

CONSCIOUSNESS AND THE NATURE OF REALITY

An Academic Working Paper: Theoretical Frameworks, Field Observations, and Research Proposals

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This is a working paper presenting theoretical frameworks developed from forty-five years of cross-cultural field investigation, alongside relevant scientific research and specific proposals for collaborative study. It is intended to invite serious academic engagement and rigorous challenge rather than to present finished conclusions. The hypotheses presented here have not been proven. What has been documented are observations that generate those hypotheses, and the research program needed to test them.

INTELLECTUAL BIOGRAPHY AND CONTEXT OF INQUIRY

The Question That Started Everything

I was sixteen years old when I saw my great-grandfather in the rearview mirror of a car I was driving home in the rain.

I spun around. The back seat was empty. I told myself it was the darkness and the late hour and drove home without saying anything to anyone. The next day at the Canton Bake Shop where I worked I kept catching a glimpse of the same old man at the edge of my vision. Every time I turned to look directly, there was no one there. By the end of my shift I could not explain it away anymore, even to myself.

A week later I told my mother. She did not say anything at first. She went to the family photo album, found a photograph, and held it out to me. She asked quietly if this was the man I had seen.

It was.

She told me she had been praying to him the night I saw him in the mirror. Asking him to watch over me. He was James Moran, Lorraine Warren's father. He had loved me as a small child and died when I was four. I carry no conscious memory of him.

I have spent a long time looking for a satisfactory materialist explanation for what happened across those two days. I have not found one. What I found instead was that this kind of experience is not rare, not pathological, and not the province of the credulous or the frightened. It is one of the most common human experiences there is, distributed across every culture that has ever existed, described in every

language humanity has ever spoken, and almost universally suppressed in the modern West because we have no sanctioned framework for holding it.

That absence of framework is what this paper attempts to address.

A Second Case: The Question of Deliberate Communication

A woman in San Jose, Costa Rica was dying of cancer. Her daughter had reached out because the dying woman was frightened and needed support through what was coming. My Spanish at the time was not adequate for the depth of conversation the situation required. The day I found a translator I could work with, I sent a message to the daughter telling her I would be able to speak with her mother the following day.

I did not hear back.

That night at two in the morning my television turned on by itself. It switched from my Amazon Fire Stick menu to YouTube and began playing a Spanish love song. The Amazon Fire Stick requires deliberate manual navigation to reach YouTube. I assumed something had followed me home from a location I had investigated earlier that day, told it to leave, turned off the television, and went back to sleep. Two hours later I woke up curious and checked my YouTube history on my iPad for the name of the song. It was not there. The history showed everything I had chosen before and after the time the song played, with both entries in their correct sequence and nothing between them. A streaming service records everything automatically, without exception, regardless of whether the account is in use. The only explanation consistent with that gap is that whatever produced the playback did not produce it through the mechanism that generates a history entry.

The next morning the television was playing again. Another love song. I had closed the application before sleeping.

That afternoon I received a message from the daughter. Her mother had died during the night.

What stayed with me afterward was not simply the timing. It was the calculation behind it. A television switching on by itself at two in the morning would have terrified her daughter. Her mother had found a way to reach someone who could receive it without fear, so the message could be passed on to someone who could not. That is not random energy. Random energy does not choose the messenger.

Several conventional explanations exist for elements of this account. A neighboring remote control operating on the same IR frequency could theoretically activate the television. A software or cache anomaly could potentially cause YouTube to resume previously cached content. What no conventional explanation accounts for simultaneously is the combination of navigation to YouTube requiring deliberate manual input, the culturally specific content, the complete absence of the songs from an otherwise continuous viewing history, and the timing corroborated by independent notification of death the following day. The case is presented not as proof of post-mortem communication but as a documented anomaly whose specific combination of features warrants systematic investigation.

Statement of Position and Method

I am a skeptic. I say that not as a disclaimer but as a credential.

I welcome rigorous skepticism. What I am not addressing here is the dogmatic dismissal of evidence without examination, which is not skepticism but its opposite. A skeptic follows the data. A dogmatist protects the framework. This paper is written for the former.

I have been investigating anomalous experience around the world since 1981. I began this work within an inherited explanatory framework that I abandoned in my mid-twenties when I concluded it was labeling phenomena rather than explaining them. Attaching a cultural name to something unfamiliar imposes rules on it and forecloses inquiry. I was not interested in naming things. I was interested in understanding them.

A significant shift in how I understood the phenomena came through my studies of near-death experience research, including extended discussions with Dr. Kenneth Ring at the University of Connecticut, one of the foundational researchers in NDE studies. What that engagement opened was a different way of seeing the phenomena I had been investigating for years. The NDE literature demonstrated that anomalous experience could be examined rigorously, separated from its cultural and theological interpretations, and treated as data about the nature of consciousness rather than as evidence of the supernatural or the demonic. That reframing changed the questions I was asking in the field. It is reflected throughout this paper.

What followed were decades of cross-cultural fieldwork. A year and a half embedded with Animist communities in Mali during the military dictatorship of Moussa Traore. Extended work with the Kogi people of Colombia. Buddhist study in Thailand and Nepal. Engagement with traditions across Egypt, Israel, Brazil, Portugal, Mexico, New Zealand, and elsewhere. More than ten thousand cases. I changed my thinking multiple times. I consider that a sign of progress rather than inconsistency.

I do not trust witnesses. Including myself. Witness testimony is the least reliable form of evidence available and I treat it as such in my own casework. The cases presented in the empirical anomalies section serve a specific and limited purpose: they document the pattern of reported anomalous experience across thousands of investigations, and they generate the hypotheses that the research program in the final section is designed to test. They are phenomenological data, not evidential arguments. The value of the pattern does not depend on the complete accuracy of any individual account.

I do not have the resources or institutional infrastructure to conduct controlled experiments. What I have is forty-five years of field observations that generate testable hypotheses, contacts across the relevant academic disciplines, and the documented casework to propose a research program worth funding. I am looking for research partners with the methodological tools to design the tests.

How This Paper Is Structured

This paper is organized into seven distinct sections, each clearly separated from the others. The separation is intentional and methodologically important.

The first section, which you are reading now, is intellectual biography and context of inquiry. It establishes the origin of the investigation and the method of the investigator.

The second section presents empirical anomalies: field observations documented under the blind protocol described below, treated strictly as phenomenological data without theoretical interpretation. A reader who finds these cases individually unpersuasive should still be able to engage with the pattern they collectively represent.

The third section addresses psychological and cultural frameworks: labeling theory, cultural construction of anomalous experience, and the cross-cultural pattern of independent convergence.

The fourth section examines neuroscientific anomalies: evidence from near-death experience research, acquired and sudden savant syndrome, terminal lucidity, and altered states of consciousness that sits uncomfortably within the standard materialist framework.

The fifth section addresses philosophical implications: the cosmopsychist framework, the combination problem, ego dissolution, and what the pattern of evidence suggests about the nature of consciousness and identity.

The sixth section presents speculative physical models: theoretical frameworks from physics relevant to the hypotheses in this paper, clearly labeled as speculative. These frameworks establish that current physics does not rule out the hypotheses presented. They do not establish that current physics supports them. That distinction is maintained throughout.

The seventh section proposes a research program: specific falsifiable hypotheses, feasible research designs, and explicit statements of what evidence would count against each hypothesis.

The sections are designed to be assessed independently. Disagreement with one does not require rejection of all.

EMPIRICAL ANOMALIES

Prefatory Note on Evidence Standards

The cases presented in this section are field observations, not controlled experiments. Alternative explanations remain plausible for every case presented. They are offered not as proof of any hypothesis but as documented phenomenological data whose pattern warrants systematic investigation. The value of these cases lies not in proving any individual account but in establishing a consistent pattern of reported experience that current explanatory frameworks do not fully account for. A reader who attributes any or all of these cases to confabulation, expectancy effects, or social reinforcement should still be able to engage with the pattern as a phenomenon requiring explanation.

The field protocol applied across investigations involving sensitive individuals is as follows. The sensitive has no access to any case notes, files, or background information before investigation. They enter the location cold and record their impressions independently before any communication with the

investigative team. Those records are sealed until after the team has completed its own independent investigation. No two sensitives work together on the same case. Cases presented as evidential meet the standard of independent verification through named witnesses, documented records, or physical corroboration. Cases that do not meet this standard are identified explicitly as unverified field observation.

Baseline Confounds: Environmental Explanations for Anomalous Experience

Before presenting documented field cases, the baseline environmental explanations for anomalous experience must be established. A rigorous investigation begins by ruling these out, not by assuming their absence.

Infrasound at frequencies around 18 to 19 Hz, documented by Vic Tandy and colleagues, produces resonant vibration in the human eyeball that generates peripheral visual distortions including apparent grey figures, alongside physiological responses including unease, dread, and the sensation of presence. These frequencies are produced by structural wind effects, certain industrial equipment, and architectural acoustics. A location that reliably produces reports of shadowy figures and inexplicable dread should be checked for infrasound before any other explanation is considered.

Carbon monoxide exposure at sub-toxic levels produces a documented cluster of symptoms including visual anomalies, auditory hallucinations, the sensation of presence, and inexplicable dread. Faulty heating systems in older buildings have been identified as the source in cases previously attributed to haunting. This is not a fringe explanation. It is a medical baseline that every serious investigator must eliminate.

Electromagnetic field exposure from faulty wiring, unshielded electrical equipment, or proximity to transformer stations can produce the sensation of being watched, feelings of presence, unease, and in some cases auditory and visual anomalies. Persinger's transcranial magnetic stimulation research demonstrated that applying weak complex magnetic fields to the temporal lobes reliably induces a sensed presence effect, though Granqvist's double-blind replication attributed the effects largely to suggestion rather than the magnetic field itself, a finding Persinger disputed. What is established is that a measurable relationship exists between electromagnetic environments and anomalous subjective experience. Every investigation in a fixed location should include baseline EMF measurement.

Sleep paralysis, temporal lobe instability, mold exposure, stress endocrinology, and architectural acoustics complete the baseline confound list. The cases presented below are cases in which these explanations were considered and found insufficient to account for the full pattern of reported phenomena. They are not cases in which those explanations were assumed absent.

Phenomena Responsive to Psychological and Relational Context

One of the most consistent patterns across field investigation is the correlation between anomalous physical phenomena and specific psychological states in individuals with apparent sensitivity to such phenomena. Four cases illustrate this pattern across different populations, geographical contexts, and relational dynamics.

In the first case, a man from a lineage of self-reported psychically gifted women had grown up in a home with a history of anomalous phenomena, identified himself as sensitive, and had spent his adult life avoiding engagement with that capacity out of fear. At the time of referral he was experiencing serious marital difficulties. Anomalous physical phenomena were occurring in the home, witnessed independently by his wife, including a clock displaced across a room and a stack of dishes crossing the kitchen without physical contact. When I worked with him to address the relational dynamic and reduce the level of fear and conflict in the home, the phenomena ceased within days. There has been no recurrence. The correlation between psychological state and physical phenomena, and between resolution of that state and cessation of phenomena, is noted as a documented observation. The mechanism is not identified here.

In the second case, a mother and eighteen year old son living in relative isolation, both managing ongoing health difficulties, were experiencing anomalous phenomena in their home. Significant underlying emotional tension and relational stress were identified as contextual factors. I addressed the psychological and relational substrate and subsequently conducted a spiritual cleansing of the home in the son's absence. A previous cleansing conducted with the son present had produced activity during the cleansing itself. When conducted in his absence there was no activity and there has been no recurrence. Whether the cleansing had a direct effect independent of the psychological intervention, or whether the son's absence removed the primary variable, remains an open question. The correlation between his presence and the activity is noted as a documented observation.

In the third case, a woman in the Midwest United States contacted me approximately seven years ago because her adult son, who is on the autism spectrum, had been associated with poltergeist phenomena throughout his adolescence. She reported that whenever she and her son were in conflict, objects would move without physical cause. More significantly, she reported that phenomena would occur in the home when her son was traveling toward it, before he arrived, apparently correlating with the buildup of anticipatory anxiety in both parties rather than with his physical presence. This detail is reported on the mother's account alone and is noted as unverified. Following family counseling to address the relational tension, the phenomena ceased and there has been no recurrence. People on the autism spectrum frequently demonstrate heightened sensory sensitivity and different patterns of environmental responsiveness, a detail relevant to the neuroscientific anomalies discussed in the following section.

The fourth case is the most extensively documented and involves multiple named independent witnesses. In Tewksbury, Massachusetts, a family headed by Lorraine Malerba had been experiencing severe poltergeist phenomena over an extended period. The phenomena were witnessed by responding police officers, one of whom observed an object move across a room and strike a wall. The family's reports were documented in contemporaneous police blotter entries and received newspaper coverage. The investigative team included myself, Ray Jefferson, and Ed and Lorraine Warren. Bishop Robert McKenna conducted a spiritual intervention. Following the intervention the phenomena ceased entirely for two years.

Approximately two years later Lorraine Malerba invited me and John Zaffis, my cousin and a paranormal investigator who had not been present during the original investigation and arrived skeptical

about whether any phenomena had genuinely occurred, to spend the night in the home. We took the ten year old child's bed while the child slept on the floor. As we were attempting to sleep, Zaffis felt the bed being kicked and assumed I was responsible. I demonstrated I was stationary in my sleeping bag. The lights were turned off again. The bed then lifted from the floor, moved approximately ten feet across the room, struck the floor, and broke apart. No phenomena have occurred in the home since that night.

This case warrants direct engagement with a challenge the broader parapsychological literature presents. Laboratory psi research consistently documents effects at the micro level: small statistical deviations in random number generators, fractional percentage anomalies in controlled trials. Large-scale physical displacement of the kind documented here sits at a different scale entirely. The paper does not attempt to reconcile these two scales of reported phenomena, because doing so would require a theoretical framework that does not yet exist. What can be said is that the Tewksbury case was witnessed by multiple independent observers including a skeptic, documented in contemporaneous records, and has not recurred. Whether it connects to laboratory micro-effects or represents a different category of phenomenon entirely is a question the research program below is designed to investigate.

My interpretive hypothesis, offered as observation rather than conclusion, is that the ten year old child, displaced from his own bed by the visiting investigators, may have channeled whatever residual energy remained in the location through subconscious expression of frustration and displacement. This interpretation is consistent with the broader pattern of poltergeist phenomena correlating with the emotional states of sensitive individuals in the immediate environment.

The pattern across all four cases is consistent: anomalous physical phenomena correlate with elevated psychological tension, unresolved relational conflict, and the presence of apparently sensitive individuals. The resolution of the underlying psychological dynamic consistently correlates with the cessation of phenomena. This pattern does not establish causation and does not identify the mechanism. It establishes a correlation that warrants systematic investigation.

The Maurice Theriault Case: A Documented Lesson in Methodology

The Maurice Theriault case is presented here not for its dramatic elements, which are extensively documented in *Satan's Harvest* by Ed and Lorraine Warren, but for the methodological lesson it produced that has shaped every subsequent investigation.

Maurice Theriault was a French Canadian farmer who presented with phenomena so severe that a formal exorcism was conducted by Bishop Robert McKenna in the presence of myself, Ray Jefferson, and Ed and Lorraine Warren. During the exorcism Ed Warren suffered a cardiac event. The intervention appeared successful. The phenomena ceased.

What followed two years later was a recurrence. The phenomena returned and eventually contributed to Theriault's death.

The intervention addressed the manifestation. It did not address the underlying psychological and trauma substrate that had made Theriault so vulnerable to whatever was occurring. When the intervention was complete and the support structure withdrew, the substrate remained. The phenomena returned to fill it.

This case represents the clearest single demonstration in my field experience of the principle that anomalous phenomena of this category are not purely external events to be neutralized by ritual intervention. They exist in relationship with the psychological and relational state of the individuals involved. Addressing one without the other produces temporary resolution at best.

Apparently Intentional Psychokinesis: A Documented Informal Experiment

The following case is distinguished from the preceding poltergeist documentation by its controlled conditions and the presence of a single identified sensitive individual whose abilities I had observed independently across multiple contexts prior to the experiment.

The subject is a woman whose capacities as both a medium and psychic I had evaluated across a sufficient number of independent observations to consider credible. The experiment was designed to test whether she could produce physical movement in an object through focused intention alone, under conditions that eliminated the most obvious conventional explanations.

A lightweight paper was balanced on a long pin and placed beneath a sealed glass dome. The dome was selected specifically to exclude air movement as a variable. No physical contact with the paper or its mounting was permitted. The subject was positioned with her hands moving around the exterior of the glass enclosure, at no point closer than approximately four inches from the glass surface.

Under these conditions the paper rotated. The experiment was recorded on video.

The electromagnetic question deserves direct examination. Human hands produce measurable bioelectric fields from skin and muscle activity. Whether that field, at four inches from a glass enclosure, could produce sufficient directional torque on a lightweight balanced object to cause visible rotation has no established biophysical mechanism to support it. The effect, if electromagnetic in origin, would require a directionality and magnitude inconsistent with what is currently understood about human bioelectric output at that distance. Thermal convection currents within the dome produced by proximity to the hands' radiated heat, electrostatic effects between the glass and the subject's hands, and micro-vibrations transmitted through the surface on which the apparatus rested cannot be ruled out on the basis of this single experiment. What can be said is that the controls in place were designed to address the most obvious conventional explanation, and the effect was documented under those conditions.

The experiment is presented not as proof of psychokinesis but as a documented anomaly warranting systematic investigation under more formalized conditions. A proper replication protocol would include standardized paper weight and pin dimensions, continuous environmental monitoring for vibration, electrostatic charge, and temperature differential, an independent observer present throughout, a control condition in which multiple individuals without claimed ability attempt the same procedure, and multiple trials across multiple sessions with the original subject. Pre-registration of the predicted effect direction before each trial would allow statistical analysis of whether the rotation correlates with intentional focus rather than random movement. If the effect proves replicable under those conditions and statistically distinguishable from control subjects, it would represent one of the more tightly controlled informal demonstrations of anomalous intention-matter interaction in the existing literature. If it does not

replicate, that result is equally informative.

Apparently Purposeful Post-Mortem Communication

The cases in this category involve apparent communication from individuals who had recently died, distinguished from the poltergeist category by their apparent purposefulness, relational specificity, and informational content.

The Costa Rica case described in the intellectual biography section belongs here as a formally documented instance. The specific anomalous elements are: activation of a device requiring deliberate manual navigation to reach the relevant application, YouTube history showing videos chosen by me both before and after the Latin love songs with the songs themselves absent from the record despite appearing in an active signed-in session, two separate instances across one night, content specifically relevant to the dying woman's relationship with her daughter, and timing corroborated by independent notification of death the following day. The interpretation of this case as purposeful post-mortem communication is one possible explanation among several. It is presented as a documented anomaly whose specific combination of features resists complete conventional explanation.

A second case involves a woman in Surrey, England who has experienced anomalous phenomena in her home for approximately eighteen years, witnessed independently by her husband, two adult children, and her mother, five independent witnesses in total. The mother and both adult children self-identify as psychically gifted. The son is on the autism spectrum. The husband does not identify as psychic but is a corroborating witness. A repeatable and independently testable pattern emerged during telephone contact. Every attempt to speak with the woman directly resulted in immediate disconnection. When her mother held the telephone, the connection was maintained without interruption. The moment the woman herself took the telephone, the call dropped immediately. This pattern repeated consistently across multiple attempts without variation. The variable is not the device, the network, or the location. It is which person is holding the telephone. That specificity distinguishes this case from equipment malfunction and makes it worth systematic investigation.

Apparently Intelligent Post-Mortem Communication with Verified Information Content

The cases in this category are distinguished by the provision of specific verifiable information through a channel that the conventional explanation of prior knowledge does not fully account for.

The 1897 Greenbrier County case in West Virginia resulted in a murder conviction following a body exhumation prompted by a mother's reported visitations from her murdered daughter. The exhumation confirmed the specific cause of death described in the visitations, including a broken neck and crushed windpipe. The conventional explanation, that the mother had prior suspicions of her son-in-law and unconsciously constructed the anatomical details, is plausible but does not fully account for the specific anatomical accuracy of the information received.

The 1977 Teresita Basa case in Chicago resulted in a murder conviction following the provision of specific names, telephone numbers, and the location of stolen jewelry through an apparent communication from the murder victim to a coworker. The conventional explanation, that the coworker

unconsciously assembled prior knowledge of the victim and suspect, does not fully account for the specific telephone numbers and contact details that proved accurate and that the coworker had no documented reason to know.

From my own documented casework under blind protocol conditions: in Bogota, Colombia, before any communication with the investigative team and with no prior access to case information, I suggested that bodies had been disposed of in a cellar using chemical decomposition agents. This was subsequently confirmed by an independent government liaison. Outside Lima, Peru, under the same protocol, I identified two separate deaths at two specific locations within a property, characterized the dominant figure of the household, and identified the presence of a skull buried in the garden taken from a local cemetery as part of a specific Peruvian folk practice for calling guardian spirits, a practice I had no prior knowledge of. These details were confirmed by the investigating team and by the family themselves. Video documentation exists for these cases.

Neither the historical cases nor the personal casework constitute proof of post-mortem awareness. All represent documented instances in which specific verifiable information was provided through a channel that the conventional explanation does not fully account for.

Residual Phenomena at Historically Documented Locations

A category of anomalous phenomena is distinguished from the preceding categories by its non-interactive character. These phenomena do not respond to observers, do not communicate information, and do not demonstrate awareness of the contemporary environment. They appear to replay specific configurations from the past without variation and without response to the present.

The Roman soldiers documented at the Treasurer's House in York provide a well-attested example. Multiple independent witnesses over an extended period have described figures marching at a level consistent with the ancient Roman road Via Decumana, archaeologically confirmed to run beneath the building at a depth lower than the current floor surface. The figures do not respond to observers and march at the level of a road that has not existed at surface level for approximately two thousand years.

A corroborating instance merits specific documentation because of the conditions under which it was observed. During a visit to Devon, England, I was present when Lorraine Warren, without any prior knowledge of a Roman road beneath the current road surface, looked out of a pub window and described seeing Roman soldiers walking on the road outside, visible only from the shoulders up. She reported this to the pub owner unprompted and in my presence. The owner confirmed that a Roman road ran approximately four to five feet below the current road level, consistent with the apparent truncation of the figures as described. The corroboration came from an independent source after the observation was made.

Both instances present the same profile: non-interactive, non-responsive to the contemporary environment, and consistent with a historical feature of the location subsequently confirmed by independent means.

The Pattern of Intelligent Post-Mortem Interaction

Cases presenting with apparently intelligent post-mortem awareness are not randomly distributed. They cluster around consistent motivational and temporal patterns that warrant documentation independent of any theoretical interpretation.

The motivational categories that recur consistently are: sudden or traumatic death, unfinished business or unresolved obligation, intense love or attachment, profound grief on the part of the living, and resistance to transition rooted in fear, whether fear of divine judgment, fear of hell, or fear of ceasing to exist entirely. This last category responds to engagement: apparent intelligent post-mortem entities presenting with fear-based resistance to transition have in documented cases responded to counseling, explanation, and reassurance in ways consistent with the motivational categories identified.

These categories are not derived from theoretical prediction. They are observed patterns consistent with the independent findings of the after-death communication literature in peer-reviewed bereavement and grief research.

The temporal pattern is equally consistent. Cases presenting with apparently intelligent post-mortem interaction cluster in the period following recent death. Ancient phenomena, where reported at all, present as residual and non-interactive rather than intelligent and purposeful. The Roman soldiers documented above do not communicate. They do not respond. They march. The contrast with recently documented intelligent interactions is consistent across the entire body of field investigation.

A clinically documented related category is relevant here. Deathbed visitations are documented in mainstream palliative care literature independent of paranormal investigation. Research by Dr. Christopher Kerr and colleagues at Hospice Buffalo found that up to 88 percent of dying patients experience non-pathological, highly organized, comforting visitations from deceased relatives in the days and weeks before death. These End-of-Life Dreams and Visions are now documented in peer-reviewed medical literature as a recognized component of the dying process. That they occur in clinical settings and are reported by patients with no prior interest in the paranormal is directly relevant to the pattern documented in field investigation.

No documented case known to me involves apparently residual phenomena from prehistoric times. Whether this reflects genuine temporal degradation of whatever produces these phenomena, or whether it reflects the limits of culturally transmitted reports, cannot be determined from existing evidence. The pattern is noted as an anomaly requiring explanation, not as evidence for any specific theoretical framework.

PSYCHOLOGICAL AND CULTURAL FRAMEWORKS

The Cost of Naming Things Too Quickly

There is a reason serious researchers have been reluctant to engage with this territory. In academic culture, engaging seriously with anomalous phenomena carries genuine professional risk. The institutional pressure to avoid ridicule is not a character flaw. It is a rational response to a real dynamic.

It is one of the forces that has kept these questions from receiving the rigorous investigation they deserve.

The deeper obstacle operates both inside and outside academic culture. It is the human need to name things.

When we encounter something we do not understand, we reach for the nearest available label. The label gives us the illusion of control. A named thing can be managed. An unnamed thing sits in the dark and refuses to behave. So we name it, and the moment we do, we stop looking at it clearly. The label becomes a lens that shapes what we see, and eventually shapes what is there to be seen.

I have watched this operate across thousands of cases. When a family believes the phenomena in their home is demonic, it behaves demonically. The label does not merely describe the experience. It participates in constructing it. The framework people bring to an anomalous experience shapes the specific form that experience takes.

This observation aligns with what cognitive scientists call predictive processing. Karl Friston, Anil Seth, and colleagues have developed substantial evidence that the brain does not passively receive reality but actively constructs experience based on prior expectation. The brain generates a model of the world and updates it based on incoming sensory data, but expectation participates heavily in what gets perceived. What I have observed in field investigation is consistent with this: expectation participates in shaping what manifests. An investigator who enters a situation carrying an inherited cultural framework is not a neutral observer. The framework becomes part of the dynamic.

The predictive processing framework is worth taking seriously in both directions. It explains how cultural overlays shape anomalous experience. It also, as critics have noted, provides a comprehensive account of how entirely normal cognitive processes can generate what appear to be anomalous experiences without any external phenomenon being involved. Hallucination as over-weighted priors, agency detection errors, hyperactive pattern recognition, trauma-associated dissociation, and narrative reconstruction under emotional stress can all produce compelling, internally consistent anomalous experiences in neurologically normal individuals. This paper does not minimize those explanations. It treats them as the baseline against which genuinely anomalous cases must be distinguished, which is precisely what the blind protocol and corroboration standards in the empirical anomalies section are designed to do.

The same mechanism that produces genuine anomalous experience also produces false positives. Pareidolia, the perception of meaningful shapes in random visual data, is one expression of this. Investigators hearing voices in white noise recordings, seeing figures in digital compression artifacts, and perceiving intention in random equipment behavior are all expressions of the same adaptive pattern-recognition system operating outside its original context. Distinguishing genuine anomalies from pattern-recognition artifacts is one of the central methodological challenges in this field.

This is why I enter every investigation without a predetermined explanatory framework. I follow the evidence rather than fitting the evidence to a conclusion. It is also why the cases in the empirical

anomalies section consistently resolved when the interpretive framework changed rather than when an external entity was defeated.

Before I abandoned the explanatory framework I inherited from my grandfather, I approached cases through a demonic lens. Looking back at those cases I carry a genuine question: would they have resolved more cleanly, with less harm to the families involved, if I had been able to ask better questions from the start? The Maurice Theriault case is the clearest demonstration of what happens when intervention addresses the manifestation without addressing the substrate.

Memory, Confabulation, and the Reliability Problem

The paper's reliance on retrospective testimony requires direct engagement with the research on memory distortion. Elizabeth Loftus, Richard Wiseman, Christopher French, and Julia Shaw have collectively demonstrated that human memory of emotionally significant events is radically fluid. Loftus's implanted memory research showed that false memories of events that never occurred can be induced in a significant proportion of subjects through suggestion alone. Wiseman's fake seance experiments found that suggestion by an actor that a table was levitating caused a substantial number of witnesses to retrospectively report seeing the table lift, even when it had remained stationary. Shaw's work on rich false memories demonstrates that confident, detailed recollection is not a reliable indicator of accuracy.

These findings do not invalidate the cases presented in the empirical anomalies section. They establish the baseline problem that any field investigation faces: recollection, even by honest, careful observers, is constructed and reconstructible. The protocol standards described at the opening of the empirical anomalies section, blind investigation, independent corroboration, sealed records, and video documentation where available, are the investigative response to exactly this problem. Cases presented without those controls are identified as such and treated accordingly.

Social contagion is a specific variant of the memory problem that deserves separate acknowledgment. Many of the cases in this paper involve families, emotionally heightened environments, repeated retellings, and shared belief systems. Group memory contamination, in which individual recollections are shaped by repeated social narration, is a documented phenomenon. The cases in this paper that rely on single-source testimony are identified as such. The cases treated as evidential involve independent corroboration by witnesses who did not share prior discussion of the events.

Cross-Cultural Convergence: The Same Mountain

Every wisdom tradition humanity has ever produced, approached on its own terms and through its own vocabulary, arrives at the same recognition about the nature of consciousness and reality. The Kogi of Colombia speak of Aluna, the thought-world that precedes and generates physical reality. The Animist communities of Mali understand everything in nature as carrying power and sentience. The Hindu tradition describes the Atman as identical to Brahman, the universal awareness underlying all existence. The Sufi poets described the self as a drop that is also the ocean. The Aboriginal Australians, whose living tradition stretches back sixty-five thousand years, have maintained an unbroken understanding of consciousness as primary and continuous. The Buddhist concept of emptiness, properly understood, is

not nihilism but the recognition that individual selfhood is a localization of something that has no inherent boundary.

These traditions arrived at this recognition without laboratories, without peer review, and without quantum field equations. They arrived at it because they lived inside the evidence, generation after generation, and found that certain things kept proving true in practice.

Cross-cultural convergence on a belief does not establish that the belief is accurate. All human cultures share certain cognitive tendencies: anthropomorphism, mortality salience, and the same pattern-recognition imperative described above. The convergence of wisdom traditions on the primacy of consciousness may reflect shared human psychology rather than shared accurate perception of reality. This is a genuine alternative explanation that the convergence evidence alone cannot rule out.

What makes the convergence worth noting despite this caveat is the independence of the arrivals and the nature of the methods employed. The Kogi did not learn from the Sufi poets. The Animists of Mali did not read the Upanishads. The Aboriginal Australians developed their understanding in complete isolation from every other tradition on this list. When multiple independent inquiries conducted through radically different methods all converge on the same description of reality, the epistemically appropriate response is to take that convergence seriously rather than explain it away. The convergence does not prove the framework. It raises the prior probability that the framework is tracking something real.

One instance of convergence deserves specific mention. The Akashic Record, found across Hindu and Theosophical traditions for thousands of years, describes a non-physical field in which every experience that has ever occurred remains encoded and accessible. The block universe model in theoretical physics proposes that all moments in time coexist simultaneously and that the past is not destroyed but persists as part of a single four-dimensional structure. Ancient cosmological intuition and contemporary physics arrived at this description from completely different starting points and landed in the same place.

The Gender and Cultural Permission Structure

Research conducted at the Institut für Grenzgebiete der Psychologie und Psychohygiene in Freiburg, documented by Wolfgang Fach and colleagues, compared anomalous experience reporting across cultural contexts. In cultures with open and normalized frameworks for these experiences, reporting rates are higher, distress is lower, and integration of the experience into a person's sense of self is healthier. The experience itself does not appear to differ. The permission to hold it does.

In the West, women report anomalous experiences at considerably higher rates than men. Cross-cultural research does not support a biological basis for this difference. In cultures where these experiences are normalized across gender, the reporting gap largely disappears. What the Western gender gap appears to measure is not who has these experiences but who feels culturally safe acknowledging them.

The labels applied to children who report anomalous experiences do not make the experiences go away. They teach the children that their perceptions are invalid. If those perceptions reflect a genuine neurological capacity, as the evidence reviewed in the following section suggests, the cultural suppression of that capacity represents a significant and largely unexamined harm.

NEUROSCIENTIFIC ANOMALIES

Prefatory Note

The evidence presented in this section sits within mainstream neuroscience and medical literature. It is peer-reviewed, published in reputable journals, and conducted by researchers at serious institutions. What makes it anomalous is not its source but its implications: these findings sit uncomfortably within the standard materialist framework of consciousness and have not been adequately accounted for within that framework. The section does not argue that these findings falsify the materialist model. It argues that they represent genuine anomalies that the model struggles to account for without significant modification.

The Brain as Tuner: Reframing the Generator Model

The materialist model of consciousness predicts that awareness is produced by the brain and cannot exist without it. This model has vastly more overall support in the neuroscientific literature than any alternative. The correlation between brain states and conscious experience is real, well-documented, and cannot be minimized.

A specific and narrow category of evidence represents a genuine anomaly that the generator model struggles to account for without significant theoretical modification: verified accurate perception during confirmed absence of measurable brain activity. This is not the same as saying the generator model is wrong. It is saying that this particular category of evidence sits uncomfortably within it in the same way that Mercury's orbit sat uncomfortably within Newtonian mechanics.

The alternative framing proposed here is that the brain tunes consciousness rather than generating it. When the brain is damaged or altered, the expression of consciousness changes. The evidence reviewed below suggests that consciousness is not dependent on the brain for its existence. The brain is the instrument through which awareness expresses itself in the physical world. A damaged instrument plays differently. That does not require us to conclude the music exists only inside the instrument.

This position is not new to this paper. Kelly, Edward F., Kelly, Emily Williams, and colleagues developed the filter and transmission model of the brain in substantial academic detail in *Irreducible Mind: Toward a Psychology for the 21st Century*, published in 2007, drawing on the work of Frederic W. H. Myers and William James. That work represents the most comprehensive academic treatment of the tuner model available and is essential reading for any serious engagement with this territory.

Near-Death Experience: The Phenomenological and Informational Distinction

The neuroscientific literature on near-death experience requires a distinction that is consistently collapsed in both popular and academic discussion and that matters enormously for how the evidence is evaluated.

Neurological explanations for NDE phenomena are serious and must be addressed directly rather than bypassed. Oxygen deprivation, REM intrusion, temporal lobe activation, endorphin release, ketamine-like dissociative states, and the dying brain hypothesis all account plausibly for the subjective phenomenological qualities of NDE experience: the tunnel, the light, the sense of peace, the life review, the feeling of presence. These are important explanations for important phenomena and they account for the majority of NDE reports in the literature.

A further challenge requires direct acknowledgment. Borjigin and colleagues, in research published in 2013, documented a massive transient surge of highly synchronized gamma-band brain activity in dying rats following cardiac arrest, suggesting that some NDE phenomenology may correlate with a burst of neural activity occurring at or near the moment of death rather than during confirmed absence of brain activity. Parnia and colleagues have raised similar questions about timing reconstruction in human cases. These findings do not resolve the informational content problem in the strongest NDE cases, but they materially complicate the claim that verified perception occurred during confirmed cessation of all brain activity. The timing question is genuinely unresolved.

What neurological explanations do not account for is a specific and narrow subset of cases involving verified accurate perception of specific information during conditions that precluded normal sensory access, regardless of precisely when during the cardiac event the experience occurred. These are different claims requiring different evidential standards. Conflating them in either direction is an error.

Professor Pim van Lommel, a cardiologist at Rijnstate Hospital in the Netherlands, conducted a prospective study of near-death experiences in survivors of cardiac arrest published in *The Lancet* in 2001. Every patient who experienced cardiac arrest during the study period was enrolled. Van Lommel documented cases of verified accurate perception during cardiac arrest with confirmed flat EEG.

A flat scalp EEG does not measure all brain activity. Critics including anesthesiologist Gerald Woerlee have argued that scalp EEG cannot measure deep subcortical structures or low-amplitude localized activity, and that experiences may have occurred during periods before or after the deepest phase of arrest. This criticism is valid. What it does not account for is the verified information content in the strongest cases: specific accurate details reported under conditions that precluded normal sensory access, regardless of precisely when during the cardiac event the experience occurred.

The Pam Reynolds case remains the most evidentially significant single NDE account in the literature because the surgical conditions were so precisely controlled. Her body temperature was lowered to clinical death. Her brain showed no measurable electrical activity. Her eyes were taped shut and her ears plugged with monitoring equipment producing fixed clicking sounds that masked ambient audio. Under those conditions she accurately described specific surgical instruments, specific conversations between surgical team members, and specific procedural details she had no physical means of perceiving.

Two additional lines of criticism require direct engagement. Woerlee has argued that Reynolds could have perceived the surgical details through residual auditory processing during the induction phase before full hypothermic arrest, and that her account was first documented in Michael Sabom's 1998 book rather than immediately post-surgery, leaving a window for retrospective elaboration. Chris French has

noted the same documentation gap. These are valid methodological concerns. What neither addresses is the corroboration from the operating neurosurgeon Robert Spetzler himself, who confirmed the accuracy of Reynolds's descriptions of instruments and team interactions and acknowledged no ordinary means of sensory access. The debate has been formally joined in the *Journal of Near-Death Studies*, with Chris Carter's detailed rebuttal of Woerlee's analysis and Woerlee's subsequent rejoinder, and it remains unresolved. The Reynolds case is presented not as settled proof but as the most extensively documented and most rigorously contested single NDE account in the literature, and the one whose specific combination of controlled surgical conditions and verified informational content has not been fully accounted for by the conventional explanation despite sustained effort.

The AWARE study, a large multi-center prospective study by Parnia and colleagues published in *Resuscitation* in 2014, attempted to test veridical NDE perception systematically by placing hidden visual targets near hospital ceilings in cardiac arrest units. One case of apparently verified out-of-body perception was documented among the cases studied. The study's modest results are as important as its single positive case. A research program that reports only supportive findings is not credible. The AWARE study's mixed results are consistent with the hypothesis that verified veridical perception during cardiac arrest is rare rather than common.

Terminal lucidity, documented by Michael Nahm and Bruce Greyson, represents a related anomaly: patients with severe dementia or other conditions causing profound cognitive impairment regain full lucidity and coherent communication in the hours or days before death. If the brain generates consciousness entirely, terminal lucidity in patients whose neural substrate for generating it has been severely and irreversibly compromised should not occur. It does occur. It is documented in peer-reviewed medical literature. Possible explanations within the materialist framework include transient network reorganization, reduced neuroinflammation, and residual functional islands. These explanations are plausible. They do not fully account for the degree of cognitive recovery observed in the most dramatic cases. The anomaly is noted as warranting investigation rather than as falsifying the generator model.

Van Lommel, P., van Wees, R., Meyers, V., and Elfferich, I. (2001). Near-death experience in survivors of cardiac arrest. The Lancet, 358(9298), 2039-2045.

Parnia, S., et al. (2014). AWARE: AWAreness during REsuscitation. Resuscitation, 85(12), 1799-1805.

Borjigin, J., et al. (2013). Surge of neurophysiological coherence and connectivity in the dying brain. PNAS, 110(35), 14432-14437.

Kelly, E. F., Kelly, E. W., et al. (2007). Irreducible Mind: Toward a Psychology for the 21st Century. Rowman and Littlefield.

Acquired and Sudden Savant Syndrome: The Dormant Capacity Argument

If the brain tunes consciousness rather than generating it, a testable prediction follows: changing the architecture of the brain should change what consciousness can access, not what it can produce. Evidence for this prediction comes from mainstream neuroscience in the form of savant syndrome research.

Dr. Darold Treffert, Clinical Professor of Psychiatry at the University of Wisconsin, documented three categories across nearly fifty years of research. Congenital savants are born with their abilities. Acquired savants develop extraordinary abilities following brain injury or disease. Sudden savants are neurotypical individuals with no prior disability, no neurological event, and no prior training who develop fully formed professional-level abilities without apparent cause.

Treffert documented eleven cases of sudden savant syndrome. A man in Israel walked past a piano at twenty-eight and realized immediately he could play at virtuoso level. A journalist found one day that perfect idiomatic German poured out of him effortlessly after two years of struggling with the language. Not one of the eleven had experienced documented neurological turbulence on the way to their abilities. Treffert's own conclusion was that these cases suggest vastly underestimated brain plasticity involving what he called the three R's: rewiring, recruitment, and release. That final word is significant. Release implies the capacity pre-existed its expression.

Mary Steenburgen underwent minor arm surgery under general anaesthesia in 2007. When she woke up, music was playing constantly in her mind. Every thought, every conversation, every street sign became musical, a state that did not diminish over time. She had not been particularly musical before the surgery. She subsequently wrote more than forty songs, signed a global publishing deal with Universal Music Publishing Group, co-wrote Glasgow (No Place Like Home) for the 2018 film *Wild Rose*, and won the Critics Choice Movie Award and the Hollywood Critics Association Award for Best Original Song, with the song shortlisted twice for an Academy Award. In her own words, she described the experience not as acquiring a new capacity but as receiving access to something that was already there. She did not describe herself as having learned music. She described her brain as having been replaced by a musical brain. That is precisely the distinction Treffert's framework is designed to explain.

A mainstream neuroscientific explanation for acquired savant syndrome involves right hemisphere disinhibition: damage or inhibition of the left anterior temporal lobe causes compensatory hyper-activation of the right hemisphere, allowing low-level raw sensory data normally filtered out to be processed with unusual intensity. This explanation accounts for some acquired savant cases. It does not fully account for sudden savant cases where no neurological event occurred. More significantly, the right hemisphere disinhibition explanation is itself consistent with the tuner argument: the capacity was already present in the neural architecture, the architectural change created the conditions for access.

Treffert, D. A. (2009). The savant syndrome: an extraordinary condition. Philosophical Transactions of the Royal Society B, 364(1522), 1351-1357.

Treffert, D. A., and Ries, H. J. (2021). The sudden savant: a new form of extraordinary abilities. WMJ, 120(1), 69-73.

Sacks, O. (2007). Musicophilia: Tales of Music and the Brain. Knopf.

Neural Entrainment, Meditation, and Trainable Architecture

The brain as tuner hypothesis generates a specific prediction: if the architecture of the brain determines what becomes accessible to awareness, then systematically altering that architecture through sustained practice should produce measurable changes in what becomes perceptible. Research from the Center for

Healthy Minds at the University of Wisconsin, led by Dr. Richard Davidson, provides direct empirical support for this prediction.

Davidson's research on long-term Tibetan Buddhist meditators using high-density EEG and fMRI demonstrated that experienced practitioners could deliberately produce massive, sustained gamma-band synchronization across distributed neural networks, at levels and durations not observed in novice meditators or control subjects. These are not passive states. They are deliberately generated patterns of neural activity that the practitioners have developed through sustained training. The research documents measurable neurological differences between experienced practitioners and controls that directly correspond to reported differences in perceptual access.

This provides a clear, measurable neurological mechanism for what the paper calls trainable architecture. The capacity for anomalous perceptual access, if it exists, would be expected to show exactly this profile: elevated baseline sensitivity in experienced practitioners, measurable neurological differences distinguishing practitioners from controls, and a training trajectory that moves individuals from ordinary perceptual ranges toward expanded ones.

Huels and colleagues published research in 2021 demonstrating measurable neurological differences between experienced shamanic practitioners and control subjects, with practitioners showing altered states comparable to those produced by psychedelic compounds. A separate study found that ninety percent of human societies have institutionalized one or more altered states of consciousness, and that individuals in possession trance showed enhanced alpha brainwave patterns not present in non-possessed participants performing identical ritual movements.

Benson at Harvard documented that advanced g-Tummo practitioners could increase peripheral skin temperature by up to 8.3 degrees Celsius through meditation alone, published in *Nature* in 1982. Sustained deliberate practice develops capacities that most people in ordinary states cannot access.

Dr. Marc Wittmann at the IGPP Freiburg has conducted extensive research into altered states and their relationship to time perception and the sense of self. His published work documents measurable changes in consciousness through meditation, psychedelic compounds, near-death experiences, and other means of temporarily disrupting ordinary cognitive architecture. His research program converges with the framework proposed here in its finding that the dissolution of ordinary self-boundaries in altered states produces access to a dimension of experience that contemplative traditions have described for thousands of years.

Davidson, R. J., and Lutz, A. (2008). Buddha's brain: neuroplasticity and meditation. IEEE Signal Processing Magazine, 25(1), 174-176.

Huels, E. R., et al. (2021). Neural correlates of the shamanic state of consciousness. Frontiers in Human Neuroscience, 15, 610466.

Benson, H., et al. (1982). Body temperature changes during the practice of g-Tummo yoga. Nature, 295, 234-236.

Magnetoreception and the Electromagnetic Sensitivity Hypothesis

Kirschvink at Caltech demonstrated through controlled experiments that human neurons respond to changes in Earth's magnetic field below the threshold of conscious awareness. Participants showed measurable changes in brainwave activity in response to rotating magnetic fields. The human body is not electromagnetically passive. The heart produces an electromagnetic field approximately sixty times stronger in amplitude than the brain's electrical activity, measurable at a distance from the body and sensitive to emotional state.

If human neurons respond to magnetic field variations that the conscious mind does not register, individuals who report sensing anomalous phenomena before any instrument detects anything unusual may be responding to genuine electromagnetic information through a biological capacity that varies between individuals and may be trainable. Modern technological electromagnetic saturation may have suppressed this capacity culturally and neurologically rather than eliminated it.

The relationship between electromagnetic sensitivity and anomalous perceptual experience is further supported by quantum biology research. Cryptochrome proteins in birds, which enable magnetoreceptive navigation, maintain functional quantum coherence at room temperature in biological tissue, something long assumed to be impossible at physiological temperatures. Similar quantum coherence has been documented in photosynthetic light-harvesting complexes and in olfactory reception. The relevance here is not that bird navigation proves psychic functioning. It is that biological systems capable of maintaining functional quantum states at room temperature are no longer theoretical. They have been documented. That significantly reduces the scientific resistance to the concept that neural networks may exhibit quantum-level sensitivity to environmental information that conventional neuroscience does not currently measure.

Wang, C. X., Hilburn, I. A., et al. (2019). Transduction of the geomagnetic field as evidenced from alpha-band activity in the human brain. *eNeuro*, 6(2).

Ritz, T., Adem, S., and Schulten, K. (2000). A model for photoreceptor-based magnetoreception in birds. *Biophysical Journal*, 78(2), 707-718.

Precognition and Non-Linear Time

Mossbridge and colleagues conducted a meta-analysis demonstrating that people exhibit measurable physiological changes in anticipation of future emotionally significant events before those events occur. This is peer-reviewed replicated data. If the body responds to future events before they occur, the strictly linear model of time as it applies to biological awareness is inconsistent with this finding.

Daryl Bem at Cornell published experimental evidence in 2011 for anomalous retroactive influences on cognition. A large scale pre-registered replication in 2023 did not replicate the findings. Publication bias, p-hacking concerns, and optional stopping have all been raised as methodological criticisms of the original research. The pattern of weak but persistent statistical anomalies appearing consistently across independent laboratories and then proving difficult to capture in rigorous replication is noted as a documented anomaly in the replication literature rather than as established evidence for precognition.

Mossbridge, J. A., Tressoldi, P., and Utts, J. (2012). Predictive physiological anticipation preceding seemingly unpredictable stimuli. *Frontiers in Psychology*, 3, 390.

Bem, D. J. (2011). *Feeling the future*. *Journal of Personality and Social Psychology*, 100(3), 407-425.

The Fach Classification and Population Prevalence

Fach and colleagues at the IGPP Freiburg documented that between thirty and fifty percent of Western populations report exceptional experiences, with rates rising considerably higher in other cultural contexts. Their four-category classification maps closely onto the case patterns documented in the empirical anomalies section of this paper.

This establishes that anomalous experience is not a rare pathological condition. It is a common human experience shaped by cultural context. The variation between cultures is not in whether people have these experiences but in whether they are permitted to acknowledge and develop the capacity for them.

PHILOSOPHICAL IMPLICATIONS

Prefatory Note

This section moves from documented anomaly to philosophical framework. The empirical anomalies documented earlier in this paper do not prove the framework presented here. They are consistent with it. The framework is offered as the most parsimonious explanation that accounts for the full range of documented anomalies without multiplying entities unnecessarily. It is a philosophical position, not an established scientific fact, and is identified as such throughout.

The Cosmopsychist Position

Consciousness remains one of the genuinely unsolved problems in science and philosophy. No consensus definition exists. I use the term throughout this paper to mean awareness as a continuous and fundamental property of reality, not as a product of biological activity that switches on when we wake and off when we sleep. The brain tunes consciousness: when the brain is damaged or altered, the expression of consciousness changes. The evidence reviewed in the neuroscientific anomalies section suggests that consciousness is not dependent on the brain for its existence.

The foundational philosophical assumption of this paper is cosmopsychism: that consciousness is a property of the universe itself, expressed through biological systems of varying complexity and sensitivity, with individual minds as localizations of that universal awareness rather than as products of individual brains. This is a contested philosophical position, not established science.

Professor Philip Goff at Durham University provides the most rigorous current philosophical defense of cosmopsychism. One clarification is necessary. Goff's cosmopsychism is an analytic monistic position: the universe is a single underlying substance whose intrinsic nature is experiential, and physical objects are aspects of this universal whole. Goff does not argue for personal survival after death or discarnate agency. I draw on his ontological framework, specifically the position that consciousness is a fundamental property of the universe rather than an emergent product of physical complexity, while the specific implications I draw for post-mortem awareness go beyond what Goff himself argues. That distinction must be stated clearly.

Bernardo Kastrup's analytic idealism arrives at a similar destination through different reasoning. Kastrup argues that consciousness is the only fundamental reality and that the physical world is an expression of universal mind. His framework is philosophically more radical than Goff's but converges on the same core position. Both represent serious academic philosophy.

Donald Hoffman's interface theory of perception adds a further relevant dimension. Through evolutionary game theory and mathematical modeling, Hoffman argues that human perception did not evolve to show us reality as it is but to show us what is useful for survival. Our perceptual categories are interfaces evolved for fitness rather than windows onto fundamental reality. If perception is a constructed interface rather than direct access to reality, the question of what underlies that interface is genuinely open in a way that naive materialism does not acknowledge.

I did not arrive at the cosmopsychist position through philosophy. I arrived at it through fieldwork that kept pointing in the same direction and found the philosophical literature afterward.

The Combination Problem and the Identity Persistence Question

The most serious philosophical objection to cosmopsychism must be addressed directly. It is known as the combination problem and it applies with particular force to the specific claims this paper makes about post-mortem awareness.

If the universe is a single fundamental conscious field and individual minds are localizations of that field, two questions arise. The first is how a single unified universal consciousness generates separate, bounded, private individual egos. This is the combination problem in its standard form and it is one of the hardest unsolved problems in philosophy of mind. No clean solution exists. The combination problem has a mirror image in the materialist framework: explaining how individual subjective experiences combine into unified consciousness from discrete neural firing is the binding problem, which is equally unsolved. Neither framework has a complete answer to the unity and individuation of consciousness.

The second question is the one this paper's empirical claims make most urgent. If death initiates the dissolution of a localized consciousness back into a universal non-dual field, how does that fading consciousness retain the highly specific, egoic, strategic traits that the cases in the empirical anomalies section document? Selecting a specific Spanish love song on a technical device, warning a widow about a specific new suitor, and communicating the cause of one's own murder are not small remnants of selfhood. They are functionally intact personalities operating with apparent strategic intent.

The paper attempts to address this through gradual dissolution, but a reviewer in philosophy of mind would correctly note that metaphor is not mechanism. What preserves memory indexing? What preserves intentional agency? What prevents immediate decoherence of organized identity into the universal field?

The most defensible response currently available is process-based rather than substance-based. Derek Parfit's work on personal identity argues that what we call the self is not a substance but a pattern of psychological continuity: memories, intentions, relationships, and characteristic responses. Under this framing, what persists after death is not a soul-substance but a pattern of psychological organization that

retains sufficient coherence for a transitional period. The cases that provide the strongest evidence for intelligent post-mortem awareness cluster in exactly that period. As the organizing pattern gradually releases back into the universal field, the coherence fades. What remains accessible to sensitive observers eventually becomes residual rather than intelligent, an impression rather than a presence.

A metaphor I have used to approach the individuation question is the octopus. Individual consciousnesses may be like the tentacles of a single source: each processing information locally, apparently autonomous, but not separate from the larger awareness they express. The metaphor has limits that must be stated clearly. An octopus is a biological entity with a physical central brain. The source described here is not a biological system with a central processing unit. The metaphor illustrates the relationship between unity and individuation. It does not constitute a mechanistic explanation.

What persists longest is what was held most tightly. Sudden or traumatic death may leave a localization that has not registered its own dissolution. Unfinished business sustains coherence through directed intention. Love may represent the strongest force for maintaining localized coherence because it is the most fundamental relational bond. Fear presents the most philosophically interesting case: a localization that fears its own dissolution may sustain coherence through the intensity of its resistance, responding to counseling and explanation in ways consistent with retained cognitive function.

This framing maps onto what Buddhist philosophy has described for two and a half thousand years under the concept of anatta: not that awareness ceases at death, but that the self it appeared to inhabit was a construction, a temporary pattern within something that has no inherent boundary. The dissolution of that pattern is not annihilation. It is return.

The Transmutation Principle

The universe transmutes everything but destroys nothing. The heavy elements in the physical world were forged in stellar nucleosynthesis billions of years ago. Matter transformed through billions of years of cosmic and biological evolution, ultimately into the neurons through which awareness expresses itself. At every stage the form changed completely. At every stage the informational character of the matter was conserved. We are, in the most literal physical sense, the universe become aware of itself.

The cosmopsychist framework and the physics of information conservation are pointing in the same direction without being the same claim. Physics holds that the universe conserves information through every transformation of form. Cosmopsychism holds that consciousness is a fundamental property of the universe. If both are correct, the dissolution of a localized consciousness back into the universal field is not the destruction of something. It is the transformation of something. The form changes. The underlying reality does not.

This framing does not prove survival of individual personality. It reframes what survival means. The question is not whether a specific individual continues as that specific individual. The question is whether the awareness that expressed itself through that individual was ever truly separate from the awareness that expresses itself as everything else. The cosmopsychist answer is that it was not. The separation was the experience. The unity is the truth.

SPECULATIVE PHYSICAL MODELS

Prefatory Note

The frameworks presented in this section are clearly labeled as speculative. They establish that current physics does not rule out the hypotheses in this paper. They do not establish that current physics supports those hypotheses. That distinction is maintained throughout. The paper is at its strongest when cautious about physics and at its most vulnerable when suggestive. This section attempts to maintain that discipline throughout. A reader who rejects all of the following frameworks should still be able to engage with the empirical anomalies and philosophical implications in the preceding sections, which stand or fall on their own merits.

Current physics faces a foundational problem relevant to this territory. Quantum mechanics and general relativity are the two most successful and rigorously tested theories in the history of physics. They are mathematically irreconcilable. The claim here is not that current physics supports the hypotheses in this paper. The claim is that current physics may be incomplete in ways relevant to this territory, and that dismissing anomalous phenomena as impossible on the basis of a framework known to be incomplete is not a principled scientific judgment.

Orchestrated Objective Reduction

Penrose and Hameroff propose that consciousness arises from quantum computations in neuronal microtubules that are non-local and tied to the fabric of spacetime. This remains highly contested. Most neuroscientists do not accept it and many physicists consider it speculative. Research published in 2025 by Wiest at Wellesley College reviewed experimental evidence that functionally relevant quantum effects occur in microtubules at room temperature and presented direct physical evidence of a macroscopic quantum entangled state in the living human brain correlated with the conscious state and working memory performance. This research does not prove Orch-OR. It provides some experimental support for the plausibility of quantum effects in neural tissue, which Orch-OR requires.

If consciousness is rooted in quantum processes tied to the fabric of spacetime, brain damage disrupts the interface rather than the consciousness itself, consistent with the tuner model. This research does not prove that implication. It provides a physical framework within which it becomes considerably less implausible.

Hameroff, S., and Penrose, R. (2014). Consciousness in the universe: a review of the Orch OR theory. Physics of Life Reviews, 11(1), 39-78.

Wiest, M. C. (2025). A quantum microtubule substrate of consciousness is experimentally supported and solves the binding and epiphenomenalism problems. Neuroscience of Consciousness, 2025(1), niaf011.

Quantum Biology: Room-Temperature Coherence in Biological Systems

The Orch-OR hypothesis is highly controversial and is treated as such throughout this paper. What is no longer controversial is the broader question of whether biological systems can maintain functional quantum states at physiological temperatures. They can, and the evidence is peer-reviewed and well-established.

Quantum coherence in cryptochrome proteins enables the magnetic navigation of migratory birds, a finding that has been replicated across multiple independent laboratories. Quantum effects in photosynthetic light-harvesting complexes have been documented, with quantum coherence appearing to optimize energy transfer efficiency in ways classical physics cannot account for. Quantum tunneling has been proposed as a mechanism in olfactory reception. These are not speculative claims. They are established findings in mainstream molecular biology.

The relevance to this paper is specific and limited. The argument that quantum effects in biological tissue are physically impossible has been empirically falsified. That does not mean quantum effects explain psychic functioning or post-mortem consciousness. It means that the dismissal of quantum-level sensitivity in neural networks on the grounds that such effects cannot survive physiological temperatures is no longer scientifically tenable. The question of whether neural tissue exhibits quantum effects relevant to consciousness remains genuinely open.

Ritz, T., Adem, S., and Schulten, K. (2000). *A model for photoreceptor-based magnetoreception in birds*. *Biophysical Journal*, 78(2), 707-718.

Engel, G. S., et al. (2007). *Evidence for wavelike energy transfer through quantum coherence in photosynthetic systems*. *Nature*, 446(7137), 782-786.

Universal Consciousness as Foundational Field

In November 2025, Professor Maria Stromme of Uppsala University published a peer-reviewed paper in AIP Advances titled *Universal Consciousness as Foundational Field: A Theoretical Bridge Between Quantum Physics and Non-Dual Philosophy*. The paper was selected as the best paper of its issue and featured on the journal's cover. Working from quantum field theory and advanced mathematics, Stromme proposes that consciousness is not a byproduct of brain activity but the foundational field from which matter, space, time, and life itself emerge.

A Professor of Nanotechnology at one of Europe's most distinguished universities, publishing in a peer-reviewed physics journal, is making the same argument that the Kogi, the Animists of Mali, the Sufi poets, and the Buddhist monks have been making for thousands of years. She arrived there through quantum field equations. They arrived there through generations of living inside the evidence. This convergence does not prove the framework. It demonstrates that the framework is being arrived at independently by researchers with no connection to the paranormal investigation tradition.

The leap from Stromme's theoretical framework to explaining specific localized hauntings or poltergeist activity requires theoretical steps that have not been established. That distinction is noted explicitly. The value of Stromme's work for this paper is not as a physical explanation for specific anomalous phenomena. It is as evidence that the foundational premise, that consciousness may be primary rather than emergent, is now a position being argued in peer-reviewed physics journals on the basis of quantum field equations.

The Information Paradox and Information Conservation

Quantum mechanics holds that information cannot be destroyed. This is embodied in the principle of unitarity: that the complete quantum state of any physical system evolves in ways that are always reversible in principle, and that the total informational content of a closed system is conserved through every transformation.

One important qualification must be stated explicitly. The quantum information that physics treats as fundamental and indestructible is the precise mathematical description of physical states, not experiential consciousness in the philosophical sense. The direct connection between quantum information and felt awareness depends on the additional premise that consciousness has a quantum informational character, which is the contested but serious claim of the Orch-OR research. The chain of reasoning requires that step and it is not established. What is established is that the universe treats information as physically indestructible, and that this fact creates a context in which the question of what happens to the information content of a conscious system at death deserves more rigorous investigation than it has received.

Retrocausality and the Block Universe

Price at Cambridge and Wharton at San Jose State have developed frameworks in which time is symmetric and all events coexist simultaneously. The block universe model holds that past, present, and future exist simultaneously and that what we experience as the flow of time is a feature of perception rather than of reality.

This framework makes precognition less physically implausible than it would be in a strictly linear time model. It does not establish that precognition occurs. What it does is remove the claim that precognition is physically impossible on principle, which is a different and more modest contribution.

Price, H. (2012). Does time-symmetry imply retrocausality? Studies in History and Philosophy of Science Part B, 43(2), 75-83.

The Temporal Overlap Hypothesis

The stone tape theory, introduced in a 1972 BBC television drama by Nigel Kneale, proposes that anomalous phenomena are recordings imprinted in physical materials and played back under certain conditions. It has no scientific basis. It does not account for why phenomena are perceptible only to sensitive individuals, why some phenomena respond to observers while others do not, or why phenomena appear to diminish over time. It is a literary device that has been mistaken for an explanatory framework.

The Temporal Overlap Hypothesis proposes three distinct and interacting components that must not be conflated.

The first is environmental embedding. Events of extreme emotional intensity, particularly death and mortal crisis, may produce changes in the local electromagnetic or quantum-coherent properties of a location that persist independently of any living observer. The specific physical mechanism for this embedding has not been identified. That absence is acknowledged directly as the hypothesis's primary weakness. The observation that the pattern exists does not depend on having identified the mechanism.

The second is conscious activation. The embedded information does not manifest continuously. It requires interaction with a sufficiently sensitive living human awareness to become perceptible. Critically, this activation does not require the observer to know what they are activating. Lorraine Warren, during a visit to Devon, England, looked out of a pub window and described seeing Roman soldiers walking on the road outside without any prior knowledge that a Roman road ran approximately four to five feet below the current road surface. The pub owner confirmed this independently after the observation was made. The tether formed without conscious intent. The observer's sensitivity, not her knowledge, was the operative variable.

This framing connects directly to findings from the Global Consciousness Project. Peter Bancel's seventeen-year analysis found that anomalous effects in that research appeared to be associated with individuals directly and consciously engaged with the experiment rather than with a diffuse global awareness field. Focused conscious engagement, not passive ambient presence, appears to be the active variable in both contexts.

A further dimension of the activation mechanism warrants examination. The sensitive individual's heightened electromagnetic output may itself be the mechanism by which embedded environmental information becomes activated and perceptible. Under this model the causal direction is sequential rather than ambiguous: the observer's electromagnetic signature interacts with the embedded field, and that interaction produces the manifestation. The spike is the tether forming. This is consistent with Kirschvink's finding that human neurons respond to subtle electromagnetic variations below the threshold of conscious awareness, and with field observations showing that anomalous phenomena tend to cluster around moments of heightened emotional engagement by the observer rather than occurring uniformly across the investigative period.

The third component is temporal degradation operating through mechanisms that warrant separate examination.

The embedded information at a location appears to diminish over time independently of any observer. The Brown Lady of Raynham Hall, one of the most extensively documented cases in the literature with a 1936 photograph and multiple independent witness accounts spanning several centuries, shows a clear pattern of diminishing intensity: the phenomena became less vivid, less frequent, and less physically impactful across successive generations of witnesses. That pattern is consistent with the embedded information itself fading.

Collective cultural memory appears to function as a secondary sustaining mechanism. As long as communities remember, document, and transmit awareness of what occurred at a location, that collective attention may slow the degradation or periodically reactivate what remains. When the tradition of memory breaks entirely, the last sustaining force withdraws.

The most significant anomaly the hypothesis must account for is the near-complete absence of residual phenomena from prehistoric periods and from locations whose associated events have passed entirely out of human cultural memory. Three explanations warrant examination.

The first is straightforward physical degradation: embedded information fades over sufficient time regardless of cultural memory, with prehistoric locations having simply exceeded the threshold of perceptibility.

The second is the cultural memory dependency hypothesis: residual phenomena may require not only a sensitive observer but one who carries sufficient cultural framework to organize the perception into a recognizable form. A sensitive observer encountering embedded information from a prehistoric ceremony may register an anomalous perception without being able to identify it as human figures performing a specific act.

The third is that the embedded information may be partially sustained by collective human memory of the events in question. When the last person who carries cultural memory of what happened at a location is gone, something in the sustaining field withdraws. The Roman soldiers at the Treasurer's House in York persist in part because the Roman occupation of Britain remains one of the most thoroughly documented and culturally transmitted events in Western history.

All three mechanisms may be simultaneously operative. The evidence does not yet allow us to distinguish between them, and a research program should be designed to test all three.

The strongest objections to this hypothesis remain three. No physical mechanism has been identified for the embedding process. The relationship between collective memory and field accessibility lacks a proposed physical medium. The claim that human electromagnetic output could create or activate any kind of location-based impression is not supported by currently understood physics. These are acknowledged directly. Identifying the embedding mechanism and distinguishing the three degradation hypotheses from each other are the most important open questions in the research program below.

The Philip Experiment

In 1972 the Toronto Society for Psychical Research conducted an experiment that has not received the serious attention it deserves. The group invented a fictional character named Philip, complete with a fabricated biography and personal history, and then attempted to contact him through seance. Philip had never existed. There was nothing to contact.

What followed, documented by A. R. G. Owen in *Conjuring Up Philip* (Harper and Row, 1976), included table movement, responsive knocking, and phenomena apparently generated by the group's collective focused intention. The phenomena responded to questions about Philip's fictional biography as though an intelligence were present. No intelligence was. The group had created it.

Subsequent attempts to replicate the original findings produced mixed results. The Toronto Society for Psychical Research conducted further experiments using fictional characters named Lilith and Skippy, reporting similar phenomena in both cases. A 2004 attempt known as the Humphrey Experiment was reviewed by the Society for Psychical Research, which found the results inconclusive. Groups outside the original investigators' circle have generally failed to produce comparable phenomena, and the absence of comprehensive video documentation from the original sessions limits independent assessment.

The Philip Experiment is relevant here for a specific and limited reason. It represents a controlled demonstration that physical phenomena can apparently be generated by focused collective consciousness without any external intelligence being involved. This is not evidence of spirits. It is evidence of something more interesting: that awareness, when sufficiently focused and collectively directed, may participate in constructing rather than merely observing physical events.

Owen, A. R. G. (1976). *Conjuring Up Philip*. Harper and Row.

The Global Consciousness Project

The PEAR lab at Princeton conducted decades of experiments examining whether human intention could produce statistically measurable effects on random number generators, finding small but consistent deviations from chance across thousands of trials. Peter Bancel, chief analyst for the Global Consciousness Project, conducted a rigorous seventeen year analysis and found that the anomalous effects appeared to be associated with individuals directly engaged with the experiment rather than with a diffuse global consciousness field.

This research has been criticized for post-hoc event selection, data mining, flexible statistics, and weak effect sizes. The finding is included here not as established evidence but as a persistent anomaly in a long-running research program whose methodological weaknesses are noted and whose results remain unexplained within the standard framework.

Ritual, Focused Intention, and the Placebo Reframe

Most rituals fail. When they succeed, focused conscious intention appears to be the primary mechanism regardless of the specific cultural or religious framework employed. The words and symbols are not the mechanism. The directed awareness behind them is.

The double blind intercessory prayer studies provide empirical data relevant to this principle. In Byrd's 1988 randomized controlled trial, prayed-for patients showed statistically better health outcomes. The methodological limitations of that study must be noted: the prayer content was not standardized and the randomization procedure has been questioned. The 2006 STEP study by Benson and colleagues found no benefit from scripted prayer delivered by strangers and a slight negative effect in patients who knew they were being prayed for. The pattern across the literature is consistent with a mechanism sensitive to the quality of focused intention rather than the mechanical performance of prayer.

The placebo effect is not evidence against awareness shaping physical reality. It is evidence for it. If a sugar pill produces measurable physiological changes including genuine pain relief, reduced inflammation, and altered brain chemistry purely through belief and expectation, then awareness demonstrably produces real physical effects in the body under controlled laboratory conditions. The question is not whether awareness can produce physical effects. The placebo effect demonstrates that it can. The question is how far that capacity extends beyond the individual body of the person who holds the belief.

Byrd, R. C. (1988). *Positive therapeutic effects of intercessory prayer in a coronary care unit population*. *Southern Medical Journal*, 81(7), 826-829.

Benson, H., et al. (2006). Study of the therapeutic effects of intercessory prayer. *American Heart Journal*, 151(4), 762-764.

The GunaiKurnai Cave Ritual

Archaeological work published in *Nature Human Behaviour* in 2024 documented a ceremonial practice at Cloggs Cave in Victoria, Australia dated to approximately twelve thousand years ago matching nineteenth century ethnographic accounts of the same GunaiKurnai practice in precise detail. This represents approximately five hundred generations of continuous cultural transmission. Practices that produce no meaningful effect tend to be abandoned. A ritual maintained for five hundred generations suggests that the people performing it believed, generation after generation, that it was working.

David, B., et al. (2024). *Nature Human Behaviour*. DOI: 10.1038/s41562-024-01912-w

LIMITATIONS OF THIS WORK

The field cases presented in this paper are not controlled studies. They are field observations conducted in uncontrolled environments with all the confounding variables that implies. Alternative explanations remain plausible for every single case presented. The cases are presented not as proof but as phenomenological data whose pattern warrants systematic investigation.

The observational database of field investigation has not been systematically analyzed. No base rates exist. No error rates exist. No statistical analysis of hit rates versus chance has been conducted across the body of work. The focus throughout has been on helping people in crisis rather than building a research database, which was the right priority for the work but produces an evidentiary record that is anecdotal rather than systematic.

The paper's reliance on retrospective testimony is a structural limitation that acknowledgment alone does not solve. The memory distortion research of Loftus, Wiseman, French, and Shaw demonstrates that emotionally compelling recollection is not reliable recollection. The cases presented in this paper that are treated as evidential involve independent corroboration. Cases without that corroboration are identified as such. That distinction does not eliminate the problem. It manages it.

The cross-cultural convergence argument, while suggestive, does not establish that the converging traditions are accurately perceiving reality rather than reflecting shared human psychology. This alternative explanation cannot be ruled out on the basis of convergence alone.

The Temporal Overlap Hypothesis currently lacks a proposed physical mechanism for the embedding process. Without identifying that mechanism, the hypothesis remains a descriptive framework rather than an explanatory one.

The physics cited in this paper establishes that current physics does not rule out the hypotheses here. That is a meaningful but limited claim. The paper becomes strongest when cautious about what physics supports and weakest when the language becomes suggestive. Terms such as field, energy, and informational imprint are used throughout this paper in ways that may appear to carry more physical

precision than they currently possess. A proper physical theory of any of the phenomena described here would require operationalizing these terms with mathematical rigor that this paper does not provide. That is a genuine limitation.

I am a field investigator with forty-five years of direct experience and a serious engagement with the relevant scientific literature. The value of this paper is the pattern of observation it documents and the research program it proposes. The limitations of that position are acknowledged here explicitly. They are also the reason this paper is an invitation to collaboration rather than a presentation of conclusions.

The contradictory research must also be addressed directly. French and colleagues have documented how retrospective memory distortion, confabulation, and implicit tracking can make a normal cognitive event look like veridical perception after the fact. Laboratory psi effects are historically micro-level, evasive, and statistically small, and the systematic failures to replicate macroscopic physical anomalies under controlled laboratory conditions are part of the evidential picture. The Bem replication failure and the GCP methodological criticisms noted above are part of this picture. The paper does not resolve these contradictions. It acknowledges them as the open questions the research program below is designed to address.

TOWARD A RESEARCH PROGRAM

The following specific testable predictions follow from the hypotheses in this paper. They are stated explicitly because any serious theoretical framework must identify what evidence would count against it.

On the cultural neuroplasticity hypothesis: if the capacity for anomalous experience is genuinely neurological and trainable rather than simply a product of suggestion and expectation, cross-cultural neuroimaging studies should find measurable differences in brain structure and function between experienced practitioners in cultures that normalize these capacities and ordinary control subjects. Research already conducted by Davidson and colleagues at the Center for Healthy Minds provides a methodological template for this design. If such studies found no neurological differences between experienced practitioners and controls, that would count significantly against the hypothesis.

On the acquired savant and dormant capacity hypothesis: if abilities emerge in neurotypical individuals because the brain's architecture changed to allow access to what was already present, retrospective neuroimaging of documented sudden savants should show distinctive patterns of neural connectivity not present in matched controls. Systematic retrospective neuroimaging of documented sudden savant cases, comparing current neural architecture to normative data, represents a feasible research design.

On psychokinesis as a testable capacity: the informal experiment documented in the empirical anomalies section, in which a sensitive individual produced apparent rotation of a paper balanced on a pin under a sealed glass dome, represents a starting point for a formalized replication protocol. The replication design should include standardized apparatus, continuous environmental monitoring for vibration, electrostatic charge, and temperature differential, pre-registration of predicted effect direction before each trial, multiple trials across multiple sessions, a control condition with non-sensitive subjects, and

independent observers throughout. If the effect proves statistically indistinguishable from chance across multiple replications with the original subject, or if control subjects produce equivalent results, that would count significantly against the psychokinesis hypothesis.

On the Temporal Overlap Hypothesis: the proposed research design requires two separate studies.

The first study addresses persistent environmental anomalies. Systematic electromagnetic mapping should be conducted across well-documented historical sites, comparing locations where residual phenomena have been independently reported against control locations within the same site, conducted entirely in the absence of human subjects to isolate environmental from observer-generated effects. If anomalous electromagnetic readings do not correlate with reported phenomena locations, that would count significantly against the environmental embedding component.

The second study addresses the activation mechanism. Individuals independently assessed for sensitivity and with no knowledge of the site's history should be brought to documented locations under blind conditions, with continuous electromagnetic measurement throughout. The prediction has two components: sensitive individuals should report anomalous perceptions at the same locations that produced environmental anomalies in the first study, and those reports should correlate temporally with electromagnetic fluctuations at the moment of experience. Distinguishing whether the observer's electromagnetic output activates the field or the field activates the observer requires comparing the temporal sequence of the electromagnetic event and the subjective report with sufficient precision to determine which precedes the other, and comparing against non-sensitive control subjects performing identical movements through the same locations.

On the focused intention mechanism: if ritual succeeds through focused conscious intention rather than specific words or external forces, neuroimaging of subjects undergoing ritual should show measurable changes in brain activity correlating with reported experiential shifts regardless of the specific cultural or religious framework. Studies of subjects receiving ritual rather than practitioners performing it are largely absent from the literature.

On psychic sensitivity as a testable capacity: the blind field protocol described in the empirical anomalies section represents an existing research design. A proper research program would systematize this protocol, apply it across multiple sensitives at multiple locations, pre-register all predictions before any verification occurs, and analyze hit rates statistically against chance. If hit rates proved statistically indistinguishable from chance across multiple subjects and locations, that would be meaningful evidence against the sensitivity hypothesis.

On the neurological correlates of psychic sensitivity: a prospective randomized study should take a cohort of neurotypical individuals with no history of anomalous experience, assign an experimental group to systematic attention and meditation training designed to increase specific EEG markers such as localized alpha and gamma synchronization, assign a control group to basic relaxation exercises, and test both groups using a standardized double-blind anomalous information reception task alongside neuroimaging before and after training. If the experimental group demonstrates zero statistical deviation from chance in information retrieval despite achieving the targeted neurological adjustments, the

hypothesis that shifting neural architecture opens access to anomalous information is falsified.

The phenomena documented in this paper are not outside nature. They are unexplained. That distinction is the foundation of every scientific advance that has ever expanded our understanding of what nature actually is.

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