

Strange facts find a theory! A new dimension for psi

By James E. Beichler

That's life!

Many physicists and scholars imply that there is a great wall between the physics of centuries past and the physics of this century. The older style of physics is 'classical' while the physics of this century is 'modern.' Today, many also claim that 'their' physics is 'post modern' which must mean that it is somehow radically different (and advanced) from normal twentieth century physics. But perhaps they are just too quick to dismiss the older styles of physics. In spite of modern protestations, our science remains mechanistic in the sense that scientists' primary concern is discovering laws, rules and principles that govern 'matter in motion' at the most fundamental level of nature. In this regard, even modern science is following strictly Newtonian ideals and pre-Newtonian ideals.

There are glimmers of hope that science may be breaking out of this mold, but they exist only at the edge of science. Parapsychology and paraphysics are growing along this fringe area. There are also trends in science, already discussed, that although they are not breaking the mold of mechanism they are at least stretching it to cover new areas of nature. The recent incursion of consciousness into the study of physics is the best example of this change in attitude. Consciousness entered physics through the quantum mechanical process of 'collapsing' the wave packet. It might *seem* that consciousness is necessary to 'collapse' the wave packet, but such a belief cannot be sustained under close scrutiny unless consciousness permeates each and every point in the universe and most scientists and scholars would never accept such an assumption. The logical conclusion to this dilemma would be to accept the alternate 'fact' that consciousness 'collapses' the wave packet, but does not permeate all of matter. This has led many to the unsatisfactory conclusion that humans are the only conscious beings and we literally create physical reality and the universe by our thoughts. This position is also absurd.

The only true conclusion to this dilemma is to recognize that consciousness is sufficient to 'collapse' the wave packet, but it is not necessary for the 'collapse.' The process can proceed in the absence of consciousness. The fact that scientists can design and conduct an experiment to 'collapse' wave packets at some level of reality, and thus manipulate nature, does not guarantee that *only* consciousness can 'collapse' a wave packet, and then *only* human consciousness. The concept of consciousness with which all scientists, and especially physicists, work is too broad and ill defined. The concept of consciousness with which physicists deal is not necessarily the same as that with which psychologists, doctors, psychiatrists, brain chemists or philosophers deal. The concept of consciousness upon which physicists speculate is far broader in scope than an anesthetist

deals with when the anesthetist renders a patient 'unconscious' during a medical operation. Physicists cannot, nor should not, talk about consciousness unless they can define what they mean by the term independent of the 'collapse' of the wave packet. Until this is done, the 'collapse' of the wave packet will never be understood at the same level of physicists' speculations about the process and will remain a purely mechanistic detail in a physics which is still characterized by its Newtonian overtones.

Even if consciousness defies a coherent and concise definition there is enough data and information to render an approximate idea of some of its parameters. A definition of consciousness based on its observed properties would suffice to develop a theory of consciousness. The primary and overriding fact is that consciousness seems to be associated with living, animate matter. So a search for consciousness must first deal with the concept of life and living matter. Associating consciousness with living matter would sidetrack any arguments about which type of complex systems are conscious: humans, dolphins, trees, dogs, cats, tulips or paramecia. Let science fiction writers deal with that issue for the time being. A more fruitful path to follow would lead science to define animate matter rather than consciousness.

Physics is reductionist. It reduces the world that we perceive to the smallest and most fundamental bits of matter, elementary particles, and the fields associated with them, then describes how they interact. One form of that fundamental interaction would lead to animate matter and another to inanimate matter. Animate matter can be considered an extended material body that acts in a particular manner. Inanimate matter is an extended body that interacts with the rest of the universe by reacting to the basic forces of nature. But all animate matter goes beyond simply reacting to the basic forces of nature. In other words, animate matter is self-motivating while inanimate matter is motivated or moved by external forces.

In the context of physics there are two and only two classifications or types of matter: animate (or living) matter and inanimate (or non-living). Physics has never stressed the differences between the two and has therefore only considered all animate matter as acting in the same way to the external world that inanimate matter acts. A simple list of the properties of both types of matter is sufficient to illustrate the differences between them and act as a guide to developing a physics of living matter. The properties of these two types must be listed according to the reductionist manner of science and must be placed in terms conducive to the scientific study of physics. Thus the most common features or properties that are inherent in all forms of living matter must be enumerated.

<u>Inanimate matter</u>	<u>Animate matter</u>
Spatial extension	All the properties of matter plus:
Inertia	Procreation
The seat of electromagnetic	Self-motivation (in extended bodies,
	not particles)
ational fields	Need for food or other source of energy
	Two particles cannot occupy
	Negentropy

.....the same point in space-time.....Mind?
Consciousness??

Of these various properties, self-motivation is the simplest most fundamental property that we can attribute to animate matter because procreation and negentropy are structural characteristics while Mind and consciousness may not be universal characteristics of animate matter. In other words, only self-motivation is necessary for living matter within the context of physics although it may not be sufficient to define life outside of the science of physics. Pure physics is only concerned with 'matter in motion,' not with purpose or interpretation, which are the functions of mind and consciousness.

When it comes to motion, inanimate matter always follows the field gradient. In other words, inanimate matter follows the physical laws of motion without deviation. Any deviation from the laws of motion that is displayed by inanimate matter would only demonstrate that our laws of motion are inadequate, not that inanimate matter defies the laws of nature. Physicists may take this fact on faith, but physicists do practice their craft assuming that this is true. Physics has always dealt with inanimate matter or with animate matter acting as inanimate. Physics has never distinguished between the two. Both a human body and a lump of coal will fall at the same rate in a gravitational field, but the human body has a choice to go over the cliff or not, the lump of coal does not make that choice.

Self-motivating matter senses its surroundings and then makes a choice that allows it to either follow the field gradient or move against the field gradient. This choice represents a willful action. Willful action requires only a mechanism-controlling device. Now that controlling device, whether extremely simple or quite complex, can be called a brain. The brain is just a choice-making device, but it is still a mechanical device that can be duplicated in non-living, inanimate bodies, *i.e.*, robots or simple computers. This does not mean that 'robots' are living organisms or that computers can really 'think.' Such questions form some of the great debates of our time. It merely means that some sort of device, at least a simple brain, which has the ability to detect and interpret simple environmental stimuli and then make a choice between possible modes of interacting with the environment, is a sufficient and effective device for living organisms to survive in their environment. So while the existence of a brain or other such controlling device is necessary for living bodies, it is not unique to living bodies. It would therefore seem that something more than a brain is necessary for living matter and this would be some level of mind.

The concept of mind is different from brain, because mind has an 'awareness' of the brain, the body and the environment at least at some very basic level. The brain is a physical device, however simple or complex, that is localized in the body. There is no evidence that mind is a local phenomenon, *i.e.*, it is fixed at a single position in the body, although the physical brain has nearly always been considered the seat of the mind. Mind is holistic rather than reductive, so it is doubtful that mind can be understood through the reductive and mechanistic logical process followed in physics. As far as we can determine, consciousness exists at a still higher level or higher order than mind, but neither is necessary for understanding simple 'matter in motion.' All that is necessary at

this level of physics is the fact that animate matter is self-motivating and inanimate matter is not. After all, physics reduces the world into 'matter in motion,' so an awareness of a differentiation between self-motivating and not self-motivating matter is all that physics requires to begin the process of understanding living matter.

Historically, scholars of all persuasions have long suspected that there is far more to life than could be reduced to the mechanisms described by physics. Scholars and scientists alike have invented several different quantities and qualities to describe this difference. Concepts of a 'life force,' 'vis viva' and 'elan vital' have cropped up in science several times in the past three centuries. Today's equivalent of these concepts can be found in such terms as 'wholism' and 'complexity,' but the basic ideas that they describe are still the same. Even in these cases, the invention of new quantities that cannot be measured are of little help in understanding the physics of motion for inanimate bodies of matter. So again, we have come back to a concept of self-motivation as the only method by which physics can account for the differences between animate and inanimate objects.

Once self-motivation has been accepted as an adequate and effective basis for a physics of life, a new question emerges: How does self-motivation work in living organisms within the five-dimensional model? A living organism is a large and very complex material system. In spite of the complexity of the organism, it can still be considered a large number of mutually interacting particles. The physical integrity of the organism is established by the specialized chemical interactions within the organism. These chemical interactions can be further reduced to the interplay of electromagnetic fields and material particles. Within this context, they represent the mechanical basis of the living organism. But in the five-dimensional model, the various particles are more than the sum of their normal physico-chemical interactions.

The individual particles are connected to each other, as they are to all particles in the universe, via A-lines perpendicular to their own individual axial A-lines. These extra-normal connections (outside of the space-time sheet) cannot be equated to the special quality that makes life different from inanimate matter, but they are related to that special quality which is unique to all life. Inanimate matter would have similar connections between particles, but the complexity of chemical interactions between the various chemical substructures of living organisms, in conjunction with these extra-dimensional A-lines, allow a special coupling between inanimate particles within living organisms which is directly related to that which is life in any particular animate body. This coupling is not present between the particles that compose inanimate bodies of matter.

Living organisms are negentropic. There is a tendency of matter to form less complex bodies or systems, which is called entropy. This tendency is explicit in the second law of thermodynamics and other physical principles. On the other hand, living organisms form more complex structures and substructures rather than devolving into less complex structures. So they evolve in a direction opposite to entropy and are thus negentropic. Evolution is a natural process that is associated with living bodies primarily because they are negentropic. The use of the concept of evolution with a negentropic system denotes an element of time that is perfectly logical since entropy is considered the

'arrow of time' in normal physics. Complexity is related to negentropy, and negentropy is related to living organisms. So, through some mechanism that is not yet completely known to science, living organisms reorganize matter in more complex systems and structures to grow and thrive. This negentropic effect characterizes all living bodies (or animate matter), but it also affects the A-lines of the individual particles which make up a living body in a specific manner which allows the A-lines to couple together independent of their connections with other material particles in the universe.

There are ongoing chemical processes in living bodies that are unmatched in inanimate bodies. These chemical processes include the exchange of energy between particles. Normally, particles of all types of matter have various energies of motion associated with them, such as the kinetic energy of orbiting electrons in atoms and molecules. But animate organisms must also have special energies associated with the special chemical reactions and interactions that are unique to life. These special chemical reactions follow specific repetitive patterns throughout the living body and could be interpreted as kinetic energy interchanges between the particles undergoing the specified chemical reactions. So there are specific patterns of energy exchange between the material particles from which a living body is composed. The more complex the living organisms, the more complex the chemical patterns or signatures of the organisms, and the more complex the patterns of kinetic energy interchange between particles. Living organisms are characterized by specific energy signatures, which are related to the patterns of chemical interactions in their bodies. In a physical sense, these patterns or signatures could be considered resonances between the five-dimensional extensions of the material particles within living organisms and the wave functions of the material particles would form a special coherence or coherent state.

As an individual particle's speed increases or decreases during the interchange of kinetic energy of the chemical process, its extension in the fifth dimension increases or decreases according to the special theory of relativity. In other words, the particle's center of field density along the axial A-line extends further into the fifth dimension when its speed increases and back toward the space-time sheet when its relative speed decreases. In the case of a living organism in which specific and well-defined chemical patterns are established and repeated throughout the organism, specific patterns of five-dimensional extensions are also established. The concerted shifting of centers of field density along the axial A-lines of large numbers of particles cause specific orientations in the A-lines connecting particles perpendicular to the axial A-lines. Since the same chemical processes affect numerous particles in living bodies, these extra-dimensional A-lines couple together in specific ways. These A-line couplings are unique to living organisms and give living organisms an extra-dimensional signature that is missing in inanimate matter and non-living bodies. The more complex the living organism, the more complex the patterns of A-line coupling, and the more evolved the living organism. These couplings are intimately related to life and the living process, although they neither define nor constitute the quality of matter called life alone. These couplings and their related energy signatures do constitute what is normally called *Chi*, *Qi* or *Ki* in Eastern science and philosophical systems

The physical framework of psi

In general, the extra-dimensional framework has offered an excellent breeding ground for theories of psi. From Henry More to J.K.F. Zöllner and the present, an extra dimension of space or space-time has been an opportune happenstance for explaining the unknown and mysterious convolutions of nature, whether real or imagined. It was obvious from the beginning that a higher dimension (or dimensions) of space could not be perceived, so it (they) offered a wonderful habitat and home for God, spirits, the soul, ghosts, other spiritual entities, and later an effective ploy for explaining various psychic phenomena. But the fact that a higher space is not normally perceivable was no more than an 'excuse' to adopt that hypothesis to explain paranormal occurrences. The hypothesis of an extra dimension can be adopted without violating any known physical laws and clashing with other scientific models. There is nothing in nature that guarantees only three dimensions of space. Yet the fact that nature is ambivalent to the number of spatial dimensions constitutes neither a scientific nor a philosophical reason to adopt such hypotheses. After the Second Scientific Revolution, that changed. As Einstein's concept of a four-dimensional space-time continuum became a popular icon in general society outside of physics, the tradition of using a four-dimensional framework to explain some aspects of psi was born.

In 1928, Dunne put to pen his ideas that the fourth dimension of time, as expressed in relativity theory, offered a convenient method of explaining precognition through dreams. Several years later, G.C. Barnard criticized Dunne's and similar notions for misconceiving time by assuming motion in time, an absurd circular argument. (Barnard, 185-186) For his own part, Barnard had a more sophisticated approach to space-time as well as an elaborate plan for psi.

The evidence of Physics, both from the standpoint of Relativity and from that of Wave mechanics, shows that the phenomena studied by modern physicists cannot be explained satisfactorily with less than four dimensions; whether more are needed has hardly been settled yet. It also shows that the time dimension is qualitatively of the same nature as the three space dimensions, our conception of it as something quite different being a psychological and private interpretation of our own, not justified by anything in the continuum itself. (Barnard, 242)

Barnard's opinions came a decade after the development of Kaluza's theory during the decade that Einstein and a few others worked on extensions of Kaluza's theory, so the need for a hyperspace framework for physics had "not been settled yet."

But one and all, these scientists and scholars have opted for an explanation of psi by altering or twisting both common and uncommon notions of physics to their own philosophical ends. No one has ever offered a comprehensive view of reality from which psi could emerge from the physics of its own accord. Nor has anyone attempted to develop a theory of psi from physics in such a way that psi would be a natural element of our world, dictated by nature itself. If psi is a real effect, and there is more than enough evidence to support that contention, then its explanation can only come from physics, its existence demanded by nature, rather than finding a trick of mathematics to account for

it. Psi must be incorporated as a natural element in any comprehensive theory of physics, whether it is a TOE or not and the five-dimensional model is the only alternative that is capable of supporting such a comprehensive theory. Recent experimental research indicates that consciousness can act non-locally and thus seems to provide a natural setting for psi. Until a comprehensive theory of physics thus incorporates psi as a fundamental element of our physical existence, science will remain unconvinced of the reality of psi.

Harry Setanni's views on this matter are purely philosophical and analytical. He has concluded that space-time is real and forms an underlying reality for our particulate and material world.

[Hilary] Putnam holds that space-time is real, namely that it has an existence independent of either human cognition or of the relationships between particles of matter contained in it. This view appears reasonable since contemporary physics has demonstrated that what is called "matter" is simply a curvature in a pre-existent space-time field. In this interpretation, matter is simply a perturbation, in what otherwise is an essentially homogenous field: the field of space-time. As both Relativity and Quantum Mechanics reveal, matter and space are interrelated with only a subtle distinction between them. (Setanni, 63)

Although it is highly debatable whether space-time is absolute as Putnam and Setanni conclude, Setanni's ideas still contain some validity. Space-time can be real and relative simultaneously, a possibility that Setanni has not considered. Setanni's philosophical views of physical reality are further restricted to only one interpretation of quantum theory. As an independent reality, space-time proliferates and extends "itself in many dimensions." (Setanni, 69) Setanni's limited reality is a "many-moded pluriverse," based on the 'many worlds interpretation' of quantum mechanics. In the singularities of black and white holes, he claims that we "encounter the "seed" from which all spatial and temporal reality spring." (Setanni, 77) This "seed" is the psychic reality from which all of physical reality springs.

Setanni's notion is vague and not a real theory or model, just a philosophical argument, but it is at least worth mentioning because Setanni has come to this conclusion by accepting a fundamental change in his overall worldview. He recommends that science as a whole accept the reality of psychic phenomena and thus make the final break from our heritage of Newtonian mechanism. Science is still largely Newtonian in its worldview in spite of a century of relativity and the quantum. This lingering Newtonian perspective has blinded the scientific and academic community to the possibility of psychic phenomena. Yet the "empirical evidence for existence of these phenomena is overwhelming; it is simply a matter of changing our worldview." (Setanni, 83) Although his physics is misguided, Setanni has at least recognized the necessity of accepting the evidence of psi and incorporating it into his own perception of physical reality which has lead him to the conclusion that higher dimensions of space are necessary to explain psychic phenomena.

Other modern views are no more successful than the earlier theories. Rauscher's 1977 and Puthoff, Targ and May's 1979 theories have gone without further clarification

and amplification. They adopted a mathematical model that added another four dimensions of space, which mirrored our own four-dimensional space-time. In essence, their four extra dimensions are just the four individual extensions of the four dimensions of our normal space-time into the single fifth dimension. Schmeidler also adopted an extra-dimensional model in 1972. She thought that perhaps a folded topology of space-time could account for psi phenomena. Unfortunately, a folded space-time would be a gross departure from the Riemannian curvature that characterizes the topology of our normal space-time according to GR, so her theory is untenable. These theories, as those before them and after, were neither comprehensive nor complete. They were thus very short-lived. However, these theories have collectively demonstrated that there is a great deal of worth in extra-dimensional concepts. So a five-dimensional model should have a great deal to offer.

No other single medium or framework can accommodate all of the different aspects of psi as fully and effectively as a simple five-dimensional framework. The fifth dimension is ideal for modeling the various characteristics of psi within a physical context and many characteristics of psi have been discovered. For example, psi does not decrease in strength with distance, as do other effects such as the fundamental electromagnetic and gravitational forces. Intervening physical bodies or fields do not block psi, implying that psi does not travel through space in the same manner as other signals. Psi communication is instantaneous for all intents and purposes. Psi action does not exhibit a transfer of energy when interacting with matter, which would also seem to restrict psi to acting outside of our four-dimensional space-time continuum. Psi seems to act holistically which would suggest that it is a field effect or otherwise associated with some type of field. And finally, psi is not time dependent, such that signals proceed both to and from the future and the past. This last property is necessary to explain precognition and retrocognition. It would further imply that the past as well as the future already exists in some manner in a far richer structure of space-time than is currently suspected. Each of these properties, whether considered individually or collectively, indicates that the normal properties of our four-dimensional space-time continuum are somehow bypassed, abrogated or ignored in the case of psi.

The five-dimensional model can accommodate all of these properties with relative ease. If a signal travels outside of the space-time sheet, then its strength will not diminish as the inverse square of the distance traveled because distance is a property of the sheet. Either physical bodies or four-dimensional fields would not block the signal because they are located within the sheet. Energy transfer would also need to occur within the sheet or otherwise be associated with events in the sheet and the signal would not be restricted to limits on speed since it does not travel within or through the sheet. The five-dimensional view of reality is holistic by its very nature, with all particles of matter connected to each other by lateral A-lines. And time is just another dimension from the five-dimensional perspective so precognition and retrocognition would offer no special problems that could not be overcome.

The five-dimensional framework accommodates the different configurations of psi with relative ease. Each particle of matter has an axial A-line extending into the fifth

dimension and each gross body has a connected bundle (so to speak) of axial A-lines, which distinguishes the body from other bodies of matter in the universe. All axial A-lines have lateral A-lines perpendicular to them extending out parallel to the sheet. These lateral A-lines extend to other particles throughout the universe and connect all of the material particles in a perfectly non-substantive manner. When a signal travels along these lateral A-lines from an object or from a person in the past, retrocognition can occur. When signals travel from a future event affecting a person or some other future event to that person in the present, precognition can occur. Telepathy follows lateral A-lines between different people within the same time frame, the present. Clairvoyance occurs when a signal travels from objects to the clairvoyant reader in the present and telekinesis occurs when a signal travels from a person to an object's wave function in the present, which initiates a non-local wave 'collapse' for the particle or object. These signals also travel via the lateral A-lines. So lateral A-lines, as featured in the five-dimensional model, act as signal paths for psi. Psi is no more than an extra-dimensional form of communication between material bodies, whether animate and inanimate.

Psi is also explained by, or related to, probabilities. It acts randomly. Its random action is related to the nature of time. Although time is like a distance from the perspective of the fifth dimension, the physical reality of a moment is inextricably tied to the present moment. The present moment is just a deconstructed and reconstituted past moment waiting for deconstruction and reconstitution into the future moment as viewed by the present moment. But the 'view' from the fifth dimension would not include any notice of the deconstruction/reconstitution process of time because time would be continuous from the five-dimensional perspective just as the other three dimensions of space are continuous. From the five-dimensional perspective, all of space and time would appear as a continuous pattern of ripples and variations in the space-time sheet. All of the seeming paradoxes of physics and nature arise from the dualism inherent in our physical brain's attachment to the deconstructed/reconstituted moment and our thought's ability to surf the fifth dimension perspective of reality. This fact is evident in our common concepts of time duration and passage of time. The difference of view between the two is literally the difference between the mind's perception of time and the experience of its own physically changing time. The randomness demonstrated by quantum mechanics is just a product of the difference between the five-dimensional perspective of thought and the moment of the brain, which is deconstructed and reconstituted, so the randomness of psi is due to the difference between physical brain and mind.

This worldview is very near to that of the implicate order proposed by David Bohm. In one sense, the past and future always exist which is a good approximation of Bohm's implicate order, while we experience the physical world at the moment of time which corresponds to his explicate order. In other words, the universe knows its future, its past and its present simultaneously because the universe is its past, present and future simultaneously independent of mind and consciousness. The universe is a vast interlaced connection of wave functions tied together through the universal field and its presence in the space-time sheet. The sheet, or rather particles in the sheet, are rendered as material substance within the sheet by the simultaneous 'collapse' of wave functions throughout the universe each and every moment as time passes. The simultaneous 'collapse,' which

creates both particles and thus the space-time sheet, is just the reconstitution of the last moment that has just passed in time. The wave functions themselves and their material existence in the sheet are connected within the far richer structure of their extensions extraneous to the sheet in the fifth dimension where they are connected with all other points in space and time simultaneously. Mind interacts with these extraneous connections. When mind becomes aware of them, we are momentarily cognizant of the far richer structure of the universe.

The fifth dimension offers the only physical model that corresponds to and can thus be used to explain GESP. In many cases, the differences between different forms of psi are not clearly evident so the term General ESP has been adopted. However, the reason why the different forms of psi cannot be distinguished from one another has never been established. For example, a clairvoyant who knows the contents of an envelope before it is opened can either be psychometrically sensing the contents of the envelope, reading the mind of the person who put the object in the envelope, precognizing the removal of the object from the envelope or retrocognizing the object being placed in the envelope. It is very difficult to experimentally determine which of these forms of psi action is functioning in any particular case. An explanation of this problem is evident from the five-dimensional perspective, because all forms of psi signaling reduce to extra-dimensional communication along lateral A-lines.

The clairvoyant could actually use any of these forms of psi functioning and thus any of these sources for information about the object in the envelope, and possibly even use a combination of them. The sources of the information represent the only differences between the different forms of psi action and the clairvoyant is in contact via lateral A-lines with all of the sources simultaneously. However, if the properties of hyperspace truly reflect those of normal space-time then there must be a corresponding principle of least action for the extra-dimensional extension of space-time, which would limit the expected act of clairvoyance to either reading the mind of the person who placed the object in the envelope or psychometrically detecting the object in the envelope. The experimenter could then use blind envelopes or other methods to limit knowledge of the contents of the envelope so that a true clairvoyant response would be necessary to determine the contents of the envelope. GESP is just a reflection of the similarities between the various forms of psi action within the five-dimensional model, whose only real difference is the source of the information.

A fairly complete model of psi functioning has begun to emerge from within the five-dimensional model of space-time. Psi is an integral part of physical reality and the universe. It is actually required by the physics of five-dimensions since all bodies in the universe, both animate and inanimate, are connected extra-dimensionally by lateral A-lines. (This aspect of psi will become more evident in the next section) When a living being utilizes or cognizes this connection, a psi event occurs. Occasionally, a person cognizes an event or the thought of another person spontaneously giving an air of randomness to psi events. But normally, living beings are interacting with their surroundings and thus utilizing psi all the time, just not cognizing the interaction. Psi is, in essence, an extra-dimensional subliminal effect that only randomly enters the human

conscious mind for purely psychological reasons. Psi is also a property of all living beings, although it cannot be cognized by those living beings that have no ability for cognition. Because psi occurs 'extra' dimensionally it is 'para' normal, normal being action/reactions that occur within the space-time sheet alone.

"Eureka!" he exclaimed, with a psi of relief

The five-dimensional view of psi functioning is still missing a 'mechanism' of action, so this theory is only partially complete. It is simply not enough to place psi within a five-dimensional framework with minimal explanation. Others have done so and their theories have become no more than historical anecdotes and fodder for philosophers. This theory would suffer the same fate were it to end at this point. However, a 'mechanism' for psi action is evident within the purely physical theory of a real fifth dimension. The word 'mechanism' is used within this context with some trepidation for lack of a better and more accurate term. As used here, the term is not equivalent to the Newtonian concept of a mechanism nor does it imply anything more than an extremely vague similarity with the Newtonian worldview.

The 'signal' that passes between physical bodies and constitutes what we call psi follows the paths established by lateral A-lines in general. But psi is not a signal following the lateral A-lines in the manner that a moving electrically charged particle will follow the lines of force of a magnet. Psi is instead due to a flux or shift in the pattern of lateral A-lines extending between physical bodies. As a particle moves, its own center of field density shifts along its axial A-line. This shift sets up a changing pattern in the lateral A-lines that spread out from the particle throughout the fifth dimension. This variation in pattern is not subject to speed limits such as the speed of light. Nor is it subject to diminishing strength with increasing distance from the source or blockage by other particles or fields. This shifting pattern represents a flux in the universal field, which is no more than the effect of the moving particle or object on the field, as detected by other particles. However, the field changes would be so minute for a single particle moving at non-relativistic speeds that the overall field variations would go undetected.

On the other hand, living bodies have ongoing chemical reactions that sustain life in the body. The chemical reactions establish a pattern of changes in the centers of field density along the axial A-lines of individual particles in the body which couple together. The coupled axial A-lines lend an air of permanence to the processes beyond the chemical signatures of the physical living bodies. These variations are carried into the fifth dimension as patterns of change in the lateral A-lines 'around' the body as a whole in the fifth dimension. The more complex the living organism, the more complex the patterns and the more radical the field variations communicated in this manner by the body to the surrounding universal field. These changing field patterns, represented by the lateral A-lines, are transmitted throughout the universal field, or rather the universal field reacts in response to the changing individual field patterns. Any other particle or group of particles can react to these field changes, or the lateral A-line patterns, which emanate from the initiating organism. So, to say either psi is carried by the lateral A-lines from one body to another or the signal follows the path set by lateral A-lines is just an

approximation for graphical rendering of the real alterations and interactions within the universal field. The A-lines have no more physical reality than 'line of force' in electromagnetic theory.

If the body that is 'receiving' the 'signal' and thus senses the shifting field patterns is a living organism, it will have some form of a brain. Some brains may be too small and simple to 'interpret' the very subtle field variations, however, the more complex the living organism, the more complex the brain and the more complex the pattern of field variations that can be detected by the organism. Also, a more complex living organism with a more complex brain can detect far more subtle changes in the universal field. When mind is associated with brain, the more complex the brain and mind, the more the mind is susceptible to universal field alterations from other organisms and bodies of inanimate material.

There is a clear analogy between this process and the purely electro-mechanical process of radio transmission and reception. Two elements are needed for radio transmission or reception, an antenna and a tuner. An amplifier/signal interpreter could also be included, but they are not a theoretical necessity. A receiver can pick out the waves of a unique frequency or wavelength in either of two manners. All wavelengths of waves permeate the environment, but the receiver needs to distinguish between them or the reception is chaotic and static. If the receiver uses an antenna, the antenna will more easily and effectively pick out those waves whose wavelengths are equal to the physical length of the antenna (the Marconi method). Otherwise, the antenna detects all wavelengths, so a simple tuning circuit is required to pick out a specific wavelength or frequency from all the different waves that are detected by the antenna (the Lodge method). The same is true for a transmitter. A particle or material body's extension into the fifth dimension acts like an antenna. The greater the extension or aspect of the axial A-line into the fifth dimension, the greater the body's ability to send and receive field variation patterns.

Increasing its energy or rather its relative speed can extend the antenna. The body as a whole can travel at a higher relative speed to increase its energy, extends its fifth-dimensional antenna, but moving the body as a whole is not very effective because the body would need to attain relativistic speeds to cause a noticeable extension in the fifth dimension. Also, moving the body as a whole does not increase the complexity of the energy pattern as would placing the body in a state of stress, excitement or other internal energetic state. Individual particles within the body's molecular/chemical makeup have varying speeds and thus a broad spectrum of kinetic energies; so individual particles in a body are miniature antennas. Changing the internal energy state of a living organism is more effective than changing the energy state of the body as a whole because it creates differences or more radical gradients of energy within the living organism. These differences translate into a more complex psi pattern, which is a more easily recognized psi pattern by other living organisms. The more complex the energy pattern in the host/transmitter, the more likely it is to interrupt the normal energy patterns in the subject/receiver.

In the case of a living body or animate matter in general, the ongoing chemical processes represent a constant interchange of energy between molecules, atoms and particles, which in the five-dimensional representation are equivalent to antennas rising and falling along their five-dimensional components. These antennas act as both 'transmitters' and 'receivers.' The more complex the living organism, the better it can act as a transmitter/receiver in this regard. More complex organisms are better receiver/transmitters of psi. Their more complex internal energy patterns represent better antennas for psi signaling. Within this context, a small resonance can be set up between two living organisms; or rather the energy patterns in the organisms can promote concerted action to a small degree.

The greater the physical similarity between living organisms, the greater the similarity between their five-dimensional 'antennas,' and the greater the probability of a resonant state being established between them. These similarities are not external similarities of shape and size, but genetic similarities that affect the whole organism. The resonant state would amount to the mutual interaction of psi between the two living organisms. Human to human extra-dimensional contact (psi) is more probable and effective than human to paramecium contact, although the latter is not impossible. Within the human species, such contact would have a greater probability between identical twins, then between a mother and her children and then between family members, before they would occur between any and all other humans. There is evidence, both anecdotal and experimental, that twins display a higher than normal degree of psi-related experiences than other people followed next by mothers and their children, and finally other family members and close friends.

At the same time, a more effective tuner can enable a receiver/transmitter to focus on one particular wavelength or frequency as in the case with a radio. The tuner in humans and living organisms is the physical brain. Nearly all other theories of psi have either assumed or concluded that the brain is the organ of psi reception/transmission, which is wrong. The whole body acts as the receiver/transmitter antenna and the brain acts as the tuner for psi reception. However, this is only a sideline effect in the brain whose more immediate concern is with the normal functioning of the body or living organism within its local environmental surroundings. The physical brain normally coordinates or controls interaction between a living organism and its immediate environmental surroundings. The brain discriminates between different forms of environmental stimuli that are detected by the specialized parts of the body, such as the eye, ear and skin. It is no different for the case of psi reception except that the body as a whole acts as the antenna that detects the extra-dimensional stimuli presented by field variations.

There is no specialized organ within complex living organisms for psi reception or transmission. Each and every cell, molecule, atom and elementary particle in a living body is exposed to the rest of the universe in the five-dimensional perspective. There is no skin, shell or protective organ to cover and protect the internal parts of the living body from its five-dimensional environment except for the coupling of energy patterns and their complexity. The total complex of these patterns distinguishes the living body as a

whole from other bodies of matter and can thus be regarded as the 'living force' whose existence scholars have speculated upon for several centuries.

The physical brain discriminates between environmental stimuli and directs the organism to react to those stimuli in an appropriate manner. Those stimuli include the extra-dimensional influences of other material bodies, both animate and inanimate, which are not among the normal stimuli in the immediate physical environment. In other words, the physical brain is the fine tuner for picking out the psi signals (universal field variations as represented by lateral A-line variation patterns) from other physical bodies. The brain picks out the signals by analyzing its own body energy patterns and noting changes. It then interacts with the universal field, or rather reacts to the field in its immediate physical surroundings to compensate for the variations that it has detected. The reaction to the field is transmitted by the body as a whole through physico-chemical variations and the corresponding changes in an organism's energy signature in the fifth dimension. The higher-level brain of a more complex organism can even detect the source of the field change (read the lateral A-line variations via its own resonances with an object) and respond accordingly. The higher level or more complex brain can be trained, through experience, to discriminate between different energy resonance patterns, so humans can be trained to use their natural psi detection abilities or just learn through experience.

Humans represent a far more complex living system than many other forms of life, so they have better antennas, which can pick up a greater range of resonances and universal field variations. But a greater complexity requires greater control of the living body, so human brains are also more complex than the brains or physical control organs of other animals and organisms. Resonances occur spontaneously and randomly from specifically energetic events in nature. The spontaneous nature of psi events is a function of the transmitter more than the receiver, although the energy state of the receiver can enhance a spontaneous psi event. The more energetic, repetitive and longer the duration of a physical event, the easier it should be to detect by its psi signature in the universal field. A more energetic physical event should lead to a stronger variation in the pattern of lateral A-lines, and thus a greater probability of awareness by a human receiver. The more repetitive the physical process or the longer it lasts in time, the easier it should be to identify and the greater the probability that the psi event will be cognized by the conscious brain mind. The more complex the brain, the easier it is to pick out the psi signature of an event and translate it to conscious thought in the brain. A better antenna and a better-prepared tuner can even pick out the subtlest 'signals' across the fifth dimension.

There are several methods used by individuals or groups of people that can enhance psi reception and signal recognition. These methods were discovered through experience rather than theoretically based prediction and experiment, however, they still reflect the nature of psi as explained above. Shamans place themselves in an excited frenzy, sometimes with the help of natural drugs to reach a higher internal state of energy and variations of energy patterns. They are extending their antennas deeper into the universal field. Then the shamans collapse into a quiet period and reach into their minds

to interpret their 'visions.' The quiet contemplation, whether drug induced or not, represents a fine adjustment of the psi tuners and amplifiers so the shamans can better receive as well as cognize the psi signals. Drugs can possibly enhance the psi experience by either creating internal excited states that increase antenna reception or increase the brain's ability to tune into the psi or both. However, drugs are just as likely to destroy or scramble natural patterns of energy in the living body and/or disrupt the brain's ability to tune into and/or interpret the signals. A drug that enhances the antenna portion of psi reception may scramble the tuner and vice versa.

Using and enhancing the body and brain's natural capabilities is a wiser choice to increase psi abilities. While an excited state of body is better for reception, a quieter more contemplative state of mind is better for both reception, by finer adjustment of the tuner, and interpretation of the signal. This technique is used in the laboratory during remote viewing and other types of experiments. A person can be placed in a quiet room, either in the dark or under a red light, to minimize extraneous sensory input. The idea is to deprive the person of sensory distractions so the person can better concentrate on psi reception and interpretation. However, the subject is just using the natural antenna and quieting the mind so that the brain can more easily tune into the psi 'signals' that the body (antenna) is normally receiving. The brain must interpret these natural but paranormal resonances, the changes in its own internal energy patterns, to cognize psi. Mediums and other psychics also concentrate on controlling the brain's natural capacity to tune into psi signals rather than raise their antennas by altering their internal energy patterns.

The same is true for a living organism acting as a transmitter. The greater the internal energy within a transmitting organism, the more complex the 'signal' and thus the easier the 'signal' is to detect. Agitated and stressful situations in transmitting subjects increase the likelihood of a successful psi reception because the 'emitted' patterns are more complex and thus easier to cognize, recognize and interpret. There is evidence that more stressful states in humans cause a greater occurrence of psi. Natural disasters are more readily precognized because of the distress that they cause in their victims and people with knowledge of the disaster. Recent experiments at the University of Nevada in Las Vegas demonstrate that subjects precognize viewing pictures which show stressful events or emotionally laden images more readily than they precognize pictures showing pleasant or neutral images. These and similar findings support the contention that negative emotions and stress create better conditions for transmitting psi which is easily explained by the five-dimensional model.

The brain stores patterns or templates of the body's energy levels or perhaps groups of templates for the body's energy patterns under both normal and abnormal conditions. These templates need be no more than memories of past experiences. This is how the brain recognizes emotional and physical responses to stimuli within the body. Under normal conditions within a receiver's body an event or state in another body would subtly alter the receiver's internal energy patterns, which would be noted or sensed by the brain. An impinging psi 'signal' might even interfere or cause destructive interference with the receiver's normal energy patterns, rendering the psi 'signal' more strongly

cognized by the brain. There is experimental evidence that physiological reactions to psi events occur in the body without initiation by the brain, not the brain. For example,

Two subjects were separated by a wall. One was continually monitored by the plethysmograph while the other, the agent, was given a group of cards upon which several names were written. Some of these names were emotionally significant to the subject, some emotionally meaningful to the agent only, some taken randomly from the phone book, and others were blank cards. The agent then tried to telepathically send the names to the percipient. Twenty-second intervals were used per card. After the experiment was completed, independent judges examined the plethysmograph record and measured the number and depth of the vasoconstrictions. They found that when emotionally meaningful names for the percipient were sent, the apparatus revealed greater constrictions than when neutral names or blank cards were sent. (Rogo, 113-114)

The lesson to be learned from this and similar experiments was that psi affects the subconscious mind even when the psi signal is not consciously cognized. The underlying and unspoken assumption of this conclusion is that the brain, consciously, unconsciously or even subconsciously, received the signal and initiated the vasoconstriction as a response. However, it is just as likely, if not more likely, that the vasoconstriction was part of the detection/reception process of the whole body, but was not strong or abnormal enough to cause the brain to cognize the telepathic signal. This is an example of the chicken/egg paradox. Which came first?

Since there is no evidence that the brain is the direct transmitter or receiver of psi, then regarding the body as the antenna of a receiver or transmitter is just as likely a possibility on purely philosophical grounds. However, since there is now a theory to explain how the body as a whole (including the brain) can react to the psi signal directly and only then does the brain interpret or cognize the signal, then it must be assumed that the reported vasoconstriction is a direct result of a resonance between the energy patterns of the agent and recipient. Mind and the body as a whole interpreted and responded to the psi stimulus through a resonant vasoconstriction pattern independent of the individual physical brain.

The human brain compares energy pattern variations in the body to the template or stored memory and notes the differences. The notorious difficulty in interpreting psi 'signals' results from the inherent difficulty distinguishing these rather specialized energy changes in the body from non-paranormal changes in the body. The brain would have to have some such system to react to abnormal energy patterns and disruptions in energy patterns due to diseases and other abnormal conditions. Such a holistic view of health and energy variations within the body forms the basis of eastern medical practices. The greater control that the brain (mind) exercises over the body and bodily functions that has been aptly demonstrated by yoga masters merely confirms that there is a more specialized interplay between the body and brain than has ever been suspected. Yoga masters report a higher incidence of psi events as well as greater psi capabilities. It would certainly seem that an enhanced control of the brain over the body increases psi capabilities that would be suspected from the view of the five-dimensional theory.

However, there is a great deal of other evidence that the internal energetic state of the body directly affects psi reception/transmission. William G. Braud has listed seven "conditions" or "symptoms" which optimize psi performance. Together, they form the model that Braud has termed the "psi-conductive syndrome." They are "(1) physical relaxation, (2) reduced "physical arousal or activation, (3) reduction in sensory input and processing, (4) increased awareness of internal processes, feelings, and images, (5) stressing the "receptive mode/right hemispheric hemisphere of the brain," (6) an altered view of the world, and (7) psi (or what must be accomplished through psi) must be (at least) momentarily important." (Stanford, 831) The first four of Braud's "conditions" are antenna related and the last three are tuner related in the five-dimensional physical model of psi. This idea can also be put in other terms: The first four conditions are paraphysical and the last three are parapsychological. Braud's purpose was not to derive differences between the physical and mental aspects of psi, even though he unwittingly accomplished that end. The very fact that he was working within the parapsychological paradigm without regard to physics and physical processes makes his model all the more plausible. Braud's model directly confirms the evidence that the internal energetic state affects the psi process and thus indirectly lends more credence to a five-dimensional interpretation of psi.

The various forms of psi

Of the various manners by which psi manifests in the physical world, telepathy or thought-transference is the most common. It is so common that it would seemingly be the easiest to accomplish. There is probably a great deal more telepathy than would commonly be admitted, simply because the recipient of the telepathic 'signal' would be unable to distinguish between that 'signal' and his or her own independent thoughts in most cases. The greatest difficulty with developing a theory of telepathy or thought transference is the vague definition of thought itself. Science does not yet know what thought is. But whatever it is, it is associated with the physical brain and electrical impulses in the brain. As such, thought causes the most radical variations of any organ in energy patterns associated with the body as a whole and thus variations in the universal field.

These variations are picked up by the bodies of others, but would normally go unrecognized and not cognized. If a thought is particularly stressful to its thinker, a more intense and complex energy pattern associated with the thought and subsequent shifts in the thinker's overall pattern signature would increase the probability of reception and cognition by the recipient. Still, thought transference is for the most part a spontaneous transfer of idea. The thought is there in the universe under the guise of a pattern in the lateral A-lines emanating from the thinker/transmitter, but it would not make any sense to just anyone even if it had sufficient intensity. It would only be cognized by someone who had physical similarities (a family member), someone who had a matching template within their own memory set (such as close friends), or someone who would otherwise have some vested interest in the thought.

Clairvoyance is the knowledge of objects or events that the subject has no way of having learned through normal means. A clairvoyant would have knowledge of, or seek to gain knowledge of, a physical object or event in the present, for example, the current contents of another person's wallet or an envelope. The contents of any such enclosure would have a specific energy signature with which the clairvoyant could easily be familiar, so the clairvoyant would 'feel' the identity of the object or just 'know' it. The identity of the object or the information that it represents would 'feel' correct. 'Feeling,' in this context, is an allusion to a bodily sensation, not a thought. In this case, the brain and mind are just referring to the body/antenna as the receptor of the 'signal.' The same is true for an event that the clairvoyant might sense.

Another form of clairvoyance has become popular in the past two decades. It is called 'remote viewing.' Remote viewing is literally 'seeing' or otherwise sensing some object or event at a distant location. Remote viewers usually report vague feelings about the object such as hot, cold and moist to build an impression of the object or place upon which they are focusing their attention. They have not really traveled, aetherally or otherwise, to the object or location where they could actually see it. They also report geometrical shapes and other sensations, which they associate with their target, until the view is completed. In a sense, they zero in on their target by a slow winnowing process of cognizing vague feelings and intuitions associated with the object of location. This process lends itself well to an explanation based upon the five-dimensional hypothesis. Their sensations, feelings and vague intuitions directly imply things familiar to them that evoke physical responses in the body. Their brains are comparing simple universally known patterns in the absence of specific memory patterns for the object or location. They are basically orienting their thoughts together in the space-time sheet by following a map of physical feelings and sensations. They are matching their target's energy pattern with simple universal patterns since they are unfamiliar with the complex energy pattern of the targeted object or location as a whole. They are attempting to zero in on a specific object with those particular characteristics that they have sensed. They have no familiarity with the target, so they literally build its image from scratch and small bits of information with which they are familiar. They systematically match their own simple memory patterns to the object or location in lieu of a whole picture of the target. This is a practical utilization of the goal-oriented nature of psi.

While telepathy, clairvoyance and remote viewing represent psi processes that occur in the present moment, there are psi functions that cross the boundary of time in both directions. Precognition is merely knowledge of a future event or events. Its opposite is retrocognition, the knowledge of a past event or past information about which the subject could not have learned in any conventional manner. Precognition, of course, does not represent knowledge of 'objects or events which could not have been learned through conventional means' because it does not represent knowledge, the event never having occurred. So, no one could have learned of the future event by conventional means. Since precognition and retrocognition deal with facts and events outside of the present moment, they have traditionally caused more problems for theories of psi than other forms of the psi process. Simply put, the future has not yet occurred and the past is physically out of reach. These features emphasize the unique nature of time within the

space-time framework. But from the five-dimensional perspective, both the past and future 'exist' simultaneously with the present although that 'existence' may not be of the same quality and material quantity as the present. Yet it does open the possibility to explain precognition and retrocognition.

The universal field does not differentiate between the time and space directions, so approximately the same process of pattern variations and resonance occurs between living organisms, objects and events in different temporal locations as occur between different spatial locations. Yet there still remains the fundamental problem that the future has not yet occurred. In every real sense, the universe 'knows' the future even though the future has not yet been made absolute, concrete or substantial, from the point of view of the present as have both the whole past and the present moment. The future has not yet been fixed within the pattern of variations in the space-time sheet and the overall field. According to the Newtonian worldview, as expressed by Simone de Laplace two centuries ago, given the position and velocity of every particle in the universe, the future could be predicted and thus known. The universe itself possesses that same information. In fact, the universe 'is' that information, so it, in effect, knows the future.

A sense of this idea also comes from classical electromagnetic theory. Electromagnetic theory reflects the symmetry of time, forward and backwards, in the direction of the waves. Solutions of the electromagnetic equations yield answers that work in either direction; however, the solutions that represent motion backward in time are normally discarded. It is generally assumed, without any proof or confirmation, that the waves moving back in time interfere destructively and cancel each other. But suppose the electromagnetic waves that move backward in time do not destroy one another, then either the past can be changed by the waves from the present which we know is not true or the universe (in the present) has already taken into account the effect of the backward traveling waves and they have already changed the past and no longer affect our present. This would seem the logical conclusion to make in light of the backward traveling portion of the electromagnetic wave. Therefore, our own present has already adjusted to interfering waves from our future which have traveled into their past, our present. This line of reasoning implies that the future already exists. This argument strongly implies that even the consequences of classical theories have not been completely thought through or explored, so classical theories may have far more relevance to modern physics than they have been awarded in the post quantum and post relativity era.

The view from the five-dimensional perspective is not so different from the classical views, yet the exceptions and differences are significant. According to the five-dimensional worldview, the lateral A-line patterns spread out from particles, events and objects in the temporal direction as easily as the spatial direction. So these patterns, projected into the future, determine the future with a very large degree of certainty, although not with absolute certainty. The degree of certainty is open to small local fluctuations. The certainty of the future is so nearly complete, in fact, that the future is a virtual certainty except for the intervention of free will.

Free will is not predictable. It is not a product of the physical brain, which bends to the will and 'laws' of nature, but is a product of mind and consciousness. So, free will must take into account factors that are not included in the purely mechanical view of physical reality. Free will is not as free as philosophers and scholars may argue or even wish, since there are many factors at work in the universe of which they have no knowledge and have not taken into account in their philosophical debates on the subject. But there is a hard kernel of freedom of thought that is the truly free will of sentient beings and this small amount of free will can alter the course of events in significant ways. Free will is not unlimited. It cannot change the future in any way that would defy physical laws, even if free will is unaware of those laws. In other words, free will can change the ripples and patterns in the sheet of the universal field only to the extent that it does not change the sheet and the universal field themselves. So the future is nearly certain, but not absolutely certain. True psychics who have honed their precognitive skills and do in fact 'see' into the future admit that what they view or sense is not absolute, but can be changed.

These explanations fairly well complete the basic psi effects that occur on the purely mental level of ESP phenomena. However, the story is different for the class of phenomena known by the collective term PK. PK is an interaction between objects or events and people, such as remote viewing and clairvoyance. PK is, however, active rather than passive, as are ESP phenomena. It is not only active, but it can be both proactive and aggressive as any particular case may warrant. It has often been called 'mind over matter,' because the mind controls matter and the 'motion of matter' during the PK process. No one would deny that the mind and brain have the capacity to control the motion of matter. However, mind and brain normally move matter through muscular/mechanical means. Mind acts locally to move matter. In the case of PK, mind acts non-locally to move matter or otherwise affect its condition and/or its state of motion. There is a growing body of experimental evidence in physics that seems to confirm that consciousness can act non-locally. In this one respect, modern scientific views of reality are already moving toward the paranormal view of reality, but what is being proposed as PK in the study of the paranormal goes far beyond the simple act of consciousness causing the 'collapse' of the wave packet at non-local positions in space-time.

Telekinesis or simple psychokinesis occurs when the mind affects the state of motion of a physical object without direct or indirect muscular/motor/mechanical contact with the object. The possibility of such motion has long been a thorn in the side of the physics of psi because moving an object takes energy. Work must be done on the object to move the object and that work will show up in the object as kinetic energy. Energy cannot be created from nothing since that act would violate the conservation of energy, one of the most fundamental of all nature's rules. The concept of 'mind over matter' would seem impossible for physics because it implies a violation of the conservation of matter. Other forms of PK also violate the very basis of modern physics. However, the redefinition of matter and motion itself within the new five-dimensional framework of space-time has changed that situation.

In the five-dimensional perspective, there is no such thing as kinetic energy. All energy is potential relative to field position and distribution in five-space. Nor is there such a thing as force. The four-dimensional concept of force reduces to curvature and other field conditions in the five-dimensional model. There is no problem with PK from this perspective. On the other hand, everything occurring in five-space corresponds to events and occurrences in our normal four-dimensional space-time. So the conservation of energy must be broken without being broken for PK to be understood.

As time flows toward the future, every bit of matter undergoes the process of deconstruction/reconstitution as the moments pass. Motion is a sideways displacement in space as time moves forward under restrictions imposed by the connectivity constants, μ_0 and ϵ_0 . Consciousness and mind also have the ability to 'collapse' the wave function within this framework and the wave function corresponds to the probability that a particle can exist elsewhere than it was before the present moment in time. At the moment of deconstruction, before the reconstitution of a particle or body, the wave can be 'collapsed' at a new position sideways in space. Since the 'collapse' occurs before the completion of the deconstruction/reconstitution process, the particle has moved without the association of a corresponding speed. Thus, there is no kinetic energy in the change of relative position in space.

The matter curvature never changes as it would during a normal motion characterized by speed and the relative position of the center of field density along the axial A-line has remained constant relative to the fifth direction. Because of the restrictions imposed by connectivity, the particle or body could not change spatial position instantaneously but would appear to move at a constant unchanging speed, unaffected by gravitational and electromagnetic forces. This pseudo-motion would be a step-wise process whose individual steps are buried within the fundamental effective width of the space-time sheet and so appears continuous.

Two other types of phenomena are directly related to telekinesis. They are the 'spoon bending' phenomena and poltergeist activity. 'Spoon bending' and related distortions of material bodies are specializations of motion, but they are not cases where the whole body moves. Parts of the body move around a point that remains stationary relative to original body state, causing the physical distortion within the material body. The object moves around a point, it bends, and the description of the process is the same as telekinesis. Microscopic analysis of spoons bent under the influence of PK has revealed strange characteristics of metal fracture that cannot be duplicated under normal circumstances. The structural fractures, which are evident in 'spoon bending' events, are a direct result of a point-to-point variation of motion. Since the body, in this case a spoon, did not move linearly as a whole, the structural changes at the submicroscopic level reflect the material's reaction to momentary connectivity alterations in space-time itself. Objects that move psychokinetically as a whole, linearly, without bending or twisting carry no structural evidence or ill effects of their strange journey.

Poltergeist activity, on the other hand, is a more straightforward case of telekinesis, although it is telekinesis that occurs spontaneously in the vicinity of the

source of the effect. The source of the PK activity is unaware that he or she has initiated the poltergeist events. The activity is initiated by the subconscious mind of a troubled individual. A relationship has been found between poltergeist activity and the source of the effect. Poltergeist activity occurs far more often than not in the presence of a young adult going through puberty. Such a person would be experiencing radical hormonal changes which would sufficiently alter the body's physico-chemical balance enough to radically change the extra-dimensional energy patterns associated with the subject. These radical alterations open the door to the spontaneous PK effects. However, other psychological or physico-psychological problems must force the subject through the door to trigger the poltergeist activity. At this point, poltergeist activity becomes the subject of parapsychology rather than paraphysics. The subconscious aspect of the poltergeist phenomenon lends credence to the existence of mind separate from brain and the influence that mind has on variations in field patterns.

The very nature of the five-dimensional model lends itself to the interpretation of yet another form of PK, paranormal or psychic healing. Since the whole body acts as a physical antenna and thus a mediary component between signals leaving and entering the brain (tuner/amplifier and decoder in higher level living organisms), the brain should not only be able to control the body to a larger extent than is normally accepted by science, but also influence other living bodies through the same resonance of energy patterns. In its store of energy patterns and templates, the brain and mind surely have templates representing the most general and healthy body. Under proper conditions of mind/brain/body interaction, this template could be used, through psychokinetic action, to help heal another person. There are presently a great number of 'psychic healers' using various methods that may or may not be feasible and non-fraudulent. The fact that someone claims to be a psychic healer does not mean that they are such even though all beings would have that capability to some degree. The effectiveness of any one person's abilities along this line depends upon too many variables to prove or disprove their credibility in this matter. Many experiments have been carried out in laboratory settings on lower life forms that seem to indicate that psychic healing is a real phenomenon. Yet to take a leap of faith and accept these experiments as proof of psychic healing in more complex beings is not always wise. The clear and simple fact is, psychic healing is a real effect and the 'mechanics' of the practice is just a variation of the psychokinetic process.

Tying up loose ends: Exploring the forbidden country

The final types of paranormal phenomena to be considered will prove to have significance far beyond their simple explanations. These are the Near Death Experience (NDE) and the Out-of-Body Experience (OBE). The two could be considered separately since an NDE does not guarantee that an OBE occurs and OBEs have been reported independent of NDEs. However, they share significant qualitative properties and their explanations are intimately bound to one another, so they will be considered as two aspects of one single phenomenon. And finally, they lead to an explanation of 'spirits' and ghost/haunting phenomena. In the above development of the concept of life, living organisms held a unique position with regard to all material bodies according to the fact

that complex chemical reactions created specific energy patterns that are unique to life and living organisms.

The more complex the living organism, the more compounded the complex of interrelated energy patterns that represents the whole organism as a unique body of matter. The notion that this complex of patterns was related to mind was also expressed and mind was noted as different from the physico-chemical/mechanical organ of the brain. Mind is both an extension of the brain and a measure of the complex energy patterns of the brain. Mind is characterized by an awareness of brain, body and the immediate environs of both as well as their intimate relationship as expressed in the energy patterns that form a 'life force' for the body as a whole.

In fact, mind is the physical brain's link with memory patterns. Memory patterns and templates need not be stored in the physical brain. Memory has some properties of a hologram that corresponds to the five-dimensional view of space and time. Memories could be stored in 'the universe as a whole' as part of the pattern of variation in the past portion of the space-time sheet. This idea was implied in the earlier discussion of retrocognition. This statement is not meant to sound mystical and it certainly is not mystical, but refers to the fact that 'all of time' occurs simultaneously from the five-dimensional viewpoint. The present 'brain' is in constant contact with the 'mind' across the whole 'length' (at all temporal points) of a being's 'world-sheet.' A portion of memory is undoubtedly stored within the physical brain, but memory is also a form of low-level personal retrocognition. Normal memory is enhanced by the mind's ability to draw on events in the subject's past via lateral A-lines extending backward in time within a person's 'world-sheet.' Therefore, there is also a 'super memory,' which is a stored pattern in the past portion of a person's 'world sheet,' a permanent retrocognitive function of mind. What is commonly called memory is a combination of the resident portion of memory in the brain in combination with the 'super memory' stored in the 'world sheet' of the person. Mind has access to the 'super memory' just as the physical brain has access to the resident memories stored in the brain.

The mind is aware of the brain and body, which requires a higher level of reality than permitted to the physical brain alone. The mind can interact with the brain, consciously, unconsciously and subconsciously, so the mind must include a more 'discrete' contact with patterns of energy variation and flux in the body than does the brain. Mind is thus related to the fifth dimension, but mind is also associated with choice and free will so it must include experiences, emotions, biases, prejudices and many of the intangible qualities and elements that have defied reduction to chemical reactions in the brain. Mind is the five-dimensional extension of the physical brain since the brain is limited to a strictly material existence within the space-time sheet. As such, mind also connects brain with the complex energy patterns that represent the specific quality that was once called the 'life force' of an organism as a whole.

Since mind is an intangible quality associated with the whole body, it must exert a higher level of control of the brain and the body/organism as a whole. Brain controls the body on the four-dimensional level of space-time, but mind has ultimate control over the

brain since it is the five-dimensional extension of the brain while it has direct contact and some control over the organism itself through the five-dimensional aspects of the organism. Due to the characteristics of the organism in the fifth dimension, mind is extended beyond the physical confines of the brain itself. Mind covers the whole body even though it expresses itself through the brain. Mind is the brain's component in the complex of complexities that distinguishes individual living organisms within the universal field. Mind must be aware of aspect changes along the axial A-lines of the material particles that constitute a living organism. So it has the ability to change the aspects and thus initiate motion. Mind is the self-motivating factor that distinguishes living or animate matter from the inanimate.

Mind is at least a property of most living organisms and most probably a property of all living organisms. However, all living organisms have a brain or some form of brain function as a physico-chemical basis of control within the environment of their immediate world. Mind also represents an awareness of the brain's environmental control and manipulation of the immediate surrounding four-dimensional components of reality. But since the brain is merely a physical mechanism, mind allows the manipulation of the local environment for purpose rather than for physical survival. Many of the individual personal intangible qualities associated with living organisms, such as compassion, rage, love, and bravery, are either portions of the mind or related to the mind/brain interface. Such qualities only come into being during personal relationships and similar interactions with other people, living organisms and physical bodies. Mind deals with local environment and awareness of the brain and body's intimate and local interaction. Mind has evolved from simpler forms of brain, just as the greater complexity of living organisms has increased over time.

During the process of evolution, organisms within a group or species reaches a specific level upon which the complexity of energy patterns within each member of the species begins to form a distinguishable higher pattern that develops into a new higher level order which has its own individuality. This 'entity' is not separate from the physical body, but anchored to the space-time sheet as a more complex extension to the brain/body system. A special complexity of patterns within the first order complexity of energy patterns associated with life distinguishes the individuality of the brain/body mechanism. This new higher-level complexity, the mind, is an awareness of the lower level patterns and their functions. As the brain and mind progress, learn more of their environment, the scope of mind increases. They interact with a larger extension of their environment in the physical world and through their extra-dimensional connections until a point upon which they become aware of their non-immediate environment, the portion of the world outside of direct physical interaction through the normal senses. The brain/body/mind complex learns a new set of patterns, stores a larger and more comprehensive set of templates for the world at large and thus attains a new and higher level of complexity. The brain/body/mind complex becomes aware of both its immediate (local) environment and distant (non-local in space and time) physical connections with other material bodies in the environment. This new awareness exists at a higher level of complexity called consciousness.

Since consciousness is an awareness of both the local and non-local physical environment as well as the interaction of the body/brain/mind system with them as a wealth of extra-dimensional connections corresponding to the total environment, consciousness must dwell in, or at least include knowledge of, a still higher physical level of being, a six-dimensional extension of our universe. Four-dimensional space-time is the seat of the mechanical brain and body. Life utilizes the five-dimensional extension of the brain/body system, but an awareness of the local environment and a partial awareness of the non-local environment comes at a higher level complexity associated with mind. Mind is located in the fifth dimension as an extension to the brain. By analogy, consciousness represents a still higher complexity than mind, so it would seem that consciousness utilizes a sixth dimension to complete the whole being.

Just as an awareness of the four-dimensional space-time environment implies an existence in the fifth dimension, conscious awareness of mind and the mind-body-environmental system and their intimate interactions would imply the existence of a still higher dimension. However, these higher dimensions are not to be equated to mind and consciousness. The higher dimensions are a part of nature and exist independent of mind and consciousness. These higher dimensions are physical not particularly mental. Mind and consciousness must be aware of the higher dimensions so these higher dimensions act as fields of action in which mind and consciousness work. Consciousness need not be a property of all living beings although it is assumed that nearly all, if not all, living beings have at least a low level of mind. Consciousness is a property only of those groups or species of living beings that have reached a certain plateau of complexity.

Once this plateau has been reached through an evolutionary (negentropic) process, it can be explored by individuals within their own unique situations or by groups of individuals collectively. These explorations mark attempts by various beings to reach a state called 'enlightenment,' 'satori' or similar states of realization of consciousness. The quantity and quality of consciousness can be increased by an individual exploration within a being's own resident dimension and lower dimensions. If individual explorations of the higher dimensions lead to an awareness of their totality and function with regard to the four-dimensional organism, new sets of memory patterns or templates can be established until a further plateau is reached and a still higher level of complexity develops into a new and higher coupling of patterns and level of consciousness. Science seeks to learn more of the physical world by reduction to increase consciousness by elaborating and increasing the numbers of templates while mystics seek to move directly toward the awareness of higher forms of consciousness and thus push the individual forward and upward to higher states of consciousness.

When the body dies, the physico-chemical interactions that are the physical life of the body end and there are no new energy patterns or variations in the energy patterns originating in the body/brain system. The negentropic being or existence of the body ceases and the physical body reverts to its common entropic state. The body begins to decay entropically, by the normal process of physical dissipation of the orderly structure of material within the body. The body becomes ordinary inanimate matter. It would seem that a new discontinuity has come into being from the death of the body. A purely

negentropic state has evolved (or devolved) into a purely entropic state of matter. In one sense though, the life continues since the variational patterns of energy stretch back through time in the organism's 'world sheet.' The complexity of coupled patterns which were the mind before death still exist in the past of the universe, but they also exist through their interactions with the rest of the universe in the present and future after the death experienced by the body.

With death, all that has really ended is the association of the energy patterns with the physical body at the present moment of death and thereafter along the temporal direction of space-time. The connection of the physical body with mind is severed by the death of the body. Mind is no longer connected with the four-dimensional space-time sheet and the body reverts to an inanimate state whose complexity of chemical reactions, no longer interacting as life, makes the body a rich source of food for the bacteria which cause decay. In this very narrow sense, the mind still exists after death albeit in at least a rather non-attenuated and incoherent form. If mind were all that had evolved from life and brain, then the death of body and brain would be the end of the individual being. But there is more to a comprehensive reality than just the dissipation of simple mind into the surrounding universe after the moment of death and the initiation of decay.

From the higher-dimensional perspective of consciousness upon physical death, the brain/body system appears as a mere scaffolding about which more complex structures of existence have been erected, the mind and consciousness. Upon physical death, the scaffolding is merely dismantled, dissembled by the natural processes of the physical world. The scaffolding is no longer necessary, but the complex structures of mind and consciousness continue to exist. If mind alone exists after death, it is in a fairly dissipated or non-attenuated form after the moment of death and separation from the chemical processes that first created the energy patterns. If the evolutionary process ended with mind alone, then physical death of the body would mean the end of mind as a coherent 'entity' with an individual existence. But consciousness is a higher order of complexity than just mind and holds the remnants of mind together as a whole. Consciousness connects the dissipating extensions of mind even after physical death. So consciousness survives death as a unique and recognizable pattern of complexity, which forms an individual 'entity,' if a loose definition of 'entity' is applied. As a higher order awareness of mind and the extra-dimensionality of a living organism, consciousness survives death by giving mind the coherence that had been supplied the mind by the brain and body before their death, albeit in a form which has no complete counterpart in our physical world.

Because of its higher level of awareness across time, consciousness is aware of the concept of death and the death experience well before it is time for the body to die. This awareness trickles down to the brain itself, so the brain has knowledge of death and thus a pattern or rudimentary (within its own level of understanding) template of the death state. Since knowledge of death in the brain is represented by a rudimentary pattern or template, a near death experience (NDE) can be triggered by a simple set of environmental stimuli or internal symptoms that the brain associates with death even when the body is not really dying. This turn of events marks the NDE. In the NDE, the

brain fools the mind and consciousness to react as if the body and brain were dying. The brain initiates the consciousness' awareness of the death state without dying and thus the mind is momentarily forced into a death mode. In some cases the body does die, but through human mechanical, electrical and/or chemical intervention the body is revived to a living state. In either case, an NDE can result.

The NDE is a quite common experience among a large number of human beings. Those who have lived through the NDE report common elements to the experience in spite of cultural differences. Many of those common elements are clouded by prevalent cultural templates, which fade with greater distance with the physical reality of three-space. In other words, the stronger the NDE experienced by an individual within any given culture, the greater the similarity of the experience with people having different cultural backgrounds. However, shared properties (visions of death) do indicate a fifth-dimensional perspective of reality. The white tunnel, tunnel of light, or tunnel with a bright light at the far end which is common to NDE experiencers is simply the physical brain's emergence upward along the coupled axial A-lines which constitute the five-dimensional portion of an organism's own being. The white light is a physically simulated and conceptualized light wave, the cognization of a simulated A-line perpendicular to the space-time sheet.

Another property of NDEs is the state of change (attitude and emotional) of individuals after they recover from their experience. They have a greater sense of love, compassion and regard for all around them. From the higher-dimensional perspective of this model, as a subject moves higher into the fifth dimension along the entangled axial A-lines of its own physical body, the subject would realize or become aware of the complex structure of connections with other living beings as well as inanimate objects by way of the lateral A-lines from the other physical bodies. The stronger more recognizable contacts, of course, would be from other living organisms with which the subject is familiar. The subject would have a clearer resonance with family members, friends, loved ones and the people and objects most recently encountered in the physical world since they were the last things that the subject experienced before the NDE. Another property common to NDEs is the flashing by of a person's 'whole life before their eyes' in a moment's time. This result of the NDE is merely the subject's realization of those particular lateral A-lines which extend back through the subject's own 'world sheet' within the space-time continuum.

Other properties of NDEs are just as easily explained even when they seem scientifically paradoxical. Those friends, family members and loved ones who have passed on before the subject often greet the subject to the 'hereafter.' The 'spirits' who meet the NDE subject in the ND state are those individuals whose templates are psychologically the best established or strongest within the subject's own individual brain and/or mind. Those templates are used to pick out what is left of those individual's consciousnesses from within the extra-dimensional portion of the universe where they still exist in some manner. For every fifth-dimensional aspect there is a corresponding physico-chemical change in the normal space-time continuum of four dimensions. Chemical explanations and arguments against the reality of NDEs are irrelevant to the

reality of the paranormal experience since there is a corresponding four-dimensional physico-chemical artifact for every event or action that occurs in five-space. The fifth dimension is not something separate from the four-dimensional space-time, but is an extension of space-time in another orthogonal direction, so the paranormal aspects of the NDE would trigger corresponding chemical reactions in the brain, which is all that the critics of NDEs are detecting. The critics of the NDEs merely use chemical explanations as excuses for disregarding the quality and quantity of the experiences and ignoring the possibility of a larger and richer structure of the universe, which would include such messy and puzzling features as those described.

OBEs have a similar explanation whether they occur concurrently with the NDE or independently. The higher-dimensional existence of individual consciousness acts in a manner similar to an individual extended 'entity.' As such, it orders the complexity of patterns that constitute mind from above even though the mind originated from below with the bonding or coupling of energy patterns of the organisms within the four-dimensional space-time sheet. Under special conditions, the consciousness can act as an individual 'entity' with restricted freedom within the higher dimensions. To say that it could move laterally within the higher space to a new location in space-time would not be accurate because motion or movement is associated with a relative location change within the four-dimensional space-time continuum. It would be far more accurate to say that consciousness and mind somehow turn off or tune out their immediate awareness and interaction with the physical body in space-time and more critically attune themselves to their inherent awareness of the rest of the universe. This action would amount to a simulated motion through the rest of the universe. However, contact with the physical body/brain mechanism would never really be severed during the OBE. During an OBE event, a person can cognize or become aware of their connection with the space-time continuum through the bundled A-lines or rather the dense portion of the universal field corresponding to the particles that comprise their body. The person's mind must deal with this cognition in some recognizable form, so the person senses or 'sees' a golden or silver cord attaching them to their physical body, much as an astronaut on a space walk utilizes an umbilical cord to assure his or her safety. An individual experiencing an OBE would need the reassurance of some form of attachment to the four-dimensional world of normal experience just as experiencers have reported such cords.

When the subject experiences contact with 'spirits' during an NDE, he or she selects individual consciousnesses in the state in which those consciousnesses survive within the extra-dimensional cosmos and thus the subject is visited by those personalities during the near death state. When the consciousness acts as an individual entity during an OBE and comes into contact with spirits, the same is true. If someone wishes to call them 'spirits,' then they are 'spirits' for lack of a better and more precise scientific term. But they could just as well be called discarnate consciousnesses. Discarnate consciousnesses are just OBEs that have become dissociated with their brain/body mechanisms due to the death of their bodies.

These 'spirits' are different from, but related to, 'ghosts.' When a person or other being dies their bodies continue in an inanimate state. The universe had grown use to the

animate state and could therefore project the probable life, along the 'world sheet,' into the future. But the situation changes upon death and the 'world sheet' essentially ends as the self-motivation aspect of the body ends and the inanimate remains decay. The future portion of the 'world sheet' is part of the 'implicate' order, to use Bohm's terminology and can be sensed by others. This is especially true if the person died under stressful or extremely emotional circumstances in which case the future portion of the 'world-sheet' is stronger and more easily detected by others 'para' normally. This 'implicate' impression in the future acts as a template when another person detects it paranormally. The person then taps into the previous history or 'world sheet' of the 'ghost' as if the personality of the individual had survived without a body. This experience or situation represents a haunting. Hauntings are usually associated with places, objects and locations where people died under stressful conditions, such as murders, deaths during combat or death during some type of disaster. The stressful conditions of the death just develop a stronger and more complex energy pattern that would be more easily detected and recognized by another person. As such, a ghost is no more than a discarnate 'super-memory' template.

Some concluding remarks

So, within this five-dimensional model of the universe, paranormal phenomena are easily explained. Their explanations emerge from the physics and are not dictated by the phenomena such that new physical quantities need not be invented to precisely fit the phenomena. Psi has effectively been 'reduced' to an interaction of mind and consciousness within their respective physical realms of action. Mind and consciousness have received new definitions based upon this new physics. They are paraphysical quantities associated with living organisms and animate matter. Consciousness is an awareness of the purpose and extra-dimensional scope of mind while mind is an awareness as well as an interaction between body, brain and the patterns of life itself within a living organism. Consciousness exists at a higher level than mind alone and there appears to be still higher levels of consciousness that can be attained by humans or other conscious and sentient beings.

This last aspect of the model corresponds nicely with the concept of Buddhist and similar forms of enlightenment. In the Buddhist tradition, a human experiences or becomes aware of psi phenomena at the lowest level of enlightenment. This would correspond to a five and/or higher-dimensional awareness of the lower dimensions of physical reality and their intimate connections. But the Buddhist doctrine and beliefs as well as some other mystic beliefs continue to teach that a person must not become entangled or stuck in this level of enlightenment or the person cannot attain higher levels of enlightenment. Within the context of this theory and model, the Buddhist and mystical belief simply means that a person should not just explore the five-dimensional portion of the universe where psi occurs, but explore the sixth dimension where consciousness acts to move on to an even higher-dimensional awareness through the development of a higher level complexity and coupling of patterns.

Within this physical model of psi there exists a simple line of demarcation between the parapsychological aspects of psi and the paraphysical aspects of psi.

Paraphysics treats and explains the 'signals' between physical bodies, but it does not address the methods of amplification of 'signal' nor the interpretation of 'signal' by the physical brain. The interpretation of the 'signal' is influenced by chemistry, but also by biases, emotions and cultural influences that are within the province of the parapsychologist as are the other aspects of psi, which are not physical in nature. By developing a model of psi which is physical and providing a strict line of demarcation between the physical and psychological aspects of psi, new experiments and methods for studying psi with a greater precision can be designed and implemented. This theory and model of psi should provide a new impetus for the development of science as a whole.

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