

from the Supernatural
to the **PARANORMAL**



How Scientism Buried the Evidence
for Psychic Phenomena

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From the Supernatural to the Paranormal

Until the latter half of the 19th century, any phenomenon that could not be explained according to the established laws of physics was labelled under the general heading of the supernatural. This term was used to describe a wide range of odd occurrences and strange events. Ghosts, fairies, magic spells, demoniac possession, second sight and prophecy were all classed as supernatural events, or magical powers.

When the supernatural - or, rather, certain aspects of the supernatural, including psychic abilities - became the subject of serious scientific study, the term was replaced with the more scientific-sounding title of "the paranormal". Although this term refers, in general, to the same phenomena previously referred to as supernatural, the word paranormal suggests a connection with the mind; with natural, mental forces rather than spiritual or magical ones. And, whereas the term supernatural usually refers to phenomena that are essentially beyond explanation, the word paranormal is widely understood to refer to experiences and events which have yet to be explained - the implication being that they are natural events that will someday become explicable in terms of recognised physical laws. Thus, phenomena that had previously been classed as mystical or supernatural could now be discussed and examined in terms of physics and psychology.

In *SuperINTUITION* I explained the nature and the psychology of ESP and I outlined what the psychic faculty is, and is not, and how it relates to the normal human condition. As I hope I was able to show, our lives are influenced by psychic factors to much greater extent than most people realize, and in ways that are seldom suspected. Far from being an abnormal or marginal phenomenon, extrasensory perception is a natural ability that plays an important role in such areas as science, business, sport, health, medicine, creativity - including art, music, literature and so on - psychology and human relations in general.

Rational Science

The phrase “nature abhors a vacuum” originates from ancient Greek philosophy, specifically Aristotle. He believed that true empty space could not exist because denser surrounding matter would instantly move in to fill it. But the phrase is often quoted by scientists because it perfectly describes several fundamental principles of modern physics, in particular thermodynamics.

One could also make the observation that scientists abhor phenomena that they are unable to explain in terms of conventional physics, and when they encounter phenomena of this kind, they usually respond in one of two ways: by either denying their reality, or by trying to rationalise them in terms of identified physical forces.

In the late 1800's and early 1900's, it was generally assumed that the mysteries surrounding ESP and other psychic phenomena would be resolved within a few decades. This optimism is understandable when one remembers that this was a period when it must have seemed as if scientists had found the key to unlock the secrets of the universe. In every other area of scientific endeavour, remarkable discoveries and technological breakthroughs were being made almost daily. If moving pictures could be projected onto a screen; if the human voice could be transmitted hundreds of miles through the air; if man could fly... then surely it was only a matter of time until scientists had tied up all the loose ends - including those of psychic phenomena. It was simply a question of applying the scientific method. If paranormal phenomena were real, then a scientific explanation would be found to account for them. If they were illusory, then the evidence for them would not stand up to critical investigation, and they could be dismissed in terms of superstition and self-delusion.

But neither of these things happened.

While parapsychological researchers consistently found positive evidence for the reality of ESP, critics maintained that the evidence did not meet the standards of replication required for scientific acceptance, since it was “only” statistical. As a result, claims of ESP continued to be regarded as controversial. The controversy stemmed in part from the apparent conflict between ESP and prevailing scientific models of causation, space, and

time. Since no accepted physical mechanism could account for psychic phenomena, parapsychology occupied an ambiguous position between the natural and social sciences.

While ESP could not be dismissed, as the experimental evidence for it – in addition to a mountain of anecdotal evidence – was far too strong – neither could it be acknowledged as real, since it didn't fit into the accepted physical model of reality. It was a blot on the otherwise well-ordered landscape of physical science. In fact it violated some of the most basic laws of physics. And so it was consigned to the realm of psychology.

But mainstream psychology itself was desperately trying to shake off its early associations with Mesmerism, phrenology and many other practices that were borderline occult, in order to be taken seriously and gain acceptance as a legitimate branch of science. Psychologists didn't want to be associated with anything that challenged the scientific orthodoxy, or invited controversy.

Treating parapsychology as a branch of research on the periphery of psychology had one particularly serious consequence. The burden of proof for a phenomenon to be accepted as scientifically valid or confirmed is very different in these two fields. It is not that psychology has lower standards than physics, but rather that the two fields deal with different kinds of phenomena and therefore require different evidential frameworks. Psychology generally relies on statistical evidence from samples of people, and replication across independent studies.

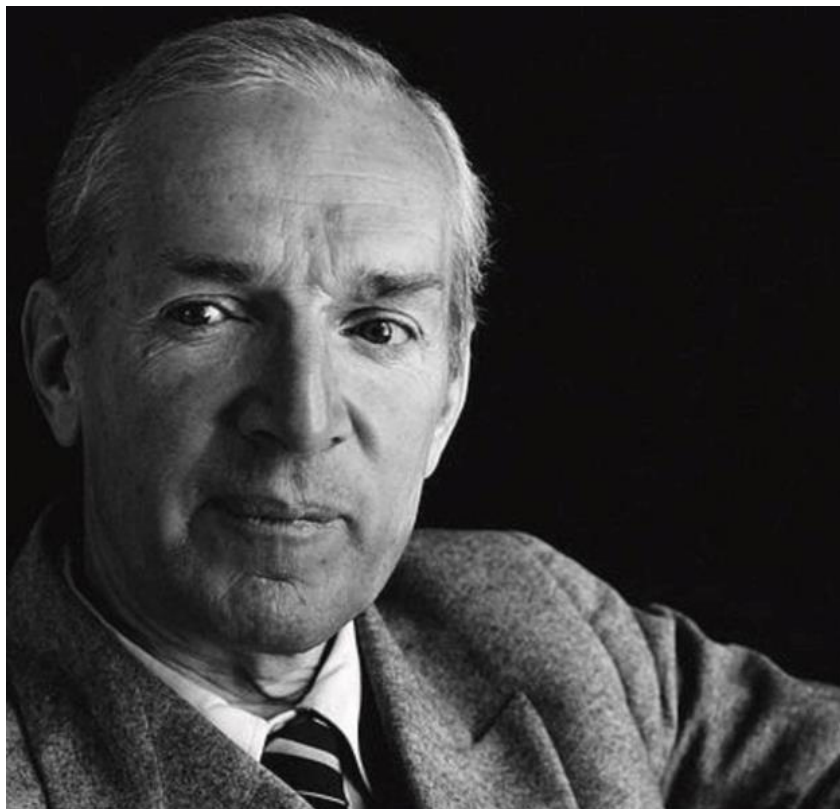
Traditionally, many findings in psychology were considered statistically significant at $p < 0.05$ – meaning that, assuming the null hypothesis were true, there would be less than a 5% probability of obtaining a result at least as extreme as the one observed. This is a far less stringent threshold than that traditionally used for discoveries in particle physics. There, the conventional standard is 5 sigma, corresponding to a probability of roughly 1 in 3.5 million that an effect of that magnitude could arise from a statistical fluctuation alone.

This difference in evidential standards made it impossible for parapsychologists to produce the kind of evidence demanded in the physical sciences. However, psychology

compensates by emphasizing replication, meta-analysis, and converging evidence from many studies rather than reliance on the results of a single experiment.

Physics only recognises physical evidence, and psychological experiments do not, in general, produce physical results. Physics can often demand stronger evidence because nature permits cleaner tests. Psychology must rely more heavily on the accumulation of evidence across many observations of highly variable human behaviour.

Both Freud and Jung accepted the reality of ESP and took a deep interest in parapsychological research. Freud was a member of both the English and the American societies for psychical research. He wrote the foreword to Upton Sinclair's book, *Mental Radio*, which explored possible explanations for telepathy. Jung viewed ESP as natural extensions of the collective unconscious. He believed human minds share a deeper, interconnected reality outside our notions of space and time. This comes very close to the implications implied by discoveries in quantum physics. He was also deeply interested in the Tarot and I-Ching as techniques for exploring the unconscious mind.



Upton Sinclair

Jung held a medical degree, while Freud's qualifications were in neurology – both highly respected fields – which gave them a degree of protection from the orthodox scientific disdain directed towards psychology. Freud and Jung weren't psychologists *per se*; they were medical doctors who had decided to specialise in the study of the mind. But overall, psychology was becoming increasingly behaviourist, favouring an approach that concentrated on what could be objectively observed and measured – physical stimuli and behavioural responses – rather than the nebulous and seemingly unpredictable workings of the mind.

Since experiments in quantum science have confirmed the reality of action at a distance and non-locality of mind, and the possibility of time travel, the “laws of nature” argument no longer holds water. Yet old ideas persist, and there is a general tendency - which often amounts to a compulsion among scientists and psychologists - to deny the existence of a psychic dimension and to attempt, wherever possible, to explain - or, more often, explain away - psychical phenomena in terms of obsolete materialistic science.

Early Research

When early researchers found positive evidence for various forms of extrasensory perception that could not be explained in terms of the established laws of physics, their findings were rejected by many scientists on the grounds that the results of individual tests using exceptionally gifted psychics as subjects were impossible to replicate, reproducibility being essential in science (in those days it was customary to use famous psychics as test subjects). Any phenomenon that cannot be replicated by other scientists cannot be accepted as proof of anything.

The early psychical researchers were also criticized for failing to take adequate precautions against trickery and deception. They were treating ESP as a rare mental faculty, and looking for the kind of evidence that was acceptable in the field of psychology, whereas sceptics were demanding hard, scientific evidence of a “psychic agency” that could be produced and studied on demand, like electricity or radio waves. No one could agree on whether ESP was an aspect of consciousness, in which case it would come in the jurisdiction of psychology, or a physical phenomenon similar to radio waves, in which

case it would come in the jurisdiction of physics. Physics and psychology were already drifting apart, and psychic research was left floating on its own somewhere in the middle, in a scientific “no man’s land”.

As mentioned above, psychologists were vying for scientific acceptance and respectability, and were eager to distance themselves from controversial subjects with which they had been associated in the past - including extrasensory perception. They wanted (and to this day still want) psychology to be recognised as a legitimate branch of science. As a result, parapsychology was disowned by both camps.

In the 1930’s J.B. Rhine, founder of the Institute of Parapsychological Research at Duke University, North Carolina, USA, addressed the criticisms that had been levelled against researchers in this field by conducting tightly-controlled scientific experiments into ESP using as his subjects not well-known psychics but ordinary men and women from all walks of life. His aim was to reduce the variable factors to a minimum, so that the results of tests could be quantified, and the evidence for or against ESP could then be evaluated on a statistical basis.



In a typical experiment into, say, telepathy, a subject acting as “sender” (or “agent”) would be asked to concentrate on a randomly-selected symbol, which another subject, in the role of receiver (or “percipient”), would attempt to pick up and identify. In a simple test using the five Zener symbols - cross, circle, star, square and wavy lines - as targets, a subject could be expected to make on average one correct guess in every five attempts on the basis of chance alone, which would translate into an overall score of 20 per cent. If the same test was repeated hundreds of times and a subject was able to score consistently higher - or, indeed, lower - than this average, it would be possible to infer the existence of some kind of ESP and to express this probability in percentage terms.

After carrying out many thousands of experiments into telepathy, clairvoyance, precognition and PK, Rhine finally announced that he had found overwhelming statistical evidence for the reality of these abilities. However, many scientists refused to accept his evidence on the grounds that it was “only” statistical - conveniently forgetting that this was the type of proof that they themselves had demanded. The sceptic’s viewpoint was

articulated in no uncertain terms by one Dr. George Price, a research associate in the Department of Medicine, University of Minnesota, USA, who proclaimed that: “Not 1,000 experiments with 10 million trials and by 100 separate investigators giving total odds against chance of 100,000 to one,” could persuade him of the reality of ESP.



Many scientists also argued that, regardless of the evidence, it was more reasonable to distrust experimental data which confirmed the existence of ESP and other phenomena for which there was no known mechanism than it was to abandon familiar laws and principles that functioned in all other domains. It was safer, in other words, to disregard evidence that was incompatible with well-established and accepted scientific laws. For example, Rhine had found that telepathy operated equally well at distances of a few feet or a thousand miles. This appeared to contravene the inverse square law which states that the intensity of a force - such as gravity or light - diminishes in inverse ratio to the square of the distance involved. If telepathy worked on the same principle as radio waves, for example, the strength of the signal or “transmission” ought to become weaker the greater the distance separating the agent and the percipient. Precognition, on the other hand, implies time travel (of information in this case) and therefore the possibility that the

future can influence the present - a heretical notion that flew in the face of the principle of cause and effect.

Intuition v Logic

Common psychic experiences are frequently rationalized in terms of “instinct” and “intuition” - arbitrary terms which do nothing to explain the phenomena in question - or dismissed as imagination and coincidence. And it is remarkable how many people are prepared to accept ESP in animals, for example, while dismissing the possibility of psychic ability in humans. This reflects the degree to which human beings have become disconnected from their inner, intuitive feelings and conditioned to instead rely almost entirely on sensory information, and to “trust the science”.

Although the materialistic foundations of Newtonian science have been swept away to a large extent by quantum physics, mainstream attitudes have been slow to change, and there are still powerful psychological and social pressures exerted on people to coerce them into thinking and behaving in a rational, logical and non-intuitive way. People are strongly discouraged from relying on their native intuition, or acknowledging, let alone developing, their natural intuitive abilities. And while it is acceptable - up to a point - for a person to have “good instincts” and to act on their “hunches”, it is far less acceptable for them to be seen to be acting and making important decisions on the basis of “psychic impressions”.

Belief v Scepticism

According to most polls, between 60-70% of people accept the reality of ESP. But the interesting thing is that most of those who say they do not believe in ESP go on to answer “yes” to such questions as “Do you believe that animals possess psychic abilities?”, “Do you believe that mind-to-mind communication can take place between identical twins?”, “Do you believe that it is possible for a person to sense when a close relative has died?” - And other questions to which an affirmative answer implies acceptance of some form of extrasensory awareness or psychic energy.

Many of those who say they don't believe in ESP accept that it is possible to feel another person's gaze. Others accept that some people are intrinsically luckier - or unluckier - than others. People who consider themselves to be sceptical about ESP often have no difficulty accepting that it is possible to acquire knowledge about distant or future events through intuition, instinct, rapport, hunches, presentiments, flashes of inspiration, insight and so on.

By the same token, it is not uncommon for people to dismiss precognition whilst agreeing that premonitions of disaster can and do occur, or to reject telepathy while at the same time accepting that there are often strong, invisible links between parents and their children, or between identical twins.

As I pointed out in *SuperINTUITION*, most of the people who claim to be sceptical of psychometry, and who would reject the idea that an object can retain something of the unique energy of its former owner, would nevertheless be unwilling to exchange a personal memento – a treasured keepsake that once belonged to a departed loved one, for example - for a perfect replica. They know instinctively, or intuitively – even if they reject the idea consciously – that objects can absorb and retain traces of a person's psychic essence or identity.

To give one more example, most people would find it reasonable, if a little unusual, for a successful business man or woman to attribute their achievements to “gut feelings”. If, however, they admitted to making crucial business decisions on the basis of ESP or precognition - let alone some form of psychic divination such as crystal gazing or pendulum dowsing - this would almost certainly result in doubts being raised about their judgment and soundness of mind. Yet some of the world's most successful entrepreneurs rely heavily on ESP in one form or another to help them to make important business decisions, and surveys have consistently shown a strong correlation between success in business and reliance on intuition and “flashes of inspiration”.

Parapsychologist Dr. Douglas Dean carried out extensive research over a number of years at Newark College of Engineering, New Jersey, into the links between ESP and business acumen and came to the conclusion that: “ESP is an essential ingredient in business life

where decisions have to be made about future events, often without enough information to justify them”.

Today there is still residual resistance among scientists, dating from the 19th century, to the idea that some things can't be explained in terms of Newtonian physics. Extrasensory perception by any other name is far less likely to meet with scepticism and disapproval.

Most people think of ESP as a rare ability, possessed in large measure by only a few special individuals. Occasionally they themselves may have a brush with psychic forces - enough to convince them that these forces are real - but beyond this, ESP appears to have little or no relevance to their day-to-day life. Others, who are more in touch with their inner senses, or more attuned to natural forces, take ESP for granted. For them, psychic flashes are a regular occurrence, and they are acutely aware at all times of a psychic undercurrent tugging them in this or that direction and influencing various aspects of their lives.

In recent decades there has been a tremendous explosion of interest in ESP and all things paranormal. This has coincided with a general shift away from mechanistic and materialistic values and towards a more holistic and intuitive view of reality. This philosophical swing has been felt in every branch of science. The mechanistic principles underpinning physics itself have been “softened” by developments in quantum mechanics (QM), and many of the “hard facts” of classical science are now understood to be probabilistic in nature. There are no longer any certainties in science, and the apparent solidity of the physical universe has been revealed to be illusory. Matter, in the final analysis, is nothing but information playing around with this mysterious thing we call “energy”, and information is nothing without consciousness.

Intuitive Thinking

In the past, materialism disallowed any direct connection between mind and matter. In the materialist view, consciousness existed only as a function of the physical brain, and the inner, mental world was merely a reflection of external reality. There was no vital force or psychic energy, and only things having physical substance were real. According to this doctrine, the mind was nothing more than a consequence or by-product of biochemical

processes and had no independent existence. The advent of QM undermined this view of reality by demonstrating that at the most fundamental level of reality, mind and matter are inseparable. Many scientists - especially those on the front line of quantum physics - have now come to the view that it is the world of matter which is an illusion, and that the universe is a kind of hologram held in a web of consciousness. Modern ideas about an interconnected, illusory reality share striking philosophical parallels with ancient Buddhist concepts like *Maya* and *Indra's Net*. Buddhism teaches that everyday objects seem solid and separate, but this is a trick of perception, and that nothing exists by itself.

The shift towards a more intuitive world-view is nowhere more evident than in the area of health and medicine, where intuitive and holistic therapies have gained wide acceptance. Increasingly, people are turning to holistic techniques like acupuncture, shiatsu, radiesthesia, aromatherapy, and colour healing in preference to, or complementary to, conventional, high-tech medicine. At the same time there has been a dramatic growth in the popularity of techniques like yoga, meditation, mindfulness, T'ai Chi, *feng shui* and other arts and disciplines aimed at achieving health and well-being through improved mind-body co-ordination and spiritual balance.

While the alternative health movement has encountered some resistance from the medical and scientific establishment, the level of public demand for alternative methods has been impossible for doctors to ignore, and increasingly intuitive and traditional therapies are becoming incorporated into mainstream medical practice, albeit often in modified or diluted - or, as medical scientists prefer to say, "demystified" - form.

Another important development has been the move towards "evidence-based" medicine, in which methods are evaluated on the basis of measurable results, rather than hoping or assuming that they will work simply because they are logical or scientific, and therefore *should* work. There are numerous medical procedures routinely carried out with little or no evidence of their value or effectiveness; while, on the other hand, there are "alternative" techniques that have been proven to be effective over centuries, despite having no known scientific basis. Intuitive but seemingly illogical methods can succeed where scientific methods have failed.

The trend towards evidence-based medicine arises out of a growing recognition that the human body is more than the sum of its parts, and that mind and body are an integrated system, and this realization facilitates the introduction into mainstream medicine of holistic techniques which are not based on known scientific or mechanistic principles.

The holistic approach to health has been validated and supported by the findings of a number of separate studies which have shown that mind and body act on each other in previously unsuspected ways. For example, recent discoveries linking the brain to the immune system suggest that our state of mind can affect us right down to our cells.

With the aid of sophisticated new laboratory tools, mind-body interactions that have always been taken for granted in holistic medicine are now being proved out in the science laboratory, and the old materialistic view of the body as a purely mechanistic entity has been shown to be false: the body, it has now become clear, has an intelligence of its own and is far more responsive to its surroundings - and to other people - than previously imagined.

Discoveries in the field of mind-body research have also contributed to the development of a completely new and increasingly important medical specialization called behavioural medicine, which focuses on the connections between mind and body and their impact on health and well-being.

In the area of psychology and psychotherapy the shift towards intuitive and holistic methods has also been dramatic. Again, developments in QM, along with other discoveries in neuroscience, have undermined the deterministic basis of behaviourism in its more radical forms. This has led to a more flexible and eclectic outlook, with many psychotherapists now drawing from diverse schools of thought - including mysticism and metaphysics - and relying more on their own intuition, rather than on formal procedures, to decide the best approach to take with individual patients.

The swing away from materialistic values has also had a huge impact in many other areas, including education and the arts.

Knowledge v Insight

Scientists ignored the evidence for ESP just as, for essentially the same reasons, they disregarded – and to a large extent still disregard - the implications of quantum theory. But both ESP and QM imply paranormal action at a distance and non-locality of mind. Neurons, it is reasonable to assume, obey quantum rules.

In the past, parapsychologists were primarily concerned with finding proof of the reality of ESP. More recently they have adopted a more flexible and imaginative approach, putting the emphasis on identifying the factors and conditions that are conducive to various types of psychic ability. There are fewer card-guessing tests these days, and more remote-viewing and remote-influencing experiments.

Many researchers take the view that there is already more than enough proof to convince all but the most inveterate sceptics, and there is nothing to be gained by collecting even more evidence of ESP in an effort to convince die-hard materialist scientists who don't even want to look at the evidence, and have made up their minds never to be convinced.

Confirmation of certain “borderline psychical” phenomena previously dismissed by scientists has come from recent discoveries in other branches of science. For example, clinical studies of out-of-body experiences (OOBES) reported by near-death hospital patients have given added scientific credence to astral projection and remote viewing. These and various other discoveries have challenged the traditional mechanistic view of the body and the accepted limitations of the mind.

Materialism devalued psychic and spiritual qualities and promoted a preoccupation with external, superficial phenomena, and an over-dependence on sensory experience. It separated human beings from their inner nature and taught them to look outwards only, and to distrust or deny their internal, intuitive senses. It led people to become more concerned with knowledge than with insight; with logic rather than intuition.

Although there are now signs of a spiritual renewal, in some quarters at least, the collapse of materialism has been slow to sink in, and many of the prevailing beliefs and attitudes are still firmly rooted in a view of matter current almost a century ago. As long ago as 1934

Alfred North Whitehead observed that although every feature of materialist physics had been displaced, it continued to reign supreme “in the market place, the playgrounds, the law courts, and in fact the whole sociological intercourse of mankind.” It was, he said, “a touching example of a baseless faith”.

While things are now beginning to change, people still feel the need to rationalize every aspect of their lives and their perception of the world, and there is an automatic assumption that there must always be a logical - that is, materialistic - explanation for anomalous phenomena and experiences.

Thus, scientists seek to “explain” *déjà vu* as a neural “short-circuit”; telepathy is dismissed as coincidence; out-of-body- experiences are put down to hallucination caused by oxygen deprivation or the effects of drugs; and psychic and spiritual healing is explained in terms of either “spontaneous remission” or incorrect diagnosis (since healing is considered impossible, in other words, the condition could not have existed in the first place!)

When science clashes with human experience - with our own intuitive certainties - we are expected to defer to science; to accept that if there is a reductive, physical explanation for something, then that explanation must be the correct one. This reasoning is predicated on the absurd assumption that nothing can exist that science cannot explain. If the choice is between an out of body experience and oxygen deprivation, then the explanation must be oxygen deprivation. If the choice is between a visual psychic impression and a hallucination, then the explanation must be hallucination. Or faulty memory. Everything has to be made to conform to scientific consensus. Everything has to have a "rational" explanation. Any plausible, scientific-sounding explanation is far more acceptable than one that involves ESP or psychic energy of any kind, even if it fails to take account of the facts - which, incidentally, none of these stock explanations do.

Frequently there is a disparity between an individual's personal viewpoint and the view they are expected or encouraged to hold in their profession. For example, I have on a number of occasions been interviewed by journalists who have told me that while they are personally convinced of the reality of ESP (in many cases they tell me about psychic experiences they've had themselves), they feel bound, in the interests of “objective reporting”, to put their own private beliefs to one side in order to present a “balanced”

view - which, in practice, usually means adopting a sceptical stance and being careful to avoid making statements which might be taken to imply acceptance of ESP. All comments attributed to me begin with “He claims...”, or “According to Martin...”

The police, too, are widely thought of as being hard-headed and sceptical when it comes to the participation of clairvoyants in criminal investigations. But here again the private views of individual police officers are often very different from the views they express publicly. From time to time I am called upon by police forces to use my psychic abilities to assist in murder and missing persons cases, and my involvement is usually kept “low profile” in order to avoid attracting possible adverse reaction from the press and the public. The assumption is that the public would be shocked or outraged if they knew that the police had solicited the help of a psychic. However, my own experience does not bear this out. When on one occasion a London newspaper disclosed the fact that I had been secretly called in by Scotland Yard to assist in a major investigation, the police press office braced itself for the barrage of criticism which it was convinced would inevitably follow. In fact, however, the response from the public was largely positive, and with few exceptions the police were widely praised for their open-mindedness and their willingness to explore all possible options in their efforts to solve the case.

The same inconsistency exists in medicine. Many doctors are prepared to admit privately that they accept the validity and effectiveness of holistic therapies of which their governing medical bodies strongly disapprove. Some doctors opt for these forms of treatment when they themselves, or members of their family, become ill; and a few are brave enough to recommend these techniques to patients whom they judge might be helped by them.

Scientists - with some notable exceptions - have been among the most reluctant to abandon the old mechanistic tenets. One famous biologist made the claim recently that science was now able to account for more or less all the forces in nature and that belief in psychic and supernatural entities could only continue to exist “in the few gaps which remained in scientific knowledge”. Another well-known scientist has proclaimed that the goals that drive scientists are all now feasible and that the dizzying concept of a Theory of Everything is now within science’s reach.

Scientism

Scientists have been making hubristic statements of this kind for centuries. The belief that they are on the verge of being able to explain everything has been a perennial delusion among scientists since the early days of science. Over a century ago Haeckel made the assertion that science had solved six of the seven great riddles of existence, and that the seventh - the question of free will versus determinism - was an illusion. Haeckel made this claim at a time when materialism was at its zenith, and technology was beginning to have a real impact on people's lives, so there was at least some justification for his thinking that science might hold all the answers. Up to then the history of science had been one of continuous triumphs. To make such a claim today, however, is simply to ignore both the implications of quantum physics and the accumulated evidence for ESP and other "paranormal" phenomena.

It is quite clear to even the most casual observer that scientists are still a very long way from being able to explain everything. In fact, far from solving the age-old mysteries of time, space and the human mind, science has instead provided us with a whole new set of imponderables. The universe, we are told, is expanding. Particles can vanish and reappear at different points in space. Space itself is curved. Time travel, according to a growing number of scientists, is a real possibility. Black holes and anti-matter are real – we may even be in a black hole, according to some astronomers! - and parallel universes other dimensions seem increasingly likely. Add to this the mysteries of exotic matter, quantum gravity, string theory, self-organization, fractals and chaos theory, and it becomes quite clear that there are still quite a few gaps remaining in scientists' understanding of the cosmos.

In fact there are many, many mysteries that science cannot even begin to explain - not least consciousness itself. So while scientific progress has been impressive in many respects, it is nonsensical - and phenomenally arrogant - for scientists to claim that it has done any more than scratch the surface of reality.

While materialism may be dead, it stubbornly refuses to lie down. Very few people appreciate the extent to which their attitudes and behaviour are influenced by

materialistic concepts and principles. People have become dependent on science, and particularly medical science, to provide solutions to their questions and concerns, and to a large extent this faith is misplaced in my opinion. They look to scientists and specialists for answers which in the past would have occurred naturally and spontaneously to them. They seek out expert advice on what kind of food to eat, how much exercise to take, how to deal with stress, how to communicate effectively, how to conduct their relationships, how to raise their children and so on. And yet many of the experts in whom they place so much trust are themselves floundering in an ocean of scientific uncertainty and are unable to agree with each other on even the most fundamental issues.

A New Scientific Paradigm

The materialistic foundations of science have been swept away by QM and replaced by a new scientific paradigm in which possibilities are no longer seen to be limited by the boundaries of physical matter, and in which discovery is no longer seen as a process of elimination - that is, of systematically uncovering a finite number of facts about the universe - but a creative act involving limitless possibilities. Every new discovery brings to light previously unseen and unimagined aspects of reality that are outside the range of contemporary scientific knowledge; and QM tells us that the point will never arrive when we have discovered everything that there is to discover. Reality as we know it will continue to expand as our capacity to measure it increases.

In other words, possibilities arise on a continuum; and nothing is carved in stone. Where previously there were unequivocal scientific facts, now there is only expert opinion; and where in the past there were agreed theories about the nature of the universe, today there are models of reality which are subject to constant revision. In the past, scientists have always committed the folly of trying to reduce phenomena to the level of their own powers of measurement and comprehension. In the case of ESP, scientists have said, in effect, that since they do not have the means to detect or measure psychic forces, therefore these forces cannot be real. It is an arrogant viewpoint based on the absurd assumption that nothing can exist which is beyond the scope of current scientific understanding.

Science and technology are becoming “softer” and more organic with every day that passes. After four hundred years in which the focus has been on external phenomena, science is becoming increasingly introspective, and technology is now being used to manipulate biological and mental processes in a more direct and intimate way than was ever possible in the past - for example in such areas as cloning and genetic engineering, electronic implantation, brain-scanning, virtual reality (VR) and machine/artificial intelligence.

Science is increasingly concerned with micro events; with phenomena on or approaching the scale of quantum interactions and mental processes - and this is the level on which the laws of Newtonian science break down and the rules of quantum physics - which do not exclude telepathy, precognition and PK - come into play. This is where the worlds of mind and matter interconnect; where science and mysticism converge. Science is moving into the realm of consciousness, and the human mind is becoming the laboratory of the new physics.

Despite science’s dazzling technological achievements - particularly in areas like space exploration, robotics, AI, and rocket science - there is at the same time a growing sense of disappointment and frustration at its failure to resolve the deeper, philosophical questions besetting mankind, or provide the kind of certainty that people once found in their relationship to mystical and spiritual forces.

In revealing its power, science has also defined its limitations. It can explain how but not why. It cannot penetrate the internal nature of a thing, only its outer aspect. It can uncover important facts, but it cannot reveal essential truths.

In the past, people’s faith in science was such that their immediate reaction, upon encountering phenomena that scientists could not explain, was to doubt the evidence of their own faculties and look instead for a rational, scientific explanation for what they had witnessed or experienced. Today many people are coming to recognize that there are deeper layers of reality which cannot be measured scientifically, only grasped in moments of intense contemplation, and that there is an intuitive intelligence which owes nothing to logic or reason and which transcends the physical senses. In the absence of scientific

certainty, people - the ones who are awake to what's going on - are beginning to rediscover, and learning to trust, their own inner feelings and intuitive powers.