Research Article ISSN 2641-4317

International Journal of Psychiatry Research

Psychological Conflict and Physical Illness: A New Mind–Body Model

Nader Butto*

Rabin Medical Center, Petah-Tikva, Israel.

***Correspondence:**
Dr. Nader Butto, Rabin Medical Center, Petah-Tikva, Israel, Tel: 0097239231591.

Received: 29 October 2019; **Accepted**: 18 November 2019

Citation: Nader Butto. Psychological Conflict and Physical Illness: A New Mind–Body Model. Int J Psychiatr Res. 2019; 2(7): 1-10.

ABSTRACT

As organisms, human beings are integrations of matter, energy, and information. The present article offers a new vision regarding the nature of emotions and their influence on the physical body.

Knowledge from ancient cultures such as the Ayurveda and traditional Chinese medicine is integrated with quantum physics to present the anatomy of the soul using scientific language. The essence and nature of the psyche are described as the results of interactions between the soul and brain, whereas the soul is defined as being equivalent to a biofield that integrates energy and information. Mental activities, such as sensations, perceptions, feelings, and emotions, are expressions of the movement of energy within various layers of the organism. These energy dynamics in the soul are guided by the wave interference principle. Resonance between the biofield and physical body creates a sense of well-being.

Psychological conflicts disturb energy flow due to destructive wave interferences that create discord between the biofield and physical body. These energy blockages interfere with physiological processes, leading to functional dysfunction and, if the conflict remains unresolved, physical disease.

Correlation between topographical changes and mental activity is explained using the Ayurveda chakras model and Chinese meridians system. The seven chakras energy network is associated with seven endocrine glands; this system connects emotions with seven aspects of life. The 12 meridians are associated with 12 organ systems, each being associated with a different mental and emotional activity. The correlations between psychological function and chakras and meridians are presented. Positive emotions activate the corresponding chakras and nourish them, while psychological conflict blocks the energy flow of the corresponding gland. Chronic stress or unfavorable environmental conditions can accelerate, aggravate, or trigger disease manifestation.

This new approach affords a novel interpretation of mind–body relations and offers the potential for novel therapeutic interventions and disease prevention.

Keywords

Biofield, Chakras, Meridians, Soul, Wave interference.

Introduction

As medicine separated the mind and the body, neurologists formulated concepts, such as the unconscious, emotional impulses, and cognitive delusions, that solidified the perception that diseases of the mind were not "real," that is, not based on physiology and biochemistry. Therefore, the thoughts and language of modern scientists are strongly influenced by the dichotomy of the psyche and the soma, which implies the superiority of the intentional mind over the body [1].

The influence of the psyche on the body is essential to the treatment of illnesses in the healing approaches of traditional Chinese and Ayurvedic medicines, and this dates back more than 2,000 years. Hippocrates, in 400 B.C., recognized the moral and spiritual aspects of healing, and believed that treatment could occur only by considering attitude, environmental influences, and natural remedies. This approach was maintained in traditional healing systems in the East, while, by the 16th and 17th centuries, developments in the West led to a perceived separation of human spiritual or emotional dimensions from the physical body. Technological advances revealed a cellular world that appeared to be inconsistent with concepts of belief and emotion. The discovery

of bacteria and, later, antibiotics further dispelled the notion that health could be influenced by belief. Fixing or curing an illness became a matter for science, which is based on the mechanistic approach, and this took precedence over healing the soul.

Practitioners of traditional Chinese medicine take the stance that emotions and physical health are intimately connected. Therefore, the human body and its disorders, including emotional and psychosomatic disorders, are treated using a holistic approach wherein emotions are directly related to different visceral systems in the body rather than the brain [2-4]. For example, the lungs are associated with grief, sadness, and detachment. The spleen is associated with worry, dwelling or focusing too much on a topic, and excessive mental work. The liver correlates to resentment, frustration, irritability, bitterness, and "flying off the handle". The heart is linked with lack of enthusiasm and vitality, mental restlessness, depression, insomnia, and despair; while the kidneys are affiliated with fear, weak willpower, insecurity, aloofness, and isolation. The somatization of emotional symptoms is not unique to East Asian countries and can be identified across a broad range of cultural backgrounds [5].

Efforts toward understanding the close and complex relationship between the mind and body are not limited to philosophy and anthropology. Scientists from diverse fields such as medicine, neuroscience, and anthropology have taken numerous different approaches to address the relationship between emotion (psychological processes) and the body (somatic systems). In the 1920s, Walter Cannon's work revealed a direct relationship between stress and neuroendocrine responses in animals [6]. Coining the phrase "fight or flight," Cannon described the primitive reflexes of sympathetic and adrenal activation in response to perceived danger and other environmental pressures. Hans Selye further defined the deleterious effects of stress and distress on health [7]. However, the effect of general stress described by the fight-or-flight model was general, and it was not able to describe the specific relationships behind the manifestation of disease in different organs as a reaction to the same stress. Recent neuroscientific studies have suggested the presence of mutual interactions between bodily responses and emotions in which physical functions trigger emotional experiences that lead to spatial patterns of sensation throughout the body [8-10].

Efforts and discussions aimed at comprehending emotions in relation to the body have focused on the manifestation of emotions through physiological responses [11-13]. A recent perspective on the relationships between emotions and bodily responses indicates that there are direct and instantaneous interactions within the body that allow the experience of an emotion to be defined as a mental recognition as well as a feeling within the body. Different emotions were consistently associated with statistically separable body sensation maps across experiments. These maps were concordant between samples obtained from West Europe and East Asia. Statistical classifiers distinguished emotion-specific activation maps accurately, confirming the independence of topographies across emotions. The researchers proposed that emotions are represented in the somatosensory system as culturally universal categorical somatotopic maps. The perception of these emotion-triggered bodily changes may play a key role in generating consciously felt emotions [10].

Therefore, it is crucial not only to recognize the general relationship between stress and health but also to understand the specific correlation between psychological conflicts, traumas, and specific diseases. Achieving this requires a clear understanding of the essence of the psyche and its influence on the physical body and how stress influences the physical, mental, and social health of the individual. Only then can we develop interventions for preventing the development of physical and psychiatric diseases and maintain well-being and health. These interventions could involve elaborating on psychological conflicts to allow intellectual growth and spiritual evolution to continue. This would result in physiological homeostasis, which is the dynamic equilibrium that permits the system to function efficiently with minimal energy expenditure.

Study aims

This article presents a new theory that explains the relationship between specific conflicts associated with different life domains and specific areas in the body. It also makes a unique contribution to the literature by offering a new description of the connection between the psyche and the physical body through biofield energy. The anatomy of the biofield described by integrating knowledge from ancient cultures such as the Ayurveda and traditional Chinese medicine with quantum physics in a way that enables the anatomy of the soul to be presented using scientific language.

The influence of emotions on the body

The levels of emotional reactivity to stressful and pleasant events in daily life reflect an individual's ability to self-regulate mood states and cope with environmental challenges. A growing body of evidence collected from human and animal studies suggests that the ability to regulate emotions is influenced by genetic liability, environmental exposures over the life course, personality traits, and coping mechanisms. Although emotions are associated with a broad range of physiological changes, whether bodily changes associated with different emotions are specific enough to serve as the basis for discrete emotional feelings (anger, fear, sadness, etc.) remains a topic of debate [14-16]. The East Asian medicine perspective considers emotions and emotional disorders throughout the body and associates emotions with different visceral systems [17-19]. However, visceral systems do not precisely correspond to anatomical organs as described in modern human anatomy but, rather, reflect functional systems that encompass several different functional realms [20]. Furthermore, these are not causative correlations but instead are descriptive, indicating the kinds of emotion that correlate with healthy or unbalanced energy patterns in organs. Using a time-series analysis, a long-term study showed that emotions and physical states are related even in healthy volunteers, implying that emotional and physical states are both clinically relevant [21]. Recent scientific research has indicated that specific bodily sensations are associated with

precise emotions, and feelings are associated with discrete, yet partially overlapping, maps of bodily sensations, which could be at the core of the emotional experience. Thus, these results support models that assume that somatosensation and embodiment play critical roles in emotional processing [22-25]. However, these emotions are associated with general adaptive stress reactions and are, therefore, not specific and cannot be used to indicate the kind of stress or trauma a person has experienced.

While the biological basis of emotion regulation and inter-individual variability in the response to stress remains only partially understood, an influx of recent investigations has shown that epigenetic regulation of gene expression can mediate experience-dependent plasticity (structural and functional changes in the brain in response to environmental exposure and experiences) and may thus play a crucial role in regulating the impact of environmental exposure on the psychological and biological functioning of the individual [26,27]. Although DNA methylation, that is, the chemical addition of methyl groups to nucleotides, is a key epigenetic mechanism that influences gene expression, the topographic location of this influence and the coding of the information remain unknown. Therefore, a new model is required that connects emotions associated with specific aspects of life with specific areas in the body.

Biofields and the soul

The essence and nature of the psyche is unknown and the intangible nature of emotion has been a subject of interest since the beginning of recorded history. Traditional neuroscience accepts that the psyche is generated in the brain. This acceptance is based on correlations between functional neuroimages and various cognitive processes that constitute the mind, which indicate that the mind's processes are physically correlated with brain function [28]; however, these associations do not necessarily indicate that neural activity plays a causal role in the occurrence of cognitive processes. In a previous article, we proposed a new theoretical model to explain the nature and the essence of the psyche based on a holistic model that considers multiple biological, psychological, social, and spiritual factors to be interlinked [29]. Adding the spiritual dimension, as the essence of human kind, to interactions with the brain manifests as a psyche. However, no universal agreement exists on the nature, origin, and purpose of the soul.

There is much consensus that life, as we know it, involves some deeper animating force inherent in all living beings. It is also well known that the human body emits low-level light, heat, and acoustic energy, has electrical and magnetic properties, and may transduce energy that cannot be easily defined using physics and chemistry. These emissions all form part of the human energy field, also termed the biological field, or biofield. Although no agreement among the scientific community has been reached on the definition of the biofield, it has been defined as "a massless field, not necessarily electromagnetic, that surrounds and permeates living bodies and affects the body" [30]. In the present study, we propose a new definition which states the following: Every human being presents a biological complex, which is subjected to a complex, dynamic, and weak energy field that maintains the integrity of the whole organism and guides its genetic, metabolic, physiological, and psychological functions. These forces constitute the biofield, which corresponds to a life force or the soul [29]. This vital energy, or life force, is known under different names in different cultures including "qi" in traditional Chinese medicine, "ki" in the Japanese Kampo system, "doshas" in Ayurvedic medicine, and elsewhere as "prana," "etheric energy," "fohat," "orgone," "odic force," "mana," and "homeopathic resonance" [31].

The biofield (the soul) comprises the following three components, which combine energy and information: the magnetic field, termed the animal soul; and two information states, one called the human soul, and the other a guiding spirit [55]. The animal soul is the magnetic field inherited from our parents that guides our anatomical and physiological functions. This is a complex, dynamic, and weak energy field that is involved in maintaining the integrity of the whole organism, regulating its physiological and biochemical responses, and integral to development, healing, and regeneration [32,33]. It may act directly on molecular structures by changing the conformation of molecules in functionally significant ways. The human soul and guiding spirit are two quantum states of information that may play substantial roles in information transfer processes using very small energy signals that interact directly with the magnetic field of the animal soul and contribute to an individual's state of mental, emotional, physical, and spiritual well-being.

The most basic definition of information is data which inform, or give shape to, actions or behaviors such as a message that conveys "meaning" to the recipient of a signal. In physiological systems, changes in chemical concentrations, the amount of biological activity, or the pattern of rhythmic activity are common means by which information is encoded in the movement of energy to inform system behaviors. Although the exact nature of this part of the soul is not clear, among the range of ideas emerging in this field is a theory from a Russian researcher who recently hypothesized that "torsion fields" exist, which can be propagated through space at no less than 10^9 times the speed of light in vacuum; these convey information without transmitting energy and are not required to obey the superposition principle [34]. We can understand the essence of the human soul and guiding spirit using the same concepts and terms of quantum mechanics. According to the first axiom of quantum mechanics, every system can be described by a wave function or quantum potential that is a function of all the particle coordinates and possibly time. Basil and Hiley referred to the quantum potential as information potential, given that it influences the form of processes and is itself shaped by the environment as a form of "quantum intelligence" [35]. Thus, we defined the human soul and guiding spirit as information potentials, "quantum intelligence" or quantum states, which are a set of mathematical variables (information) that describe the system maximally and guide the physical world intelligently as the soul does to the body. It denotes the inner essence of a being, which comprises its locus of sapience (self-awareness) and metaphysical identity. Souls are usually described as immortal (surviving death

in an afterlife) and incorporeal (without bodily form).

Anatomy of the animal soul

The animal soul is an apple-shaped magneto-electric field formed from the emergence of all the electromagnetic fields of cells and organs (Figure 1).

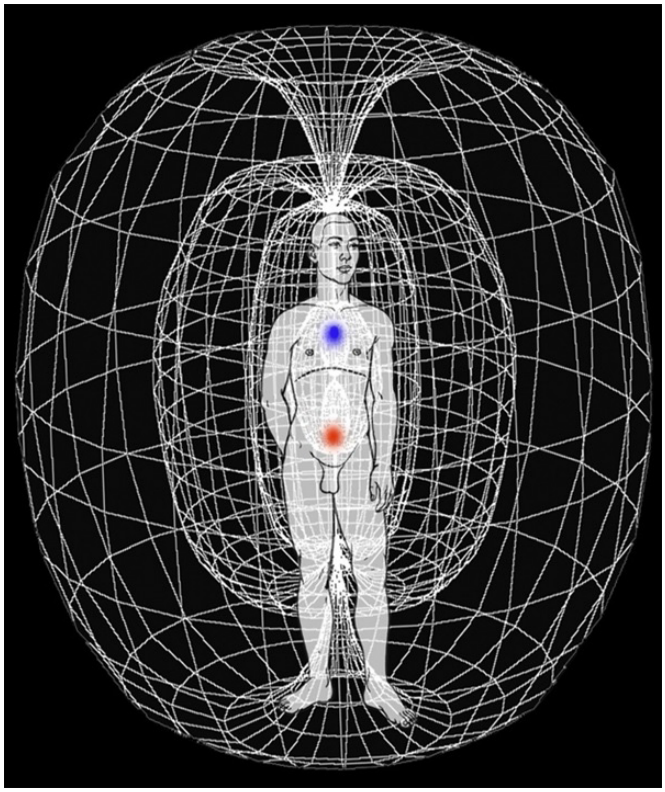

Figure 1: The animal soul, which is an apple-shaped magneto-electric field formed from the emergence of all the electromagnetic fields of cells and organs.

It exists in all living organisms to control and regulate the bio-electric activity of cells. This field comprises the energy that affords life, order, and vitality to the body. Thus, it is the cause and primary motivation for life, self-nourishment, growth, decay, movement, rest, perception, sensations, emotions, and instinctive intellect. It cannot exist without the physical body, thus it is mortal, as it vanishes with bodily death and translocates to other less-sophisticated forms of life such as insects, plants, and minerals. The animal soul is divided into three components: the vegetative soul, the sensitive soul, and the intellectual soul. The vegetative soul is an extremely weak biomagnetic field that can be measured using a non-invasive contactless magnetometer known as superconducting quantum interference device, which can identify magnetic fields generated by the electrical activity in different organs; a magneto-cardiogram indicates the activity of the heart in the range of 50 pico-Tesla and a magneto-encephalogram indicates human brain activity at a range of 100 femto-Tesla to 2 pico-Tesla [36]. These measurements are associated with vitality and resilience, longevity, sexual drive, and attraction.

The sensitive soul is represented by the seven energy centers named in Ayurvedic medicine as chakras. These chakras are spinning energy vortices of the magnetic field, which are connected to seven endocrine glands [37-40]. Figure 2 identifies the correlation between the seven chakras, body segments, and endocrine glands.

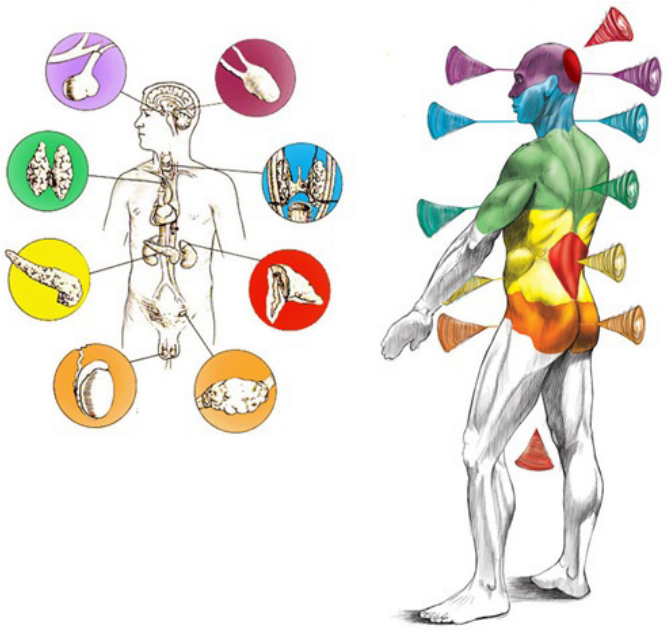

Figure 2: The correlation between the seven chakras, body segments, and endocrine glands.

Each chakra is linked to an aspect of life. We perceive life in all its aspects through these energy centers, which relate to the endocrine glands that direct the physiological functions of the whole organism. The first chakra is connected with the adrenal glands, relates to territory, and nourishes the first segment in the retroperitoneal space associated with matter. The second chakra is connected with the testis and ovaries, relates to offspring and children, and nourishes the pelvic space associated with procreation, pregnancy, and maternity. The third chakra is connected to the pancreas, relates to social life, and nourishes the all organs in the abdominal cavity, which is the area most vulnerable and unprotected, due to the absence of bones. The fourth chakra is connected with the thymus and immune system, relates to a sense of protection by our parents and nourishes all organs in the chest cavity that are associated with our relationships with our family and loved ones. The fifth chakra is connected with the thyroid, which is associated with self-expression, learning, and profession. It nourishes the fifth segment, which is found in the neck area and includes the cerebellum.

The sixth chakra is connected to the hypophysis, which relates to our destiny and projects in life and nourishes the sixth segment that includes the brain and the eyes. This area is associated with finding our path in life. The seventh chakra is connected to the pineal gland, which regulates the hypothalamus and hypophysis according to the circadian cycle through the secretion of melatonin. This area is associated with religiosity, spirituality, and our relationship with God.

The intellectual soul, instead, is the energy responsible for processing information that flows along special "channels" described in Chinese medicine as meridians through which the life-energy known as qi flows [41]. Classical acupuncture with Chinese needles, which dates to 2500 BCE, is the most ancient method of treatment known to us. At that time, Chinese treatment was only part of the religious-mystical philosophy that encompassed every area of life, starting from the recommended location of a house (known in art as Feng Shui) through to the most suitable time of the year to sow the fields. There are 12 bilateral meridians, which have different frequencies and are therefore associated with different organs (Figure 3).

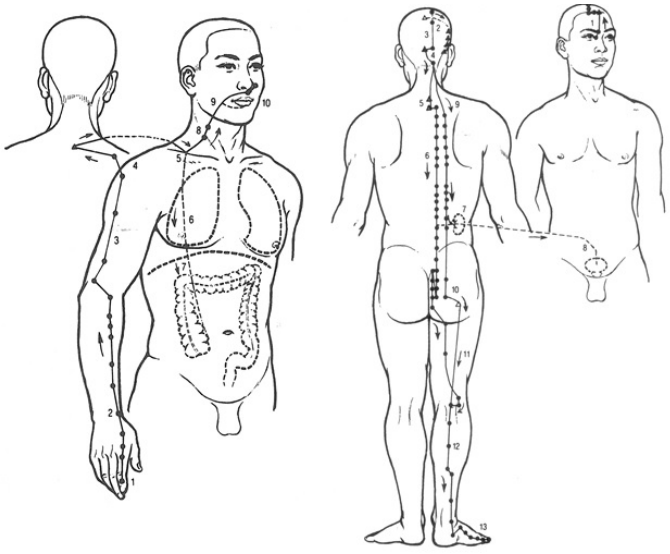

Figure 3: Large intestine meridian (left) and urinary bladder meridian (right).

Each organ is an elaboration of a very specific aspect of the intelligent soul. A positive event results in a good feeling and the flow in the corresponding meridian is free. An unfavorable outcome, results in an unpleasant feeling and a blockage appears in the meridian.

The lungs are associated with the beginning of life and are associated with our parents, who gave us life. Fear of detachment from parents during the childhood or fear of death will affect the energy flow in the lung meridian. The large intestine creates unpleasant odors, which makes us refrain releasing gas in presence of others; therefore, this organ is associated with fear of criticism. The stomach is the organ of digestion; when we face an unexpected event that we cannot accept or digest, the stomach reacts. The spleen is attached to the stomach and, according to Chinese medicine, assimilates the energy freed in the stomach. The spleen reacts to events that are expected but not accepted and thus are difficult to assimilate. The heart is the site of love, our relationship with love is felt emotionally and physically in the heart; therefore, conflicts associated with separation block the energy flow in this meridian. The small intestine can distinguish between pure nutrients, which it absorbs, and impure nutrients, which it eliminates. The small intestine is disturbed when hesitation and indecision predominate. Urine in bladder is used by animals as a marker of sexual territory; therefore, the bladder reacts to sexual conflicts such as infidelity and jealousy. Kidneys are important not only to filter the blood but to construct the physical body by reinforcing the bones, teeth, and hair through the production of vitamin D and to produce blood through the secretion of erythropoietin. Therefore, the kidney is associated with material aspects in the territory.

The master of heart meridian is associated with the pericardium, which is the membrane that protects the heart from external or internal threats; a broken heart following a hurtful separation produces a fear of love that contracts the pericardium and blocks its meridian. The triple warmer meridian is associated with the lymphatic system and cerebrospinal fluid found in the brain and spinal cord. It is associated with self-esteem. Each component of the seven aspects of life can influence our self-esteem; therefore, I have altered the name to "septuple warmer."

Mental activity, soul and brain

The central nervous system allows organisms to regulate and coordinate a myriad of complex and interrelated functions including locomotion, perception, cognition, circulation, digestion, elimination, detoxification, reproduction, regeneration, growth, maturation, and even degeneration and dying. These processes all involve patterns of movement at the macroscopic level of organs, muscles, nerves, and vessels and at the microscopic level of cellular metabolism. Introducing the energy and information concepts present in the soul allows us to present a new view of information networks that modulate and coordinate these processes and connect the psyche, nervous system, and body. Each component of an organism is associated with one of the following mental activities: (1) The physical body is associated with sensations; (2) the vegetative soul to perceptions; (3) the human soul to thoughts, ideas, memory, attention, and reflective contemplation and; (4) the guiding spirit related with imaginations, dreams, and fantasies.

All activity is an expression of the movement of energy occurring in various layers of the organism. Our capacity to recognize their influence is rooted in the physiological structure and functional processes that govern all internal events and outward expressions. Sensation is associated with the interaction between the sensorial receptors and physical stimuli, which are located in the skin, muscle, ears, eyes, nose, mouth, and tongue.

Perception in the vegetative soul is associated with movement of electromagnetic currents in cells. Feelings are caused by the flow of virtual photons in the meridians and organs and the experience of feeling manifests as "affect," which a representation of the body's ever-changing internal state and this is experienced as having some degree of valence and arousal or "activation" [42-47]. Affect is often described as a homeostatic barometer that allows an organism to understand whether objects in the world are good, bad, approachable, or to be avoided [48]. Emotions are associated with blood flowing through different parts of the body, due to the activation of the autonomic nervous system, hormone secretion, and energy flow. The basic elements that contribute to

emotions are representations of sensations from inside the body (known as affect), representations of sensations from outside the body (known as exteroceptive sensations), and concept knowledge used to make those sensations meaningful in context [44,49-51]. The immediate interactions between the different aforementioned parts and areas of the brain cortex enables us to interpret and determine the nature of our life experiences.

The brain cortical regions located lateral to the lateral fissure and posterior to the central sulcus are associated with the auditory, visual, olfactory, and somatosensory (touch, proprioception) sensations. The cortical region associated with gustatory sensation is located anterior to the central sulcus [52]. Just posterior to the primary somatosensory cortex lies the somatosensory association cortex, which integrates sensory information from the primary somatosensory cortex (temperature, pressure, etc.) to construct an understanding of the object being felt. Emotions related to the sensitive soul are carried out by the limbic system, which governs our emotions including attachment to others and social functions. It registers strong emotions such as fear, terror, rage, and joy and reacts primarily in terms of pleasure and pain. While the limbic system is made up of multiple parts of the brain, the center-point of emotional processing is the amygdala, which receives input from other brain functions such as memory and attention. The intellectual soul, which is associated with standard meridians, is connected to the cortical regions that are involved in the limbic system and contains the hippocampus as well as areas of the neocortex including the insular cortex, orbital frontal cortex, subcallosal gyrus, cingulate gyrus, and parahippocampal gyrus. The intellectual activity of the mind, or cognitive ability to produce thoughts, ideas, memories, etc., is the result of the activation of left frontal lobe, due to the interaction between the flow of virtual quantum photons of the human soul and the brain. While the flow of virtual photons and guiding spirit interact with the right cortex of the frontal lobe to produce imagination, dreams, and fantasies.

The relation between conflicts and specific body areas

There is correlation between the physiological function of an organ and the psychological aspects of life that evoke imaginary bodily images and the way we speak of emotions. Although imaginary in nature, metaphors involving internal organs that evoke imaginary bodily images are not arbitrary but appear to have bodily and/or psychological bases [53]. This link between emotions and bodily states is also reflected in the way we speak of emotions [54]: a young bride getting married next week may suddenly have "cold feet"; severely disappointed lovers may be "heartbroken"; I cannot "digest" what happened to me; or my gallbladder exploded with anger. Furthermore, the relationship between the physiological reactions of certain parts of the body to a specific external or internal stimulus, which gives a sense of well-being when the stimulus is favorable and suffering or pain when the stimulus is threatening or negative. The sensory, neuromuscular, emotional, and cognitive aspects of the nervous system and mind are linked to the movement of energy and functional activities of organ networks, which are associated with certain aspects of life. For example, the fear of being damaged causes physical contraction of the abdomen to protect the only part of the body that is not fortified by a bone structure, sexual activity stimulates the pelvis area, and sexual conflicts contract the same area. Any disturbances of energy flow due to sensation, perception, mentation, and emotion in one aspect can lead to dysfunction in a specific area.

The chakras are the energy network through which an organism interacts with the external environment and connects the emotions with the endocrine glands. Positive emotions activate the chakras and nourish the corresponding glands, while internal or external stimuli that are perceived as threats to psycho-physical integrity create a defensive reaction and block the corresponding center. An emotional blockage is a defense mechanism of our psyche, which allows us to continue living with a certain level of normality in other areas and enables us to accept little by little what has happened, in order to adjust ourselves to the situation. However, an emotional blockage halts vital energy flow, preventing us from thinking clearly and affecting our daily actions. This emotional blockage does not have to affect all areas of our lives, but it may influence cognitive skills, emotions, and behaviors in a specific area such as work, friendship, family, or love. The manifestation of dysfunction or disease depends on the intensity of the stimulus, duration, and the vitality of the gland. The correlation between the seven aspects in life and the seven chakras, segments, and conflicts is presented in Table 1 [55].

Aspect of life	Number of the chakra & segment	Endocrine gland	Conflict
Territory	1	Adrenal	Territorial
Procreation	2	Testis, ovaries	Offspring
Social	3	Pancreas	Fear of physical damage
Family	4	Thymus	Lack of parental protection
Profession	5	Thyroid	Work
Spirituality	6	Hypophysis	Project delusion
Religion	7	Pineal gland	Fear of faintness

Table 1: The correlation between the seven aspects of life and the seven chakras, segments, and conflicts.

Any of the areas mentioned can be expressed in one or more modes: physical, emotional, mental, and spiritual. For example, the emotional level corresponds with a sense of pleasure as a response to satisfying needs at that level. Recent research has shown that, beyond their pleasant subjective feeling, positive emotions, and attitudes have several objective and interrelated benefits for physiological, psychological, and social functioning [56,57]. However, when aspirations are not identified, needs are not satisfied, or the person is unable to cope with the obstacle, negative stress will be experienced, i.e., distress which leads to energy blockages associated with negative emotions such as fear, sadness, anger, rage, etc.

Traditional Chinese medicine views illness as an imbalance that can be examined according to eight patterns: Interior/Exterior, Hot/Cold, Full/Empty, and Yin/Yang. The Eight Principles is an important basic paradigm in traditional Chinese medicine,

as it shows the location and nature of the imbalance. Using the Eight Principles we learn the basic characteristics of the present imbalance. The general theory of acupuncture is based on the premise that there are patterns of energy flow (chi) through the body that are essential for health. Disruptions to this flow are believed to be responsible for disease. Acupuncture may, it has been theorized, correct imbalances of flow at identifiable points close to the skin. However, it does not deal with the psychological cause behind the imbalance.

When obstacles and difficulties are resolved, good feelings are experienced such as thankfulness, gratitude, cheerfulness, delight. etc. However, when the coping process fails, negative feelings appear such as bitterness, "boiling-over," boredom, betrayal, a sensation of being crushed, confusion, etc., which create changes in the patterns of afferent input to the brain causing significant alterations to physiological function, perception, cognition, emotion, and intentional behaviors.

The energy networks of the meridians continually transmit information to the brain and organs and are responsible for information deciphering, which enables us to cope with the external environment (Table 2). By these means, the body's organs are part of a pattern of afferent (ascending) input.

Meridian	Correlated system	Conflict
Lung	Respiratory	Fear of detachment or death
Large intestine	Colon	Fear of criticism
Stomach	Stomach	Unexpected event
Spleen	Spleen	Expected but not accepted
Heart	Cardiovascular	Separation from loved one
Small intestine	Small intestine	Confusion, hesitation
Urinary bladder	Urinary bladder	Sexual jealousy or tension
Kidney	Kidneys	Material conflict
Master of heart	Pericardium	Fear of love
Settable heater	Lymphatic system	Low self-esteem
Gall bladder	Gall bladder	Anger, rage
Liver	Liver	Lack of parental love

Table 2: The 12 meridians and their psychological correlations.

Mechanism of the energy blockage

Psychological conflicts find their specific address in the corresponding area that act on the biofield, in which data regarding the patterns of organization are enfolded into waves of energy generated by the body's activity and distributed throughout the body's electromagnetic field. Throughout the body, information is encoded in waveforms of energy as patterns of physiological activity. Neural, chemical, electromagnetic, and oscillatory pressure wave patterns are among those used to encode and communicate biologically relevant information. The energetic communication between the human soul and the magnetic field of the animal soul takes place through the brain and produces the psyche. The energy of the psyche is similar to that of the animal soul. The interaction between the magnetic field produced by the psyche and the magnetic field of the animal soul can be explained by the principle of superposition of waves, which states that when two or more propagating waves of the same type are incident on the same point, the resultant amplitude at that point is equal to the vector sum of the amplitudes of the individual waves.

This concept is quite different from the "lock and key" concept of biochemical interactions, in which communication occurs through the action of biochemicals, such as neurotransmitters that fit into specialized receptor sites, much like keys open certain locks [58]. The psyche found in the quantum realm acts directly on the magnetic field by changing the magnetic moment. When the magnetic field is in harmony with psyche, the two wave sources are perfectly coherent and they have a constant phase difference, the same frequency, and the same waveform. Coherence is an ideal property of waves that enables stationary (i.e. temporally and spatially constant) interference.

More generally, coherence describes all properties of the correlation between physical quantities of a single wave, or between several waves or wave packets. When interfering, the waves of the magnetic field and psyche can combine to create a wave of greater amplitude than either individually (constructive interference), which manifests as good feeling and positive emotion. Destructive interference occurs when one wave is of a lesser amplitude; this manifests as bad feeling and negative emotion and is called conflict. Destructive interference changes the frequency of the magnetic field, which becomes dissonant with the physical body and changes its frequency. Changing this frequency guides physiological reactions, genetic expression, and metabolic reactions, resulting in unpleasant feelings and negative emotions. If unresolved, this could lead to the appearance of disease.

The same concept can be expressed in musical terms. Consonance and dissonance are associated with constructive and destructive wave interferences, correspondingly. In more general terms, a consonance is a combination of notes that sound pleasant to most people when played at the same time; a dissonance is a combination of notes that sound harsh or unpleasant to most people. Thus, dissonant chords are "active; traditionally they have been considered harsh and have expressed pain, grief, and conflict" [59].

Psychological conflict is individually associated with culture and tradition as well as personal beliefs and individual needs. A sense of conflict is due to the state of dissonance that creates an unpleasant sense, destructive wave interference, and suffering that can lead finally to disease.

Conclusion

Even though the impact of stress on human health is widely recognized, conventional medicine has not addressed the mental, emotional, and spiritual needs of individuals effectively. The mystery of the psyche and the complexity of human physiology cannot be explained merely by chemistry or physics. Only integration with the spiritual realm can resolve this mystery [29].

Selye's general adaptation syndrome model is general and not effective in describing the specific relationships that explain the manifestation of disease in different organs as a reaction to the same stress. This model was challenged with a new one that distinguishes between acute and chronic stress and connects stress specifically to an energy and information network [60].

In this article, a new model is described that is based on a systemic model, in which multiple biological, psychological, spiritual, and social factors are interlinked. The biofield of the soul was added as the missing link between the psyche, brain, and physical body. The soul is the energy and information network, which is divided in three parts: the animal soul, the human soul, and the guiding spirit. The animal soul is divided into the following three parts: the vegetative soul associated with the magnetic field of the body, the sensitive soul associated with the seven chakras, and the intellectual soul associated with the 12 meridians. The seven chakras relate to the emotional aspects of mental activity, psychological conflict in one of these aspects will cause a specific energy block in the corresponding chakra. The 12 meridians form the magnetic energy network connected to a 12 organ-system network that amplifies and distributes energy to different organs, each of which relate to a very specific mental activity.

Unpleasant feelings block the energy flow in the meridian that corresponds to the specific mental activity. An energy blockage creates dissonance between the magnetic field and physical body and weakens the vitality of the organ. Functional dysfunction appears and, if the conflict is not resolved, this converts to disease.

Positive emotions and feelings generate a state of optimal function and psychophysiological coherence, characterized by increased synchronization, harmony, and efficiency in the interactions within and among physiological, cognitive, and emotional systems. Unresolved and repeated psychological conflicts create a state of dissonance between the magneto-electric field and the physical body. This dissonance causes destructive wave interference and tends, therefore, to cause a shift away from the state of homeostasis. A strong energy system, however, can enable the defense system to intervene continuously to maintain this state of homeostasis. Low energy, due either to repeated stress, environmental factors, or other psychological issues, use defensive system energy and may lead to the appearance of a physiological dysfunction, which leads to the occurrence of disease and illness.

A complete energetic map has been created so that, by understanding the physical disease, we can interpret the psychological conflict behind it. Unresolved conflict creates a predisposition for physical disease. General stress, unfavorable lifestyle habits, and environmental conditions can accelerate disease manifestation or aggravate the existing disease. Effective therapy cultivates complete physical, mental and social well-being, as defined by the World-Health Organization. This could occur when psychological causes of disease are identified, explained, and resolved. Ultimately, energy blockages disappear and normal physiological functions reestablish to reinstate good health.

Acknowledgments

The author would like to thank Enago (www.enago.com) for the English language review. This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

References

1. Ots T. The Angry Liver the Anxious Heart and the Melancholy Spleen. E Phenomenology of Perceptions in Chinese Culture. Culture, Medicine and Psychiatry. 1990; 14: 21-58.
2. Tan C, Chen W, Wu Y, et al. Chinese Medicine for Mental Disorder and Its Applications in Psychosomatic Diseases. Altern Ther Health Med. 2013; 19: 59-69.
3. Park L, Hinton D. Dizziness and Panic in China Associated Sensations of Zang Fu Organ Disequilibrium. Cult Med Psychiatry. 2002; 26: 225-257.
4. Yu N. e Chinese Heart in a Cognitive Perspective Culture, Body, and Language. Berlin, Germany Walter de Gruyter. 2009.
5. Hintonand D, Hinton S. Panic Disorder Somatization, and the New Cross- Cultural Psychiatry The Seven Bodies of a Medical Anthropology of Panic. Culture, Medicine and Psychiatry. 2002; 26: 155-178.
6. Cannon WB. The Wisdom of the Body. New York, NY: Norton. 1932.
7. Selye H. The Stress of Life. New York, NY: McGraw-Hill. 1956.
8. Damasio A, Carvalho GB. Nature of Feelings Evolutionary and Neurobiological Origins. Nature Reviews Neuroscience. 2013; 14: 143-152.
9. Levenson RW. Blood Sweat and Fears The Autonomic Architecture of Emotion. Ann N Y Acad SciAnnals of the New York Academy of Sciences. 2003; 1000: 348-366.
10. Nummenmaa L, Glerean E, Hari R, et al. Bodily Maps of Emotions. Proceedings of the National Academy of Sciences of the NAS United States of America. 2014; 111: 646-651.
11. Schachter S, Singer JE. Cognitive, Social, and Physiological Determinants of Emotional State. Psychological Rev. 1962; 69: 379-399.
12. Bechara A, Naqvi N. Listening to Your Heart Interoceptive Awareness as a Gateway to Feeling. Nature Neuroscience. 2004; 7: 102-103.
13. Cacioppo JT, Berntson GG, Sheridan JF, et al. Multilevel Integrative Analyses of Human Behavior: Social Neuroscience and the Complementing Nature of Social and Biological Approaches. Psychol Bull. 2000; 126: 829-843.
14. Ekman P, Levenson RW, Friesen WV. Autonomic Nervous System Activity Distinguishes Among Emotions. Science. 1983; 221: 1208-1210.
15. Kreibig SD. Autonomic Nervous System Activity in Emotion: A Review. Biol Psychol. 2010; 84: 394-421.
16. Barrett LF. Are Emotions Natural Kinds. Perspect Psychol Sci. 2006; 1: 28-58.
17. Scheid V. Constraint as a Window on Approaches to Emotion-Related Disorders in East Asian Medicine. Culture, Medicine and Psychiatry. 2013; 37: 2-7.

18. Suh S. Stories to Be Told Korean Doctors Between Hwa-Byung Re-Illness and Depression, 1970–2011. Culture, Medicine and Psychiatry. 2013; 37: 81-104.
19. Daidoji K. Treating Emotion-Related Disorders in Japanese Traditional Medicine Language, Patients and Doctors. Culture, Medicine and Psychiatry. 2013; 37: 59-80.
20. Gao YT, Pan HW, Wu SB. Gross Conception of Anatomical Structure of Zang-Fu Viscera in Huangdi Neijing. Zhong Xi Yi Jie He Xue Bao. 2006; 4: 339-342.
21. Lee YS, Jung WM, Jang H, et al. The Dynamic Relationship between Emotional and Physical States: An Observational Study of Personal Health Records. Neuropsychiatric Disease and Treatment. 2017; 13: 411-419.
22. Nummenmaa L, Glerean E, Viinikainen M, et al. Emotions Promote Social Interaction by Synchronizing Brain Activity across Individuals. Proc Natl Acad Sci USA. 2012; 109: 9599-9604.
23. Adolphs R, Damasio H, Tranel D, et al. A Role for Somato-Sensory Cortices in the Visual Recognition of Emotion as Revealed by Three-Dimensional Lesion Mapping. J Neurosci. 2000; 20: 2683-2690.
24. Niedenthal PM. Embodying Emotion. Science. 2007; 316: 1002-1005.
25. Keysers C, Kaas JH, Gazzola V. Somatosensation in Social Perception. Nat Rev Neurosci. 2010; 11: 417-428.
26. Meaney MJ, Weaver IC, Cervoni N, et al. Epigenetic Programming by Maternal Behavior. Nat Neurosci. 2004; 7: 847-854.
27. Pishva E, Kenis G, Lesch KP, et al. Epigenetic Epidemiology in Psychiatry A Translational Neuroscience Perspective. Translational Neurosci.ence. 2012; 3: 196-212.
28. Cavanna AE, Nani A, Blumenfeld H, et al. Neuroimaging of Consciousness. Berlin, Heidelberg: Springer-Verlag Berlin Heidelberg. 2013.
29. Nader Butto N. Integration between Psychology and Spirituality A New Paradigm for the Essence and the Nature of the Psyche. International journal of J Psychiatry Research. 2019; 2: 1-8.
30. Rubik B, Pavek R, Greene E, et al. Manual healing methods. In: Rubik B, Pavek R, ed. Alternative Medicine Expanding Medical Horizons A Report to the National Institutes of Health on Alternative Medical Systems and Practices in the United States. Washington, DC: US Government Printing Office. 1995; 113-157.
31. Hintz KJ, Yount GL, Kadar I, et al. Bioenergy Definitions and Research Guidelines. Altern Ther Health MAlternative Therapies in Health and Medicine. 2003; 9: A13-A30.
32. Rubik B. Can Western Science Provide a Foundation for Acupuncture Am Acad Acupunc Rev. 1993; 5: 15.
33. Rubik B. Scientific analysis of the human aura. In: Heinze R I, ed. Proceedings of the 18th International Conference on the Study of Shamanism and Alternative Modes of Healing. Santa Sabina Center, Dominican University, San Raphael, California. 2002; 1-3.
34. Panov V, Kichigin V, Khaldeev G, et al. Torsion Fields and Experiments. Journal of New Energy. 1997; 2: 29-39.
35. Hiley BJ. Information, quantum theory and the brain. In: Globus GG, Pribram KH, Vitiello G. s. Brain and Being: at the Boundary between Science, Philosophy, Language and Arts, Advances in Consciousness Research, John Benjamins BV. 2004; 197-214.
36. Peters MJ, Stinstra JG, Uzunbajakau S, et al. Fetal magnetocardiography. In: Lin JC, ed. in Advances in Electromagnetic Fields in Living Systems. 2005; 4: 1-40.
37. Cross JR. Acupuncture and the Chakra Energy System Treating the Cause of Disease. Berkeley North Atlantic Books. 2008.
38. McKusick ED. Tuning the Human Biofield. Rochester VT Healing Arts Press. 2014.
39. Judith A. Eastern Body-Western Mind Psychology and the Chakra System. Berkeley Celestial Arts Publishing. 1996.
40. Feinstein D, Eden D, Craig G. The Promise of Energy Psychology Revolutionary Tools for Dramatic Personal Change. New York: Penguin. 2005.
41. Yogananda P. Inner Culture Magazine. 1939.
42. Cacioppo JT, Berntson CG, Larsen JT, et al. The Psychophysiology of Emotion. In Lewis MJ, Jones MH, ed. Handbook of Emotions. New York: Guilford. 2000; 173-191.
43. Russell JA. Core Affect and the Psychological Construction of Emotion. Psychol Rev. 2003; 110: 145-172.
44. Barrett LF. Solving the Emotion Paradox Categorization and the Experience of Emotion. Pers Soc Psychol Rev. 2006; 10: 20-46.
45. Kober H, Barrett LF, Joseph J, et al. Neuro image. Functional Grouping and Cortical-Subcortical Interactions in Emotion a Meta- Analysis of Neuroimaging Studies. 2008; 42: 998-1031.
46. Cunningham WA, Dunfield KA, Stillman PE. Emotional States from Affective Dynamics. Emot. Rev. 2013; 5: 344-355.
47. Clore GL, Ortony A. Psychological Construction in the OCC Model of Emotion. Emot Rev. 2013; 5: 335-343.
48. Barrett LF, Bliss-Moreau E. Affect as a Psychological Primitive. Adv Exp Soc Psychol. 2009; 41: 167-218.
49. Lindquist KA, Barrett LF. A Functional Architecture of the Human Brain: Emerging Insights from the Science of Emotion. Trends Cogn Sci. 2012; 16: 533-540.
50. Lindquist KA, Wager TD, Kober H, et al. The Brain Basis of Emotion a Meta-Analytic Review. Behav Brain Sci. 2012; 35: 121-143.
51. Lindquist KA. Emotions Emerge from More Basic Psychological Ingredients A Modern Psychological Constructionist Model. Emot. Rev. 2013; 5: 356-368.
52. Hoehn EN, Katja M. Anatomy Physiology. 3rd. ed. San Francisco California. Pearson/Benjamin Cummings. 2013; 391-395.
53. Yu N. Body and Emotion Body Parts in Chinese Expression of Emotion. Pragmatics and Cognition. 2002; 10: 341-367.
54. Kövecses Z. Metaphor and Emotion Language, Culture, and Body in Human Feeling. Cambridge, UK Cambridge University Press. 2000.
55. Butto N. Unified Integrative Medicine A New Holistic Model for Personal Growth and Spiritual Evolution. United Kingdom

Author House. 2014.
56. Fredrickson BL. Positive emotions. In: Snyder CR, Lopez SJ, ds. Handbook of Positive Psychology. New York, NY: Oxford University Press. 2002; 120-134.
57. Isen AM. Positive affect. In: Dalgleish T, Power M, ds. Handbook of Cognition and Emotion. New Jersey Wiley. 1999; 522-539.
58. McCraty R, Barrios-Choplin B, Rozman D, et al. The Impact of a New Emotional Self-Management Program on Stress, Emotions, Heart Rate Variability, DHEA and Cortisol. Integrative Physiological and Behavioral Science. 1998; 33: 151-170.
59. Kamien, RogerKamien R. Music: An Appreciation sixth brief edition, student edition. Boston: McGraw-Hill Higher Education. 2008; 41.
60. Nader Butto N. Four Phases of Life and Four Stages of Stress: A New Stress Theory and Health Concept. Int J Psychiatr Res. 2019; 2: 1-7.