of repeating the Cartesian old adage: *cogito ergo sum* (I think therefore I am), probably it is much better to consider a new phrase: *I love therefore I am* (we are not sure about Latin version, may be something like this: “*Amo cogito ergo sum.*”)

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