

Mange skeptikere til healing skylder på at healing er placebo til tross for at det finnes mye dokumentasjon på at healing virker, ikke bare på mennesker, men på mange forskjellige organismer. Min mistanke er at skeptikerne har konkludert uten å undersøke/lese dokumentasjonen.

Vedlegger en artikkel fra 2011: [A Review of the Scientific Evidence Supporting the Reality of Spiritual Healing](#)

og har gitt et utdrag av konklusjonen her og hele artikkelen er også vedlagt:

A number of important points arise from a consideration of the scientific evidence in favour of the reality of healing, as reviewed in summary here. The most obvious of these are as follows:

1. The scientific validity of healing. There is no doubt that, providing the evidence outlined here - together with the other experimental and anecdotal material available - is objectively assessed, a clear, scientifically-based case for the reality of spiritual healing can be made. This is not to say that all the experimental work has been flawlessly designed and conducted, or that no further research needs to be done; but that the weight of present evidence is more than enough to establish the reality of a healing effect.
2. The quality of the evidence. As Benor (1993) describes, the quality of the wide range of experiments available varies considerably, particularly in the level of the design and conduct of the work and in the analysis of the results. However, a significant proportion of the studies quoted here have been performed to the highest standards of design and analysis and have been undertaken blind or double-blind. For example, blind studies were carried out by Grad et al. (1961), Wells & Watkins (1975), Scofield & Hodges (1991) and Wirth et al. (1992); whilst double-blind studies were performed by Miller (1982), Wirth (1989/1990), Wirth, Brenlan, Levine & Rodriguez (1993) and Wirth, Richardson, Eidelman & O'Malley (1993).
3. Placebo effect. Critics of the reality of healing frequently disparage the positive results obtained by healers by ascribing any positive result to the placebo effect or other psychosomatic mechanism such as suggestion. In doing this they - often wilfully - ignore the fact that, firstly, patients such as infants and animals which are unlikely to be affected in this way frequently respond well to healing; and, secondly, the experimental evidence from non-sentient organisms such as plants and fungi clearly discounts any possibility of mechanisms such as the placebo effect.
4. Mechanisms of healing. In parallel with our relatively limited knowledge of the phenomenon of healing, little is understood about the mechanisms by which healing operates. There is a range of ideas concerning such mechanisms. At one end of this range is the belief, held by many healers, that they are channeling a higher spiritual energy which ultimately derives from God. This energy is often referred to as 'divine love' or 'unconditional love' by healers. At the other end of the range there are many theories which are based on our knowledge of science and particularly physics. The possibility that any conventional electromagnetic energy may be a candidate for 'healing energy' seems unlikely as healing has been shown, at times, to appear to operate outside the dimensions of space and time (see Dossey, 1993); examples of experiments where the healing procedures were partly or wholly undertaken at a distance are described in Sections 2a, 3b, 5(iv) and 6(i)d, and other distant healing experiments not detailed here are those of Snel (1980), Nash (1982), Beutler et al. (1988) and Braud (1989). Another experiment which suggests a non-conventional mechanism is that of Grad (1965b) where cotton/woolen material was used as a 'carrier' for the healing energy.

Between these 'spiritual' and 'material' poles there is a middle ground of ideas concerning healing mechanisms based on the concepts of subtle energies, the subtle energy bodies of all living organisms and the universal energy known by names such as prana and chi. It is in this area where most interest and involvement in healing and healing research seems to be developing. References to further reading in this general area are given below.

Livskraften Qi er den grunnleggende kraften som de fleste alternative behandlingsformer benytter seg av og som er en kunnskap fra østen. Kina og India har brukt livskraften Qi i flere 1000 år i mange forskjellige behandlingsformer. Kan nevne at Medisinsk QiGong, som også benytter livskraften Qi, benyttes bla. på sykehus i Kina som behandlingsform.