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SYMBIONT CONVERSION THEORY

METAPHYSICS AND PERSONALITY

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EDITORIAL

Welcome to the third issue of Prudentia Journal!

While I presented the scientific research which I conducted together with my late friend and mentor Dr. Uwe Rohr in the previous issue, this issue consists of two related articles which I wrote after Uwe's passing away.

One of them is about a new scientific theory that might have great potential – I called it "Symbiont Conversion Theory". The other article is called "The Synthesis of Metaphysics and Jungian Personality Theory". I wrote both articles in the past year and I am really proud of both of them, as they contain new thoughts and ideas (proving that I am an original thinker).

As written in the previous issue, Uwe was a researcher in phytoestrogens and steroid hormones. He investigated in particular why soy isoflavones such as daidzein and genistein have such a positive effect on the treatment of severe mental diseases, infectious diseases, cancer and wounds, and hypothesized that they acted by influencing the steroid hormone cascade, converting stress hormones into immunity hormones. For more information check out my website dedicated to Uwe: http://www.uwerohr.net/

The two articles in this issue are based on Uwe's works but go far beyond it. While the former article might be considered a solid scientific paper, the latter is grounded on metaphysics and thus goes beyond the realms of science. I think this is makes it far more interesting than if I restricted myself to things for which scientific evidence can be provided. Things we can only speculate about are the really interesting things in life and in the world, in my humble opinion.

I hope you had a great Christmas and that the new year 2019 started well for you. Fortunately I am fine myself, but among my friends a couple are struggling with health problems, which, as a caring person, does not leave me cold. I am trying my best to support them.

Enjoy reading!

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SYMBIONT CONVERSION THEORY

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Abstract

Symbiont Conversion Theory is a new scientific theory, summarizing and generalizing efforts that have been made by various researchers in the past years; it could even be perceived as a new scientific paradigm. This theory states that microorganisms and cells which are commonly considered to display parasitic behaviour can be "educated" and transformed into symbionts. This is not just a hypothesis but a theory since there is already evidence that proves that this is possible. The primary motivation for developing this theory is the failure of classical approaches to therapy of cancer and infectious diseases that follow the paradigm "destroy and kill". It is common knowledge about medical doctors that chemotherapy and radiation therapy have detrimental side effects on healthy, functional tissue, and also that antibiotics can harm benevolent cells. These negative side effects can possibly be avoided by the new approach of treating parasitic diseases by converting the culprits into symbionts of which the human organism profits. Another motivation for developing this theory is that some researchers have suggested bacteria and other microbes have certain innate rights themselves [Cockell].

Motivation and Goals

Symbiont Conversion Theory is the statement that parasites can be converted into symbionts, and it explains by a couple of examples how this can be done. There is both a practical and an ethical motivation for the development of this theory. Some may dismiss the ethical dimension as being unimportant; after all, who empathizes with microorganisms, except perhaps some crazy people? However, even if you dismiss the ethical component, Symbiont Conversion Theory has a practical value: it is just too well-known a matter of fact that chemotherapy, radiation therapy and antibiotics can have harmful side-effects which are better to be avoided.

The long-term goal is to create organisms, most of all humanoid organisms, that have an improved immune system. Instead of destroying and killing intruders, the immune system of this post-human species should educate the parasites and convert them into symbionts. This, of course, is only a long-term goal. It requires synthetic biology to reach a level that allows to create artificial immune systems. It also requires artificial life and computational systems biology to be far more developed than now, so that synthetic organisms can be simulated on a computer before the modifications are actually implemented, to avoid mistakes. This may sound more like fiction than science, but it actually is science. Moreover, this is only the long-term goal. The short-term goal is to make new treatments of cancer and infectious diseases possible by means of signalling cascades triggered by hormones and by modification of microorganisms using synthetically engineered bacteriophages that do not kill bacteria but rather alter their behaviour.

Microorganisms acting as pathogens

In the 19th century Robert Koch made the discovery that certain diseases are caused by infection with microorganisms. Since then, it has become common knowledge that infectious diseases may be caused by bacteria or other types of microorganisms, such as protozoa or fungi.

While symbionts are microorganisms that live in us and from which we profit, parasites harm us while taking advantage of our organisms. Bacteria are known to be both parasites and symbionts, for instance in the intestinal flora there are bacteria that act as symbionts, while pathogens that cause diseases are to be considered parasites.

The harmful thing about bacteria is primarily their toxins, which are chemical compounds synthesized and secreted by them that interfere with the metabolism of the host organism and thus affect it in a negative way. However, one must not forget either that the actual symptoms of bacterial infections are most of all caused by the way the immune system reacts to them, i. e. by inflammation. We notice pain, see the doctor, and the doctor makes the diagnosis pharyngitis, laryngitis, pneumonia etc. Then the doctor concludes that the cause of the inflammation is the bacteria and he or she is most likely to prescribe antibiotics to destroy and kill these invaders. From a strictly scientific point of view, it is of course not true to say that the direct cause of the inflammation is bacterial infection; it is just an indirect cause. The actual "culprit", so to speak, is the human immune system.

We must, however, not make the mistake to believe that the immune system were a bad thing and that the patient would profit from disabling the immune system entirely. It is easy to observe in immune-deficiency syndroms such as AIDS what negative effects on health a heavily suppressed immune system may have. The actual problem is not the immune system per se but inflammation. Many doctors prescribe cortisone to suppress inflammation and treat some infectious diseases this way, partly in addition to antibiotics. However, cortisone is a bad thing since it not only suppresses inflammation but also the immune system as such. What would be more desirable would be suppression of inflammation while sustaining the other mechanisms of immunity such as phagocytosis and antigen-antibody reactions. According to my late mentor Uwe Rohr, this can be achieved by means of the so-called adiols (androstenediol and androstanediol). The adiols are steroidal hormones just like cortisone. Uwe Rohr proposed that giving the patient high doses of soy isoflavones would lead to a conversion of other steroidal hormones into adiols and thus inflammation would be suppressed while at the same time the other functions of the immune system would not be hampered but, on the contrary, would be boosted [Rohr].

While being a loyal disciple of Uwe Rohr, I would like to go even beyond that. It is not desirable from an ethical point of view that the immune system destroys and kills bacteria and other cells that have a detrimental effect on the host organism. After all, these pathogens are living things as well, so they should also have a right to life. That is why I propose a mechanism to "educate" and convert pathogens to cells that are beneficial for the host organism.

Cancer

What applies to microorganisms goes for cancer as well, at least to some extent. Cancer is a potentially deadly disease caused by cells of the host organism that have undergone mutation and behave in a manner that harms the host organism. Why should it not be possible to convert these cancer cells back into normal, functional tissue?

Uwe Rohr has in particular dealt with cancer. He shared Rudolf Virchow's view that cancer cells are basically cells that "have lost the ability to convert themselves into functional epithelial tissue". He proposed a method to resolve this, for which he adopted the term "Modify and Repair", which had originally been coined by researchers from Harvard Medical School and MIT in context of repair of blood capillaries in a malignant tumor [Jain]. In Uwe Rohr's opinion, this process could be undergone by application of steroid hormones that have previously been blocked. Isoflavones such as daidzein, which share biochemical similarities with a particular group of steroidal hormones known as adiols, modulate stem cells in plants where they have been derived from, such as soy and red clover, and this effect can apparently be obtained in the human organism as well [Schilling]. In pregnancy, adiol and 2-methoxy-estradiol stabilize membranes and convert stem cells into differentiated functional cells [Tagawa, Rohr, Kobayashi]. This, according to Uwe Rohr, could be used to treat cancer in humans effectively without aiming to destroy or kill the malignant cells.

Reprogramming of B cell leukemia cells

A paper that takes the same line as Uwe Rohr has recently been published by James Scott McClellan and his team [McClellan]. It states that BCR-ABL1+ precursor B-cell acute lymphoblastic leukemia is "characterized by a block in differentiation due in part to the somatic loss of transcription factors required for B-cell development" and that the authors "hypothesized that overcoming this differentiation block by forcing cells to reprogram to the myeloid lineage would reduce the leukemogenicity of these cells". This could be achieved "by exposure to myeloid differentiation-promoting cytokines in vitro or by transient expression of the myeloid transcription factor C/EBP alpha or PU.1". According to the authors, "[t]he resultant cells were clonally related to the primary leukemic blasts but resembled normal macrophages in appearance, immunophenotype, gene expression, and function".

The paper also refers to a publication by Nowak which gives an overview of several other hypotheses regarding the possibility to treat leukemia by stimulating the differentiation of the malignant cells [Nowak], but it also states that "[t]o date, [...] differentiation therapy has only been used routinely in a subtype of acute myeloid leukemia, namely, acute promyelocytic leukemia (APL)".

Furthermore, the authors refer to work by Graf and coworkers, which "has demonstrated that immature B cells can be reprogrammed to apparently normal macrophages although enforced expression of C/EBP alpha" and has "also demonstrated that a human B-ALL cell

line can be induced to reprogram into macrophages" [Xie, Rapino]. In contrast to these older publications, McClellan and his co-authors "report here the first example to our knowledge of myeloid reprogramming of primary human BCR-ABL1+ B-ALL cells occurring in samples from multiple different patients" and "demonstrate that myeloid reprogramming can be accomplished through the action of soluble cytokines without genetic manipulation of leukemic cells".

However, there is still an unsolved problem: "Even after a second round of sorting and culturing B-ALL blasts in reprogramming conditions, a population of residual blasts remains." The authors "speculate that our culture methods are not yet optimized for maximal reprogramming".

Another recent publication on the reprogramming of cancer cells has been authored by Akihiro Fujikawa [Fujikawa]. This paper states that targeting a receptor-type protein tyrosine phosphatase called PTPRZ "inhibits stem cell-like properties and tumorigenicity in glioblastoma cells". Moreover, an Israeli group around Anna Shteinfer-Kuzmine has published a paper that deals with selective induction of apoptosis in cancer cells [Shteinfer-Kuzmine]. Although apoptosis is generally considered to be a form of cell death, according to Uwe Rohr the same processes that initiate apoptosis may also lead to differentiation of stem cells into functional tissue.

Reprogramming Bacteria

In a recent study by Liao et al., it was found that adding an acetyl tag to the histone HU modified both "the thermal stability and DNA binding kinetics of HU" [Liao]. "Accordingly, this modification likely destabilizes the chromosome structure and regulates bacterial gene transcription. This work indicates that acetyllysine plays an important role in bacterial epigenetics." In their conclusions, the authors point out that "[i]ntroducing two mutations into E. coli HU alpha converts a commensal strain into an invasive form, so it is likely that post-translational modification of HU may exert similar effect" [Koli]. Moreover, "[s]uch molecules may modulate the transcription-activation profile of pathogen and eliminate the virulence without killing the bacteria, thereby preventing the emergence of drug resistance" [Dickey].

Summary and Conclusions

This paper marks only the beginning of the new scientific paradigm of Symbiont Conversion Theory. In this paper, several publications have been cited which demonstrate that it is possible to "transform", "convert" or "reprogram" malignant cells as well as intruders (i. e., bacteria) into differentiated, functional cells that actually have a beneficial effect for the host organism. Thus, it has been shown that parasites can be "educated" to become symbionts. This makes Symbiont Conversion Theory not just a hypothesis, but a theory. My own contribution is that I have generalized several novel attempts at treating various forms of disease and pointed out what they have in common, i. e. that their mechanism is to convert parasites into symbionts.

This theory also has certain implications for politics. Just like Charles Darwin's principle of natural selection can be transferred to political reality, which results in the concept of Social Darwinism (that itself is sometimes considered inhumane), Symbiont Conversion Theory lays the foundation of a political concept that prefers integration of foreigners, no matter whether they are initially benevolent or hostile, instead of segregating and removing them from the country. Thus, Symbiont Conversion Theory when applied to politics is a modern form of Social Darwinism, but a far more positive and humane one.

A final note: Originally I wanted to call Symbiont Conversion Theory simply Symbiosis Theory. But then I realized that there is another theory, namely Serial Endosymbiotic Theory, coined by Lynn Margulis, which would also deserve to be called Symbiosis Theory. I therefore propose that the term Symbiosis Theory should be used as an umbrella term for the two of these theories.

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THE SYNTHESIS OF METAPHYSICS AND JUNGIAN PERSONALITY THEORY

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Written on March 15th, 2018

A debate on Facebook dealing with the idea that one could continue living after his/her death if one uploaded the contents of one‘s brain onto a computer has stimulated me to thinking about the relationship between mind and matter. The conclusions I have come up with are far-reaching: they explain what probably is the true self of a person, why there probably *is* a life after death, and all of a sudden, Carl Gustav Jung‘s theory of psychological functions makes sense as I have managed to build a model of the human organism from which most of Jung‘s theory follows per logical deduction.

The first time I read about the idea of uploading one‘s brain onto a computer was about 20 years ago. I immediately rejected the notion that a dead person would continue living if just the contents of his/her brain would be uploaded onto a computer. Even disregarding that a human being also has a body, I simply do not believe that I would consciously experience the thinking process of such an artificial brain or consciously perceive the world the way this artificial brain would perceive it. The reason is simple: I am a conscious being; a being that has self-awareness and knows intuitively: „I am.“ Moreover, I am convinced by intuition that my consciousness is attached to my physical self, most of all to my brain. If the contents of my brain were uploaded to a computer, this would be a kind of clone, a copy of myself, or at least of parts of me, but it would not be me as such. I fail to comprehend why anybody would really believe in the nonsense that a copy of your brain‘s contents residing on a computer harddisk would be you.

However, for various reasons I do not think that my brain is identical with me. Me, that is what in the literature is denoted by diverse terms, such as „soul“, „ego“, „psyche“, „self“, etc. In my opinion, I am the „thing“ (if it is a thing at all) that consciously perceives itself. This is not my brain! My brain is an organ which I can access with my psyche, but it is not identical with my psyche, not identical with me.

One reason why I think so is that when I sleep, I still have perceptions, but neither do they come from my sensory organs, nor is it easy to explain them in the language we use in everyday life as human beings. Dreams often do not make sense, they are illogical. This makes me think that the psyche as such actually is incapable of logical thinking – it needs the brain for that. And that is my view: Our self, let us call it psyche, is attached to our brain. It is not the same thing, it is attached. It makes use of our brain to process information in a structured and reasonable way, yet the psyche is not the same thing as the brain. Apparently, when our body develops in the uterus of our mother as an embryo, our psyche (i. e., us) is somehow attached to our brain. The brain, on the other hand, is attached to the rest of the body, including the sensory organs and the organs by which the environment can be manipulated. Thus, we are able to perceive and manipulate the external, that is, physical world. Our self, our psyche, however, does not reside in this physical world, it is immaterial,

out of space. Note that I did not write „outside of space“ since the word „outside“ implies a spatial relationship, which would mean it would somehow have to be in space.

Science mostly deals with the physical world, and as the world-renowned physicist Ed Witten has recently admitted, science „won‘t crack consciousness“ - simply because it is not part of the physical world. In this context, I am fond of the basic idea underlying Vernon Neppe and Edward Close‘s „Triadic Dimensional Distinction Vortical Paradigm“ since it postulates the existence of three dimensions of consciousness in addition to three dimensions of space and three dimensions of time – it is one of the few approaches to rationally investigate the „phenomenon“ of consciousness I am aware of.

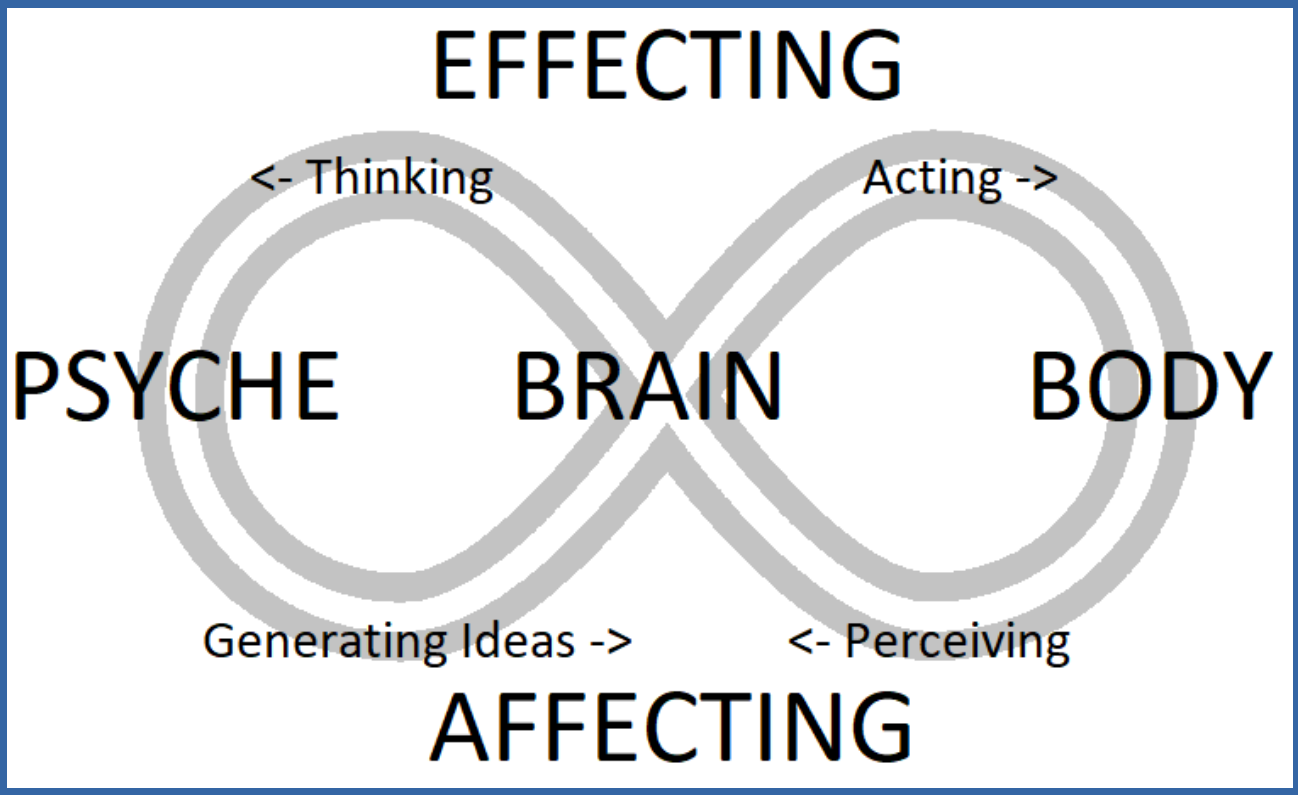
To come back to what I was talking about in the paragraph before the previous one: My notion of sleep is that it is a temporary partial detachment of the psyche from the brain. The reason why apparently the human organism demands the self to be partially detached from the brain on a more or less regular basis is unknown to me, but it may be due to physiological processes that require a complete resting of the organism, including the brain. Note that the detachment of the psyche from the brain during sleep is only partial. The fact that dreams are often illogical proves that for some reason, what our self experiences during sleep is not processed by the brain in the same manner as everyday experiences are. However, since at least some basic logic can be perceived most of the time, and since it is also sometimes possible for us to actively make decisions in our dreams and influence the way the dream continues, I propose that this detachment of the psyche from the brain is not complete, but only partial.

Complete detachment is what happens when we die. As medical science defines death to occur when the brain stops working and when this arrest of brain activity is irreversible, it is clear that death implies detachment of the psyche from the brain. Since, however, our selves are not our brains but exist in the immaterial world, it is to be expected that we will experience some sort of afterlife. It is highly unlikely that it will be possible to bring a physically dead person back to physical life since brain death is irreversible, but it may be possible that the psyche somehow gets the opportunity to attach to another brain and so we are born again. As we have no idea how the process of the psyche getting attached to a brain happens, we cannot give a definite answer to the question whether reincarnation is possible.

While, admittedly, much of this is speculation (although justified by evidence), what I actually consider a revolutionary insight is that distinguishing the triality of psyche, brain and body explains the Jungian Personality Theory, or Jungian Function Theory. In case you do not know this theory, there is plenty of material about it available on the Internet, including my own homepage. Basically it tries to explain why human beings are different and proposes eight psychological functions which allow to categorize humanity into sixteen personality types.

The brain can effect the psyche and the body, and it is itself affected by the psyche and the body as well. When the brain casts an effect on the body with the intention to manipulate the

external (physical) world, this is what Jung called extraverted thinking or extraverted feeling.



Note that I do not distinguish between thinking and feeling since I believe that these two things are mainly two sides of the same medal. What Jung called thinking is more objective and grounded on ratio while what he called feeling is more subjective and grounded on emotions. However, as most psychologists are convinced these days, there is no dichotomy between ratio and emotionality; all people express both things and let both things influence their decisions, although some may more often employ the former and others more often the latter. Thus, these two psychological functions could be subsumed under the term „extraverted judging“ or, as I call it, „acting“.

If the brain casts an effect on the psyche, this is what Jung called introverted thinking or introverted feeling, and I just call it „thinking“. This is the instant when the brain processes information, regardless of their source (from intuition or sensing, to use Jung‘s terminology – more on that later), and presents the conclusions to the psyche.

In fact, the brain serves two proposes: to process information so that the psyche can make sense of it, and to process information in such a way so that it can be communicated to others. This is why both computational and language skills are properties of the brain.

When the brain is fed with information about the external world gathered with our sensory organs, that is what Jung called sensing, and I call it „perceiving“. By contrast, intuiting according to Jung, which I call „generating ideas“, is about coming up with non-obvious things that do not have their roots in the outer world, but rather in the world of our dreams and fantasy.

As the picture shows a perfect human being works in a loop. He might be starting with perceiving, followed by thinking. Then comes generating ideas and, finally, acting. In addition, there are two shortcuts: Generating ideas and thinking form a short loop, as well as perceiving and acting. Note that each „rational“ function (to use Jung‘s original terminology) is followed by an „irrational“ function and each „irrational“ function by a „rational“ one, i. e. they alternate.

It may be possible that a human being has all four functions developed to a high degree; that would be most desirable. However, it is to be assumed that most human beings have developed only one or two functions and use the other functions rarely. Anyhow, assuming that all human beings have more or less developed two functions gives us eight possible psychological types (in contrast to Jung‘s sixteen types the number is only eight since we do not differentiate between what Jung called „thinking“ and „feeling“):

A1: Generating ideas and occasionally thinking about them. These people constantly come up with new ideas and from time to time use their brains to process these ideas. Myers-Briggs type: ENxP.
A2: Thinking and occasionally generating ideas. These people process all information they have very thoroughly. Their source of information primarily comes from their own world of fantasy. Myers-Briggs type: INxP.

B1: Perceiving the world and occasionally taking action. These people enjoy the physical world with all of their senses. Occasionally they actively take part in the action. Myers-Briggs type: ISxJ.
B2: Acting in the world and occasionally seeing what‘s happening. These people manipulate the world more instead of just watching what is going around them. Myers-Briggs type: ESxJ.

C1: Generating ideas and occasionally implementing them in the external world. These people are what one would call artists. Myers-Briggs type: INxJ.
C2: Acting in the world based on occasionally generated ideas: These are the entrepreneurs, those who have ideas and work hard on putting them to practice. Myers-Briggs type: ENxJ.

D1: Perceiving the world and occasionally thinking about it. Such people may be called inspectors, directors, or spectators. Myers-Briggs type: ESxP.
D2: Thinking and occasionally taking a look at the world: The people who are into solving practical, hands-on real-world problems, such as engineers. Myers-Briggs type: IsxP.

I happen to be type A2 myself while my best friend, who happens to be a woman, is type B1. These two types are pretty much complementary to each other. All the two of us have in common is a well-functioning brain. (Intelligence tests measure a property of the brain, not of the psyche!) This confirms the common observation that it is opposites that attract each other in romantic relationships.

I am proud to have more or less deduced Jungian Personality Theory from a very general metaphysical hypothesis about human nature and thus more or less proved the validity of Jung‘s theory provided that the given metaphysical framework is right, at least to the degree it is required to be right in order to logically deduce the statements about Jung‘s theory I made.

Thanks to the debaters in the Facebook group „The Cognitive-Theoretic Model of the Universe“, which deals with a „Theory of Everything“ invented by Christopher Langan, for inspiration (a process that is all about communicating ideas to others).

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Addendum I (March 16th, 2018)

The article I wrote yesterday, of course, only scratches the surface. The more you think about the hypotheses in question, the more you come up with even more questions.

One of them is whether the psyche can also die. We defined death to be the moment when the brain stops working, this being an irreversible process. Now brain death often organs as a consequence of organ failure, i. e. when the body is seriously damaged. In theory, however, it may happen that only the brain itself dies, while the body is initially not damaged and only deteriorates as a consequence of not having a working brain any more. In theory, it might be possible to preserve the body by attaching another brain to it within a short time.

In general, we should think of the relations between the brain and the body on the one side, and the brain and the psyche on the other, as symmetrical. So perhaps it would also be possible to happen that the psyche dies because it does not find another brain to be attached to in time. It might also be that just like malfunctions of the body causing the brain to die, malfunctions of the psyche might also cause the brain to die. In other words, just like the body can be primarily damaged (by forces from the physical world), the psyche can also be primarily damaged (apparently by forces from the immaterial world, or the world of imagination).

This also casts light upon the role of sleep. As mentioned before, sleep means detachment of the psyche from the brain. Assuming that things are behaving in a symmetrical manner, it is to be expected that during sleep, also the body is in some way detached from the brain. As mentioned before, sleep might help the body to regenerate. Likewise, it might also be helping the psyche to regenerate.

As all of us know, the body is dependent on energy intake, which we get by eating, drinking and breathing. A part of the oxygen and glucose the body takes in is forwarded to and used by the brain. What is the „currency“ of the psyche? There must be a parallel to nutrition. Perhaps the psyche needs to be fed with ideas from the world of imagination on a regular basis, and the brain also requires some of these ideas to be forwarded to itself.

In any case, assuming symmetry, it is impossible to view the brain and the body as part of the physical world and the psyche as part of the immaterial world. It is more likely that the brain is both part of the physical and the immaterial world, thus keeping symmetry. It seems that medical scientists, who perceive the brain to be an organ just like the bodily organs, actually see only one aspect of the brain. There must also be something immaterial to it „existing“ in the world out of space.

The hypothesis that the psyche and the brain need intake of a source of „energy“ that seems to be ideas, dreams, and fantasy also serves to explain what psychosis (schizophrenia) is and why it occurs. Psychosis is the analogon to famine and thirst: While famine and thirst cause the body to stop working correctly, since it is in acute need of energy, psychosis causes the psyche to stop working correctly. In this context, schizophrenia and bipolar disorder might really be just two sides of the same medal, as suggested by my late friend and mentor Dr. Uwe Rohr, a medical scientist. Schizophrenia might be what occurs when there is a lack of the substrate needed for logical reasoning, while bipolar disorder might be the effect of a lack of the substrate needed for emotionally intelligent behaviour.

So, psychosis is a state of emergency that occurs when the „nutrition“ of the psyche has been absent for a longer time. It is highly probable that sleep is required for the psyche to „hunt“ in the world of imagination for new ideas. After all, patients complaining of psychotic episodes regularly report having slept very little for a couple of weeks before psychosis became manifest. The hypothesis that the psyche and the brain require a second type of nutritional goods next to food, water and oxygen, which make the body and the brain thrive, also explains why it is possible that people die of sleep deprivation.

All of this having been said, it is now even possible to make a synthesis of my metaphysical views with the „model approach for stress-induced steroidal hormone cascade changes“, a theory of medical science that has been invented by Dr. Uwe Rohr and me, about which we made a publication together back in 2016.

Dr. Uwe Rohr viewed stress and immunity to be antagonistic. He was of the opinion that some steroidal hormones were released as a reaction to stress occurred and had the side-effect that they suppressed immunity against diseases such as infections and cancer, while others were released as a reaction to a disease challenging the immune system and had the side-effect that they suppressed the elevated physical performance enabled by the stress hormones.

Now we can view immunity as a mechanism that temporarily shuts down the body that is threatened by (physical) disease while keeping the axis between the brain and the psyche intact, thus increasing mental performance, while stress can be viewed as a mechanism that temporarily shuts down the psyche that is threatened by (mental) disease while keeping the axis between the brain and the body intact, thus increasing physical performance. It perfectly makes sense.

The fact that Dr. Uwe Rohr believed in the possibility of converting stress hormones into immunity hormones (and vice versa) shows that the hormone system actually is not a part of the body, but as the entity mediating between the body and the psyche, which we called the „brain“ - probably this is an oversimplification and actually the brain is just a part of this entity.

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