

Theory of Telepathy

An alternative interpretation of psychotic experiences and some tips for recovery

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ABSTRACT

This article looks at mental illness, in particular psychotic mental illness, such as schizophrenia, and spirituality. It argues that the phenomenon of 'voice hearing', which is present in schizophrenia (but also other mental illnesses) can be understood at least in part as telepathy and can be explained in a spiritual framework. For this purpose, literatures from the parapsychological field as well as spiritual accounts are used. Both fields recognise the phenomena of voice hearing and telepathy, while so far they have not claimed that mental illness can be explained as a spiritual phenomenon. This explanation, however, resembles more the pre-modern interpretations of this illness. This article will conclude with a list of recommendations and tips for recovery from schizophrenia and psychosis.

Key Words: telepathy, mental illness, voice hearing, spirituality, consciousness

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Introduction

One in four people in today's world experience a mental illness each year. One in hundred, approximately, experience psychosis or schizophrenia. Schizophrenia is a severely disabling disease, with most patients remaining unemployed, many hospitalised, and most patients fail to fulfil the life goals of starting a family or even having a career.

The emergence of the illness of schizophrenia has been dated to 1750 (Torrey 1980, Torrey 2001). However, accounts from the major religions indicate that similar phenomena were present before that. Schizophrenia is largely characterised by the phenomenon of voice hearing, less so 'seeing things', but also visionary experience, and paranoia. Visionary experiences and voice hearing, not necessarily paranoia, have been reported in many cases of spiritual leaders (for example the Prophet Mohammad) and mystics of all cultures and religions in the past.

Therefore, before the emergence, or rather substantial rise, of this illness around the time of the start of modernity in the West, this illness was rather explained in a spiritual framework. It is possible that at least part of the rise of this illness since 1750 can be explained with increasing secularisation and rejection of such spiritual explanations.

This paper attempts to bring back the spiritual aspects of this illness into the discussion. I will illustrate how phenomena characteristic of schizophrenia are accepted as valid in many parapsychological and spiritual traditions, even though the connection between the illness and these explanations has rarely been made. It will argue that the symptoms of this illness might well be of spiritual, parapsychological nature, at least in part, and recovery hence depends on learning to adapt by adopting spiritual discipline. A model to explain voice hearing as telepathy and a model for how telepathy in schizophrenia works are presented.

This article concludes with some basic self-help recommendations for recovery from schizophrenia based on 10 years long experience and research in this field.

An Argument for Telepathy

Let me provide a philosophical argument that telepathy might exist:

If I see a shadow in the dark night, that indicates to me that there must be some light somewhere, maybe the moon or a street light that casts this shadow. Similarly, if I hear 'voices' when no one is verbally or electronically communicating, this means that somewhere there must be a 'sender'.

Usually, telepathy occurs when there is no honest and/or open communication or when communication is necessary but not possible. If there is communication taking place that 'feels' honest, usually no telepathy from this source occurs. Honesty in communication can usually be determined by various indicators, all of which are not definite: eye contact, calm voice, or voice with reasonable emotionality (according to a situation), communication that can be understood and that seems logical etc.

The important point to make is that telepathy usually occurs when there is an obvious breakdown or distortion in communication (i.e. if things are left unsaid or if things cannot be communicated or are deliberately hidden). In addition, telepathy usually, but by far not always, is known to occur under situations of intense emotions. For example, twins or mothers with their babies are known to be telepathically connected when there is an emergency. However, it is likely that it also can occur under less dramatic circumstances, in particular after a trauma (Royal 2015, Karon 2008, Hammersley et al. 2008, Gearon et al. 2003, Resnick et al. 2003, Yaktin 1992).

The occurrence of telepathy can be found, (apart from where it is already substantially evidenced, as in animals, for example, cf. Sheldrake 2000, Sheldrake 2003, Radin 1997) probably, for example in the phenomenon of 'voice hearing', which is described in various mental illnesses (not only schizophrenia, but also bipolar, depression etc.). Traditionally, 'voice hearing' has been ascribed to spiritual or demon possession or to the voice of God. Even today, for example in Buddhism, telepathy or voice hearing is regarded as a sign of a certain – but not complete – spiritual progress or development (Gyatso 2003: 112ff, compare for an alternative psychiatry explanation also Chadwick 2008) alongside similar phenomena, such as out of body experiences (OBEs), clairvoyance etc. While this interpretation is in line with what at least some patients believe (personal communication), it was discussed by the American psychiatrist Jan Ehrenwald already in 1978 in his book *The ESP Phenomenon*, in which he discussed

incidents of telepathy in his schizophrenic patients: 'we shall presently see that the clinical observer keeping an open mind to the phenomena is occasionally faced with spontaneous incidents strongly suggestive of psi' (Ehrenwald 1978: 108). However, after analysing a number of cases, he comes to the conclusion that psi phenomena are not the main explanation, even if they might occur, in schizophrenia. For a biographical account of a father of a schizophrenic son observing occasional incidences of telepathy in his son, compare Russell (Russell 2014).

On the other hand, Buddhism, similar to other spiritual approaches, such as shamanism, accepts telepathy as a sign of spiritual maturity and argues that mental illness is a sign of lacking spiritual discipline or knowledge. In the Madhyamaka Buddhism tradition, the adept progresses to the fifth stage of spiritual progression ('luminous') in which telepathy and clairvoyance occur spontaneously. To navigate this 'realm' without disturbance, good spiritual practice is necessary, marked by discipline in meditation, compassion, a reflective, altruist and giving personality and vegetarianism, among other things.

The definition of clairvoyance of divine ear is a clairvoyance that directly hears gross and subtle sounds in dependence upon an actual form realm absorption that is its uncommon dominant condition. Examples are direct perceivers that directly hear distant sounds and subtle inner sounds that are beyond the range of ordinary hearing. Bodhisattvas use this clairvoyance to know the speech of others so that they can give appropriate advice. The definition of clairvoyance of knowing others' minds is a clairvoyance that directly knows the minds of others in dependence upon an actual form realm absorption that is its uncommon dominant condition. An example is a mental direct perceiver that directly perceives another's thoughts or feelings. Bodhisattvas [adepts] use this clairvoyance to help them give appropriate teachings. (Gyatso 2003: 113).

In the West, in the era of enlightenment, voice hearing had been determined as a pathology with unknown origin, which more recently has been attempted to be explained in terms of neurotransmitter imbalances (cf. Beyer 2017). For example, John E. Mack describes the problem:

In 1990 I began to see clients who were having what have usually been called alien abduction experiences. After working with more than fifty such individuals I came to realize that my psychiatric training had not provided me with a way to approach such clients. Psychiatrists and other mental health professionals will inevitably encounter patients/ clients who present with what might be called extraordinary or "anomalous" experiences. ... Many mental health professionals, especially those with a Freudian background, have been trained according to a secular outlook, which regards religion as, at best, a psychological "crutch" or, worse, a kind of collective obsession or outright delusion. Historical and contemporary abuses on the part of organised religion are sometimes invoked to bolster such viewpoints. Spirituality is frequently equated with religion, regarded as a nebulous high-mindedness, a vain seeking of unrealistic goals. The clinician's personal relationship to spiritual questions is of critical importance in any consideration of how extraordinary human experience is to be regarded. Many of the experiences we consider to be anomalous, such as NDEs, kundalini awakenings, or religious epiphanies, involve a direct encounter with what has been variously called the Divine, Source, Home, God, or the Ultimate Creative Principle. Other experiences, such as precognition, clairvoyance, telepathy, and various other psychic phenomena, if not spiritual in the sense of a numinous presence, demonstrate the possible existence of a nonmaterial realm that can, potentially, be objectively demonstrated. (Mack 2005: 24).

It is argued here, that at least some of the 'voices' occurring in various mental illnesses (amongst them traditionally schizophrenia, more recently also mania, bipolar, depression, PTSD, and maybe others) are at least in part to be understood as the outcome of the possibly very old communication tool of telepathy (apparently, Freud had known about telepathy and believed that it had been used in primitive people before civilisation and speech and writing occurred, probably). Given the complexity of the above named illnesses, it is not argued here that telepathy is the whole explanation and cause of any of those

conditions. It is argued here simply that the aspect of 'voice hearing' at least in some cases might be indicative of the existence of telepathy (cf. Royal 2015, Greyson 1977). Many other phenomena and causes contribute to these illnesses that are not yet fully understood or explained and cannot be tackled within this paper. For example, Laing argues that the difference between the psychic (i.e. a spiritually developed and aware and capable person, also capable of paranormal activities) and the schizophrenic, for example, is simply that the latter drowns in the experiences while the former is capable of navigating them (Laing 1989, Greyson 2014, Grof and Grof 1991: 314).

The mystic, endowed with native talents for this sort of thing and following stage by stage, the instructions of a master, enter the waters and finds that he can swim: whereas the schizophrenic, unprepared, unguided, and ungifted, has fallen or has intentionally plunged, and is drowning. (Campbell 1972: 236)

And:

Wapnick ... makes a similar distinction: psychosis is an incomplete withdrawal from the spirit state, a failure to return to this reality. Clarke ... suggests that psychosis and profound spiritual experiences initially follow a common process, which can encompass euphoria, bewilderment, and horror. However, in high states of arousal, the cognitions of ordinary consciousness become less accessible. (Lukoff 2005: 236).

The difference is in coping, rather than perception, and is observed in acceptable or not acceptable behaviour. This would then mean that the difference lies in the knowledge and capacity for coping methods. Indicative of this is that psychics usually have their first telepathy experiences (voices) at a younger age than schizophrenics have their first break (Unknown 2017). This could mean that psychics are exposed to the 'other realm' earlier in their lives and hence adapt easier and learn earlier to cope. So, the important point to make, in line with the speculations from previous eras and cultures, is that what occurs for example as voices in many mental illnesses, as well as other similar phenomena, is not necessarily per se a sign of pathology, but could also be understood as a sign of spiritual progression. Parapsychologists have long been interested in these phenomena (Bailey 1950, Swanson 2009, Playfair 2008, Radin 1997) and while heavily attacked and often dismissed, argued that they had found substantial evidence for the existence of, for example, telepathy.

During the past one hundred years many cases have been reported of voice experiences which appear to involve premonitions, extrasensory perceptions (ESP), telepathy and various other kinds of so-called 'psychic phenomena'. The practices of mediumship and trance channelling ... involve the deliberate use of psychic abilities to obtain information that would otherwise be unaccessible. In addition to these kinds of experiences some people have reported *spontaneous* experiences which appear to involve paranormal perception. Although many 'psychic phenomena' involve a person knowing something directly without the mediation of voices or any other kind of sensory impression, researchers have nonetheless collected numerous examples of experiences in which voices have played a key role. These, together with a great deal of other evidence, lend strong support to the reality of paranormal phenomena. ... Professor Ian Stevenson urged his colleagues not to automatically judge all 'hallucinations' to be pathological phenomena and to consider the possibility that *some* may involve paranormal aspects. ... One psychiatrist has even proposed the theory that schizophrenia may originate as a consequence of a person being continually overwhelmed by an influx of uncontrollable 'psychic impressions' or 'telepathic intrusions' which they are unable to screen out due to their extreme sensitivity (Ullman et al. 2002).

It seems to be important to note here that it looks increasingly as if – if telepathy is really a capability that exists and can be acquired – it requires intensive spiritual discipline and some spiritual practice (one could also simply talk about ethical discipline and practice for the less spiritually inclined) in order to not result in an outcome of mental illness. This would be indicated from writings such as by the Grof

family on 'spiritual emergencies' as well as Buddhist teachers (see notes above) and psychics who tackled this question in various formats (Watkins 2008: 148ff). So, just to give some basic examples, harmlessness, kindness, honesty, generosity and so forth, would be important for anyone experiencing telepathy, and it would require responsible behaviour along these lines to live with this feature healthfully. This feature, in addition, does not seem to be culture specific, similar to mental illnesses, which are not culturally bound (Soskin 2009). However, to counter this, recently it has also been stated that the moral or spiritual guidelines in the different cultures of the world resemble each other fairly well also. For example, Lundberg found evidence that all the major religions – Christianity, Islam, Judaism, Hinduism, Buddhism, Taoism, Confucianism – share a number of principles, according to him comprising: Reciprocity, Patience, Harmlessness, Charity and Helping Others, Loving Speech and Kindness, Forgiveness and Mercy, Honesty and Truthfulness, Respect for Others and Non-Judgement (Luhmann and Marrow 2016, Lundberg 2010). It is possible that, the more one progresses on the 'spiritual path', the better one learns to navigate these experiences and the more elements are added or acquired, such as clairvoyance, out of body experiences and so forth. If this would explain the occurrence and meaning of telepathy, then this would mean that not only would it not be necessary to condemn individuals experiencing these 'symptoms' as pathologically ill and to rely on solely treating them with medication (even if this would be an option in crises or for stabilisation generally) but it would de-pathologise these phenomena, and could lead to the situation in which these experiences can be cultivated and used for beneficial purposes. For example, the 'New Age' literature seems to indicate that there are more and more individuals successfully managing experiences such as out of body travel, clairvoyance and so forth (Moses 2002, Pavlina 2013, Jordan 2015). If many diagnoses as mentally ill with these 'symptoms' are only on the path to achieve these skills, then it would be more a task to enable these individuals learning how to manage these symptoms, rather than pathologising them. If this, in turn, would be successful, we could see indeed a newly added feature to today's civilisation: people who are adept at formerly obscure spiritual practices and who can use them for any beneficial purpose that they or society can think of, from therapeutic practices to research to whatnot (clairvoyants, for example, have already been used in intelligence, McMoneagle 2000). Interestingly, this would indeed be in line with the visions of the movie series Star Trek, in which telepaths were members of the fleet team and were used in a medium-like function to provide otherwise unavailable information. Going on from here, and using the movie series as an inspiration, as well as practices from traditional cultures, it would maybe even be possible to achieve a formerly unsuccessful goal to contact alien species via this tool. Similarly, astral projection, or out of body experiences, could be used and cultivated to explore outer space.

What then can be practically done to help individuals with mental illnesses and 'symptoms' to overcome the negative aspects and to cultivate the positive aspects of their 'illness'. For example, schizophrenics are often paranoid because they lack trust and have negative emotions as well as resulting negative behaviours. Trauma of one sort or other often creates a violation that makes it difficult to trust and that creates these negative emotions and behaviours. Trauma derives from shock or some longer term oppressive situation. Both these, as well as drugs, are thought to bring about psychotic symptoms, so to speak to 'open the doors of perception'. Examples are: prolonged isolation due to discrimination or poverty or migration, death of a loved one, etc. The lack of trust could also be the reason why mental illness often leads to isolation, because if there is no trust shown, then relationships will not develop, and when negative emotions or behaviors are shown, likewise. Also, it might be a reason for voices, as the lack of trust and relationships might mean that 'relationships' are created or maintained at another, 'safe' level, the telepathic level. Faith then is a good antidote, as faith can help build trust again. Cognitive behavioural therapy (CBT) works the same way (40). Principally, working on more positive emotions generally as a basis for trust and behavior might be a good therapeutic way out of mental illness. This can be achieved by teaching interpersonal skills, as well as by other lifestyle interventions - which need not all to be social in their nature - such as exercise, healthy nutrition ideally leaning towards the pescetarian or vegetarian or vegan diets as these are recommended by medicine and most serious spiritual approaches (but this might differ in cold climates), beneficial activities - such as being creative or reading or work, maybe adopting any one of the existing spiritual approaches or finding an individual spiritual or ethical practice of some sort, learning about anger management - for example via meditation, etc. and much more (cf. Royal 2015a, Clarke 2001, Royal 2015b, Royal 2015c, Walsh 2011).

A wider and deeper interpretation

Also the body and the mind can serve as an instrument of investigation of the world. Braud and Anderson present different methodologies in their book *Transpersonal Research Methods for the Social Sciences* (Braud and Anderson 1998). Two methods presented apply for this study here: The intuitive inquiry and the reflexive approach. While the reflexive approach merely involves keeping records of exceptional human experiences (such as visions, dreams, out of body experiences, synchronicities etc.), the intuitive approach involves transpersonal methods: 'Intuitive inquiry brings a heuristic, phenomenological, and feminist focus to using various methods of intuition to conducting research. ... Intuitive inquiry uses transpersonal skills, such as intuition and alternative states of consciousness, as core methods of inquiry' (Braud and Anderson 1998: 30).

To follow this approach, in this section I will present insights that I had in altered states of consciousness brought about by stress, crisis and isolation, but without drugs, in the year 2002, and confirmed and refined in interpretation in the years following this:

I had the idea that experiencers are 'mental radios' of some sort. Also, the belief of telepathy being possible is very common in many of us. Now, this is something not generally accepted in our society, even though it is in many others (the evil eye and such ...). And in the West many scholars are actually seriously researching on telepathy (the PEAR project at Princeton, Rupert Sheldrake, Dean Radin, the Rhine Research Centre etc. etc.). Now, as argued here, it could be possible that experiencers of schizophrenia have the capabilities (to my knowledge this was not even tested so far, at least not extensively).

How could it work?

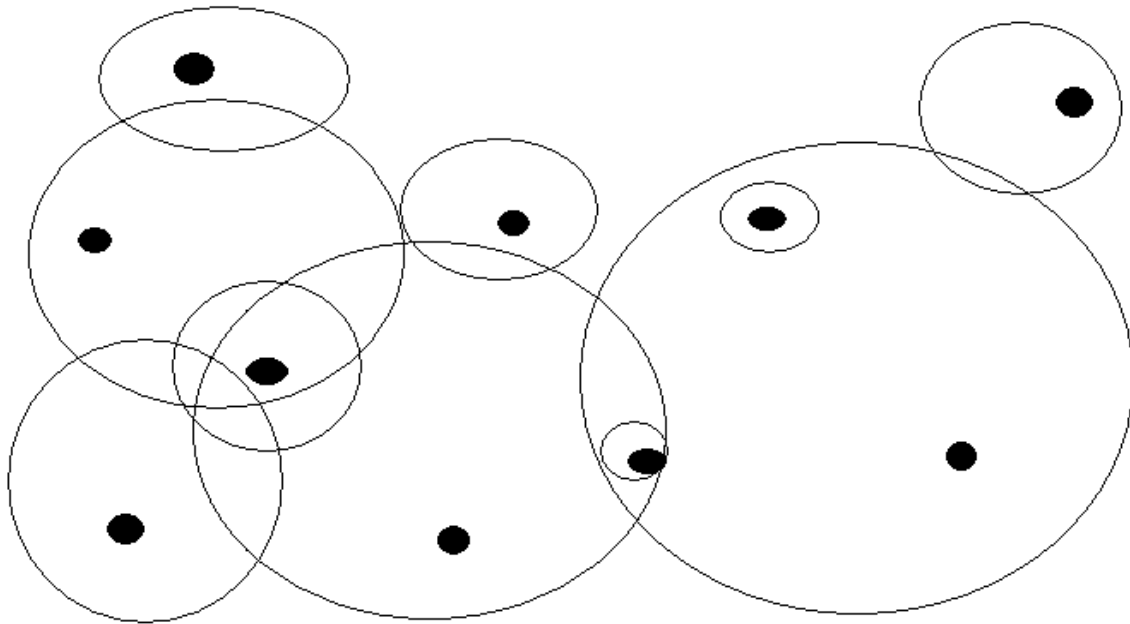
In my interpretation, we are all individual consciousnesses, but at the same time, we are connected, the separation is a bit an illusion. We belong to the unity of consciousness, the 'whole' or 'the one' (Plotinus, Beyer 2017, Dossey 2013). Spiritual literature indicates that we have higher selves and lower selves (Freud would agree actually). The higher selves might be more aware of this connection between all of us, but we usually do not tap into them. They rather guide us and they are the ones that communicate among each other and where we got dreams and inspirations from.

Now, for some it might be possible to consciously transcend the border between the rational 'me' and the 'higher self' (spiritual practices claim anyhow that this is possible and the goal of meditation!). If you transcend this border, not only can you communicate with other higher selves, you also understand that the whole (unity) is all there is. It is you, it is the other, it is yin and yang, it is something like 'God'.

In this higher self, connected to unity, principles such as karma and the power of love apply. It is holistic and paradoxical: Everything entails its opposite (we do not necessarily understand this yet, I don't really, but I understood it for a moment when I had my perceptions). And everything – matter, social relations, and identities – is in a way an illusion, a game that we play out to learn, evolve, create.

Actually, I found being in 'unity' very comforting, as there is no fear or pain there at all. But it is also quite boring, as there is not more to learn, and nowhere else to go. It might be, that I just could not see the 'even bigger picture' yet, but these were my perceptions. Maybe there is something even beyond unity. I guess, certainly there must be. When you are there, you also understand that in essence indeed everything is relative; all is in a way 'just' (maybe in a karmic way) and logical – even if not necessarily good. Abstract concepts such as yin and yang, synchronicity etc. make an immediate practical sense there.

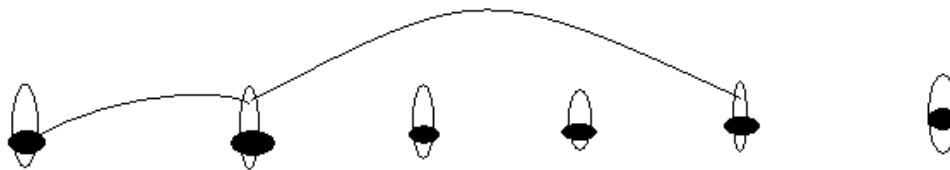
When you are somewhere in-between the levels, strange things can happen. Because you are 'wider' and more open than in the usual state of mind, telepathic communication is possible. Also, you send emotion. The problem here is that all can be transmitted and seen and read, without you necessarily being able to control or hide your transmissions. To give a hypothetical example: You might start to worry that someone will 'pick up' or sense that you are using their wireless broadband internet. The more you worry, of course, the more you transmit these signals via your thoughts and emotions to this person. Then they might actually get the idea (somehow subconsciously) and protect their WLAN with a password. I don't know if more experienced people can control their transmission. You would have to be able to control your thoughts and emotions for this. I think it's possible, but it is certainly not easy. This is how I imagine us as mental radios, some more switched on, some less:



Two-level communication

Well, also what can happen as there is unity of consciousness above us, and we are immersed within it: You can transmit and receive information from anywhere and anyone through any communication means possible. For example, you might speak to someone you know. Apparently this is a very normal day-to-day communication about the weather or anything. But at the same time, in between the lines, you talk to an entity far away about totally different things. When you do this, you are usually very aware of this, it is not the same as just imagining it. It feels to you very real and compelling.

This is how I would picture it. The black points are individual consciousnesses, the white circles indicate their higher selves, where they are connected to unity, and through which they can transmit this kind of communication:



Communication such as illustrated in the graph above could lead to what has been termed 'two-level communication' (i.e. when you talk to someone but feel you really talk to someone else through this person directly, like talking to this person while at the same time using this person like a telephone to talk to someone else. It is difficult to maintain clear and logical speech when doing this, however.). It could potentially also explain the phenomenon of 'the TV talking to the psychotic person' (communicating different information than what is heard by others seeing the same programme, hence not the verbally transmitted information). It could potentially be explained as someone 'sending', the psychotic person 'receiving' (for example, because they are for some reason very sensitive) and the TV just being accidentally the transmission channel. It could likewise be the radio, or a book or anything else. That depends what the receiver uses at the point of time of transmission. I.e. if the receiver (the sensitive person or 'psychotic') reads a book, messages might be formed from reading the text that others might not read or certain words might come out of the text as more 'pronounced' and important. If the receiver does not engage in any language related activity, it is possible that the transmission occurs as voices, or synchronicities (for example, if a health warning would be the content of the transmission, the receiver might randomly start to see a lot of incidences or 'signs' of normally random sort that relate to health and they might 'jump into his focus'. This aspect has been termed in psychiatry 'ideas of reference'. (Note: This is a theoretical explanation, it has not yet been empirically proven, but is derived in a logical, philosophical deduction from the literature and tested on experience, but not experiments). For a first person narrative account on ideas of reference, consult Hedrick (Hedrick 2010). An alternative explanation for this phenomenon could be that TV producers in fact are integrating subliminal messages into TV programmes (as is known, for example, about advertisements) and that psychotics are just more sensitive to those. The latter interpretation would, however, not explain the usually very personalised nature of the 'transmission', in which the psychotic believes that for example the presenter directly speaks to him or her, often in a negative, disrespectful way, often even including the name of the 'receiver' and mentioning very personal aspects and behaviours or even commenting on the mere thoughts of the psychotic.

Higher selves and unity

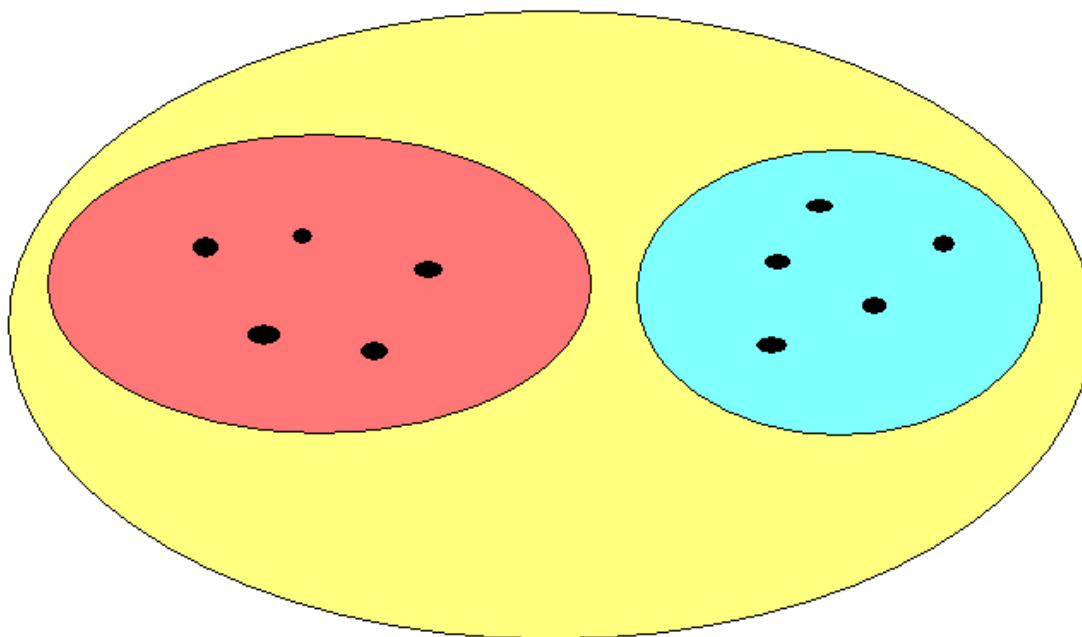
That what I describe here as 'higher selves' exist is not yet empirically proven, but has previously been argued in Gerber:

The first of the subtle bodies which extend into the frequency range beyond that of the astral body is known as the mental body. This body, like the astral, is composed of matter of a higher

frequency than the physical. It occupies the next octave of frequencies on the energetic piano scale to the right of the astral. As the astral body is sometimes the vehicle of expression of human emotional aspects, so the mental body is the vehicle through which the self manifests and expresses the concrete intellect. Like the astral body, the mental body also has corresponding chakras which are linked, ultimately, to the physical form. Like its lower vibrational counterparts, the chakras of the mental vehicle are focused at the major endocrine and nervous centers, and surround and enfold the astral and etheric chakras. For energy of the mental realm to have its effects upon the physical, there must first occur a type of cascade effect. The mental energies will have their effects upon that matter of the astral body which is more responsive to the mental energies' particular type of energetic stimulation. Then, through changes in the astral vehicle, energetic changes are transmitted to the etheric, and finally the physical vehicle, through the etheric connections ... (Gerber 1996: 153f).

Above the mental body, there is yet still a higher vibrational body, the causal body (probably relating to or explaining something of karmic fate with a connection to what has been termed the Akashic field), and it goes on even beyond that as higher dimensions which influence humans and their selves, according to Gerber. While there is some empirical evidence for the existence of the astral body (Gerber 1996: 153ff), which is more subtle than the physical body and represented in the chakras and auras (according to Asian traditions) and guides the emotions mainly, there is as of yet no empirical evidence for the existence of the mental higher bodies. While the astral body can be used – for example – for out of body experiences, the mental body can be used for anything that one can think of, probably. Possibly, for example, if I can imagine myself climbing up a tree, my mental body climbs up a tree at that particular moment. Usually, we don't imagine ourselves doing something different than what we do anyway, so our mental body is congruent with our physical body. However, therefore, daydreaming could be a way to exercise one's mental body and this would long-term have consequences for our physical body, which would adapt over time. Hence, it is important to choose benign and beneficial daydreams and pastimes (such as TV programmes, music, reading) and to attempt to guide one's imagination towards positive experiences. This practice, if applied, could not only result in more positive life experiences later on, but could also help ward off mental illness.

Now, below the process of differentiation, from unity (all is one) to the individual. The red and blue circles indicate some sort of yin and yang, or male and female. Though, on this level the differentiations are many more and more intermeshed (for example, male and female as we know by now are no 100% fixed and separated categories, but rather constructed and transcendable, and in addition there are many more different identities and groupings, from different religions, ethnicities, ideologies etc. etc.). Tension lines most often occur between groups, while within groups common identities and cultures hold individuals together and provide a social glue, which reduces conflicts normally. In order to transcend one's group membership and to 'see' unity, at least possibly, the way is to learn complete acceptance and 'love' towards all that is without discrimination (this is deduced logically, and is also according to and supported by most spiritual traditions, such as Buddhism. The author had a brief vision of unity many years ago without necessarily reaching the intellectual understanding necessary for it back then).



From psychotic to psychic to spiritual

According to my theory, what happens in this common experience in severe psychosis is that the psychotic is connected to the higher selves of individuals, or functions on the level or dimension of these higher selves, without necessarily being already ready for it or able to adapt to it. The latter would explain the often negative content of the 'transmission'. Psychics, for example, who arguably have more experience in spiritual practice and have usually worked many years to refine their character according to spiritual guidelines will in all likelihood have less negative experiences, even if their experiences might be principally not too different. Also, psychics might have learnt not only to navigate these experiences successfully without behavioural disturbances, but might also be able to control them (i.e. switching them on and off, responding to those perceptions, etc.). According to what we learned above, the path towards a migration from psychosis towards successful management of this 'dimension' must be learned by adapting one or several spiritual practices. It would in all likelihood not be fundamentally important which practice or teacher is chosen, as – according to my argument about holism and the unity of the spiritual dimension – they would all teach the fundamentally same principles of love, respect, honesty, integrity etc. and might only differ at the margins and in particulars (cf. Moses 2002, Lundberg 2010).

The way the above described kind of telepathic communication can be practiced more safely is that the practitioner needs to learn to control their emotions and thoughts (as far as possible). This, as well as 'silence' (meaning, to switch off one's broadcasting of thought, starting listening, or switching off receiving broadcasts) can be achieved via meditation and other Buddhist practices, as well as potentially practices from other cultures. Ethics are very important to avoid harm in this communication area also, and follow common sense, i.e. it is sensible not to get angry and to avoid harmful, disrespectful, untruthful or otherwise rejectable thoughts. Various additional practices, from dietary ones (for example pescetarianism, vegetarianism or veganism) to all sorts of spiritual practices and alternative therapies, to engaging productively with the world, studying, and reading as tools for spiritual and intellectual progression, for example, are some meaningful coping methods.

With regards to psychic powers Walsh cautions that, while the great religions accept these powers as a possibility, these are not signs of wisdom or spiritual maturity per se (they might be a tool towards this goal however, which is defined in all-encompassing love and service, as well as knowledge).

The great religions agree that psychic powers are possible. They also agree, however, that these powers are not signs of wisdom or spiritual maturity and are infinitely less important than the goal of liberation. The great religions tend to view psychic abilities as mere sideshows, not to be

deliberately sought. If the powers do emerge, they should be used sparingly and only for the good of others. (Walsh 1999: 216)

Implications and Outlook

If 'voices', such as experienced in various mental illnesses (i.e. mania, depression, schizophrenia, PTSD, etc.), are basically nothing more than telepathy and similar spiritual experiences, this opens up the question what the implications, limitations and the outlooks are. A list of recommendations for coping with these experiences is to be found at the end of this chapter.

Implications: Given the apparent increase in mental illnesses with psychotic features, such as voice hearing, it is possible that telepathy as a social communication mechanism has re-emerged in society and that this contributes to mental illness (or, alternatively, is an intervention in mental illness, hence this could mean a depressed person for example hears a voice from someone who is concerned about the depressed person and wants to intervene). Why this re-emergence of an apparently very old communication tool seems to have happened at this time in place is uncertain. It is possible that, as described above, crises and a reduction in verbal communication – brought about by the increasing dominance of the internet – have caused this phenomenon. Both would constitute the known necessary factors for telepathy: lack of direct face to face communication (ideally verbal) and lack OR increase of critical conditions, such as life threatening crises or similar.

Limitations and how to overcome them: So far, it is likely that telepathy, as far as it might exist, is in many cases not yet developed enough to substitute other communication channels reliably. It might have this potential, however. For example, it is known that individuals who 'hear voices' and follow the voices instructions or respond to them – even if this is harmless – are usually regarded as irrational. It seems likely that the reliability of this tool can be enhanced, if it already exists. This might depend on the quality of the relationship in which this communication is taking place as well as potential other factors (such as the otherwise emotional and mental state of the 'voice hearer', as well as sender). Probably, spiritual practices can aid the development and enhancement as well as control of telepathy. Buddhist practices seem particularly relevant for this purpose (such as various meditations, applications of ethical behaviours, dietary changes towards vegetarianism, for example, etc.), but other spiritual approaches might likewise be helpful. Traditional psychiatric interventions – such as with neuroleptic medications – are probably a necessary aid in severe emergencies. It needs to be stated here that, like in verbal communication, not all telepathic communication should be trusted. There might be as many harmful and misleading telepathic communications than in verbal communication in real life.

Outlook: If telepathy has re-entered society as a communication tool, the challenge is to harness its benefits while finding ways to remedy its possible negative effects. Positive uses of telepathy must be established and build upon, as well as remedies for misuses be found.

Furthermore, we need to think about the question how to integrate this new tool with even additional 'special effects' like phenomena that seem to occur more frequently (or are at least more often reported) such as out of body experiences, and the like. Furthermore, the finding of a new 'special effects' like communication tools, such as telepathy, throws up the question after the possibility of even more special effects of similar nature that are not yet known. It seems likely that the best places to look for additional and yet unknown 'special effects' like tools and phenomena are to be found in obscure literatures about paranormal events as well as spiritual literatures, such as in Buddhist scriptures. For devising ethics in using these new tools, Buddhism likewise seems to hold very good advise. Just to give some examples: parapsychological and cutting edge literature indicates the possibility of time travel via astral projection (Sapphire 2007), contacting of aliens via channelling and clairvoyance (the authors experience) and telepathy and so forth. These aspects could be built upon and improved upon to further our knowledge of our universe.

Some Tips for Recovery

- 1) According to Paris Williams: Rethinking Madness, up to 54% of people with schizophrenia recover completely. Other studies find that about 60% recover significantly. (Williams 2012)
- 2) Healthy eating is important. For example pescetarian, vegetarian, or vegan. Lots of fruit and vegetables, but not fruitarianism. I recommend cutting out meat because it is thought to be healthier long term by medicine for many reasons and purposes, and it is recommended as more ethical in many spiritual traditions (Rosen 1997, The Vegan Society 2017). For example, studies have found that populations that eat a pescetarian or vegetarian diet in Asia live longest in the world. A German study found that vegetarians have a much reduced risk of cancers. If you want to be extra good, try going organic. Many cities offer organic vegetable delivery options (I don't do that myself, though, because then I have lots of vegetables once a week. I rather like to go shopping each day and buy smaller quantities). You can also try going gluten and milk free. Some people it seems to help, there has been at least one case of recovery from schizophrenia based on this diet (Kraft et al. 2009). It's easier nowadays to follow it, because many products are available gluten free and alternatives to milk are widely available too. You can even try to experiment with Ayurveda. That's an Indian medicinal diet. It's relatively easy to do, but you need to purchase some literature, available on Amazon. If, like me, you love experimenting with food, by all means try it out. Generally, it is advised to learn some at least basic cooking skills, as self-prepared food is much cheaper and healthier than take aways or other ready mades. And, in addition, it will help your social life if you can cook and can invite people over for dinner!
- 3) Don't consume too much coffee or alcohol (Koczapski et al. 1989, Lucas et al. 1990, Mikkelsen 1978). I'm terrible at the coffee. My boyfriend's nickname for me is coffee. But, when I don't drink it, I feel fine. Coffee is thought by some to increase mental confusion and to increase anxiety. It also increases dopamine, which is in excess the main culprit in schizophrenia. If you suffer from sleepiness and that is the reason for coffee consumption, you might want rather to look into your iron levels or try sports to get more alert, or you might want to look at your level of medication, as this – if too high - can also make you drowsy. Check out the recommendations, to be found online or with your GP. For alcohol, they are roughly one drink per day, not more. Alcohol can have a depressing effect, if consumed in the above recommended quantities, even though in small quantities can temporarily make you feel good. If you want to monitor your drinking, which can help keep an eye on it and avoid overdoing it, there are website with trackers that you can use. You can also check on yourself by other means, for example I have a jar and for days when I don't drink a glass I put a coin in the jar and when I drink one glass too many I take a coin out of the jar. Simple, but effective.
- 4) Drink herbal teas to relax. I like lavender tea best (calming), peppermint (gives strength and energy) and cinnamon with liquorice (aids concentration and enhances good sleep and dreams). Chamomile tea and liquorice tea are particularly good for reducing symptoms, as they aid the reduction of dopamine. (Home remedy 2017) Some herbal teas are thought to have special effects. There are books about it (Farr 2017, Antol 1997, Zak 2000) and you can find some information online. If you can, have your water quality checked or use bottled water for hot drinks. If there are impurities in the water, this can affect your brain, and in particular in old houses with old pipes this is always a possibility.
- 5) I recommend to take vitamins. Fish oil is particularly important (Omega 3), but also Vitamin C (helps against cancer and the common cold also) and Niacin for the nerves. I think that the idea of taking fish oil is much older than the literature claims. My mother told me that after the Second World War in Germany they had to take it in liquid form. It tasted terrible, and the children did not want to take it. But it was considered essential. Niacin is basically the same as Nicotinic Acid, similar to nicotine, and fulfils similar functions, while being healthier than smoking. It might reduce craving for cigarettes and calms the nerves and aids concentration, probably. Take Niacin and not Niacinamide, because the latter can make your stomach upset. Niacin can give you a hot flush initially. But I found this in fact pleasant, it is not harmful, and it goes away with time of use. Vitamin C is basically the same idea as 'an apple a day keeps the doctor away'. The recent literature is to be found in Abram Hoffer or Patrick Holford, as well as D.F. Horrobin and Steve

- Hickney and Andrew W. Saul and Eva Edelman (Edelman 2001, Hoffer 1999, Holford 2007, Horrobin 2002, all on Amazon). Holford has a good clinic, but it is very expensive (Food for the Brain 2017). I did not use it, for this reason, but if you have the funds and want to try it, have a go at it. Most of it can be read in the books, though, and you can purchase some of the tests (if you want to do some, for example on allergies) online. The links to the online shops for the tests are in the books. Vitamins can also be bought online (Vitacost.com) or at Boots (Vitamin C). Hoffer says that chronic schizophrenics need to be on the regime for at least 5 years or even their entire lives. What is usually taken is 3g Niacin a day, 3g Omega 3 a day, 3g Vitamin C a day. Some people might have additional needs of vitamins (check out Eva Edelman's book on Healing Schizophrenia Naturally for more information). For example, I took magnesium in addition for restless leg syndrome and in bad times have briefly experimented with additional vitamins and minerals, as well as herbs, and also higher doses.
- 6) If you have anxiety, you can try some herbal remedies first. Valerian, for example, works well for mild anxiety and is widely available. You might want even to learn more about herbs and how they are used. Don't go into illegal drugs, however, as they will make you worse, get you into trouble, and it might be difficult to get off them. If you are anxious, however, because there are real problems, then of course you have to deal with the problems to get over the anxiety. Doing something constructive about a problem, without causing further problems, is something that can calm one down in such cases. If you don't know how to solve a particular problem, discuss it with someone who can help.
 - 7) There are other herbs and other supplements specifically helpful for schizophrenia too. For example, Ginko Biloba, 5 HTP, Panax Ginseng and Brahmi as well as Rauwolfia are sometimes recommended (Natural Alternative Remedies 2017, Home Remedy 2017). Some people recommend Liquorice and Basil. They are thought to balance neurotransmitters or reduce dopamine, which is thought by medicine to be the main culprit in schizophrenia. (Be Brain Fit 2017). I take Brahmi and 5 HTP and they helped me hugely. Try it out, if you want. It might provide some help. You can buy a lot of the above, but not all of them, online, for example via Amazon, or in a good health food store.
 - 8) Don't smoke. Better options are nicotine gum or even electronic cigarettes. Better even if you can stop. Nicotine gum seems to be a relatively safe long term alternative if you can't stop. But no one knows what the risks could be, but the literature seems to say it's quite safe compared to smoking (Shields 2011).
 - 9) Do sports. It helps with the 'negative symptoms' and possibly also with some positive ones, and is important for mainaing general good health (Biddle 1999, Beebe et al. 2005). 30 min a day is better than a lot only infrequently. I like walking and swimming. Find something that you enjoy, because having fun is very important for health too! You can join a sports club or gym, maybe at a university. This enables meeting people when doing sport, which is also fun. Or, if you prefer to do something on your own, go running or swimming. I found a hiking group which I loved. Hiking is excellent for making friends, as much of the journey is spent chatting. Check out online what options are available in your area. A good idea is also to walk short distances. For example, I live 20 minutes away from my work. So, I walk there and back every day instead of taking the bus. It's more fun, quicker, and I meet people I know on the way and arrive at work refreshed from the exercise and on the way back I even can do some errands, like shopping for dinner. I usually decide to live somewhere in walking distance of my work place, if possible, for this very reason. Some studies said that long commutes to work make people unhappy.
 - 10) You could try fasting. Some studies showed that fasting can help alleviate the symptoms, (Cott 1974; Zessin 2015). And, it can be fun. But, if you are like me, you'll need to read up a bit about it first and try a number of times until you are successful (Buhner 2012). It's not necessarily easy to do for the beginner. But after the fifth attempt or so, it becomes easier. I recommend to at least checking some online information about how to do it, though, for safety reasons. There are different ways of fasting too. Some, for example, allow for drinking juice or tea, others recommend against that and recommend only water.
 - 11) If you feel isolated, the easiest option is online fora (mental health fora are the first point to look, such as with www.schizophrenia.com, which has a very good one). There are many groups that

- can be joined. I tried writing groups, walking groups, Mensa, book clubs etc. Socialising generally is very important to keep healthy. Try not to isolate yourself too much (Muir 2012).
- 12) Be nice to and care for your friends to keep them. (Gilbert 2010) Be interested in what is going on in their lives and offer help if you can. It's important to maintain friendships, as in rough times or when a crisis occurs, you need them. Maintain a list with contacts and addresses, for example in an address book, as well as birthdays. People like it when you think of them on their birthdays and at Christmas and give them a call or send them a card or email. Facebook nowadays makes that easier with reminding you about birthdays. Go forward with making contact if your friendships seem to fall asleep. Call people to ask them how they do or invite them around for coffee and cake or a dinner. When I was single, I liked to organise large parties with good vegetarian food every so often, about 2 times per year. That was great fun and that way friendships were built and maintained. Since I am in a relationship, these parties have become more infrequent. That's normal I guess. It's more smaller dinner parties now occasionally.
 - 13) If you want, you can try to find a partner. How to do that, there are many recommendations. Online dating is one possibility, but other people meet their partners through friends or at various random meetings or even through work. Love is as mysterious as relationships are in general, so don't expect a catch all advise here. Generally, being nice and ethical and telling your partner that you love them and not argueing too much I found beneficial. Also, my boyfriend loves presents, my cooking, when I stroke his hair and when I propose something interesting to do or when I try to help him in some way. If problems occur, talk them through. Don't expect to win all the time in a relationship. It should be half and half. Equal relationships are the happiest, as some psychological studies found. So, learn to compromise. Practise safe sex! Your GP or various online websites have more information.
 - 14) Read a lot. If you like reading. It's like a private university. Anything that interests you.
 - 15) For mood enhancement and relaxation, you can also adopt a number of simple lifestyle tricks. For example, listening to calming music, lightening candles, putting a scent on in your room, decorating your room nicely and in colours you like, having regular baths. There are many more things you can do. Be creative! Listening to music is generally often recommended for schizophrenia. But, to be honest, I'd recommend it for anyone.
 - 16) If you can work, do so by all means. It gives life a purpose, and of course it's great to have a pay check at the end of the month. Discipline and dedication are important in this field. As well as some enthusiasm for the things you do. If you like doing what you are supposed to do, you usually will be better at it than if you don't. So try to find something that your heart burns for.
 - 17) Adopt some sort of spirituality. I'm not missionarising. I don't mind at all which one. But it's a tool for hope and insight, and the only two autobiographies of schizophrenics that I read (and I read nearly all of them since 2008) who claimed convincingly that they cured themselves used spiritual approaches (one case intensive Christian prayer and one case New Age something with Reiki and vitamins. Actually, this might not be 100% true, as I think there was one case who was cured by dialysis, but I would not like to do that. I like Buddhism, New Age and all sorts or alternative approaches on Psychology and Consciousness. There are many around. Explore and find something that you like. You can even combine different approaches, if you like. Why not?
 - 18) I use diaries to help me keep track of everything: Daily chores, plans, dreams, visions, happy experiences, finances, etc.
 - 19) Be creative. In whatever form you like. It's a good release of emotions and thoughts. And while you are doing it, you are in 'the flow' and that's a very happy experience. Also, it might give you pride of accomplishing something.
 - 20) Avoid anger (Gilbert 2010). Anger is destructive. Rather, try to find and see the causes of what makes you angry and use the energy from 'anger' – which can be in a way understood as energy, like rocket fuel – for solving your problems, rather than creating more problems or 'sulking'.
 - 21) Help other people in some way. They'll appreciate it. And according to the Dalai Lama and Christianity, helping makes us happy (Dalai Lama 1999). It might also be a good way of meeting new people. You could try volunteering.

- 22) I used Mantras. These are sentences that you repeat to yourself silently or write down. They should be positive, i.e. not: I won't smoke anymore. But: I'll be free from smoking. They can be adapted to any purpose, but they should not mean to harm anyone!
- 23) Also, what I do to maintain some sort of spirituality, is to light candles for friends and other people that are in trouble. Sometimes, I meditate on a candle, and sometimes they burn some hours just for someone else. If I light a candle, I dedicate it to the person in need and think of them. Some studies have found that prayers for ill people, for example, make them recover quicker. And many people light candles after accidents or other disasters. So, why not do that at home? But be careful not to set fire. Where I live, they sell candles in glass jars. So, nothing can happen and I am safe even if I would forget to put out the light if I fall asleep or leave the house.
- 24) Dream your goals into existence (works more often than you might think, though not always): Write down what you want to achieve. Write it down in as much detail as you can dream of, and then keep the sheet of paper somewhere. Others recommend to glue pictures (for example cuttings from magazines) of your dreamlife on a sheet of paper in a collage and hang it somewhere where you can see it. It's the same principle. It makes you imagine what you want to achieve, and think about it, and that's the main thing.
- 25) Plan a lot. Write your plans down. Revisit them occasionally. Helps keep track of things. Sometimes, I plan through every day. This helps keep order and get everything done and it avoids boredom as well.
- 26) Read books on the things you want to learn (in my case relationships, psychology, spirituality, cooking, writing and politics and some other stuff). I like in particular selfhelp books. Some are good, some not so good. But many of them are quite useful and it is like talking to a knowledgeable friend.
- 27) Meditate. It helps relax, some meditations help you feel better and even achieve some goals, and it helps with a lot of other things. Sometimes, they even give insights. There are many forms of meditation. Emptying the mind is just the most 'boring' one of them. Basically, you can also just daydream, or repeat mantras or whatever. There are books about it. One that I liked very much is the Meditation Bible by Madonna Gauding (Gauding 2009). I highly recommend it. It contains many, many different meditations for all sorts of purposes. Recently I found out that I can even stop the voices with meditation sometimes. When they arrive, I start meditating the 'loving kindness meditation' (that's basically like praying the following: Let me be happy, healthy and safe. Let my friends, family and colleagues be happy, healthy and safe. Let everyone in the world be happy and healthy and safe.) and usually they then leave me alone. When I do this meditation in the morning, I usually have a happier and healthier day than if I don't.
- 28) Don't forget to enjoy life. I like to go to cafes, having a glass of wine, listening to classical music, travel, and watching documentaries, as well as reading and writing, of course, or simply hanging out with my boyfriend.
- 29) Be disciplined with the daily chores. An untidy house or unwashed hair give a bad impression.
- 30) Be nice to people. That can make up for a lot of things and they'll more easily forgive your strangeness. If you made mistakes, try to correct them or at least sincerely apologise.
- 31) If you are troubled with voices what I recommend is not panicking, instead meditating, sending them love, and thinking instead about what you can do to have a happy and useful life. Try not to fight them, that will make it worse. Some people recommend argueing with them Romme et al. 2009), I recommend sending them love. Whatever works for you. If you can't cope, however, by all means use medication, doctors and whatever private help you can get. Talking about it is sometimes a very good approach and can calm one down. In Finland they treat psychosis simply with Open Dialogue. It essentially means talking with the patient on an equal basis. But it also means that the ideas of the patient are unconditionally accepted (which is traditionally not the case in psychiatry, but there have been vast improvements recently).
- 32) Don't rely on medication only. They'll get you nowhere if you don't try to do other things as well. As long as the voices are too troublesome for you to function or feel reasonably happy, some medication should be taken, but **ALONGSIDE** other approaches. If you have diabetes, for example, also you don't only take insulin, but you try also to change your diet and do more sport

- etc. If you have depression, you don't only take pills, but also try to work out the reasons for your depression and work on them. I suppose it should be similar with psychosis.
- 33) Work on your relationships. If relationship troubles are at the root of your illness, think through what can be done about it and try to improve these relationships, IF that is possible without causing further harm. Again, there are books on relationships (Carnegie 2006). Or a good psychotherapist might be able to help. Or, simply discuss them with friends or family. Relationships are a complex and mysterious issue. I can't offer a catch all advise here. But in many cases, I think, relationship issues are very important for people with psychosis or schizophrenia, so it is worth looking into them.
 - 34) In addition to that there are so many options (of which I nearly tried everything): From Chinese medicine (I did not like it at all, tasted terrible, I couldn't get it down! It might work, though. So have a try if you want.), Talking Therapy, Acupuncture, Yoga, past-life regression, shamanism, hypnosis (which I do still every day, Mark Bowden has a good range of CDs) etc. etc. There are lots of offers and courses. If they are too expensive, you can purchase a lot of instructions online for trying it at home. That's much cheaper. I learned something useful in all of them, and some of them were great fun, and quite some of them brought some very interesting insights. Shamanism was particularly fascinating, as well as hypnosis and past life regression! These also are the ones that stuck. I still do self-hypnosis occasionally with a CD I bought somewhere on the internet, I think. I won't pursue all of them long term. If other things interest you, and not alternative therapies (I don't know what, you know better, who knows. Online games maybe? Adventure sports? Who knows!) then pursue them instead. But be safe! The above is what I used, and it seems to have helped me.
 - 35) Find the things that interest you most and let your intuition guide you. In the end, this is your life and your path. These are just recommendations from my path, so some of them you might adopt, others you might reject. Find something that works for you. Everyone is different! No problems with that. I just wish you that you feel ok and don't suffer unnecessarily.
 - 36) Finally, don't become too rational either. Some fantasy is as necessary as rationality in my life at least. For example, I believe that black cats bring luck, as do rainbows, shooting stars are to wish upon, and white feathers are signs of angelic protection.
 - 37) If you want, you can write about your experiences. Many people find this a relief (Ellerby 2007). And it would be useful to learn more about how people with sz help themselves.
 - 38) Moderation in everything is also important.
 - 39) Be beneficial and helpful, not aggressive or harmful.
 - 40) Don't forget to dream!
 - 41) Don't give up! It might take time and not be easy. It might take many years before you have some years that are really good. It took me quite some years to achieve a level of wellness that was in my view exceptional and lasted for more than a year. And no one ever knows if I or you will be well forever. I guess that depends on many things. But, on the other hand, we all want to be as well as possible, so we need to try all that is possible, no? And the good news is: I think, if you apply at least some of these tips, some improvements will definitely happen for you!
 - 42) If you want to be in touch, my email is experiencer@gmx.net. I'd be happy to hear from you what helps you and what I can add to this list or if you found this list helpful.

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