

# Discussion and Experiments on DMILS

## How do we affect people with our thoughts, emotions, desires, and intentions ?

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*DMILS (Direct Mental Interaction with Living Systems) experiments usually attempt to find out if one person can influence the physiology of another distant individual through mental intention. The early EDA-DMILS studies (involving physiological measurements of electrodermal activity on the target living system) [3], [4], showed a relatively robust effect [3], therefore the authors of the studies considered further if remote influence could extend beyond physiological effects, and apply also to higher level cognitive and behavioural processes [2]. In this paper, we discuss the possibility to study the effects of DMILS at cognitive and emotional level, based on the perceptions reported by a target individual, potentially in combination with physiological measurements for increasing the objectivity of the results. We also propose a different view on the concept of DMILS, an attempted classification of DMILS based on the existence or non-existence of "intention" in the DMILS process, and we discuss a series of factors that could facilitate and increase the perceived influence of DMILS if associated with either the target living system or with the person producing the DMILS (potential facilitators of the extrasensorial perception of DMILS, or the occurrence of DMILS itself). We finally propose an experiment in the Annex of the paper, as a live demonstration of cognitive DMILS<sup>1</sup>. For increasing the effectiveness of the experiment, we involve a person with native high perceptive capacities in the role of the target individual. Also, for providing the means to verify the results of the experiment, we include the factor "intention" in the DMILS process, however the "intention" factor here is only meant to ensure the means to verify the effectiveness of the DMILS with the audience itself, in a transparent way, otherwise being possible to obtain the same results (the perceptions reported by the target individual) even without the audience being taught to have such mental intention, or without the audience being aware of the influence produced. We propose some advanced computer-based experimentation facilities that could further increase the accuracy and the objectivity of the DMILS experimentation results.*

### 1. Introduction on DMILS. Definitions and scope

The concept of DMILS - Direct Mental Interaction with Living Systems - was introduced in Parapsychology in strong correlation with the concept of ESP. Therefore, an understanding of ESP is required in order to discuss the different aspects of DMILS, the

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different views and current experiments, and to propose a new way of approaching the series of phenomena that may be comprised within the category of DMILS.

The term ESP - Extrasensory perception - is generally used to describe the acquisition of knowledge without the use of the normal senses (sight, hearing, touch, smell, and taste).

The definition given in the Glossary provided by the Parapsychological Association (Key Words Frequently Used in Parapsychology) describes ESP as follows: "The acquisition of information about, or response to, an external event, object or influence (mental or physical; past, present or future) otherwise than through any of the known sensory channels; used by J. B. Rhine to embrace such phenomena as telepathy, clairvoyance and precognition; there is some difference of opinion as whether the term ought to be attributed to Rhine, or to Gustav Pagenstecher or Rudolph Tischner, who were using the German equivalent *aussersinnliche Wahrnehmung* as early as the 1920s. [From the Latin *extra*, "outside of," + *sensory*]" [1].

As far as we have studied the concept, both by theoretical study and practical experiments, DMILS - Direct Mental Interaction with Living Systems - should be approached at both cognitive and physiological levels, and should take into account the interaction with one's psychic, with one's physical body, or with one's subtle bodies (the ether, astral, or mental body). It should be understood that DMILS involves at least two parties - the person that initiates an interaction, and another person (living system) that is the target of the mental interaction, and the specific aspects of DMILS should be analyzed at both sides. DMILS can therefore involve a combination of various phenomena that fall into the category of ESP (empathy, telepathy, clairvoyance, precognition) as well as "dynamic" phenomena such as energy transfer with its inter-dependent sides, energy transmission and reception.

According to the authors of the 'Psychic DMILS' study (Remote Facilitation of ESP Performance) [2], presented at the 49th Annual Convention of the Parapsychological Association (PA 2006), the research on DMILS (Direct Mental Interaction with Living Systems) "usually asks whether one person can influence the physiology of another distant individual through mental intention alone".

The physiological measure of the effectiveness of DMILS is normally electrodermal activity (EDA), which is an indicator of autonomic nervous system arousal. According to the authors [2], the studies can be classified into two main categories: "remote staring", and "remote influence".

- In the "remote staring" studies, the question is whether the remote staring at a target person (staree) can affect the target person's EDA.
- In the "remote influence" studies, the question is whether remote mental intention can influence the target person's EDA.

The authors [2] mention that these EDA-DMILS studies date from the 1970s [3] and have been recently meta-analysed [4]. The early EDA-DMILS studies showed a relatively robust effect [3], therefore the authors of the studies considered further if remote influence could extend beyond physiological effects, and apply also to higher level cognitive and behavioural processes.

In this paper, we discuss the possibility to study the effects of DMILS *at cognitive and emotional level*, based on the perceptions reported by a target individual, potentially in combination with physiological measurements (electrodermal activity) for increasing the objectivity of the results. We also propose a different view on the concept of DMILS (Section 2.1), an attempted classification of DMILS based on the existence or non-existence of "intention" in the process of DMILS (Section 2.2), and we discuss a series of factors that could increase the perceived effects of DMILS if associated with either the target living system or with the person producing the DMILS (Sections 3, and 4). We finally propose an experiment in the Annex of the paper, as a live demonstration of cognitive DMILS during the workshop.

## **2. A different view on the concept of DMILS, and consequences on experimental research**

### ***2.1. A new approach of DMILS***

Starting from the definitions and the interpretations that were previously given to the concept of DMILS, we considered important to bring into discussion the following points:

a) "Direct Mental Interaction with Living Systems" does *not* necessarily mean that "intention" must be involved in the process for a DMILS to be produced. Our opinion is that a person's mind can interact with a living system without actually having an intention in this regard, or without being consciously aware of the mental interaction with the target living system.

b) It should be also included in the studies, therefore, the question whether a person can influence the physiology of another distant individual through mental interaction, but *without* conscious intention (e.g. by means of spontaneous thoughts, emotions, wishes, desires, which are not originally intended to influence the other individual). Starting from the formulation of the two types of studies previously performed, we propose some alternative studies:

- Remote "evocation" (mental visualization) instead of remote staring: respectively, whether the evocation of an individual by a person can influence the target individual, without the intention of the person of producing that influence.
- Remote influence: whether remote mental activity of a person that involves spontaneous thoughts, wishes, desires, addressed to a target individual, can influence that individual, but without any conscious intention of the person of producing that influence.

c) To what extent the degree of influence is increased by emotions, respectively whether the mental interaction with a living system, and the consequent influence on the living system, are increased when strong emotions are correlated with the mental intention, or with the unconscious thoughts, wishes, desires, that produce an influence on the target individual (living system). (Note: We will refer to the "emotions" further with the term "emotional charge" associated with the mental intention / thoughts, wishes, desires.)

### ***2.2. DMILS - Voluntary or Involuntary Action ?***

We propose an attempt of classification of DMILS taking into account the categories of DMILS in which intention *is*, or *it is not*, present as a factor for producing the DMILS. We also take into account the existence or non-existence of a clear target living system in the DMILS process. The categories of DMILS we propose are the following:

a) Voluntary DMILS (conscious, targeted): The category of "Direct Mental Interaction with Living Systems" in which the person producing a DMILS has a clear intention to influence a living system, has a clear target living system, and is conscious both about the intention to interact and about the target.

b) Involuntary DMILS (not-conscious, targeted or not-targeted): The category of "Direct Mental Interaction with Living Systems" in which the person producing a DMILS does *not* have an intention to influence a living system, is *not* conscious about the interaction, and is *not* conscious about the target living system. We identified two sub-categories in this category:

- *Active Involuntary DMILS* (targeted): in this case, even if the person producing the DMILS is not conscious about interacting with a target individual, that target

exists in a subconscious way; the person influences the target (unconsciously) because of spontaneous thoughts, wishes, desires, that specifically address that target individual.

- *Passive Involuntary DMILS* (not-targeted, "mirror" interaction): in this case, the person producing the DMILS does not have any particular target, either conscious or unconscious, when producing a DMILS. This is a particular and rare type of DMILS that appears when a target individual has the capacity to perceive emotions, desires, states of mind, of other people around, that are not actually addressed to that target individual. The DMILS is produced in a passive way because the person producing the DMILS does not have any intention in this regard and does not have any thoughts, wishes, desires, addressed to the target individual, and (even more) he/she might not even be aware of the existence of the target individual that is being affected by DMILS. The target individual becomes a "target" only because of his/her natural ability to perceive the emotions, needs and states of mind of other people around, and becomes a "target" by simply perceiving the influence produced by DMILS. In such cases, the target individual spontaneously lives the same emotions, needs, states of mind, as the person initially living them and producing the DMILS; the target individual becomes a sort of "cognitive mirror" of the person producing the DMILS, therefore we called this type of DMILS a "mirror" interaction.

The category of Involuntary DMILS occurs, therefore, when a target individual has a natural capacity of perceiving the emotions, desires, states of mind, and even the thoughts of the people around, either addressed or not addressed to him/her as a particular target. This issue brings the necessity of discussing DMILS further in relation to perceptivity, and the question whether DMILS actually depends on the perceptivity of the target to be produced (see Section 3).

Moreover, we should relate such cases of DMILS with the phenomenon of "Empathy" - also falling in the category of ESP - that usually appears when an individual is naturally capable to perceive the feelings, emotions, and the states of mind of the people around. Such a capacity can be manifested locally, in the proximity of the person initially living those feelings, emotions, states of mind, or even remotely - at very long distances; moreover, we have reached the conclusion, during our studies and experiments, that the "empathy" phenomenon can actually occur with an interval of time prior to the person actually producing the DMILS (based on his/her own emotions, wishes, states of mind), this leading to the idea of a "cognitive empathic precognition". Therefore, we tend to believe that different concepts should be considered in combination in the interpretation of such cases.

Things become even more complicated with the last sub-category of DMILS - Passive Involuntary DMILS. Target individuals with a native capacity of passively becoming "mirrors" of other persons, locally or remotely, respectively to spontaneously perceive emotions, desires, states of mind manifested by other people, that are not even addressed to them in any way, represent a very rare category of individuals believed to have a "very high state of consciousness" and to somehow be "more evolved" than the normal people at the mental and consciousness level.

The term "empathy" was first used by Kahe Sipps in 1898, who referred it as a modality to acquire knowledge and understanding of others by the "mirroring" effect and by the phenomenon of resonance that occurs in the very being of the empathic person. Empathy is therefore an intuitive modality to obtain spontaneous knowledge about other people, also ensuring superior affective communication and immediate emotional transposing, making possible the identification with another person at the same emotional level and tension as that person lives in a specific situation [5]. One could say that empathy represents a "sympathetic

intuition" or an "affective identification" which makes it possible that a certain inner state of a person is transposed by resonance towards the empathic individual. Empathy facilitates the spontaneous projection of specific inner states of a person towards the inner universe of the person that empathizes, so that the empathic person will get to spontaneously live very clearly, in his/her inner universe, the states and emotions of the person initially living those states and emotions in a given circumstance.

In Section 4 we discuss potential factors that could lead to the occurrence of such phenomena, and to such native capacities manifested by some individuals. We do not claim to provide an explanation of the case, or an exhaustive list of factors, but we propose a series of factors that we believe are worth considering and studying as potential factors for facilitating extrasensorial perception of DMILS and the occurrence of DMILS itself.

### **3. DMILS in relation to perceptivity / receptivity**

Considering that such an approach on the concept of DMILS, in which a person is supposed to influence a remote individual without having a conscious intention to do so, is more difficult to study and experiment (because of the impossibility to monitor the mental activity of the person to produce the DMILS and to verify the results), a modality of experimentation could be at the cognitive level - respectively to rely on the perceptions reported by the target individual and to assess the result of DMILS based on the perceived influence signalled and reported by the target individual.

However, in cases when the influence of DMILS cannot be demonstrated this way, we should ask the following question: Was an influence not produced at all on the target living system, or the target was not capable to perceive the influence ?

Starting from this question, we should discuss the objectivity of the assessment: is DMILS effective or not, and how can we judge the effectiveness of the remote interaction in DMILS ?

If the result of DMILS is considered dependent on the perceived influence, then the conclusion could be that DMILS doesn't take place if the target does not perceive any influence. But if, opposite, the result of DMILS is considered independent on the perceived influence, and therefore it is acceptable to believe that DMILS may have taken place but the target itself did not have the capacity to perceive the influence, then the conclusion could be that it is more probable to demonstrate the influence of DMILS if the target person has higher perceptive capacities, and maybe a more "receptive" nature.

The best approach further, in order to increase the objectivity of the results, would be to combine the two means of experimentation and assessment, respectively by direct cognition (perceptions reported by the target itself), and by physiological measurements (electrodermal activity - EDA).

However, we further take into account that the probability of success could be increased if the target individuals are selected from the category of persons with high perceptive / receptive capacities.

In the Annex of this paper we present an experiment that we propose as live demonstration of cognitive DMILS. For increasing the effectiveness of the experiment, we involve a person with native high perceptive capacities in the role of the target individual. Also, for providing the means to verify the results of the experiment, we include the factor "intention" in the DMILS process - respectively the person/persons (from the audience) in charge with producing the DMILS are invited to mentate the intention of influencing the physiology of the target individual in a particular way. However, the "intention" factor here is only meant to ensure the means to verify the effectiveness of the DMILS with the audience itself, in a transparent way, otherwise being possible to obtain the same results (the

perceptions reported by the target individual) even without the audience being taught to have such mental intention, or without the audience being aware of the influence produced.

## **4. Potential factors to facilitate or reveal DMILS**

In this section we propose a series of potential factors that could lead to, or facilitate, the occurrence of DMILS, as well as the revealing of DMILS effects. We do not claim to provide an explanation of the phenomenon, or an exhaustive list of factors, but we propose a series of factors that we believe are worth considering and studying as potential facilitators of the extrasensorial perception of DMILS, or the occurrence of DMILS itself.

### ***4.1. Transmission vs. Reception***

If we consider the process of DMILS as a certain type of "transmission" process - the influence that is produced by a person on the target individual - we could consider as potential pair-factors the capacity of "transmission" manifested by the person producing the DMILS, as well as the capacity of "reception" manifested by the target living system.

In both Yoga and Tao traditional teachings, we learn about the living system (individual) as integrating two pair-sides – Yin(-)/Yang(+) – characterized by attributes of receptivity / transmissivity. According to these teachings, a person may natively be more inclined towards one of the pair-sides, which gives a dominant of the person - respectively a person may be more receptive in nature (Yin-dominant) or more transmissive in nature (Yang-dominant).

In some extreme cases, a person may become a strong receptor, or a strong transmitter, and we believe these (native or developed) qualities may be important factors in facilitating DMILS, as the person acts as one or the other party in a DMILS process.

The characteristics of a person in terms of the dominant – receptor / transmitter – can be very strongly identified in the personality of the person, at the cognitive level, at the emotional level, in the intellectual or artistic inclinations, and even more – in the whole body and brain activity of the person.

Within this category of factors we believe it is worth studying the aspect of the energetic channels that are thought to exist in each individual at the level of the subtle bodies – the “*nadi*” – especially the two main nadi(s) that correspond to the left and right halves of the body, and the central channel. The Sanskrit term “*nadi*” refers to the fine invisible channels that enable the circulation of the subtle energy (prana) across the body: “vital energy”, “psychic energy” and “mental energy”. The blood veins and the nervous system’s channels that feed the physical body organs are permanently active in a healthy human being; for all that, the subtle channels necessary for the etheric, psychic, mental, and spiritual perceptions are usually latent in the living system and are not generally activated unless the person commits to a persistent practice with a firm desire and intention of achieving such an aim. The traditional teachings affirm that, in order to achieve various acts with the help of the subtle bio-energetic body, it is necessary to awaken and purify these specific subtle channels to allow them to circulate the respective energies that are believed to make possible the desired actions. By practicing specific techniques, a person can potentially activate the subtle energetic channels that correspond to the type of activity (etheric, psychic, or mental) which he/she wishes to perform, which are believed to be possible to attain throughout the subsequent stages of the self-development of the person [5].

- *Ida Nadi* (-) represents the subtle channel that absorbs the energy (prana) from outside of the body through the left side of the nose and transmits it through the entire body. *Ida Nadi* is situated longitudinally on the left side of the median

(central) channel (Sushumna Nadi), and has as correspondent in the physical body the *parasympathetic nervous system (PNS)*. The Sanskrit term “Ida” is related to the feminine aspects, and is considered related to the “moon” energy, “the activation of this channel cooling the entire body with the refreshing-cool energy of the moon”.

- *Pingala Nadi (+)* represents the subtle channel that opens on the right side of the nose. Pingala Nadi is situated longitudinally on the right side of the median (central) channel (Sushumna Nadi), and has as correspondent in the physical body the *sympathetic nervous system (SNS)*. The Sanskrit term “Ida” is related to the masculine aspects (active, dynamic), and is considered related to the “sun” energy, “the activation of this channel warming up the entire body with the burning-hot energy of the sun”.

*Sushumna Nadi* (the median, central channel) is considered to be the most important energetic channel of the living system, situated (at the subtle level) inside the vertebral spine from the base of the spine to the top point of the head [5]. In the traditional teachings, Sushumna Nadi is called “the secret glorious way” of the latent subtle energy (prana) ascension. In other words, it is associated with the ascension of the Kundalini sacred energy, the enormous psycho-mental energetic potential of the human being that is maintained in a latent state – so-called “sleeping state” – at the base of the vertebral spine, until it is “awakened” and ascended towards the upper levels of the body. Such activation is believed to be obtained by specific training techniques in Yoga and meditation and by the balancing of the physical and subtle bodies in a harmonious and controlled way, and it is considered the cause of many extrasensory perceptions that appear throughout the stages of activation and prana ascension from the base of the spine towards the top of the head.

#### **4.2. Brain activity and DMILS**

Another aspect that is necessary to be studied, in relation to DMILS and the factors that favour DMILS processes, is the brain activity of the subjects involved, including the balance of the brain hemispheres (left/right), the brain waves and the brain frequencies. The particular characteristic of the persons that are preponderantly left-brained or right-brained have been largely studied, as well as the correspondence between the left/right brain hemispheres and the right/left halves of the body, but significant importance should be given also to the characteristics developed by the balancing of the brain activity, respectively by the synchronisation of the brain hemispheres.

From the brain activity point of view, the most important factor in the mental transmissions is considered to be the state of equilibrium (balance) between the two brain hemispheres. The electric signals acquired from the scalp, in the state of brain hemispheres synchronization, reach values even of hundreds times higher than the values in “normal” states in which the brain hemispheres are not synchronous. The EEG data recorded in synchronous states show, besides a very high level of the signal, some signals of higher frequency (> 50 Hz) superimposed on some lower frequency signals.

During our studies we reached the conclusion that, by performing the alternative brain stimulation with a device such as Mind Synergy (which is a type of brain-machine device), in the case of two persons that hold their hands and sit one in front of the other, some mental transmissions occur very fast from one person to the other one. The predictability percentage in the case of the Zenner cards reached the value of 82%.

Positive effects were obtained also when the subjects participating in the experiment succeed to relax profoundly, the brain waves in the case of deep relaxation reaching close values to the values obtained by the alternative stimulation of the brain hemispheres. Besides,

the relaxation techniques produce beneficial effects not only on the brain waves, but also on a series of body organs, and allows the creation of special energetic structures and the attaining of superior energetic levels that favour the occurrence of DMILS phenomena and the capacity to perceive the effects of DMILS.

### ***4.3. Superior perceptivity***

The quality of superior perceptivity demonstrated by some persons may potentially have various causes, depending on the nature and characteristics of the receptivity in each case. However, such native capacities manifested by some individuals are highly probably to be important factors that lead to a higher probability that the DMILS process is perceived by the target individual.

The factors are usually related to the activation of the *chakras*, or are related to the *subtle bodies* (ether, astral, mental, causal), it may be reflected in the *bio-energetic aura* of the person, and it may be very strongly correlated with the spectrum of *brain frequencies* characteristic to the highly perceptive person.

Usually, such qualities appear as a result of spiritual practice (Tao, Yoga, and various types of meditation), but they may very well be intrinsic to the nature of the individual. At the top of the scale, there is the category of super-conscious persons that are believed to have a "higher level of consciousness" and to somehow be "more evolved" than the normal people at the mental and consciousness level.

When the perception of the DMILS process involves an ESP perception on the side of the target individual, it can be at various levels - as *telepathic / clairvoyant* perception, as *empathic* perception, or even *precognition*. In the case telepathy or clairvoyance are involved, the perceptions of the target individual are of cognitive nature, while in case the empathy is involved the perceptions are more of emotional nature, or even physiological nature. In cases when both types of perceptions are combined (telepathic and empathic), the DMILS effect is perceived very strongly by the target individual and the perceptions very clearly and accurately reproduce the original "influence" manifested by the person producing the DMILS. Precognition may add a more intuitive and predictive perception of the influence, the target individual being capable to foretell (anticipate) the inner state of the person producing the DMILS, at both cognitive and emotional levels.

The manifestation of telepathy/clairvoyance and empathic qualities is very often associated with the practice of Yoga and meditation. More often studied in parapsychology, *telepathy* and *clairvoyance* are usually correlated in Yoga with the strong activation of AJNA CHAKRA ("the third eye", the mind chakra). Comparatively, *empathic* phenomena are related in Yoga with the activation of ANAHATA CHAKRA (the heart chakra) and is less studied and documented in the literature. *Empathic phenomena* are interpreted as a superior form of knowledge, as an accurate reflection within the inner universe of the empathic person of the states and emotions of another human being. Empathic abilities are usually developed in relation to the awakening and the high level of activation (harmonious and equilibrated) of the ANAHATA CHAKRA, which allows an individual to identify and predict the inner states and the psychical acts of another person, to fully understand his/her states and emotions, and even to anticipate the behaviour of that person in specific circumstances [5].

Manifested as a participative conduct, conscious or unconscious, apparent or unapparent in relation to a behavioural model, facilitating an act of knowledge, of human communication with predictive value, as well as an act of affective identification with the inner universe of another being, empathy is a superior quality proper to the human nature, which may become the main *treat of character* of a person as well [5]. This ability and the

related capacities become a set of very complex differential factors that are believed to make a difference in the process of DMILS, and for the cognitive perception of DMILS influence.

#### ***4.4. The Endocrinal system in relation to chakras***

According to the Sanskrit terminology, “chakras” means “wheels” or “circles” – referring the energy centres that focus the subtle energy called “prana”. These chakras are believed to influence the endocrine glands, as well as certain body organs, acting as bridges or intersection points between the physical body and the person’s psychic.

According to the traditional Indian medicine – Ayurveda – each organ depends on a glandular centre from where the energy radiates, and to this glandular centre it corresponds – at the level of the vibratos body – an energetic centre – namely a chakra. The Ayurvedic teachings affirm that the mental and the spirit of a person directly influence the chakras, and further the chakras influence the endocrine glands.

We could talk, for example, about a direct correspondence between the *affective states* of a person and the *thymus gland*, or between the *mental activity* (cerebral activity) of a person and the *pituitary gland* (*hypophyse*).

Starting from these grounds, we can assume it is highly probable that the real-time monitoring of the endocrine glands could become an additional objective control factor when attempting to observe and demonstrate the influence of DMILS (in correlation with other objective factors such as the electrodermal activity, breathing rate and the blood pressure) – when emotional and cognitive influence is signalled within the categories of empathic, telepathic, clairvoyant, or precognition perceptions.

The modifying of the functional parameters of the monitored glands during extrasensory experiments could potentially reveal, in an objective way (although not necessary in a direct way), the existence of a real influence of DMILS on the physiology of the target individual, directly or indirectly correlated with the cognitive and emotional perceptions.

In the case of an experiment designed to reveal *remote empathic perceptions* as a consequence of DMILS, we believe that the synchronous monitoring of the *thymus gland* activity at both participants – the person producing the DMILS and the target individual – could lead to objective results if the data acquired are compared, observing the reaction of each party due to the exposure of the “transmitter” to a strong emotional stimulus related to the target individual (e.g. the photography of the target individual, for which the “transmitter” has intense affectivity, images of places they have visited together, etc.). The hypothesis is that, if such experiment is successful, it could lead to the observation of similar data acquired from both parties regarding the modification of the thymus gland parameters, even if the values could be different, for example (but not necessarily) showing a lower modification in the case of the empathic target individual than in the case of the person that originally lived those emotions (the “transmitter”).

In the case of an experiment designed to reveal *remote telepathic / clairvoyant perceptions* as a consequence of DMILS, the endocrine gland to be monitored should be the *pituitary gland* (*hypophyse*), according to the traditional Ayurvedic believes. However, the situation in this case becomes more complex, due to the fact that this gland is believed to function differently depending on the transmission/reception pair-factor (it is believed to function in a different way in the case of the “transmitter” than in the case of the “receptor”); even though, the modification of the normal parameters during the experiment could show the existence of a direct mental interaction with a living system (DMILS) in an objective way, in correlation with the cognitive perceptions signalled by the target.

## **5. DMILS and the attempt to extend Life Sciences "beyond the physical body"**

So far, sustained efforts have been paid within Life Sciences in the view to integrate knowledge and data at all levels. The so-called "vertical integration" in the analysis of living systems has reached the point where it integrates complex data from the nano-micro-macro levels, respectively the information from genes-cells-molecules-organs, and recreates the structure of the entire organism [6].

As a necessary step ahead, we consider the approach and the extension of the Life Sciences "beyond the physical body" as a potential "next step" that could bring rich new factors into the equation of the living systems. Two possible approaches are: the influence of the mental on the physiologic body functions, considering the duality mind-brain and the psychosomatic influences, and the research of the "subtle bodies" that are believed to coexist and interact with the physical body.

When it comes to DMILS and to the perception of DMILS influence, the immediate question arises: "Where is the result of DMILS perceived?" It may be at the level of the physical body, or it may be at the level of a "subtle body" (ether, astral, mental) that coexists beyond the physical one. If this is the case, then how is the perception transmitted further to the physical body? Does the perception further become a physical perception, or the target individual is simply capable to be aware, conscious and perceptive at the level of the "subtle bodies"? And how should we interpret this awareness?

As scientific means of experimentation, we propose the devising of a complex computer-based integrated system that – in combination with cognitive experimentation – could potentially increase the accuracy and the objectivity of the results in DMILS experiments. Such a system could combine the previous EDA measurements (electrodermal activity) with complex sensor data acquired from sensor systems monitoring the physical body functions, as well as EEG and MRI brain data, and visual information provided by aura visualization / simulation technologies.

In our opinion, in cases when the perceptions are reported as merely physiological perception, in correlation with cognitive and emotional perceptions, it should be possible to perform sensor measurements on the physical body according to the level of perceptions reported. Further on, could we think of a system to be capable to record data and make measurements on the perceptions occurring at the "subtle bodies"? Could it lead to a scientific demonstration of the fact that that the "subtle bodies" really exist? As for the near future, a more probable experimentation facility could enable to monitor the body functions during an DMILS experiment, in an integrated way, and to reveal potential correlated signals and notify changes that might occur during the DMILS influence.

### **ANNEX: DMILS Experiment**

We propose an experiment for the live demonstration of cognitive DMILS.

For increasing the effectiveness of the experiment, we involve a person with native high perceptive capacities in the role of the target individual (target living system). Also, for providing the means to verify the results of the experiment, we include the factor "intention" in the DMILS process; however the "intention" factor here is only meant to ensure the means to verify the effectiveness of the DMILS with the audience itself, in a transparent way, otherwise being possible to obtain the same results (the perceptions reported by the target individual) even without the audience being taught to have such mental intention, or without the audience being aware of the influence produced.

The experiment can consist of two parts, namely one with the target individual located in the same room with the audience, and one with the target individual located in a separate room from the audience. In both cases, the target individual is blinded with a dark-colour scarf. Several persons from the audience will play the role to produce the DMILS and attempt to "influence" the target individual.

The persons selected from the audience are taught to focus their attention on specific segments of the body of the target individual, with the intention to produce an influence on the particular segment of the body under attention. In the first part of the experiment the attention can involve "remote staring", while in the second part of the experiment it can involve "remote evocation" (mental visualization) and "remote intention". The supervisor of the experiment presents to those persons a set of notes mentioning several segments of the body; one person can select one of the notes at turn, before each "attention" session, and provide it to the entire audience. This way, the notes will come in a random way and the target individual will not be aware of the order of the notes.

After each "attention" session, in which the persons from the audience focus their attention on the selected segment of the body of the target individual, with the intention to produce a certain influence, the target individual will signal which is the segment of the body where the ESP perceptions occur. The perceptions reported will be compared with the notes and will be transparent to the audience.

## References

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