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Bigelow Institute for Consciousness Studies (BICS)  
**Essay by Drs. Lyndall Demere and Timothy Eastman**

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## **Introduction**

[Scientist/Philosopher Timothy Eastman]

I am a physicist, with more than 35 years of experience in space physics, plasmas physics and related fields. I do not believe in miracles, at least not in the sense of a violation of any fundamental order of reality. In September of 1998, my wife hosted a Harry Edwards-based healing workshop in our home in Silver Spring, Maryland, led by Dr. Lyndall Demere. At that time, I was rather skeptical about psychic powers but agreed to participate to support my wife. Late in the morning workshop, my designated partner, a woman I had never met before nor seen since, was stumped when she envisioned, coming from me, an image of a scout master violently yelling at me and a patch I was wearing with a flaming sword and an 8 digit number. “Were you ever in the Boy Scouts?,” she asked. ”No.” Dr. Demere, seeing our puzzlement, came over to

inquire. “Were you ever in the military?” “Yes.” I had been drafted into the Army (1968-1970) during the Vietnam War era. Suddenly it all came flooding back: the traumatic experience of a seemingly sadistic sergeant in basic training yelling at my innocent 23 year-old self, who had grown-up in a loving, protective family and farm community; and my memory of the flaming sword insignia on my shoulder patch, which designated the U.S. Army Europe where I had been stationed. What about the numbers? I flew upstairs and retrieved my honorable discharge form, which I had not looked at for over a decade. My partner had recited accurately, in order, 7 of the 8 digits of my Army identification number!

In that instant a torrent of confused and suppressed feelings came pouring out as I wept for some indeterminate time in my wife’s arms. Later that evening, I felt lighter than I had in decades. I had been a severe critic of numerous aspects of the military’s behavior and budget, and I still have a healthy skepticism about these issues. But previously this had been an unrelenting obsession that went around and around in my head, in my conversations, in the same words and with the same unrelenting, angry energy, all running outside of my control and without resolution. Suddenly the obsession was gone. The trauma was lifted.

Dr. Demere asked if science could explain what had just happened. I said “No. Our tools are too limited.” Now after more than two decades of reflection, study, and research, which culminated in my book *Untying the Gordian Knot* [1], I can say, “Yes. I now have a framework of understanding, one grounded in the best of contemporary philosophy and quantum physics, that

can begin to explain that experience and more.”<sup>1</sup> This essay lays out aspects of that framework, which supports the possible reality of some form of survival of identity beyond physical death, using evidence of sustained healings by deceased psychic Harry James Edwards (1893-1976) via Demere’s healing agency, and thus, without violating any so-called “laws” of nature, opens the door to systematic exploration of evidence for psychic healing, of various *psi* phenomena, and some type of perdurance of psychic identity.<sup>2</sup>

[Consultant Ph.D., M.Sc.D., Spiritual Healer Lyndall Demere]

The above statement by my co-author Timothy Eastman, physics/geophysics PhD, highlights his transformation from a skeptic of spiritual healing to a scientist and philosopher who takes such healing seriously and is now fully open to the evidence for *psi* phenomena in general.

In a way consistent with Eastman’s earlier presumption that such healing was impossible,

Edward Kelly states that

“Most contemporary psychologists, neuroscientists, and philosophers of mind, as well as scientists in general, subscribe explicitly or implicitly to some version of ontological ‘physicalism,’ the modern philosophical descendent of the ‘materialism’ of previous centuries...[wherein] In the end all facts are determined by physical facts alone, and we human beings are thus nothing more than extremely complicated biological machines. Everything we are and do is explainable, at least in principle, in terms of our physics, chemistry, and biology—ultimately, that is, in terms of local interactions among self-existent bits of matter moving in accordance with mathematical laws under the influence

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<sup>1</sup>Details of Dr. Eastman’s systematic philosophical framework are provided in his recent book *Untying the Gordian Knot: Quantum, Reality, and Context* (Eastman, 2020) [1]; review copy at Web drive link: <https://spaces.hightail.com/receive/i4fxuffp0V>

<sup>2</sup> Details about Dr. Demere’s Spiritual Healing Meditations, practiced with great success for 30 years, is provided at Web link <https://www.internationalassociationofmetaphysicians.com>.

of fields of force.” (Kelly, 2005, xi-xii) [2]

Kelly later points out that “we are at or very near a major inflection point in modern intellectual history. Physicalism in its current forms seems clearly inadequate but what should take its place?” (Kelly, xiv) [2].

My scientist colleague, Timothy Eastman, now concurs that science alone cannot directly explain *psi* phenomena, including the many cases of healings that have resulted during my 30+ years of Spiritual Healing practice as described below in Section 3 within the major sub-section titled **The Survival of the Spirit and Personal Identity of Harry Edwards**. In contrast to the materialist presumptions of physicalism, and building on more than 40 years of scholarly research and publications in physics and philosophy, Eastman has recently shown how contemporary science and philosophy goes beyond physicalism in his major work in systematic philosophy, *Untying the Gordian Knot* [1]. In this work, he builds on recent developments in philosophy, logic, and physics to formulate a new integrative, systematic approach that can help us understand the basis for *psi* phenomena in general, and even potentially the basis for some form of survival of identity beyond physical death thus pointing the way to meet Kelly’s call to go beyond physicalism.

[Spiritual Healer Lyndall Demere and physicist/philosopher Timothy Eastman]

Our essay is structured around three elements of our fundamental argument, corresponding to three Sections as follows:

**Section 1.** Affirms ‘possibilism’ based on recent developments in quantum physics, philosophy and related disciplines, and leverages the systematic philosophical, science-based synthesis elaborated by Eastman [1] to open up new possibilities for understanding *psi* phenomena.

**Section 2.** Shows how such possibilism enables both a new understanding of *psi* phenomena and how weavings of the world, via fundamental orders of both the actual and the possible, are being constantly swept up into Cosmic Consciousness; finally, how such processes assure the non-exclusion of perdurance<sup>3</sup> with respect to some form of psychic identity and ongoing presence;

**Section 3.** Provides data new to the field about the sustained presence of the great healer Harry Edwards through Demere's mediumship. In addition, it argues for the need to enable a new openness to data and observations relevant to the survivalist hypothesis, especially cases of direct, verifiable references to a deceased psychic identity, and less direct but substantial evidentiary material pointing to such psychic perdurance.

Our three-part argument answers Edward Kelly’s clarion call, thereby enabling a new openness to observations of *psi* phenomena and the spiritual dimension, in combination with featuring prime examples of such evidentiary material.

*Section 1* is laid out in three parts—the first (1a) being an explanation of the relevant philosophy and science issues for the non-specialist. The second part, Section 1b, is intended for reviewers

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<sup>3</sup> Perdurance denotes formal permanence—the quality of lasting or enduring forever.

interested in somewhat more detailed philosophical and scientific issues, including some overlap with Section 1a. Further details of the underlying philosophical and scientific framework are provided in Eastman's book and primary references therein [1]. All readers are requested to rejoin the discussion at Section 1c, which describes a specific model for tapping into a fundamental order of possibility as a basis for psychic capabilities. Here we witness a specific way in which our framework supports an evidence-based approach to newly understanding phenomena arising from **both** the order of actualizations **and** the order of possibility, opening up a new way to think about anomalous phenomena that leverages both science and philosophy.

*Section 2* (see Figure 1, page 19) builds on a science-based argument concerning the retention of information through fundamental succession, and suggests how the total information associated with any person's life experience, objective and subjective, may be constantly swept up into Cosmic Consciousness which, indirectly, is part of our mind-space. Upon death, our neural functionality ceases but the mind-space information remains that is already swept up into Cosmic Consciousness. In this way, there may well be perdurance of one's extended mind-space that could become available in *psi* events such as those involving a medium (more details are given in Section 2).

Our argument in Section 2 concerning a plausible basis for psychic perdurance then segues into *Section 3* where we provide new results about Contact and Absent Healing involving the sustained presence of the great healer Harry Edwards through Demere's mediumship.

## Section 1a. Concise Summary of the Most Relevant Science (lay version)

[This section by scientist/philosopher Eastman]

In the fall of 2019, my wife and I set out to purchase groceries near our home in Silver Spring, Maryland in our little Miata. We waited at the first traffic light. When the left turn arrow turned green, we began to proceed into the intersection. Simultaneously, a speeding pickup truck coming from our right-hand side raced through his red light, swerved sharply, missing us by barely an arm's length. Had he entered the intersection less than a half second earlier or not swerved, it's highly likely that my wife would have died in a high-speed crash impacting the passenger's side. The fact that my wife did not die has had enormous consequences in my life. What did not happen affected my world just as what did happen: we continued our life together. Any driver constantly adjusts their actions so as to minimize accidents, recognizing that a slight turn of the wheel at the wrong time may have catastrophic consequences. Our recognition of such alternative scenarios as 'real' possibilities enables us to drive safely. "Paths not taken are effectively infinite; actualized paths are finite, unique, and sequential." (Eastman, 2020, 23) [1].

I offer the above scenario as a metaphor for a possibilist interpretation of quantum physics.

Quantum physics is by far the most rigorously tested physical theory, developed over the past century, of how the physical world functions. Its basic description is well understood and affirmed but differing interpretations abound. The last two decades have seen a significant convergence towards a possibilist interpretation of quantum physics, one that emphasizes the

ontological reality of genuine possibility in contrast to classical determinism. These possibilist interpretations implicitly or explicitly take into account three concepts that are fundamental to my own integrative approach detailed in *Untying the Gordian Knot* [1]: process, that the flow of reality incorporates a constantly unfolding succession of events at multiple scales; logic, that such reality exhibits consistency and coherence yet accommodates distinct logics applicable to both actuality and possibility; and relations at multiple levels, local to global, in which interrelatedness is fundamental.

These new possibilist interpretations distinguish two aspects to fundamental logic, one being a logic of actualizations for which measured output states of a system—that is those results that are actualized and measured—are discrete and unambiguous (e.g., electron spin is measured to be either up or down) in contrast to a second, more general, logic that allows for in-between, alternative possible conditions. Most conventional interpretations of quantum process focus on only applying a logic of actualizations. This is exemplified at its best by the standard Copenhagen interpretation, which I regard as basically correct within the scope of its epistemologically-focused framework.

However, problems arise when theorists try to determine a proper ontology, which has led to a proliferation of interpretations. For example, one common interpretation is the many-worlds interpretation whereby the real is constituted solely by what has come into being, what is actualized (i.e., actualism), and then one hypothesizes that the multiple possible quantum states all become actualized, one after the other. If true, this would result in astronomically large



numbers of actualized worlds being generated each fraction of a second! In contrast, possibilism aligns with our common sense perception of how the world works and readily avoids such ontological overflow, and yet possibilities that do not happen can have real impact. Another prominent interpretation is to infer hidden variables as with a class of interpretations based on the work of David Bohm. Such Bohmian interpretations generally avoid the ontic overflow of many-worlds interpretations yet tend to presume actualism in part to preserve the presumed determinism of classical physics.

Possibilist interpretations incorporate contemporary developments in physics, mathematics, complex systems and information theory to address how systems can be multiply interrelated from local to global scale. At the same time, the inferred global characteristics that arise are inevitably more than just aggregates of local system features, which means that any God's eye view, based simply on projections from some local system, are inevitably incomplete if not incorrect.<sup>4</sup> A common example of this problem is a mercator map of the earth, which attempts to project a three-dimensional object onto a two-dimensional plane, thus resulting in great distortions, particularly at earth's two poles. A simple sum of the parts cannot retrieve an accurate description of the whole.

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<sup>4</sup> This feature of local-global relations results from how "All knowledge of reality is inevitably knowledge from a particular Boolean point of view, but there is no global Boolean description of the world" although "incomplete and mutually incompatible locally Boolean descriptions can be smoothly 'glued together' to form a Boolean manifold"; for details, see Eastman's book [1]. Classical or Boolean logic is appropriate as a logic of discrete, actualized outputs, but not appropriate for a logic of possibility for which we need a non-Boolean logic (see Primas, 2017) [3]. For definitions of Boolean and non-Boolean, see footnotes 8 and 9 below within Section 1b.

In terms of methodology, an analytic, reductionist approach has been extremely successful for science and engineering. However, for basic ontology, our most fundamental theory, that of quantum physics, incorporates a logic of possibility, and exhibits multiple system levels, from local to global, and that logic denies any simplistic reductionist ontology. In other words, the fundamental reality of the world, as exhibited in these most recent possibilist understandings of quantum physics, incorporates distinct features of both the local and global, and of both the actual and the possible. In essence, the ‘real’ in its fullness is thus **both** the actual **and** the possible.

Scientific model making tries to correlate outcomes of data that come from experiments or observations so as to achieve a snapshot of broader reality. We imagine that we can move from an input A to a correlated output B using a simple, manageable equation and then treat this modeling of going from A to B as explanatory. As a methodology, this reductive, deterministic-like method has been extremely successful, especially when applied to highly constrained mechanistic systems. However, this method cannot capture possibilities. A set of “freeze frames” can be defended if we only look at Newtonian classical physics and then treat the causal relations as always representing entailment relations (i.e., deterministic causality) such that “if A, then necessarily B.” When modern physics began developing in the late 17th century, especially after Isaac Newton (1643-1727), the typical understanding of scientific “laws” was that they were God-given entailment relations. Even after the early 19th century, when reference to God was systematically deleted from applications of the newly reductionist and mechanistic Newtonian physics, the notion of necessary entailment was mostly retained.

However, during the past century, we came to understand that the most fundamental theory for describing reality is quantum physics and that classical, Newtonian physics is simply a very good and useful approximation for most (not all) macroscopic applications. Further, we now better appreciate how theory development is model making, with mathematical tools being powerful means for expressing such models. In addition, not only is classical, Newtonian physics simply a model, however good it is at obtaining useful results. We now understand that all theories are merely models of real systems, which should not be reduced to our simplistic models.

From this model-oriented perspective, our basic physical relations (even those of quantum physics) are always approximations, inevitably applied within some context, even though the search for such relations strives to achieve context independence as much as possible (e.g., Newton's law applies equally well on planet Mars as on the Earth). Deploying such tools of science can enable high levels of predictability and determination but are never deterministic as such. Even Newton's equations are not ultimately "deterministic" because, in their application, one always must input particular initial conditions and boundary conditions. Further, predictive capability, however apparently precise, is always limited by measurement precision, incomplete handling of relevant variables, and practical limitations in neutralizing various types of context (e.g., gravitational or electromagnetic forces affecting a local experiment). The reason scientists prefer to conduct controlled experiments in a laboratory setting is precisely to eliminate variables/context to the extent possible, which enables us to better isolate a useful context-independent "law."

However, in contrast to viewing physics laws as entailment relations, within the past decade many scholars working with quantum physics are beginning to view such relations as constraints on possibility. This is suggested in part by how several core results of modern physics can be derived from fundamental variational principles.<sup>5</sup> These new possibilist interpretations of quantum physics explicitly deny actualism<sup>6</sup>; they affirm the ontological reality of possibility and work with physical relations as constraints on possibility. Within this new framework, any and all physical systems are necessarily grounded in such a possibilist understanding because quantum physics is arguably fundamental to all of science without exception, including the biological sciences. With a focus on the latter, Stuart Kauffman emphasizes our critique of reductionist, mechanistic approaches by distinguishing diachronic versus synchronic science, the former being a focus on system dynamics through time, the latter being a snapshot or “freeze frame” focus. Synchronic science very often focuses on the fully reducible aspects of systems and, within its imposed constraints, a simple reductionism can often be made to work. In contrast, as Kauffman states, “in the diachronic becoming of the biosphere, life is an ongoing, unprestatable, non-algorithmic, non-machine, problem solving for survival, becoming.” (Kauffman, 2012, 38) [4].

In its focus on the fully reducible and easily modeled aspects of complex systems, synchronic science coordinates data, the outputs of measurements, and most often utilizes deterministic

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<sup>5</sup> Variational principles in physics deploy an optimization method to obtain a system’s dynamical trajectory by imagining all possible trajectories available to the system and then optimizing among all these possibilities.

<sup>6</sup> Please note that the affirmation of 'actualism' is necessarily a philosophical presupposition and not a scientific proposition as such because it cannot be falsified or verified by scientific methods alone.

models to impose synchronic freeze-frame order on such systems. Nevertheless, the coordination of actualized outcomes (data/measurements) are, by themselves, never sufficient to cover the fullness of reality. The real world is a complex, synchronic **and** diachronic, combination of **both** actuality **and** possibility. Through training and experience, we develop and apply models of our environment that enable us to safely drive, avoiding (almost always) the myriad ways in which a possible slight change of direction could be fatal. All complex biological systems develop and apply a wide range of models for their evolutionary success as shown by Robert Rosen in his *Anticipatory Systems* (Rosen, 2012) [5]. As clearly demonstrated by Stuart Kauffman in his emphasis on non-machine becomings, the full range of possible, scientifically manageable outcomes far exceeds our current repertoire of biological science and thus must be evidence-based and data driven. A freeze-frame synchronic perspective tends to hide the fact that most often one really does not know much about a complex system's dynamics and its relevant context. Consequently, the full range of possible phenomena very often far exceeds the presumptions of deterministic, synchronic science.

Relevant scholarship must be evidence-based and data driven, not dictated by current reductionist theory that is likely relevant to only a small subset of the full range of possible actualized outcomes and, indeed, relevant most often to only idealized models of such. Thus, for example, current science cannot, in principle, be used to claim that *psi* phenomena are impossible based on the argument—and often on just the assumption—that such phenomena do not conform to the expectations of classical physics or its commonly presumed actualist philosophy. In fact, our best science to-date clearly indicates that the full domains of discourse

for real phenomena, inclusively and ontologically, comprise **both** an order of actualities **and** an order of possibility. Scientism and essentially all *psi*-denialist claims depend on the demonstrably false claim that the former order is all inclusive.

A clear rejection of actualism is concisely stated by the eminent philosopher of science, Nicholas Rescher, as follows:

“to account for the being of contingent existence at large, one has to impose the burden of explanation on something that is itself entirely outside the realm of contingent existence and of existential fact. But where can one possibly look for explanatory resources if the realm of actuality, of “what there is” is not available? The answer is clear: we must look to the realm of possibility, of what *can possibly be*. For if reality is to have a basis, then *possibility* is the only available prospect.” (Rescher, 2017, 15) [6].

This full affirmation of the orders of both actuality and possibility coheres entirely with ordinary human experience and our understanding of quantum physics as summarized above. Finally, one might ask, what is the full range of possibility? For this, we need to look carefully at the full range of evidence, including that for *psi* phenomena.

The new possibilistic interpretations of quantum physics, as opposed to numerous other interpretations that tend to presuppose actualism, offer a promising response to Edward Kelly’s call for a new framework that can go beyond physicalism. Directly meeting this call, we here apply key features of the comprehensive philosophical and scientific framework detailed in Eastman (2020) [1].

Within Section 1b below, we provide a more detailed account of how our ontologically possibilist approach opens up new ways to understand the full array of known *psi* phenomena. Upon first reading, we invite the non-specialist reader to consider skipping now to Section 1c, returning later to read the more technical version of the summary given immediately below in Section 1b.

### **Section 1b. Summary of the Most Relevant Science** (more technical version)

[This section by scientist/philosopher Eastman]

There are, of course, many considerations regarding *psi* phenomena that involve the cognitive sciences, information transfer, etc. but arguably the most basic relevant science is quantum physics because its applications permeate our understanding of all natural systems, from subatomic to astrophysical systems. As our most highly tested theoretical framework, the descriptive content of contemporary quantum physics is highly reliable because it has successfully overcome numerous challenges and passed rigorous quantitative experiments for over a century—“not one prediction from quantum mechanics has been found to be contradicted by experiments” (*Wikipedia*, 2021) [7]. The mainstream Copenhagen interpretation, developed by earlier pioneers in the field such as Niels Bohr and Werner Heisenberg, is arguably correct when carefully limited to epistemological considerations and the coordination of actualized outputs (as most often done by Bohr).

However, efforts to uniquely identify a fundamental ontology for quantum physics has led to a proliferation of interpretations over the past century. Essentially all of these interpretations, in

one form or another, presuppose actualism. Nevertheless, serious problems often arise with such actualism. For example, one common interpretation is the many-worlds interpretation of quantum physics, which presumes actualism and then hypothesizes that the multiple possible quantum states all become actualized, one after the other. If true, this would result in astronomically large numbers of actualized worlds being generated each fraction of a second. In contrast, possibilism aligns with our common sense perception of how the world works and readily avoids such ontological overflow, and yet possibilities that do not happen can have real impact. Another prominent interpretation is to infer hidden variables as with a class of interpretations based on the work of David Bohm. Such Bohmian interpretations generally avoid the ontic overflow of many-worlds interpretations yet tend to presume actualism as well in part to preserve the presumed determinism of classical physics.

In contrast with such actualist approaches, since the turn of the millennium there has been a distinct convergence in realist, possibilist interpretations of quantum physics.<sup>7</sup> A particular entity such as an electron is necessarily observed as actualized within a succession of actual states, initial and final, via appropriate measurement interactions. At the most basic level of quantum physics, this actualization process is described as an evolution, initially from an openness to various possible outcome states, to a mixed mode of probable outcomes states, and finally to a particular actualized outcome state. Eastman [1] shows how this actualization process is best

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<sup>7</sup> For those interpretations that do not presuppose actualism, this convergence is summarized in Eastman (2020, 69-70, 82fn2) [1].



interpreted in terms of these new possibilist interpretations that explicitly deny actualism and affirm both the actual and the possible within the fullness of ontological reality.

Within such recent possibilist interpretations of quantum physics, this distinction appears as a distinction between a logic of actualizations (standard Aristotelian or Boolean logic<sup>8</sup>) and a non-Boolean logic for potential relations<sup>9</sup>; real-world applications of these logics necessarily require as well (at least implicitly) three components (overall a triadic logic), covering input-output-context; see Eastman, 2020 [1]; Michael Epperson and Elias Zafiris, 2013 [8]; Ruth Kastner, 2015 [9]; and Primas (2017) [3].

Such possibilism arises because, at its most fundamental level, quantum physics necessarily involves an algebra of relations incorporating both a logic of actualizations (binary-on/off-yes/no-Boolean logic) and a logic of potential relations (non-binary, non-Boolean logic). Classical physics was limited to simply a binary (Boolean) logic. In addition, classical physics allowed for treating all relations as only external relations involving independent things or objects, which

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<sup>8</sup> Boolean logic is a simple two-valued logic, satisfying a principle of the excluded middle, involving discrete no/yes (or 0/1) responses to well-defined propositions. This standard logic traces back to Aristotle's works, and was first articulated in modern form by George Boole in the mid-nineteenth century. This standard logic for the correlation of actualized outputs is well proven and is the logical basis of modern computing and networking systems.

<sup>9</sup> A non-Boolean logic enables a basis for possibility by denying the excluded middle restraint of classical logic. More generally, it allows for three-valued, and even multi-valued logical analysis.

then could be reduced without limit to atomic elements.<sup>10</sup> In contrast, in a major exemplar of a possibilist interpretation, Epperson and Zafiris (2013) [8] provide details of how quantum physics can be rigorously interpreted within an algebra of relations<sup>11</sup> that incorporates both internal and external relations, and relations of relations, the latter yielding structure-preserving forms. The resultant local-global framework necessarily involves multiple levels of context such that the triadic of input-output-context is pervasive and wholes can be, in multiple ways, more than the sum of their parts. This contrasts with classical physics, which allowed for simple input-output reductions without limit, and thereby encouraged reductive and mechanistic explanation. For methodology, reductive methods are central to the scientific process; ironically, however, the best of such ‘reductive’ scientific process over the past century, via quantum physics and complex systems research, has led to a clear denial of mere actualism and an affirmation, as argued above, of a critical realist role for a logic of possibility and an affirmation of genuine non-reductive wholeness in the real world; see chapters 2 and 3 of Eastman’s integrative work [1].

Given the importance of possibility for quantum process, any apparent necessities are conditional, and contingency inevitably characterizes quantum events. Instead of being grounded in the necessities of deduction or entailment, fundamental physical relations (laws) in

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<sup>10</sup> The atomic theory of elements is very well established; however, “atomism,” the philosophic claim that all things without limit can be reduced to nothing but (some version of) atoms is now widely recognized as false due to complex systems and field theory, nonlinear dynamics and emergence, among other research fields.

<sup>11</sup> This new algebra of relations is based on developments in the new mathematics of category theory as applied to the quantum theory of measurement; details are provide in Epperson and Zafiris’ *Foundations of Relational Realism* (2013) [8].

contemporary physics and conservation principles derive primarily from variational principles, which contingently optimize from among a full array of possible trajectories in appropriately formulated phase spaces given particular relevant histories, including initial conditions and boundary conditions (i.e., varying possibilities of input-output relations within a context), and involving both local and global properties.<sup>12</sup> In the case of classical physics, it could be thought that this deep interrelationship of local and global properties might be treated as a simple equivalence allowing unlimited reduction to the local. In contrast, in quantum physics, such simplistic reduction is not possible and there is an intrinsic interdependence of the local and the global as indicated by the now well-tested quantum entanglement phenomena.<sup>13</sup>

The final result of the above brief summary of the key, relevant science is that physical laws are not entailment relations as so often presumed but are instead constraints on possibility associated with a distinct fundamental order of possibility that is co-extensive with the order of actualizations. These two fundamental orders correlate with our common sense awareness of both actualizations and alternative possibilities in current choice and action, and thus also provide a fundamental basis for the notion of free will, which is often denied or considered problematic in deterministic, actualist models. Developments in contemporary physics in moving

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<sup>12</sup> One can apply variational principles, such as the Principle of Least Action or, similarly, Hamilton's Principle, in understanding the basis of physics relationships ("law") as constraints on possibility and not as (deterministic) entailment relations; see chapter 4 of *Untying the Gordian Knot* (2020) [1].

<sup>13</sup> Quantum entanglement, experimentally demonstrated in multiple ways, is a phenomenon of quantum physics revealing the existence of global states of composite systems that cannot be described simply as the product of individual subsystem states. As a consequence, groups of particles can potentially show connections that transcend relativistic (speed-of-light) limitations even when separated by a very large distance.

beyond the classical physics presumption that laws are God-given deterministic entailments and moving towards recognizing a distinct fundamental order of possibility newly enable an openness to the full range of possibilities that can be actualized.

By considering physical relations as only entailment relations (i.e., rigid “laws”), one could previously claim that large classes of phenomena are clearly impossible, including any and all *psi* phenomena. Instead, as we now understand it from contemporary quantum physics, by understanding physical relationships as instead constraints on possibility, we are now open in a new way to reassess human experience and observations. As for what is possible or not, we need to (1) systematically consider the full range of human experience, (2) re-assess the full range of relevant evidence and be more systematic in gathering relevant observations, (3) avoid dogmatic presuppositions that can distort the assessment of such evidence (scientism, nominalism,<sup>14</sup> actualism, physicalism...), and (4) carefully apply scientific methodology as appropriate, to further understand the full range of phenomena, both local and global, both actual and possible, both natural and potentially spiritual.

### **Going Beyond Physicalism**

The difficult task of how to effectively go beyond physicalism is highlighted by Kelly as follows:

“A critical and unique feature of our approach to this daunting task lies in our willingness to take into consideration all relevant classes of data. One of our central contentions is that precisely because of its physicalist presuppositions, the currently dominant mainstream scientific approach to brain/mind issues has been seriously compromised by virtue of systematically and deliberately excluding from consideration

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<sup>14</sup> Nominalism is the philosophical theory that only individuals and no abstract entities exist whether essences, classes, propositions, or even ontological (versus epistemic) possibilities.

some of the most important and theoretically significant categories of mental phenomena, including in particular (1) paranormal, psychic, or ‘psi’ phenomena, and (2) ‘higher’ or ‘mystical’ altered states of consciousness...in our collective judgment the thousands of field and laboratory studies...provide an overwhelming body of evidence—for those who will take the trouble to study it with an open mind—that these phenomena really do exist as facts of nature...The theoretical significance of *psi* phenomena arises from the fact that they are so unexpected—perhaps even impossible, although this is not entirely clear—in the context of classical physicalism...It is also evident that one major obstacle if not the major obstacle to wider acceptance of *psi* is the absence at present of a conceptual framework or theory in terms of which these phenomena make sense and do not conflict with other parts of our scientific understanding of nature.” (Kelly, 2015, xv-xvi) [2].

In creating our scientific models, we have often adopted a God’s-eye view and focused on the mechanistic and fully reducible aspects of systems, and have often presumed that biological systems as well can be ultimately reduced to mechanistic, deterministic description. By carefully distinguishing diachronic versus synchronic science, theoretical biologist and systems theorist Stuart Kauffman has shown the fallacy of such presumption.

“we are...at the end of reductionism at the watershed of evolving life. Now the machine metaphor since Descartes, perfected by Newton, leads us to think of organisms, as Monod stated, as molecular machines. Let me distinguish diachronic [~system dynamics through time] from synchronic [~snapshot or “freeze frame”] science. Diachronic science studies the evolution of life and its ‘becoming’ over time. Synchronic science studies the presumably fully reducible aspects of, for example, how a heart, once it has come to exist in the non-ergodic universe, ‘works’. In these synchronic studies, reductionism presumably works. But in the diachronic becoming of the biosphere, life is an ongoing, unprestatable, non-algorithmic, non-machine, problem solving for survival, becoming.” (Kauffman, 2012, 38) [4].

In its focus on the fully reducible and easily modeled aspects of complex systems, synchronic science coordinates data, the outputs of measurements, and most often utilizes deterministic models to impose synchronic order on such systems. Nevertheless, the coordination of actualized outcomes (data/measurements) are, by themselves, not sufficient to cover the fullness of reality.

The real world is a complex, synchronic **and** diachronic, combination of **both** actuality **and**

possibility as discussed above based on recent developments in the understanding of quantum physics, and based on human experience, fully considered. Through training and experience, we develop and apply models of our environment that enable us to safely drive, avoiding (almost always) the myriad ways in which a possible slight change of direction could be fatal. All complex biological systems develop and apply a wide range of models for their evolutionary success as shown by Robert Rosen in his *Anticipatory Systems* (Springer, 2012) [5]. As clearly demonstrated by Kauffman in his emphasis on “non-machine becomings,” the full range of possible, scientifically manageable outcomes far exceeds our current repertoire of biological science and thus must be evidence-based and data driven. Consequently, the full range of possible phenomena, ordered by either a (Boolean) logic of actualizations or a (non-Boolean) logic of possibility, far exceeds the presumptions of deterministic, synchronic science.

Again, relevant scholarship must be evidence-based and data driven, not dictated by current reductionist theory that (however beneficial and effective for various practical applications) is likely relevant to only a small subset of the full range of possible actualized outcomes and, indeed, relevant most often to only idealized models of such. Thus, for example, current science cannot, in principle, be used to claim that psychokinesis (PK) is impossible based on the argument that PK phenomena do not conform to expectations of classical physics. In actual fact, as discussed above, our best philosophy and science to-date indicates that full domains of discourse for real phenomena, inclusively, comprise both a fundamental order of actualizations and a fundamental order of possibility. Scientism and essentially all *psi*-denialist claims depend on the demonstrably false claim that the former order is all inclusive.

A clear rejection of actualism is concisely stated by the eminent philosopher of science, Nicholas Rescher, as follows:

“to account for the being of contingent existence at large, one has to impose the burden of explanation on something that is itself entirely outside the realm of contingent existence and of existential fact. But where can one possibly look for explanatory resources if the realm of actuality, of “what there is” is not available? The answer is clear: we must look to the realm of possibility, of what *can possibly be*. For if reality is to have a basis, then *possibility* is the only available prospect.” (Rescher, 2017, 15) [6].

This full affirmation of the orders of both actuality and possibility coheres entirely with ordinary human experience and our understanding of quantum physics as summarized in the previous section. Finally, one might ask, what is the full range of possibility? For this, we need to look carefully at the full range of evidence, including *psi* phenomena.

### **Need for evidence-based, scholarly assessment of psychic phenomena**

Under the scientific presupposition that only actualized outcomes are real, which we designate as “actualism” as discussed above, many scholars have presumed as epiphenomenal any signs of psychic phenomena. In contrast, by denying the metaphysical claim of actualism (based on recognizing the distinction of two fundamental logics—that of the actual (Boolean logic) **and** that of the possible (non-Boolean logic), evidence-based scientific and philosophic analysis can move on to a proper, scholarly assessment of psychic phenomena. Among the psychic phenomena that are most often claimed to be merely epiphenomenal are any signatures suggesting some form of survival of identity beyond physical death. However, we now see that

such premature discounting of such signatures is founded on the faulty (and rarely articulated) metaphysical claim of actualism, i.e., that the real is nothing but the actual.

As a physicist, I concur with Stephen Braude's call for adjusted methodology in evaluating *psi* phenomena. He states that

“If parapsychologists are to be conceptual pioneers, they must take a bold and pluralistic stand on the nature of science. They must repudiate the idea that only the methods of a few physical sciences yield genuine scientific understanding. They must recognize that there are different legitimate...ways of systematizing a domain of phenomena, no one of which is inherently privileged over the others...Experimentation is...essential in physics, chemistry, and microbiology, less so in astronomy, geology, and meteorology, and less so still in the behavioral sciences. Of course, what we need from science is systematicity, some way of converting an otherwise motley and disorganized collection of observations into an orderly and intelligible whole...It's almost comically arrogant to think that nature should conform to our favorite modes of investigation or that we should dictate to nature the forms in which we're willing to accept its secrets.” (Braude, 2014, 175-176) [10]

When setting aside presumptions about evidence for ‘life after death’ being impossible (given the above discussed presuppositions of actualism and scientism), we conclude that available evidence, considered fully (of which only a small portion is featured in the following sections),<sup>15</sup> makes a strong case for some form of life after bodily death or, more precisely, some form of survival of identity beyond physical death.

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<sup>15</sup> Select references focusing on the survivalist hypothesis, among others, are as follows: Stephen Braude, *Immortal Remains: The Evidence for Life after Death* [11]; Leslie Kean, *Surviving Death: A Journalist Investigates Evidence for an Afterlife* [12]; Tutus Rivas et al., *The Self Does Not Die: Verified Paranormal Phenomena from Near-Death Experiences* [13]; and Jim Tucker, *Life Before Life: Children's Memories of Previous Lives* [14].



## 1c. Tapping into Ontological Possibility as a Basis for Psychic Capabilities

[This section by scientist/philosopher Eastman]

We hypothesize that there is an evolved human capability, associated with enhanced anticipatory capabilities and other competitive advantages, for extended mind to tap into the order of ontological (not just epistemic) possibility, a fundamental real order co-extensive with the order of actualizations, these being an ontological foundational pair of orders reflected in the quantum physics distinction of two fundamental logical orders as discussed in Section 1b (a Boolean order of actualization, and a non-Boolean order of possibility). Although largely inhibited, to the extent that episodes of accessing the order of possibility (with its wholistic order and strong interrelatedness) are fulfilled, such episodes may appear as various forms of psychic phenomena, anomalous cognitions, etc. The embodiment of such episodes represents as well psychic energy and a spiritual dimension which, unlike the physical realities associated with the mind as such (~output data regarding neuroscience brain states), may transcend the physical. Nevertheless, as the physical component of this process, the brain has a microtubular network, discussed below, which may be part of our means for actively accessing the fundamental order of possibility and thus a contribution to understanding the benefits of deep meditation as well as mediumship and other *psi* phenomena.

Ervin Laszlo argues that the brain

“translates the information carried in [the order of possibility within] a holographically distributed form into linear signals that affect the functioning of the brain’s neural networks. This—nonlocal—information first reaches the subneural networks of the right hemisphere, and then, if it penetrates to the level of consciousness, also reaches the

neuroaxonal networks of the left hemisphere . . . Thus our brain is imbued with the totality of the information that pervades the cosmos.” (Ervin Laszlo 2014, 45) [15]

Along with this right and left hemisphere difference is another less-known feature. Laszlo calls attention to evidence that

“we have two distinct systems in the brain that process information: the classical neuroaxonal network and the quantum-level microtubular network . . . The neuroaxonal network gives us the “perceptual-cognitive-symbolic” mode of perceiving the world, and the microtubular network offers a “direct-intuitive-nonlocal” mode. The perceptual-cognitive-symbolic mode dominates consciousness in the modern world; information processed in the direct-intuitive-nonlocal mode is mostly filtered out.” (Laszlo 2014, 50) [15]

These findings of brain physiology indicate that humans have specialized neuronal systems for optimal access to both the order of actualization (normal perception) and the order of possibility in which the latter is often “filtered out.”

Over 2,500 years ago, Hippocrates realized that the brain is the primary seat of the mind—a rare offering of ancient science that remains supported. Indeed, for many researchers, references to "mind" are simply reduced to just records of measured brain states, and such a reductive perspective has been productive for many advances in neuroscience. However, as argued by Daniel Siegel, the full reality of the mind “is both embodied and relational”—a complex system with “social and neural connections that are both the source of and the shaper of energy and information flow” (Daniel Siegel, 2017, 47) [16]. For human awareness, a critically important aspect of mind is conscious experience, which is “the experience we have of being aware of this felt sense of life, the experience of knowing within awareness” (Siegel, 2017, 1) [16]. With such an expanded concept of mind in hand, Siegel continues,

“we’ve suggested that consciousness may arise from a sea of potential, a plane of infinite possibility. Mental processes, such as intention and mood, arise as this energy curve moves toward higher degrees of certainty that we are calling plateaus of probability. Mental activities, such as emoting and emotion, thinking and thought, remembering and memory, are viewed as elevated positions on the curve, sub-peak values preceding the emergence of the peak value of an actualized possibility. This is how the mind can be viewed as an ever emergent unfolding of potential into actual.” (Siegel, 2017, 257) [16]

In emphasizing possibilist features of complex systems, emergence, and multilevel processes within both individual and social context, Siegel’s triadic framework of mind-embodied brain-relationships is entirely consistent with our possibilist framework. Although Siegel does not specifically discuss the similarities, his framework is also compatible with contemporary research on information and biosemiotics.<sup>16</sup>

Human experience throughout the ages attests to evidence that the mind is more than the brain and its more specific sensory inputs. As Dean Radin points out, most of us have had the sense of being stared at without directly knowing the sources of the starring (Radin, 2009, 125–130) [17]. This common phenomenon could arise from a non-local mode of perception. More dramatic psychic phenomena such as direct viewing and spiritual experiences are less common. The quantity of research is limited due to materialist presumptions, and the quality of research is mixed as noted by Sheldrake (2012) [18].

Near-death experiences (NDEs) have been described consistently since antiquity and yet have been only studied systematically within the past few decades. As shown in a paper by Bruce Greyson, such NDEs have many features (peace, joy, cosmic unity, out-of-body experience) that

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<sup>16</sup> Semiotics concerns the theory and application of signs, broadly interpreted as more inclusive than language dependence; see chapter 5 of Eastman [1] and the International Society for Biosemiotic Studies (<https://www.biosemiotics.org>).

overlap with reports of spiritual experience (Greyson, 1983) [19]; also see the study by Cassandra Musgrave who provides more detail on such overlap (Musgrave, 1997) [20]. David Griffin summarizes six cases of veridical out-of-body experiences (OBE) (including the NDE as just one type) in which the subject reports on episodes in which the physical body was not present but yet the subject's OBE experiences were corroborated by others; in turn, Griffin quotes another source stating that nonphysical "perceptions" under such conditions are "remarkably accurate" (Griffin, 2019, 356) [21].

As a unique case of miraculous healing, Anita Moorjani was diagnosed with Hodgkin's lymphoma, a cancer of the lymph glands, in 2002. After four years, she fell into a coma and was admitted to the local hospital's intensive care ward with death expected within 36 hours. During her coma, Moorjani had a radical NDE whereby "she was able to hear and see (extrasensory) exactly what [her husband] Danny and the doctors were discussing in the corridor almost 40 feet away from her room...During her NDE, she was told that she could choose to stay in her physical body and be healed of her cancer. If she chose life, her organs would function normally again." (Rivas, 2016, 177) [18]. Upon choosing life, she experienced rapid and miraculous healing. This veridical OBE and NDE case is documented by Moorjani herself in *Dying to be me* (Moorjani, 2012) [22].

All standard physicalist explanations continue to be unable to explain such experiences. An excellent and rigorous compilation of such psychic phenomena (also termed "subliminal

phenomena”) is provided in the 800-page encyclopedic work *Irreducible Mind* by Kelly et al. (2007) [23]

The following account of how our brain may enable a tapping into the order of possibility and, in that way, contribute to *psi* phenomena, is just part of our cumulative argument, which is carried out more fully in Section 2 along with Figure 1 in that section.

We hypothesize that out-of-body experiences and certain other *psi* phenomena are periods in which the quantum-level microtubular network still functions (enabling the above nonlocal mode of perception), while the standard cognitive mode, depending on the neuroaxonal network, is in some way inhibited (as during NDE cases). To test this hypothesis, observational techniques will need to be developed to assess the microtubular network without dependence on the neuroaxonal network. Perhaps during an NDE experience, nonlocal perception is tapping directly into the order of possibility, newly freed up to provide vivid NDE experiences without the usual efficient filtering out by standard consciousness. Even if we set aside NDE cases, the repertoire of well-attested cases of anomalous cognition (or parapsychological phenomena) is voluminous. Griffin has provided one concise summary that argues clearly for the reality of such phenomena (1997) [24]. Also, May and Marwaha have organized an impressive set of research results on anomalous cognition (2014) [25]. For Spiritual healing, many outstanding examples are provided by the life and work of Harry Edwards (1950, 1956) [26]. While some scholars attempt to simply explain away such phenomena, we regard it as more consistent with the spirit of empirical science to consider such experiences and associated documentation as valuable data for future explanation. Our evidence-based approach to address phenomena arising from both the order of actualizations

and the order of possibility opens a new way to think about these anomalous phenomena that leverages both science and philosophy.

Anticipatory capabilities that are part of the order of possibility, and associated constraints on future events, may help to understand reports of precognition such as discussed by Russell Targ (2010) [27]. Targ and other researchers evaluating anomalous cognition often treat future events as roughly equivalent to past events, except for disallowing any future event from directly changing a past event which, as Targ points out, would result in an intervention paradox (Targ, 2010, 79 [27]). In contrast, our approach denies actualism and affirms the distinction of an order of actualization and an order of possibility; correspondingly, it affirms that there is a succession of fundamental process (sequencing of metaphysical presents) such that past events are actualized, settled and definite, whereas future events have varying levels of possibility but are never *per se* actualized until they become part of the metaphysical ‘present/past.’ However, even such actualization is not archived in a fixed past but is instead constantly swept up into an updated metaphysical present as argued in Section 2 below.

In a detailed scholarly study of Hartshorne’s work, Viney and Shields state that

“Hartshorne...is affirming that reality is a growing totality, an idea that is also prominent in Peirce’s evolutionary cosmology. The growth of reality, moreover, is thoroughly temporal—time itself is the process of creation. The past is determinate, the future is a field of relatively indeterminate *possibilia*, and the present is the process of determination. Finally, Hartshorne argues that what comes to be, once it has become fully determinate, is a permanent fixture of all subsequent becoming, guaranteed in the final analysis by God’s memory of it. This is why Hartshorne speaks of creation as a cumulative process.” (Viney and Shields, 2020) [28].

Our understanding of the available literature about precognition is that all known cases can be explained as anticipations or constraints on future events based on current reality, including possible tapping of realms of possibility. Arguments based on relativity theory that feature a lack of ordered succession in space-like separated domains are, to the best of our knowledge, based solely on epistemic claims about correlations between extant observations. It is a future task for scholars to work out the meaning and application of such relativistic arguments with explicit inclusion of both the orders of actualization and possibility.

With regard to Laszlo's concept of the deep Akasha dimension, as well as the emergence of spiritual experience, our primary reservation concerning Laszlo's theory is that it often appears to presuppose actualism. Such actualism characterizes the work of most physicists and philosophers, even the work of some researchers who totally affirm the reality of anomalous cognition (e.g., see papers edited by May and Marwaha, 2014) [25]. In contrast, we conclude that a more simple and clear statement about the ontological reality of both the Boolean order of actualization and the non-Boolean order of possibility avoids the addition of such implicit (or explicit) actualist claims and enables much enhanced openness to a new assessment of the evidentiary basis of *psi* phenomena, including the survivalist hypothesis.

## Section 2. New Understandings of *psi*, Cosmic Consciousness, and Perdurance

[This section by scientist/philosopher Eastman]

This section proposes a way to interpret contemporary fundamental science, especially quantum physics, in a possibilist and realist way, albeit speculative, that can both accommodate *psi* phenomena and even point to the possibility of perdurance of psychic identity after permanent bodily death. The three phases of fundamental pre-space quantum process, as discussed in chapter 2 of Eastman (2020, 37-38) [1], are sketched in Figure 1.<sup>17</sup> This is **not** a space-time diagram; instead, the three **pre-space** phases of quantum process (possibility-probable states-actualization) are co-extensive with fundamental succession, ontologically considered.

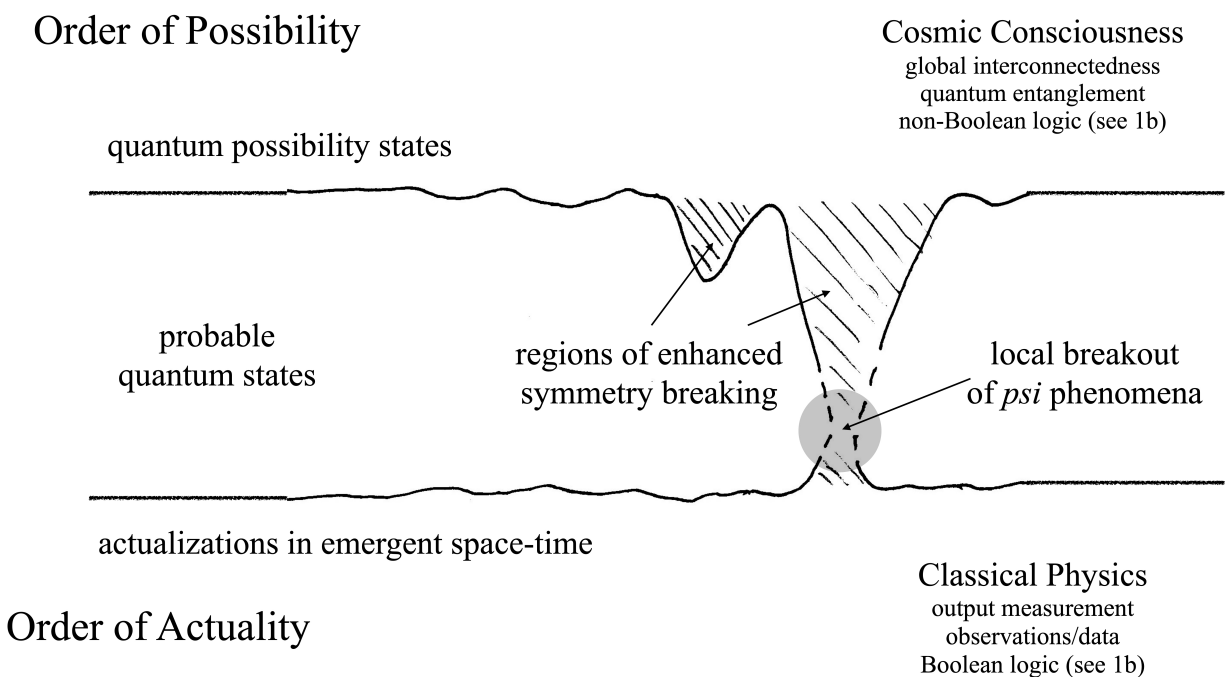


Figure 1. Pre-space quantum process and succession is here sketched, featuring the three quantum phases and hypothesized transitions (solid lines) which, at locales of high distortion of the transition boundaries, may enable local breakouts of *psi* phenomena.

<sup>17</sup> Quantum possibility (or potential) states are not mutually exclusive and can violate the Principle of Non-contradiction (PNC); probable (mixed) quantum states are mutually exclusive, satisfying PNC and are exhaustive (i.e., there is at least one outcome state that will be actual upon measurement); actualized measurements constitute the data of space-time correlations and are the focus of classical physics.



Space-time metrics and measurement emerge as derivative features from this underlying quantum process as depicted within the ‘classical physics’ region with its local actualizations yielding output data (see bottom right of Figure). This figure also indicates the relationship of the fundamental ontological order of possibility (upper portion of figure) and order of actuality (lower portion of figure) with the former hypothesized to be associated with Cosmic Consciousness.<sup>18</sup>

On the left-hand side of the figure, transitions between the three phases are depicted (with horizontal solid lines) as reasonably uniform and compatible with a high degree of symmetry and uniformity for the basic physical relations; i.e., for these domains, we would not expect to see any notable deviation from normal physical law although, in general, we would expect to witness some minor fluctuations within the overall pattern of such transitions.

In contrast, on the right hand side of the figure, we have two intervals of enhanced variation in the possible-probable interface indicating local symmetry breaking<sup>19</sup> and deviations from normal physical relations. Such deviations are expected under such conditions because the physical

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<sup>18</sup> In Figure 1, the fundamental order of possibility is associated with a Cosmic Consciousness that incorporates global interconnectedness, and provides the basis for perdurance with respect to some form of psychic identity and ongoing presence. The possible grounding of this in a concept of God, appropriately framed, is entirely plausible but is a question that is beyond the scope of our proposal.

<sup>19</sup> Symmetry, a fundamental concept in physics, is immunity to a possible change; at the same time, asymmetry is even more fundamental, as stated by physicist Joe Rosen “For there to be symmetry, there must concomitantly be asymmetry under the same change that is involved in the symmetry. For every symmetry there is an asymmetry tucked away somewhere in the world.” (J. Rosen, 1995, 161) [29].

relations themselves are understood as constraints on possibility via the application of variational or least action principles (see discussion in Section 1b above; also 1a, fn5). Finally, at a site showing a “local breakout of *psi* phenomena,” we depict an interval with especially large distortion of the possible-probable interface indicating still greater symmetry breaking and deviations from normal physical relations.<sup>20</sup> Finally, on the right side of the figure, there is a return to low-level or negligible perturbations in the transitions between phases.

With Figure 1 in mind, we hypothesize that when some attunement is achieved between psychic person(s) and the Cosmic Consciousness pervading the domain of possibility, then some *psi* phenomena can occur. When even greater attunement is achieved by an individual psychic or, perhaps more effectively, with a support group, then even greater *psi* effects can result (as indicated by larger deviations in the possible-probable interface). There is no reason that a medium could not induce this process repeatedly. Current possibilist interpretations of quantum physics suggest that the fundamental pre-space process underlying such 'psychic attunement' (as with any possible-probable-actual succession process in pre-space, being the grounding for any and all actualizations, natural, psychic...) is in part a 'filter' process as discussed by Jeffrey Kripal

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<sup>20</sup> Philosopher of physics, Ruth Kastner, provides a sophisticated, possibilist treatment, complimentary to that of Epperson and Zafiris' [3], building on the Transactional Interpretation that features offer-accept waves in pre-space, including the treatment of virtual quanta to possibility and then real actualizations, enabling the origin of forces. She provides an illuminating weaving metaphor of cable stitching wherein "the Now is the eternal field of creation of the spacetime fabric. Meanwhile, the future is not a realm of determinate events, but rather a realm of physical possibilities; it is the 'raw material' for events. The future is a set of possibilities that becomes woven into the created past through the action of Now." (Ruth Kastner, 2015, 159) [9]. Without changing the basic physics, this possibilist treatment is an intuitively plausible way to understand the possible-probable-actual succession depicted in Figure 1.

(2010, 73) [30]. However, yet more fundamentally, this is most likely a two-way transactional process, an interactive weaving of the world (see footnote 20).

Because the fundamental quantum process involved is pre-space and basic physical relations (so-called laws) themselves derive from such process, our hypothesis does not require any violation of physical law as such; instead, variations of the possible-probable interface indicate how such physical relations could possibly undergo very localized modifications, which in turn could enable the associated *psi* phenomena. For example, especially effective tapping into Cosmic Consciousness by a medium, resulting in cases of greater local changes in the possible-probable pre-space interface could result in surprising psychokinetic (PK) effects. In this qualitative model, no miracle is involved because the associated *psi* phenomena occur without violation of any basic physical relations; instead, the relation(s) itself is locally modified for (most often) a relatively short time.

Quantum theorist Henry Stapp also argues for a possibilist understanding of quantum physics in which “the behavior of the brain...is not completely determined by prior physically described properties of the universe alone, but can be significantly influenced by 'free choices' made by human observers pertaining to which probing action to instigate, and when to do so...Our conscious free choices and mental efforts enter naturally, according to the quantum mechanical dynamical laws, into the evolution of the psycho-physical universe” (Stapp, 2017, 42) [31]. Dr. Stapp’s rigorous analysis of the basic physics also leads him to state “That one’s mind can influence one’s future actions is a center-piece of orthodox [quantum physics], and much of the paranormal could be explained if this power of mind were to extend beyond the perceiving

subject's body" (Stapp, 2017, 77) [31]. We propose that such mental capability can contribute to local perturbations of the interface between quantum phases and thus contribute to *psi* events, presumably in conjunction with some associated response from the realm of Cosmic Consciousness depicted along the upper portion of Figure 1.

Here adapted from Eastman (2020, 264-265) [1] is a complementary speculative argument for understanding a metaphysical 'present' and Cosmic Consciousness. A very general result of mathematical physics, often deployed for string theory as pointed out by Ervin Laszlo, is that "the information of any 3D volume in space is equivalent to 2D information at the periphery of that space" (Laszlo, 2016, 23) [32]. Here note that "D" refers to "dimension" and 2D and 3D denote two and three dimensions, respectively. Currently unknown is whether this result applies one dimension higher (from 2D/3D to 3D/4D). If so, I conjecture that encodings of fundamental process occurring at micro-scale (yet coordinated via local-global linkages), operating in 3D normal space volumes, map on to the associated periphery of that space, which would be a pre-space metaphysical present.<sup>21</sup> Successions of such metaphysical presents ("weavings of the world") would constitute a fundamental physical memory of the universe. With the exception of

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<sup>21</sup> The notion of a metaphysical present here does not violate relativity theory because that theory applies to the coordination of actualized, output space and time relations. That theory itself, including its generalization for gravity physics, is emergent from the underlying pre-space quantum process that is the focus of this section. A signature of the importance of such fundamental process is provided by recent research results by Eric Verlinde, who shows how gravity itself, as well as the associated space-time metric, can be seen as derivative from quantum field theory; see Eastman (2020, pp. 48, 129, 159) [1].

specific “negative prehensions”<sup>22</sup> by Cosmic Consciousness, such retention of information would be boot-strapped successively without limit. Any tapping into the metaphysical present, via linkage to pre-space and such information, would enable spiritual experiences and paranormal phenomena, but such information would (for finite, contingent creatures like ourselves) be immediately subject to normal physical processes, including relativistic limitations and dissipative processes of our actualized world. Perhaps this process involves both a non-local mode of brain information access via a quantum-level microtubular network, and our standard perceptual mode, which would most often filter out such access to the order of possibility. However, at times of special creative insight or spiritual experience, such non-local awareness may break through our filters of habit; see chapters 6 and 8 of Laszlo (2014) [15].

I propose that such information (including that for any person’s life experience, both objective and subjective) is constantly being swept up into Cosmic Consciousness (see Figure 1, upper right) which, indirectly, is part of our mind-space. When the physical person (and his/her brain) dies and ceases neural functionality, further contributions cease for ongoing mind-space information being swept into Cosmic Consciousness. However, there would be perdurance of one’s extended mind-space that is already so integrated. Finally, information about such individually-associated mind-space could be made available in a *psi* event. However, any request

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<sup>22</sup> Alfred North Whitehead applied a concept of “prehension” to integrate his theory of perception and causation in a way that simultaneously addressed both epistemological and ontological requirements. Prehension can be both positive and negative; positive prehensions incorporate both physical and mental components, including consciousness, purpose, etc.; negative prehensions eliminate their data so that such data no longer make a positive contribution to the ongoing flux of events; see chapters 4 and 5 of Eastman (2020) [1].

for such transactional connection entirely depends on whether Cosmic Consciousness completes the link upon both a medium's request and upon an opportune brief, local variation in the possible-probable interface. Clearly, such linkages will most often be partial and likely never last long in time because any such interface distortions will probably smooth out quickly unless considerable psychic energy is applied.

Our sketch above of how local fluctuations of pre-space quantum phase transitions, as shown in Figure 1, could lead to a wide variety of possible *psi* phenomena may be indirectly testable in the following way. Through careful and systematic collection and analysis of *psi* phenomena of various types, databases of sufficient scale and reliability may be eventually available to apply statistical analysis from which we could infer constraints on the above model, including structures and correlations of local breakouts of *psi* phenomena (see lower right side of Figure 1). This could be followed by efforts to partially (never completely) quantify the associated local symmetry breakings; see Jessica Utts' paper on statistical methods (1999, 615-638) [33].

The above philosophic and scientific analysis of pre-space quantum process and possibilities for local perturbations of transitions in such process, leading to local breakouts of *psi* phenomena, provides a plausible model for such phenomena. Further research will be needed to provide improved observations and models for such understandings. In addition, a philosophically-grounded, science-based model as given above, although highly speculative, provides for the possibility of ongoing retention or perdurance of mind-space information throughout successive metaphysical presents, one after another. The global interconnectedness of such may constitute Cosmic Consciousness itself. Further, the mind-space of any particular person, even upon

physical death, would presumably be maintained because there is no basis for inferring the simple disappearance of information<sup>23</sup> unless, through negative ‘prehension,’ such information is effectively redundant and does not contribute positively to the whole.

Thus, by the above model, combining a possibilist understanding of quantum process and a way of maintaining information within successive cosmic or metaphysical "presents" without limit, we now have a basis in philosophy and science, albeit a speculative one, for recognizing the non-exclusion of perdurance with respect to some form of psychic identity and ongoing presence. As shown in Figure 1, upper right, "Cosmic Consciousness" is used to denote the highly integrative, globally interconnected domain of the order of possibility with characteristics that are reflected in part in the phenomena of quantum entanglement and quantum phase correlations (see Epperson and Zafiris [8]). In addition, we propose that for each and every conscious being, beings that bridge the fundamental order of possibility and the order of actuality, our expanded mind-space is continually being swept up into Cosmic Consciousness as argued above and thereby sustained, enabling a perdurance with respect to some form of psychic identity and ongoing presence.

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<sup>23</sup> “Information is physical, it cannot simply disappear in any physical process. This basic principle of information science constitutes one of the most important elements for the very foundation to our daily life and to our understanding of the universe” (B. Zhang et al., 2013) [34].

### Section 3. Survival of Identity beyond Physical Death

[Spiritual Healer Lyndall Demere and physicist/philosopher Timothy Eastman]

Our basic sequence of argument, summarized on pages 3-4, is embodied in Sections 1-3. In this way, we have shown how a new possibilism, leveraging the systematic philosophical, science-based synthesis elaborated by Eastman [1], enables a new understanding of *psi* phenomena.

Further, we have shown how such possibilism results in weavings of the world in which our extended mind gets constantly swept up into Cosmic Consciousness, thus indicating perdurance with respect to some form of psychic identity. Our overall argument also demonstrates the need for new openness to data and observations relevant to the survivalist hypothesis, especially for cases of direct, verifiable references to a deceased psychic identity, and less direct but substantial evidentiary material pointing to such psychic perdurance.

The advent of our new possibilist philosophical and science-based framework should encourage renewed openness to data and observations relevant to the survivalist hypothesis especially in light of direct cases with multiple, verifiable references to a deceased psychic identity as with the reports of certain very young people as documented by Jim Tucker (2021) [35]. Among the type of observations that we can newly understand as well is that of mediumship and intuition as discussed concisely by Luis Portela in chapters 16 and 17 of his book *The Science of Spirit* (2021) [36] and in well-documented cases of remote viewing (Tart, Puthoff, and Targ, 2002) [37]. Through the same processes as discussed in Section 2, bridging the fundamental orders of



possibility and actuality can also contribute to unique healing powers (Weiss and Weiss, 2012) [38].

In this section, we highlight an astonishing history of Spiritual Healing practice, combined with an extensive database grounded in a particular Spirit, based on the sustained presence of the great healer Harry Edwards through Demere's mediumship. This work has made substantial contributions to the health and well being of numerous participants through the application of both direct Contact and Absent Healing venues.

## **The Survival of the Spirit and Personal Identity of Harry Edwards**

[This section by Spiritual Healer Lyndall Demere]

Harry Edwards was told in 1935, at a Spiritualist Church by the Medium on the platform, that he had healing powers. Soon after this prediction, Harry's Spiritual Healing work became well known throughout England. After working as a healer in his front yard, in living rooms, and at other healing venues, in 1946 he moved his family and healing practice to Burrows Lea, Shere, Surrey, UK. Burrows Lea has a large chapel, rooms for healing and offices, a manor house and beautiful grounds. This Sanctuary was Harry Edwards' home until his death, December 7, 1976. Now, it remains a beautiful Healing Sanctuary, offering many healing programs and a college.

Harry Edwards held a healing demonstration in Manchester, in 1948, for an audience of 6,000. In 1951 he gave a healing demonstration at the Royal Festival Hall, The Festival of Britain, London, to another large audience. In 1955 he founded the National Federation of Spiritual Healers, and was the President for 18 years, until 1973. It is the largest organisation for Spiritual

Healing, having on average 6,500 members. At the Archbishops' Commission on Divine Healing, 1954, Harry Edwards presented documentary evidence of 70 of his successful healing cases, from the 3 months prior. This commission never responded to his presentation, and in a report, 1958, rejected the efficacy of Spiritual Healing given by anyone other than priests or ministers. While close to that same time in 1954, Harry Edwards gave a Spiritual Healing public demonstration at Royal Albert Hall, London, for a 6,000 person audience.

Harry Edwards documented his healing experiences in each of his 11 books, citing precise case notes and outcomes acknowledged by patients, and sometimes their medical doctors. He always withheld doctors' names to protect them from professional ridicule, or worse. Harry Edwards' books include: *Thirty Years a Spiritual Healer*, Jenkins, 1968 [39]; *A Guide for the Development of Mediumship*, Spiritualist Aszon (n.d.) [40]; *The Science of Spirit Healing*, Rider & Co., New York, 1943 [41]; *The Mediumship of Jack Webber*, Rider & Co., New York, 1940 [42]; *A Guide to the Understanding and Practice of Spiritual Healing*, The Healer Publishing Co., 1974 [43]; *The Mediumship of Arnold Clare*, Rider & Co., 1941 [44]; *Psychic Healing*, Spiritualist Press, London, 1946 [45]; *Life in Spirit: With a Guide for the Development of Mediumship*, Healer Publishing Co., 1976 [46]; *The Power of Spiritual Healing*, Jenkins, London, 1963 [47]; *The Science, Art and Future Of Spirit Healing* with Paul Miller, Healer Publishing Co., 1975 [48]; *The Healing Intelligence*, Taplinger Publishing Co., New York, 1965 [49]; *The Way of Absent Healing*, Partington Printers, (n.d.) [50].

Harry Edwards reports, in 1935, “The first patient I ever tried to help by contact healing...I asked for healing to reach her. I became conscious of a new experience, for I felt I was rooted to the floor, my body alive with “energy,” which seemed to possess me and then flow in a stream down my arms into my hands and thence into the patient. I was literally a reservoir of energy.” This girl was healed. ( Harry Edwards: *Thirty Years a Spiritual Healer*, 1968, 27). In 1964, Bangor, North Wales, at a large public healing demonstration a young woman, who was dropped as an infant, was treated. “For the benefit of the audience I traced with my finger the shape of the spine from the tilt of the neck, to where the backbone went sideways and disappeared beneath the shoulder blade emerging below it, and then proceeded in a traverse direction across the centre of the body forming another curve before it merged into the tilted pelvis. A chronic spinal condition. Healing Commenced...the rigidity of the spine yielded and it became mobile. The gross curvature had disappeared and the spine was now correctly aligned. The time taken for this to take place was not more than a minute or two. Her hips were level and both of her feet were flat on the ground.” (33,34).

On Harry Edwards’ 80th birthday, 5,000 people attended a healing demonstration in Royal Albert Hall, London. He has been acknowledged as the, “greatest healer the world has seen since the time of Christ.” He passed December 7,1976 at the age of 83. Harry Edwards devoted his adult life to Contact and Absent healing, sometimes in his front yard, healing sanctuary gatherings, and since 1946, at his Healing Sanctuary Burrows Lea, in Shere, Surrey, UK. He gave public healing demonstrations to thousands. He is, today, the world’s leading authority on Spiritual Healing. He is the author of 11 books, and numerous articles on Spiritual Healing. (*Spirit Healing*, 1960,

p128). The momentum of Harry Edwards' love for the science and art of Spiritual Healing lives on by Healer Members practicing at Burrows Lea, Harry Edwards' Healing Sanctuary; the Healer Members of The Healing Trust; by Lyndall Demere, Ph.D., Msc.D., Healer Member and Tutor at Harry Edwards Healing Sanctuary and at The CHO, facilitator for Spiritual Healing Meditations and Spiritual Healing Seminars, Absent Healing, and Private Consultations; The World Federation of Healing, Healer Members and Tutors; The Confederation of Healing Organizations.

Roy Stemman, is an author, journalist and director, for 20 years at the *Weekly Spiritualist Newspaper, Psychic News*, first published in 1932. Roy Stemman is the editor of *Life and Soul* magazine. He is the author of 13 books, the most popular are: *One Soul Many Lives*, Ulysses Press, Berkeley, CA, 1997 [51]; *Healers and Healing*, Judy Piatkus Publishers, London, 1999 [52]; *Spirit Communication*, Piatkus Books, London, 2005 [53].

Roy Stemman knew Harry Edwards personally. He was present for many public healing demonstrations and attended healing sessions at Burrows Lea Healing Sanctuary. Roy Stemman has said that Harry Edwards was largely responsible for the changes in the global perception of Spiritual Healing. "He had to take on the might of the British Medical Association, and the Church of England, but he did so with the knowledge that Spiritual Healing, given the chance, could make a vital contribution to the health of millions. Now, in the 21st century, spiritual healers often work closely with the medical profession, and their involvement is part of an

integrated approach to health care.” (*Spirit Communication*, 121). In 1977 the General Medical Council in the UK, gave approval for doctors to recommend Spiritual Healing for their patients.

In *Healing Touch*, Roy states, “There was nothing theatrical about Edwards. The treatment consisted simply of laying on of hands, and a short period of silence. There was no manipulation, yet many of the sufferers were instantly transformed. At Burrows Lea, 1960’s, those who had appointments sat in a large circle, all witnessing each other’s experiences. One woman with severe back pain was receiving treatment, then asked, What do you feel? Heat she responded, ... the healing power was working on her condition. She reported the pain had lessened and she was able to bend with ease. That healing was just about the transfer of energy.” (14,15).

“In fact, Harry Edwards believed that the act of healing was a complex affair and that he and thousands of others who worked in a similar way were mediums for highly skilled physicians and their helpers in the spirit world. They used him as a channel for the power they generated, carefully controlling and directing it to deal with each specific problem they encountered. All he had to do was attune himself to them: They did the healing.” (15).

“Edwards willingly presented evidence to the commission at Lambeth Palace in July 1954. He and other healers had been asked to provide details of six cases for investigation by the medical panel. In fact, Edwards forwarded details of 70 successful cases, all of which had occurred in the last three months, where doctors had declared the patients to be incurable.” (128). “His advice to all would be healers was to keep it as simple as possible. Attunement with the source of healing

was the most important aspect of healing. There had to be an intelligence at work. To produce the complicated chemical and physiological changes capable of instantly freeing locked joints or improving eyesight required a sophisticated intervention from the spirit world that went far beyond what one could expect from the patient's own self healing mechanisms." (*Spirit Communications*, 129).

### **1990 Lyndall Demere was Introduced to Harry Edwards' Work**

I was introduced to Harry Edwards' work by his colleague and friend Denis Fare and Doreen Jones Fare in Carmel, California after they attended a healing circle I held at the Sunset Center. I lead these circles for 11 years every Friday evening for residents of the area and tourists. During that visit in 1990, Denis gave me several of Harry's books. He invited me to become a Healer Member of the World Federation of Healing. Denis Fare was the President. It was a demanding application process and I achieved membership as a Healer Member in 1992.

There truly is no greater authority on Spiritual Healing. His books are precise in healing practice, with many illustrations and photographs. I have studied them carefully. At the time Harry was writing his books, 1960 to 1976, there was not a term for non-local healing, he used Absent Healing to describe healing where the healer was at a distance from the recipient. Harry Edwards received 10 thousand letters weekly (*Spirit Healing*, 1960,147) requesting Spiritual Healing, which he provided by Absent Healing.

I have been diligently studying and practicing Spiritual Healing since 1983. This training includes many seminars in the science of healing at The Esalen Institute, Big Sur, CA; a 3 year private program in Spiritual Healing, New York; years of training with Oh Shinnah Fast Wolf, an Apache-Tineh, Mohawk Medicine Woman, leading Four Directions The Center for Grandfather Coyote with Delores Krieger, Therapeutic Touch, in New York, Princeton, New Jersey, and later in Carmel, CA, and Nevada; I have participated in many astonishing Ceremonies lead by Leonard Crow Dog, a renowned Sicangu Oyate spiritual leader taught by Henry Crow Dog and Lakota elders, in California; I have participated in many ceremonies lead by Grandfather Semu Haute, Chumash elder and healer, including many deep conversations, California; I participated for 17 years with celebrant Father Ralph Di Orio renowned Charismatic Catholic Healing Ministry priest, now retired, in Healing Masses and Services in Massachusetts, many Retreats and Pilgrimages to France, Portugal, Spain, and Canada; His Holiness the 14th Dali Lama Tenzin Gyasto, a ten day rare Kalachakra Initiation, Toronto, Canada, 2004, The Dali Lama's 80th Birthday, UC Irvine, CA. I was Ordained by Dr. Paul Leon Masters, International Metaphysical Ministry and University of Metaphysics; and I have participated in too many other trainings, seminars and events to mention here.

I have enjoyed my Spiritual Healing work since 1983, with good success. I have worked with individuals, and groups, given well attended seminars, and lectures for professional trainings. In 1993 I began a research project using the practice of Absent Healing. It was a triple blind, 5 year study of Absent Healing with a Social Worker of 25 years experience, a psychiatrist, myself as the Absent Healer, and a patient with long term severe mental health challenges. The results were

a positive resolution of the patient's symptoms. A significant shift in my Spiritual Healing work occurred in 1993, during an experimental event.

### **1993 Lyndall Demere Began Weekly Group Meditations**

In 1993 I began weekly group meditations inspired by the spirit of Harry Edwards. His personality, Spiritual Healing Identity, including the extraordinary healing energy developed over 41 years of healing practice with the Healing Ministers in Spirit, has extended beyond his physical death in 1976 to inform, influence, guide, and grant to each inspired meditation an other worldly healing energy! All participants agree that this is not an energy that could be created by any human being. This healing energy is wholly the gift of the Healing Ministers who were at the source of Harry Edwards' Spiritual Healing practice. This intense, palpable healing energy is divine in its ultimate source.

In 1993 a grand shift happened. I asked 8 friends to join me in a group meditation to call on Harry Edwards to present in spirit in order to teach healing techniques and to administer healing to the members of the group. None of us had ever participated in this kind of activity before. We had read about such groups starting slowly, sometimes without a connection for thirty meetings or more. We naively sat together, sedere, and began with a meditative silence. Within minutes there was a pronounced, powerful energetic shift in each of us, and in the room. We all felt this energy shift in the same way. Then I began speaking an inspired discourse on Spiritual Healing, including information previously unknown to me. It was a melodic, rhythmic delivery, in full



coherent sentences. This experience lasted for ½ hour, then this profound energy left the room and each of us. We realised we had experienced something profound, an anomalous occurrence.

We met every Tuesday at 4:30, and the exact same experience happened each session. We began recording and transcribing these lectures. Week after week, we each had the same energetic experience, although from week to week the energy shifted, sometimes more delicate, or strong, slightly differing in some way. We realised that we had indeed made contact with Harry Edwards' spirit, his particular Spiritual Healing Identity, his life long devotion to Spiritual Healing being shared in each session. In *Life in Spirit*, 1976, Harry Edwards said, 'It is a fact that nothing takes place by chance. There is a reasoned process behind every state of change in the universe. It is the same with our bodies; there is a reason for every change, even the winking of an eyelid. Behind all various forms of a wink is an intelligent purpose. The purpose is to try to establish that there are other forms of intelligence apart from the brain, and that these other intelligences have a direct bearing on healing and can be used by Spirit as well as by the conscious mind, when it knows how to do so.' (141,142)

These meditation lectures have all been about ½ hour, describing the Healing process in depth. These lectures are 2 to 3 typed pages in length, intricate in detail, and not something I, as a dyslexic, could write in ½ hour, or for that matter in a day. The members of this group included physicians, economic advisors, practiced meditators, psychology practitioners, and represented various religions and none. We were all impressed by these astute intellectual messages. It was a while before we realised that the shifts in energy were actual Spiritual Healing experiences of a

particular type; that Harry Edwards was actually teaching us the applications of powerful energetic interventions used by his Healing Ministers in Spirit to drastically shift physical and psychological conditions to wellness. The anomaly was no longer a single experience of profound effect on each participant, but rather the anomaly was that it was a continuous, physical and intellectual experience, that was a predictable, stable occurrence that each member of the group experienced in the same way, over time. Most paranormal experiences are spontaneous, a one off occurrence, involving a single spirit contact and a single personal message.

### **Weekly Meditation Group Becomes National**

This connection with Harry Edwards' Spirit, his energetic and intellectual earthly identity, has continued for 28 years, in profound energetic strength and instruction, often using similar phrases, and highlighting the same kind of work Harry Edwards did while alive. This intense energetic experience is part of every group I have lead since 1993, it has never wavered. All participants experience this intense energy, which places them in a deep meditative state, no matter their previous skill level. I have facilitated this experience for over 60 people in a large circle, many times, with similar effects. Participants report feeling Spiritually uplifted, inspired to practice higher states of consciousness, self care and care for others. Many participants have sensations of extraordinary heat in their bodies. All experience a profound sense of peace. Many have stated in open seminars that they thought the Bible was metaphoric, but have come to realise the reported healings in the Gospels actually were real, happening through similar divine energetic interventions.

Examples of application are:

1. This group has met every Tuesday, 1993 to the present, 28 years. Many of the members have been with this group 20 years or more. All members report receiving benefits physically, emotionally, and in their professional practices. In 1997 I began to share the transcripts provided each week by the group in California, to two new groups, held on Tuesday evenings in the Washington District of Columbia area. The leaders were established psychotherapists who had participated in my seminars for years. They read our transcripts out loud, offering participants the same energetic and intellectual experience as if they had been in the California group. Sue Johnston, M.S.W., has led the group at Emanuel Church, McLean, Va., for decades until Covid restrictions closed the church, February, 2020.
2. In February, 2020, we joined our California group meeting at 4:30 PM with the Emanuel group in Virginia, meeting at 7:30 PM on Zoom! This was experimental in that I had no idea if the healing energies that made this meditation group unique would be communicated through a Zoom meeting. There was, of course, no literature on meditation or healing groups held regularly over the internet. On the first Tuesday evening we experienced the same energy and intellectual message. Because participants had real time experiences with the Spiritual Healing energy and intellectual messages from their past, they could report responsibly that the Zoom meeting yielded a similar experience. I checked this weekly, to make sure of the healing effect. This too, has become stable and predictable.

The Zoom meetings have continued to the present, yielding a message/ lecture and transcript each week that is shared with all members, and including those in Europe. Some transcripts have been shared with the CHO, London, UK, website for inspiration and guidance for members in these globally challenging times.

3. The Harry Edwards Healing Sanctuary is publishing the transcripts from February, 2020 to June, 2021 on Amazon Kindle and paperback book as a fund raiser for the Sanctuary.

In 2021 I have been leading, by Zoom, meditations for the Harry Edwards Healing Sanctuary. These meditations are inspired by Harry Edwards' spirit, his Survived Personal Identity informing the meditations energetically and intellectually. This has been validated by the Healing Members of the Sanctuary. On the 4th of July, 2021, the meditation was shared on both Zoom and Facebook, the healing energy was palpable to participants and showed 444 views in 24 hours.

“Wow, what a meditation, thank you for bringing these energies through.”, “I could really feel love, powerful, excellent.”, “That was the most amazing meditation.”, “excited for this meditation.”

On the 27 of July, 2021, there were 296 views in a few hours. Some comments; “That was beautiful., Thank you for the wonderful meditation the results are just amazing.”

4. These meditations have been part of every seminar I have taught since 1993. Group members are stunned by the intense Spiritual Healing energy they each have experienced, and how it stays with them over time continuing to support their healing journeys. Some comments from 2000; “It has added balance to my life and improved my overall health.” Andrea Burger, “This needs to be broadcast world wide so that all can feel as I have in these meditations, so totally loved and accepted.” Katherine Ziurella, “I am left with the most complete sense of calm and full acceptance.” Diane T. Growitz, “The meditations Lyn provides have given me an intimacy and connection to God for which my soul has been yearning.” Dianne Driessen, “The depth and breath of God's presence permeates my being when Lyndall guides us with her meditations. God's healing and dynamic power becomes accessible.” The Reverend Karen A. Blomberg.

In 2000, Marilyn Stickle, L.C.S.W., P.C., wrote, “As a reader of the Meditations, I have been deeply effected by them on a personal level, as have meditation group

participants, and my psychotherapy clients. I am a psychotherapist with over 25 years of experience, as well as having completed 11 year psychoanalysis. In addition I have a Masters Degree in Education, Masters in Social Work, and have completed postgraduate work at the Washington School of Psychiatry. Prior to meeting Lyndall, I have never meditated, nor participated in any religious or spiritual practices. I have found Lyndall's meditations to be the most profoundly life changing experience in my life. Lyndall is, quite simply, the most gifted person I have ever met. Her understanding and ability to work energetically continue to amaze me. She is able to articulate the depth of her visionary understanding and to guide people to stunning experiential levels.

Her meditations take people deep into their spiritual core, giving them solid experiences of peace and connection, many for the first time. The Meditations are consistent in their capacity to take people regularly to deep levels of experience. The Meditations create change within participants, in and of themselves, whether individually, within a group, or listened to on tape.”

In 2000, Sue Johnston, M.S.W., a psychotherapist for 26 years, and author, wrote, “I attended workshops in which Lyn led the group through profoundly deep, spiritual meditations which she generated spontaneously. The whole room seemed to us to be filled with a sacred presence, alterations in light, and a sense of being loved by God more deeply than we could have imagined. I have experienced the same moving effects when listening to someone read the transcripts of Lyn's work or when reading them to myself. The words alone are spiritually transporting. One of our group members worked directly with Lyn and experienced a healing from breast cancer. Another young woman who was diagnosed with lymphoma worked with Lyn and astounded her oncologist with tumor shrinkage that the doctor declared was impossible after two chemotherapy sessions. Participants have extraordinary experiences as they listen to Lyn's words. What she does is light years beyond traditional psychotherapy in moving people into psychological, spiritual, and physical

health.”

### **1993 Triple Blind Study "Karen" - Absent Healing Begins with Astounding Results**

Psychotherapy, Spirituality, And The Biopsychosocial Perspective: A Case Study, 2006.

This study extends current methodology in clinical research to a randomized, triple-blind, Absent Healing in the treatment design of a chronically depressed, 13 year treatment history that included individual and group psychotherapy, pharmacology, and electro-convulsive therapy. All failed to provide significant, long-term relief. In November, 1993, this research proposal was presented to the patient, Karen agreed saying that she had nothing to loose! Indeed this was true, given all treatments that had little influence on her feelings or behavior. She continued to participate in traditional treatments, but not ECT, while Absent Healing was introduced to her treatment schedule.

Spiritual Healing was introduced by a spiritual healer, Lyndall Demere, working from Carmel, California, using a random schedule for healing treatments. None of the Washington, DC, based participants, including the patient, her primary therapist, her group and medicating psychiatrist knew when Spiritual Healing would take place; they were “blinded”. None of the DC participants had experience or understanding of Spiritual Healing, or understood how or what effect healing might have on clinical outcome.

The healer, Lyndall Demere, was told the name of the patient was ‘Karen,’ with no last name.

The healer was not informed that this name was fake. The Washington, DC area was given as her

location. Lyndall was surprised in 1998, five years later, to find that she had been “blinded” to the patient’s identity. This intelligent Spiritual Healing collaboration with Harry Edwards’ spirit, including his personal identity as a renowned healer, was effective in locating the real patient, and quickly creating permanent change in her well documented Dysthymic Disorder since childhood with major depressive episodes, self defeating personality features, and an eating disorder.

The addition of spiritual treatment effected a stunning change, bypassing her intellectual defenses and establishing a sense of peace and well being within Karen. Five years after the incorporation of spiritual/mystical treatment, Karen continues to be symptom-free and is living a healthy, normal life. Karen experienced immediate and sustained relief from her depression.

Marilyn Stickle, LCSW, has stated nothing in her years of clinical training prepared her for the learning experience that has come from her work with Karen and Spiritual Healing. In spite of her real skepticism and lack of exposure to research and literature on Spiritual Healing and mystical intervention, she has learned that spiritual/mystical treatment was a decisive factor in an effective psychotherapy treatment process. It provided a rare opportunity to witness energy healing by a gifted sensitive within a scientific paradigm of psychotherapy. This study serves as a reference point for exploration of the Spirit-Mind-Body paradigm, biopsychosocial-spiritual model.

Karen stated on November 30, 1993, "I went downstairs and suddenly stopped feeling suicidal." In February, 1994 she said, "I'm beginning to be attracted to men again, I find it easier to let go of doing everything perfectly." She expressed confusion in trying to explain the reasons for these changes in her feelings. In March, 1994, Karen said that she felt more peaceful than I ever have in my life. Her feelings towards her family were changing, she was finding herself wanting her brother and her nephews to visit, saying this is not me. In June, 1994, she said that, "Lyndall seems to have made a difference that nothing else did! Also, something is different than it has ever been, like a ditch. I can get out of it more easily. There is hope. Finally, she said that when the anti-depressants I am taking are working they are like a net. What is happening now with Lyndall's long-distant healing is like a trampoline. Later Karen said that she had energy. I can feel how much I love and enjoy my family and friends. I answer the phone, make plans, take care of my house. For the first time in my life, I feel my mood is on an even keel, and I'm not suicidal. I'll never take this for granted because I still believe it can be gone in a second - but it has lasted a long time so far." ( Psychotherapy, Spirituality, and Biopsychosocial Perspective: A Case Study, Lyndall Demere, Ph.D., D.D., and Marilyn Stickle, MSW, BCD, 21).

In 2006, Marilyn Stickle wrote in *Dynamic Transformation of Consciousness, Breaking Barriers in Psychotherapy*, Lyndall Demere, Ph.D., Msc.D., and Marilyn Stickle, MSW, BCD(17), that both Marilyn and I have met with 'Karen' several times in the past 3 years, 2002 to 2005.

'Karen' has maintained health, with positive relationships with family and friends, and has a thriving career in a professional field. 'Karen' has not needed psychological treatment since our



work began, however she sought support to integrate the changes within her self for a short while, after which were meetings to confirm her continued health with Marilyn Stickle.

The first time I met 'Karen' in person was almost overwhelming for me, and 'Karen.' We talked about the courage it took for all of us to agree to participate in a radical treatment program, which included a PSI component, and no predictable outcome research available within the psychological professional literature. Then there was some laughing. 'Karen' no longer experiences depression, and the change in the quality of her life has lasted twelve years, which was our last documented meeting with her.

### **Spiritual Light**

In the last 20 years the extraordinary Spiritual Healing energy is often physically present in my office while I am sitting with a client. Additionally, there is a change in light, from daylight coming through the windows to a golden pink glow that fills the room. This spiritually generated change in light is often so strong, the colors of a client's clothes are no longer distinguishable, and client's tell me the same is true around me. This phenomena happens often, causing a meditative atmosphere. Creative change happens with ease. Client's come in to our meeting upset, fearful, confused, grieving, and within minutes are feeling settled and clear. I have been told it is as if there were angels in the room listening to the conversation, and then leaving to settle all circumstances involved, so the client experiences change interiorly and in their environment.

Shane Murphy writes, “My experience meditating with Lyn is characterized by a total suffusion of light. The light initially radiates from Lyn and fills the room around her; this effect increases in intensity throughout the duration of the session. Eventually, the light reaches such a threshold that anyone present is literally absorbed and elevated into a higher dimension of awareness. In this state, all physical objects temporarily disappear and one is transported into God’s living Presence.” 2021.

All meditations have always been held in daylight. There is no preparation on my part, other than providing a clean and quiet room. These meditations were first held in my living-room. As the group members were walking in, so did my two Persian cats run into the house from anywhere in the neighborhood. They would curl up in the center of our circle, remaining still during the whole meditation. Over the last 25 years the meditations have been held in my office. A special chanting, healing, nun, Karunamayee Abrol Rangamma Didi, then 89 years of age, from the Sri Aurobindo Ashram, Pondicherry, India, visited our meditation group and named us The Upper Room Meditation Group. In her honor we have adopted this name. Now the Tuesday Upper Room Meditation Group meets by Zoom, due to the Covid Pandemic, February 2020 to the present. A file of those meditations is included, <https://spaces.hightail.com/receive/VvpPtD680z>. Still, my only preparation is to offer a clean and quiet room, over Zoom. The messages are spontaneously generated.

I would like to share some recent comments from our Zoom group meetings.

Rev. JoAnna Daum stated, “I have been attending healing meditations with Lyndall Demere, Ph.D., for over six years in Carmel, Ca. as part of the Upper room Meditation group. It is clear to me that Lyn is a gifted channel for Harry Edwards. Lyn provides a sincere and highly sensitive conduit for Harry Edward’s healings, which are directly attuned with the needs of the group. I receive a personal healing each week as an experience of peace, total relaxation, hope and love. This is especially true for some of the more difficult times, these healings have been powerful. The way I know Harry’s spirit is present is based on the specifics of the messages that come through. No two are alike. I have experienced the disappearance of a headache, the removal of aches and pains, the attunement of body-mind and the assurance that my friends are receiving a healthy dose of spiritual alignment for their ailments. Often we don’t know until after the session the specifics of an attendee’s situation and later learn of the healing that has occurred. It has been an honor to be a part of this team of spiritual healers offering weekly healings to the world.”

M Quinn, Ph.D., “I have felt blessed for almost three decades to have been with Lyndall Demere as she teaches, shares, witnesses, and offers a liaison spirit to the Holy One and to the angels and archangels. I have been blessed and felt healing within and exuding from my own hands and heart to those I encounter in my own life. Lyn’s meditations are a routine part of our lives now and for that I give thanks. I leave each time feeling more full of the Holy Spirit and challenged to share that with the world.”

K Carr, R.N., “The meditations are powerful. I immediately feel a presence around me, and I often feel a higher vibration, sometimes subtle, lift from my regular state. At times I receive

imagery and sensations during the meditations. I feel like I am able to expand during this time, to be more of who I am. I am immersed into spirit, into the ONE. It is incredibly powerful and joyful. I am appreciative of Harry Edwards and the divine intervention of the spirits that join us.”

Rabbi Leah Novick states, “Dr. Demere’s meditations convey divine energy and guidance directly to the participants. As a member of her California group for over twenty years I continue to be healed by the transmissions. During those decades, the weekly gatherings have helped me to navigate a great many life challenges with grace. These have included health issues, family concerns, aging I am almost 90, and the Pandemic. More recently the messages have also addressed planetary issues of peace and global harmony. (Harry Edwards wrote, “My Way to a Better World.) Being in Lyn’s group has led to loving and deeply supportive friendships with members in the local area. That has been the case for people of caring ethnic and religious backgrounds. As a spiritual teacher of Jewish tradition, I have been especially intrigued by the language of the transmissions. Specifically, they resonate with teachings in the Torah and other sacred texts. I feel blessed to be the recipient of the meditations and the healing energy they convey.”

Miguel Avila, JD, states, “After moving away from Carmel for some years, I moved back and rejoined the meditation group. It felt so reassuring to be back, feeling so at home. I had tears running down my cheeks for a good deal of that session. When I first joined the group I would hear the words on a quiet level and be lifted into a different space, drifting in a spiritual realm, aware but unaware. It is powerful, having to do with my spiritual growth. I am totally present,

aware of every word, being transcended into a powerful spiritual presence that is profound, There is a pronounced physical presence that merges with the Divine to bring such a tangible awareness of the Divine into me and my home during each session. This spiritual presence Divine is a healing power that is substantial, complete, awesome.”

L. Enzyk states, “I started participating in your meditations about 6 years ago and it has been an important part of my life and spiritual growth. During these meditations, I start to feel warmth, heat, running through my body. My thoughts slow down, my concentration deepens and I feel grounded. Sometimes I feel a warm presence around my body as if I am in a cocoon. I also experience an inner peace a sense that I am protected and a presence or energy working on my behalf. I feel more connected to God, and have received insights and direction regarding various challenges. Thank you for the amazing meditations.”

Julie Geren, MSW, states, “Entering into meditation, my body calms as I also become more aware of it and a change in the energy around me. My breathing evens and my hands feel warm, full, and heavy. Sometimes my feet and toes tingle. It’s as though I’m surrounded by a vibrant and protective light. Sometimes I have wept from the intense proximity of God’s presence directly in front of me, almost as though I could reach it with my arms outstretched. I have felt the presence of my deceased father, mother, and aunt with whom I was close. It is as though they were loving me in the present and know my circumstances. During and after these meditations I have had visual experiences of the Divine. When focused on Lyn during a personal meditation, she became surrounded by vibrating columns of blue, purple and gold

light. This energy has had a profound effect on my physical health. I have bronchiectasis and COPD. Prior to these meditations, I had two prolonged pneumonias in 2015 and 2017. My first encounter with Lyn was in a large group meditation in the fall of 2017. I was amazed to not cough throughout the meditation. My daily coughing has since decreased. The focus on healing the lungs and heart during meditation always encourages my hope for further improvement. Recently a close friend said, "You're the only person I know who has prayed herself into better lungs!" My relationship with myself is more tender, thus allowing me to become my true self, beloved of God. I am stronger and have respect for the strength with which I have gone through life, strength from God."

Sue Johnston, MSW, Reader, stated, "I have been a participant in these meditations for over 25 years and I have witnessed their healing impact on many people. My strongest personal experience had to do with my daughter who has been struggling with depression for a long time and was living at home while taking a few classes at a local university. During one of Lyn's workshops, we were guided in meditation to imagine someone in our lives who was challenging for us, and to have a spiritual conversation with that person. My daughter appeared in my mind and we talked about my wish for her to be able to leave home and experience life at college. Since this meditation took place in the last hour of the program, I drove home and pulled into my driveway about 30 minutes later. When I arrived, my daughter came bounding out of the house and ran to my car to tell me what she had been doing that afternoon. With great excitement, she said, "I decided to move into the dorm, so Dad and I drove over to the school and got me signed up! We just got back!" I was astounded and deeply grateful.

Lynn Lupetti Lohmann, Fine Artist, stated, “I have benefitted from participating in your Upper Room Meditation group for several years. The interconnected energy has been palpable and powerful. I always leave with a profound sense of peace and love.”

Dianne Driessen, states, “I have been participating in the Tuesday night meditation and healing circle since November of 2001. I consider this healing circle a cornerstone of my life. In every meditation, I am filled with a physical feeling of heightened energy, often with heat or pulsing sensations in my physical body. I usually sense tingling in my brain. I often have the experience of part of me being separate from my physical body, surrounded by light and a calm and loving energy. I am fortunate to be a health person. I attribute my excellent health to the re-balancing and healing energy present in each meditation. I pray for people I know who need healing, placing them mentally in the center of the healing circle. Although I cannot say conclusively that some have been healed as a result, there seems to be a high healing rate for them - my husband’s prostate cancer was identified early and removed completely with no negative effects from the operation; my son was able to overcome his alcoholism, my mother is 89 and has recovered from various health incidents to continue her happy existence.”

Zia Spapiro, Minister at Monterey Ceremonies, states, “The healing energy feels like a renewal of energy. If I come tired, I leave with my tank refilled, ready to move forward, feeling restored. I feel a sense of peaceful capacity: a body-mind feeling that I can and shall bring light and love to the work I am doing. A feeling of relaxed, energetic positivity. I feel supported, reassured and

more aligned. I connect with guiding principles that help orient me, such as: when you meet a person you meet their soul. I have been participating since 2011. Physically, I have felt aches and pains smoothed out and imbalances adjusted. Mentally I feel burdens lifted and a consistent sense of encouragement and the gift of a quiet sense of confidence.”

### **The Existence of Harry Edwards Identity Surviving Death, Process**

Where is consciousness? The materialists claim it is a brain function. Idealists suspect consciousness is located somewhere else, due in part to research involving Near Death Experiences, especially those involving surgery where the eyes are taped and the brain is stilled with anaesthesia while patient’s experiences within the surgery room include reports of precise descriptions of conversations and circumstances. There are certain birth marks which correlate with past life memories of traumatic events. Why do psychologists and psychiatrists fail with some patients and not others of a similar presentation?

In Spiritual Healing experiences, there is the primary contact of the healer and the patient, then there is an energy transfer that creates a change in the patient’s physiology, including emotions, an observable outcome. In PSI phenomena there is a psychic, medium, or person asked to give information not observable to the physical senses. Next that person sees, connects, with a particular target, and then reports observed data. The observed facts are indeed verifiable. The dilemma is in the initial stages of these experiences, in that the original connection and the



process of perception or receiving information are observable to the Seer internally, but not to an external observer. Communicated evidence is observable, physically, in the reporting data phase. The brain is capable of describing what is witnessed through the senses of the Seer or Viewer.

I believe the brain is a participant in the process of spiritual consciousness. Spiritual consciousness provides impressions in visions, in pictures, or in knowledge to the brain.

The brain describes these impressions in words and in responses through physiology and/or emotions. Again, the soul's initial mystical, paranormal, vision is unobservable, the process of 'Seeing' is unobservable, however the brain's physical description of the experience, from impressions to the brain, is observable and usually verifiable. In cases of past life memories being verified factually, the question might arise, where are these memories stored and how do these memories influence a person in an entirely new life, with new parents, and a new body? I believe this information is stored in each person's soul. Breath and soul are part of the energy of the Divine, the source of Creation.

I want to suggest that the soul is a constant across what we establish as earthly time, in fact, the soul is in the natural flow of existence in which all living beings are connected to the Source of Creation. In this natural flow across all time exists all information, energetic and factual.

Moment to moment, we can make connections with energies that surround our earthly lives, or in other moments, we are capable of connecting with those who have been living beings, who are no longer in a physical body. Those no longer in a physical body still hold their experiences, their personal knowledge within, and are able to transfer that knowledge via energy, impressions, and

voice to physically living beings, who in the moment use this transfer of information to create a change in the physical world, or report facts that have a beneficial influence on a physically living being. This might suggest that souls, after the physical death of their bodies, are still living in an energy field which innately has the capacity for connection to facilitate the sharing of information through the natural flow of existence of all of Creation to those sensitive persons capable of receiving and using this information to create physical change.

In this natural flow of existence of all Creation, Harry Edwards suggests that doctors and other types of specialists, who, after the physical death of their bodies, can in spirit continue to share their new and accumulated personal knowledge, in a similar way as they did in their earthly professions. They can facilitate with a healer, Contact or Absent Healing, in this physical world. This Spiritual Healing partnership extends the capacities for physical change beyond what science can realise or explain today. Harry Edwards called them Healing Ministers in Spirit, who project precise energetic interventions.

In *Life in Spirit*, 1976, Harry describes the experiences of those who have died, on their journey to visit deceased loved ones, and more importantly, learn to connect in their current state, energetically, with physically living persons. Healing Ministers in Spirit learn, by manipulating their current energy, that is, by changing their personal energetic vibration, to connect with physically living persons in order to facilitate the sharing of their knowledge energetically.

Once these energetic skills are developed, they are able to continue their personal identity now in spirit, by the process of establishing connection with a Spiritual Healer, and with the patient of the Spiritual Healer. The Spiritual Healer is practiced in attunement to this natural energetic flow, and can fully connect to the spirit of the Healing Ministers in Spirit, who wish to join with the healer to facilitate extraordinary physical and emotional change in living human beings. This is extraordinary only in that science has not yet found the methodology to facilitate these changes in the physical body, emotional body, and sometimes, in physical circumstances. This methodology is sourced in the natural flow of the existence of all of Creation, is energetically expressed, and will be defined by scientists in our future.

### **The Practice of Meditation and Attunement**

Harry Edwards was a printer, a politician, and he was a sensitive or medium. He used this gift to heal others, releasing psychic and physical pain. He was an avid researcher of paranormal phenomena and wrote many books to bring Spiritual Healing to the world, for the simple reason that it brought benefit to people, to their health and wellbeing. Harry Edwards accomplished this body of work by attuning to the high vibrations of the divine Healing Ministers in Spirit, accomplishing this sensitivity through the practice of meditation. The Holy Mother, Sri Aurobindo's wife, writes about the practice of meditation in order to connect with the Divine, "The surrender must be total and seize all of the parts of the being. It is not enough that the psychic should respond and the higher mental accept or even the inner vital submit and the inner physical consciousness feel the influence. There must be no part of the being, even the most external, anything that makes a reserve, anything that hides behind doubts, confusions and

subterfuges, anything that revolts or refuses....You must keep the temple clean if you wish to install there the Living Presence. Detect first what is false or obscure in you and persistently reject it, then alone can you rightly call for the divine Power to transform you.” (The Mother, 1928, 3,4). The Mother is telling beginning practitioners of meditation the level of holistic personal commitment that is necessary to achieve attunement. Harry Edwards told his colleagues and students that attunement was at the essence of Spiritual Healing.

### **The Collected Body of Evidence of the Survival of the Identity of Harry Edwards**

I have presented a body of research that demonstrates the essence of Harry Edwards’ more than 40 year commitment to the research of paranormal events and Spiritual Healing in the presented transcripts of 2000 to 2020, and on Zoom February, 2020 to June, 2021. I have transcripts from 1993 to 2021. They are sourced from a weekly meditation group that began in 1993. This is cumulative evidence demonstrating Spiritual Healing, extraordinary and powerful energetic interventions, and a weekly instructional transcript, similar to the content of Harry Edwards’ books, papers and lectures. Everyone given this experience has noticeable benefits physically and emotionally. The commitment that Harry Edwards made in life, he has continued to make after his death in 1976, to the people of this twenty-eight year old meditation group, to those who have attended my seminar meditations, and to those who have participated over Zoom and Face Book, from the Harry Edwards’ Healing Sanctuary, Shere, Surrey, UK, meetings for meditation. Additionally, I have presented the case of ‘Karen’, a research project in Absent Healing that stunningly and successfully gave her physical and emotional health, which has remained

effective over many years. That research data is included in the Web drive link as follows:

<https://spaces.hightail.com/receive/Dl8heeqANf>

There are unmentioned and every day benefits to countless people since 1993 when we first encountered the powerful healing energy brought to our group; persons have been healed; circumstances greatly improved; people have been found still alive who were lost for weeks; babies have been born through the presence of this amazingly powerful energy; and many people have died peacefully having their hearts and souls filled with love. I give great thanks to our wonderful and generous mentor, Harry Edwards, for all that he has given to so many people in his life, and in the survival of his Personal Identity after his death. He has given a quality of life that continues to benefit recipients, unmeasurably, through his energetic interventions as a Healing Minister in Spirit. Truly.

## Conclusion

[Spiritual Healer Lyndall Demere and scientist/philosopher Timothy Eastman]

Based on the best contemporary and converging understandings of quantum physics, there is no sound basis to dismiss the possibility of some kind of survival after death as necessarily violating any physical “law.” Indeed, based on recently developed and converging possibilist understandings of quantum process, we have presented a plausible, albeit speculative, explanation for how various *psi* phenomena, including physical and emotional healing conducted in person and at a distance, may be explained.

The overall evidence for such healing phenomena and certain other *psi* phenomena is overwhelming, and this essay augments that evidentiary base. What has been missing for the post-Enlightenment mind is a plausible philosophical and scientific framework for understanding *psi* phenomena generally and, in particular, the possibility of some form of survival of identity beyond physical death. We have provided in this essay such a framework, in combination with substantial examples of Spiritual Healing by an extraordinary healer whose presence continues to heal, decades after his physical death, through a highly sensitive medium. The well-documented efficacy of such healing provides positive evidence in response to the basic BICS question concerning "the survival of human consciousness after permanent bodily death."

Spiritual Healing testimonials of unexpected, definite physiological and psychological change, might seem to some audiences to be unique or mysterious or impossible. However, now that we have provided herein a plausible philosophical, science-based model, albeit qualitative and

preliminary, certain thoroughly evaluated cases of psychic readings, *psi* and PK phenomena, NDE, OBE, Spiritual Healing, Remote and Absent Healings, and finally credible evidence of survivability need to be more seriously considered as evidence by the scholarly community and the general public. The truth of such paranormal events will be revealed in time to those who seek to know.

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## Figures

Page 32, Figure 1. Pre-space quantum process and succession is here sketched, featuring the three quantum phases and hypothesized transitions (solid lines) which, at locales of high distortion of the transition boundaries, may enable local breakouts of *psi* phenomena.

## Appendices

**Meditations:** Details about Dr. Demere's Spiritual Healing Meditations, practiced with great success for over 30 years, is provided at [www.internationalassociationofmetaphysicians.com](http://www.internationalassociationofmetaphysicians.com).

A complete set of *Upper Room Meditations* for February 2020 up to July 2021 is available from the following Web drive link: <https://spaces.hightail.com/receive/VvpPtD680z>

**Research papers** by Lyndall Demere, Ph.D., Msc.D., and Marilyn Stickle, MSW are available from the following Web drive link: <https://spaces.hightail.com/receive/Dl8heeqANf>

**Book:** For review purposes, a PDF of Timothy Eastman's book *Untying the Gordian Knot: Quantum, Reality, and Context* (Lanham, MD: Lexington Books, Dec. 2020) is available from this Web drive link: <https://spaces.hightail.com/receive/i4fxuffp0V>