

# How Does Psychosomatic Energetics Work?

© By Foreign Correspondent, Reimar Banis, M.D., Austria



As the discoverer of Psychosomatic Energetics, I am asked three questions time and again: “How did you hit upon the homeopathic complexes with which emotional conflicts are healed?” and “Does Psychosomatic Energetics get along with classical homeopathy?” The third question is: “How does Psychosomatic Energetics (PSE) work, anyway, and how does it heal?” That the method works is essentially no longer questioned. Permanently dissolving and healing emotional conflicts with homeopathic compound remedies has quickly established itself in many naturopathic practices as a standard therapeutic procedure. Still, many are unclear on how this healing comes about, and which other therapies this method is compatible with. This applies especially to Bach Flowers and classical homeopathy, but also to resonating homeopathic substances on certain hosts.

The discovery of the PSE homeopathic complexes was a lengthy process extending over many years. I have described the process in detail in the PSE manual, but it cannot be reiterated here for reasons of space. In the search for compound remedies, it quickly became obvious that there were two factors that were crucial to achieving optimum lasting conflict healing. Consideration of these two factors was also the basis for the composition of the forty homeopathic emotional remedies (Emvita®). The first factor has to do with the fact that emotional conflicts are made up of a bundle of differing emotional facets that, although they

can be subsumed under a main heading (the superordinate conflict theme – see Fig. 1), are still too multi-layered to be adequately rendered by a single homeopathic agent.

Those who observe themselves carefully when a strong emotion surfaces can confirm that a primary emotion such as *Rage* is mixed with variants thereof into a variegated potpourri – i.e. anger, wrath, hatred, for instance. Added to this are feelings of a different kind, but which are felt at the same time and join up with the main feeling, e.g. desperation, shame or sorrow. Thus, in order to be able to realistically render an emotional conflict, an appropriate compound remedy needs to contain differing yet related homeopathics that vary the emotional conflict theme and thereby represent it comprehensively.

The second quality that distinguishes an emotional conflict has to do with its subtle-body anchoring. A conflict acts like an independent computer program that, like a computer virus or an incompatible subprogram, disrupts the human software. In the spiritual tradition, this software is designated as *Aura* or *Ch'i* or *Ether*; this field-like envelope of life force guides both our mental and physical constitution. This energy field thus has a psychosomatic dynamism, and one can go so far as to declare that there can be no psychosomatics without the direct participation of the life force. This makes it clear why every conflict affects body and mind, which means that conflict treatment must always be holistic therapy.

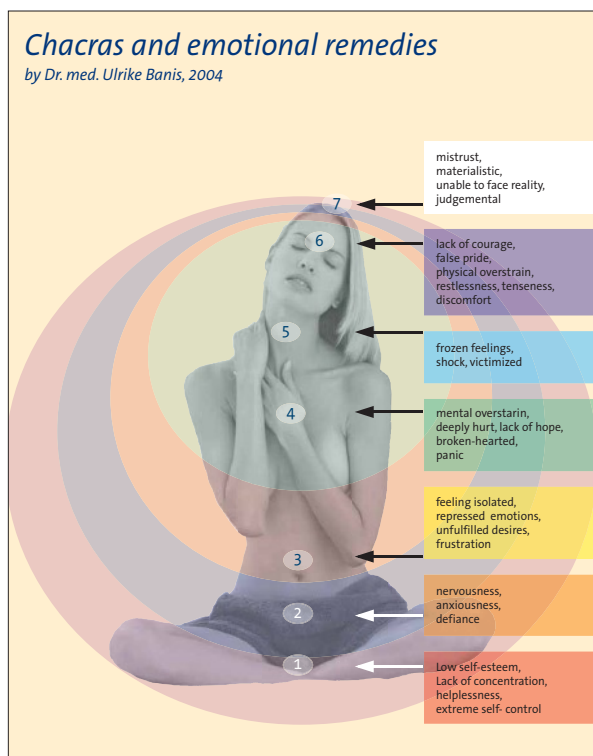


Fig. 1

According to both psychoanalysis and modern trauma research, the actual cause of most psychosomatic disorders is based on subconscious past traumas (conflicts) that have not been fully processed. Some explanation is needed for a better understanding of conflicts. The above comparison to a computer virus elucidates the subversive and secretive nature of conflicts. To be sure, many people suspect that there might be a conflict lurking behind their emotional and physical ailments, but it cleverly conceals itself from them, making auxiliary resources necessary – such as PSE testing – to bring them into the light of day.

Because of the denial phenomenon, conflicts cannot be effectively recognized by normal consciousness. This includes querying in the context of classical homeopathy (Repertorization). Homeopaths will sometimes deny this, since they claim to take subconscious matter such as dreams into account during remedy determination. Yet my practice experience clearly shows that that is not usually the case, since a homeopathic single remedy prescribed for the patient by a classical homeopath has nothing to do with the PSE conflict theme most of the time. It seems to me that classical homeopath fails to clear the first hurdle – namely the subconscious nature of the conflict and its tendency to conceal and deny itself.

Getting back to the subtle-body aspect, man's life force envelope (according to ancient spiritual tradition) is made up of four Aura layers (vital, emotional, mental, causal). Now, according to PSE, the conflict likewise has all four Aura layers that its host human does (see Fig. 2). Since from the homeopathic viewpoint every subtle-body level is resonantly coupled with a higher potentiation, one cannot, logically, treat a conflict (with its various Aura components) with just a single homeopathic potentiation, but rather one needs different (in part extremely high) potentiations in order to respond resonantly to the various parts the conflict is made up of.

The emotional remedies thus contain various potentiations, including some very high ones such as LM18 and C800, needed for the highest Aura levels. Even though the composition might seem strange to many a classical homeopath, the nature of the conflict nevertheless demands it, even if it violates rules of homeopathic orthodoxy: one must proceed in this

manner in order to capture all subtle-body vibrational levels. Experience shows that this approach leads to success – and only this approach, because only the perfectly right vibrational remedy will completely heal the conflict, like a safe that opens only if you first dial in the right number sequence.

In addition, the emotional remedies use yet another homeopathic trick: a dilution sequence. According to my research, the potency of a D21 vibrationally resembles the basic tincture and latently contains all other potencies, which leads to a particularly broad action spectrum. Hans Heinrich Reckeweg, discoverer of homotoxicology, realized that dilution sequences such as D4, D6, D12, D30 have a much wider effect than single remedies. Also, Reinhard Voll (electroacupuncture testing) noticed that

the same patient, on different days, could react to different potentiations of the same homeopathic. The D21 dilution sequence thus makes available all needed potencies in the respective emotional remedy. It is self-evident that, because of its wide action, the single remedy in D21 is at the same time the actual primary homeopathic remedy of the respective complex. It acts directly on the primary emotion that characterizes a conflict (see Fig. 1).

Accordingly, assembling the emotional remedies into a complex was a matter of much diligent work, a mixture of repertorization (technical term for searching through homeopathic reference works) and repeated patient energy testing. Initial therapeutic experience with emotional remedies was astounding because, despite the long application time (months) and administration of the highest potentiations, there was not a trace of a homeopathic pharmacological picture, which usually tends to surface after a while whenever high-potency homeopathics are given over a longer period of time. It took a while and required some deliberation, plus repeated energy testing, before it became clear that the emotional remedies were being totally absorbed by the conflict, much like a black hole sucks in all the light in its vicinity. This is why the emotional remedies don't evoke any systemic effects in patients, and thus why no pharmacological picture arises. Strictly speaking, therefore, the emotional remedies can't really be called homeopathics – even though they are homeopathic complexes – because their application does not fully comply with Hahnemann's precepts.

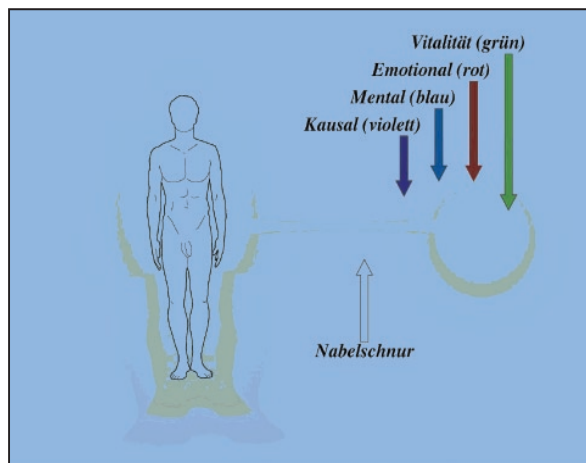


Fig. 2

<sup>1</sup>This observation led Hahnemann to discover the miasma nosodes, which (based on my experience) act on the metabolic level of the four character types (see details in the Manual of Psychosomatic Energetics). This was for Hahnemann a giant step toward a profound change-stimulation therapy. But Hahnemann did not recognize the significance of conflicts – not surprising, since they have been suppressed down into the subconscious, which in Hahnemann's time (far before Sigmund Freud) was still completely unknown. On top of which, conflicts resist discovery with very subtle camouflage. They also “detune” (to use Hahnemann's very apt term) the patient's life force in a vague and global manner that does not permit any direct conclusions regarding the conflict. In all fairness to Hahnemann, he did not back then have at his disposal some important tools for discovering conflicts, such as the shamanistic knowledge of the existence of demons in the human force field, not to mention the option of modern energy testing.

Current single-remedy homeopathics, on the other hand, do not act on the conflict – or do so partially at best, and not deeply enough.<sup>1</sup> Yet they do work on another level, as *Similimum*, by acting on the patient's entire life force. This total life force (a field that surrounds the patient – see illustration) is indirectly impaired and disturbed by a conflict. Of course it makes more sense to start with the primary disturbance source (namely the conflict), but harmonizing the patient's overall life force with single-remedy homeopathics also has its points: the patient feels an immediate effect much more rapidly while at the same time being comprehensively harmonized. The two therapies can be combined to good effect, using a well repertorized single remedy for quick patient-satisfying effects while the emotional remedy melts away the conflict in a process that takes several months. Summing up, I can say that any misgivings that classical homeopaths may have regarding the parallel application of PSE are utterly out of place – in fact, it can even be said that both therapies supplement one another wonderfully.

This goes for Bach Flowers as well, which can be rated similarly to homeopathic single remedies, although they act more in the causal region due to their very fine and high vibration. With Bach Flowers in particular, one can see that its therapeutic action is short-term because its approach does not causally heal the conflict, and its weak effect tends to become polypragmatic when a number of flower essences have to be combined. On the other hand, the combination of PSE's emotional remedies and Bach Flowers works fantastically well, because the drawback of PSE's lengthy conflict elimination is tempered (and subjectively compensated for the patient) by the rapid onset of the Bach Flowers' effects.

I'd also like to come back to the oft-asked question as to what, besides PSE, can heal up conflicts – or, alternatively, what accelerates PSE therapy. At the present time, there are more than a hundred therapists making concentrated use of PSE for years who have at their disposal numerous experiences with other therapies – whether it be certain therapists who use other procedures in parallel or else some patients who have undergone prior treatment by other therapists. In all cases, one can determine quantitatively how a patient is doing before and after by measuring the patient's aural charge with the REBA® test device. If, after therapy, a patient constantly has sharply reduced vitality, then pre-treatment by that method can definitely not be considered a success, especially if it happens over and over again, and not just with one patient. It's also persuasive when therapists use PSE and a certain other method in alternation and can then make comparisons that lead to the same results.

More and more, PSE testing has proven to be a kind of litmus test that can provide quite general assistance in quantitatively measuring the quality of any desired healing method. To the surprise of all concerned, it turned out that amazingly many therapeutic procedures either acted merely as placebos or only had short-term initial effects –

for example many vitamins, trace elements and numerous OTC preparations. Many other therapeutic procedures are not nearly as successful as claimed, particularly under long-term observation. Generally speaking, when using the REBA® test device to test, say, ten naturopathic agents that a certain patient has been taking on a long-term basis, most of the time only one of them will show any measurable effect. In short, astonishingly few medications – i.e. far fewer than 10% – are true remedies in the long run.

The same goes for many therapies, which are often less effective than their adherents claim. What's more, many healing methods' actions are not causal – in that underlying energy blocks and other disturbance factors are eliminated – but rather consist of raising and harmonizing the patient's overall vitality for a bit, which indeed makes him feel better at first, but the effect does not last. This is particularly true for resonating homeopathics – a procedure that is totally unsuited for dissolving conflicts, since it has no lasting effect on conflicts, in fact it to some extent even enlarges them. Another problem with inadequate therapy has to do with uncoupling conflicts, for instance with Psychokinesiology (PK) in which frequently, at first, an apparent cure is simulated, but it does not last. This is yet another instance where a good initial effect (PK) needs to be combined with conflict elimination by means of PSE.

Positive results in healing up conflicts are reported by all psychotherapeutic procedures that initially activate the conflict briefly – which should be done as gently as possible, by the way, so as not to tear open old wounds and (in the worst case) even enlarge the conflict. After activation, the primary goal of these methods is to bring the old trauma to a positive conclusion. To a certain extent, the soul, after a trauma, longs for a Happy Hollywood Ending – which, although made up for artificially in the therapeutic setting, nevertheless allows the wounded soul to process the traumatic experience once and for all and thereby bring it to a successful conclusion.

Along these lines, the hypnotherapist Jörg Meyer reports excellent results in treating addiction when the conflict theme tested out by PSE is brought to a positive end by using hypnosis to suggestively link freedom from addiction with contentment, joy and suchlike, while at the same time administering PSE therapy. Similarly, the art therapist Bettina Egger tells of good results when the conflict is melted away with PSE while at the same time treating with art therapy. The success rate of this combination therapy is markedly greater than for art therapy alone – although, according to her observations, even art therapy by itself has a measurable healing effect on the conflict. Bettina Egger has the patient paint scenes that rise up out of the subconscious and resemble snapshots that, as in a film, reconstruct the trauma. The patient is invited to imagine new scenes that portray an imagined Happy Ending, whereat the picture painted from the subconscious is, astonishingly, taken to be reality, even when it is just a virtual picture.

The systemic Family Constellations – which ultimately aims to establish a harmonic final picture that reconciles all family members – works in a similar manner. Family Constellations works best when combined with PSE, as a small study one of us undertook with a few patients has shown. Patients with this combination lost their conflicts permanently, whereas untreated patients who declined to take the PSE drops showed no change in conflict size. Since we find large conflicts in many patients despite prior Family Constellations treatment, there seems to be a generally valid significance here: Family Constellations does not heal conflicts, but rather activates them – and in fact to a considerable degree.

In closing, I'd like to deal briefly with the question as to how PSE works at all, since it is not immediately clear to many therapists how just the administration of homeopathic drops can have such far-reaching effects – effects that in many cases can even replace psychotherapy. Performed concomitantly, it can shorten psychotherapy considerably, while at the same time reinforcing it, by “getting to the point” more quickly. In addition, during the healing process PSE acts not on the mind alone, since often the patient experiences astounding physical regeneration.

The first reason for PSE's profound and holistic effect is that (as mentioned) conflicts disrupt our entire mental/physical condition. The conflict's complex vibrational pattern is gradually dissolved by the similar homeopathic complex. In this manner, the conflict's disruptive influence gradually falls away, and the normally harmonious life force field can then reorganize itself and recuperate a step at a time.

There is a parallel process of emotional reform that can be paraphrased as *do-it-yourself psychotherapy*. As a result of this, the conflict's subconscious disruptive program is eliminated, which can be compared to a theater prompter that, in the past and unnoticed, had tried to more or less take over directing the theatrical production called “Life”, thereby diminishing the person's role as responsible “captain of his fate” – in the extreme case degrading him to a mere puppet. Of course, this disruptive program is not just a process of passive helplessness, such as one might possibly impute to ego-weak individuals by way of exoneration; rather, in the normal case, there prevails a more or less explicit complicity between conflict and host.

Psychoanalysis speaks of *resistance* when a host is confronted with relinquishing its own role in the neurotic program, and does not want to do so, thus making its role quite clear. We see this resistance in PSE as well, either in the form of all manner of excuses for prematurely terminating therapy – interestingly, in the form of systemic entanglements, often presented as relatives' requests (frequent for children) or as physical reactions that resemble initial worsening and are often accompanied by eliminatory reactions such as diarrhea, increased urination, initial worsening of skin eruptions

and suchlike, so that breaking off therapy seems like an appropriate thing to do. At this critical point, the patient must be prepared to not prematurely interrupt the therapeutic process, taking strength from the unqualified desire to get well. Because whoever openly rejects being healed, even boycotting it, cannot be helped by PSE – but, ultimately, neither can any other therapy help that, like PSE, aims at restoring the individual's autonomy. Nevertheless, PSE is not a suggestion or placebo treatment, since a considerable number of patients have told me later that they had at first not believed that PSE would work and cure them.

During PSE therapy there begins for many patients a process of emotional re-orientation in the direction of greater personal responsibility, more liveliness and sensory enjoyment, plus improved delimitation such as the converse ability to open up more unconditionally to other people and to new experiences. Of course, these abilities and states don't arise by themselves; they must be desired and permitted, and in addition need to be actively trained in order to get practice in them. Amazingly enough, all of these processes take place in most people without external intervention during the course of *do-it-yourself therapy*, which to a certain extent proceeds in a self-governing and self-regulating manner. Psychotherapy can thus generally be dispensed with, and it only makes sense with PSE either in cases of very strong neuroses with corresponding resistance, or if the Self is too weak for do-it-yourself therapy. ❀

#### BIBLIOGRAPHY:

Banis, Reimar: *Durch Energieheilung zu neuem Leben* [New Life Through Energy Healing] Verlag Via Nova Petersberg 2002

Banis, Reimar: *Psychoenergetische Testung beim Familienstellen* [Psychoenergetic Testing and Family Constellations] Co'med 4/ 1999

Banis, Ulrike: *Handbuch der Psychosomatischen Energetik* [Handbook of Psychosomatic Energetics] Co'med 1999

Egger, Bettina: *Vortrag bei der Medizinischen Woche Baden-Baden* [Lecture at the Baden-Baden Medical Week] 2004

Klußmann, Rudolf: *Psychosomatische Medizin* [Psychosomatic Medicine] Springer Heidelberg 1998

Meyer, Jörg: “*Psychosomatische Energetik als Voraussetzung für eine effektive Hypnosetherapie*” [Psychosomatic Energetics as a Precondition for Effective Hypnotherapy], in: Banis, R (Publisher): *Lesebuch der Psychosomatischen Energetik* [Psychosomatic Energetics Reader] (Band 1), Co'med 2004

Reckeweg, Hans Heinrich: *Homotoxikologie* [Homotoxicology], Aurelia Verlag Baden-Baden 1975

Voll, Reinhard: *Elektroakupunktur für Anfänger* [Electroacupuncture Primer], MLV Verlag Uelzen 1975

*Author's address: Dr. Reimar Banis, Grosmatt 3, CH 6052 Hergiswil SWITZERLAND, drbanis@hotmail.com*