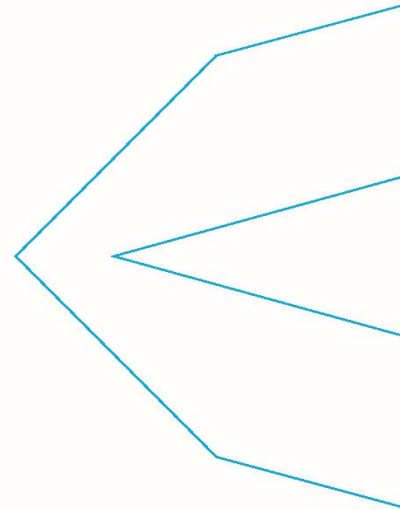


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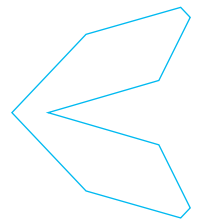
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EDITORIAL

Cracking Up the Code: A Serious Look at the Lighter Side of Scientific Discovery



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Humor often seems to be an unwelcome guest in the towering halls of academia and sterilized rooms of laboratories—something frivolous, perhaps even unprofessional. But, to frame the scientific enterprise as a purely solemn pursuit is to misunderstand its deeply human core (for my expanded thoughts on this issue, see Houran, 2023). Beneath the lab coats, preregistered protocols, and jargon, science thrives on creativity, resilience, and connection—qualities that humor fosters in abundance. It is time to stop treating a sense of humor as incidental and start appreciating it as a serious tool for curious minds that can deepen scientific understanding, fuel innovation, and bring much-needed humanity to scholarly work.

The ability to find things amusing is not the antithesis of rigor but rather the companion of insight. Albert Einstein is famously credited as saying, *“If at first the idea is not absurd, then there is no hope for it”* (quoted in MacHale, 2002). Sadly, firm evidence is lacking that this is actually Einstein’s quote, so it might be mistakenly attributed to him. But its underlying sentiment is nonetheless well taken—if you want to break through in innovation or solve a problem that no one else has unraveled (as Einstein and select others have), know that the real innovation or solution is likely to sound ridiculous or seem absurd (e.g., read the history of Robert Goddard, rocket pioneer: <https://www.nationalmuseum.af.mil/Visit/Museum-Exhibits/Fact-Sheets/Display/Article/197697/dr-robert-h-goddard/>).

The point is that ‘absurdity,’ after all, is the playground of humor and even the central tenet of a process known as creative brainstorming. This refers to a group or individual activity where people come up with as many thoughts as possible, without judging them, to solve a problem or generate something new. The aim is to encourage wild, unusual, or even silly ideas because those are often the seeds of truly innovative solutions (Osborn, 1953). The goal is to generate quantity first, not quality. Judgment and analysis come later. This process was popularized by advertising executive Alex Osborn in the 1950s. He believed that allowing people to think freely, without fear of being wrong or sounding ridiculous, was the secret to unlocking creativity (Osborn, 1953). Much research supports his basic view, that is, people tend to generate more original ideas when they are told to avoid self-censorship and encouraged instead to be playful (Nijstad et al., 2002).

Such brainstorming is successful because it taps into what psychologists call divergent thinking, i.e., the ability to generate many different solutions to a single problem (Runco & Acar, 2012). Studies in cognitive psychology indeed show that humor enhances divergent thinking—an important component of creativity—by encouraging the brain to make novel associations (Ziv, 1983). This mental flexibility can lead to unexpected connections and breakthroughs. Put simply, creative brainstorming works best when people



are allowed to think *weird*, think *big*, and think *together*—without worrying about being ‘wrong’. Likewise, humor is no laughing matter. It makes sense, therefore, that many of history’s great scientists, like Feynman, Hawking, and even Darwin, were known for their wit as much as their intellect.

Humor is also a powerful pedagogical tool—no joke. Banas et al. (2011) explained that when used appropriately, it can increase engagement, retention, and comprehension in scientific education. A professor who can explain thermodynamics with a touch of levity does more than simply entertain—the topic itself is made to feel accessible and alive. Indeed, humor reduces anxiety, humanizes instructors, and fosters a learning environment where students feel safe to explore complex ideas (Garner, 2006). Such benefits certainly do not stop in the classroom. In research teams and interdisciplinary collaborations, humor can defuse tension, strengthen bonds, and facilitate open communication—qualities essential for productive science. A shared laugh in high-pressure environments is not a distraction; it is more like a salve to relieve burnout and a gel to connect siloed minds (Martin, 2007).

Still, many scientific institutions appear to undervalue the power of humor. Peer-reviewed journals rarely acknowledge the role that humor plays in ideation or group dynamics. Funding proposals are usually scrubbed of personality. Even science communications—intended to connect the public with discovery—often lean toward the sterile or overly serious, inadvertently reinforcing the myth that science is cold, stuffy, or inaccessible. However, this editorial is *not* a call for silliness at the expense of scholarship. It is a recognition that humor, like curiosity or skepticism, is part of the scientific temperament. It helps us to cope with uncertainty, admit mistakes, and remain resilient when our ideas fail. It reminds us not to take ourselves too seriously, even as we take our work seriously. Science requires rigor, but it also needs joy. A sense of humor invites us to laugh at our blindspots and marvel at the absurdity of the universe. In doing so, it keeps us curious, humble, and, perhaps most importantly, *human*.

While humor itself may not directly *cause* a scientific breakthrough, it often sets the cognitive and collaborative stage for one. That is, humor creates the mental space for risk-taking, playful thinking, and unconventional problem-solving—all essential ingredients for innovation. Consider the following instances where humor, wit, or playfulness either led to breakthroughs or played a visible role in major scientific developments:

- **Richard Feynman’s Playful Curiosity and Quantum Electrodynamics:** Nobel laureate Richard Feynman famously embraced a mischievous, humorous attitude toward problem-solving. He credited his return to creative science after a period of burnout to playing with physics problems “just for fun,” including spinning plates in Cornell University’s cafeteria. This seemingly silly exercise helped to rekindle his creative instincts, eventually leading to his revolutionary work in quantum electrodynamics (Feynman, 1985/1997).
- **Alexander Fleming’s Accidental Discovery of Penicillin:** Though not humorous in the joke-telling sense, Fleming had a lighthearted attitude toward his work. After returning from vacation to find mold contaminating his Petri dishes, he reportedly quipped about how messy things had gotten—before noticing something peculiar: the mold killed the bacteria around it. His willingness to find humor in the mistake, rather than frustration, helped him see its scientific value (Fleming, 1929).
- **The Naming of the Quark** Murray Gell-Mann, who introduced the concept of quarks, drew the name from the nonsensical line “*Three quarks for Muster Mark!*” in James Joyce’s *Finnegans Wake* (Gell-Mann, 1994). The whimsical origin reflects a deep truth, namely that scientific nomenclature is often infused with creativity and humor and that collective spirit can influence how theories are imagined and communicated.
- **The Ig Nobel Prizes:** While tongue-in-cheek by design, the Ig Nobel Prizes celebrate research that “*first makes people laugh and then think.*” Many award-winning studies—like the one analyzing the physics of slipping on banana peels or the acoustic properties of alligator calls in helium—provoke laughter *and* legitimate scientific insights. These awards demonstrate that humor can open the door to genuine curiosity and engagement, especially with the public.
- **The “Pioneer Plaque” and Cosmic Humor:** When Carl Sagan and Frank Drake helped to design the plaque placed aboard the ‘Pioneer 10’ spacecraft (the first human-made object on a trajectory out of the solar system), they included a nude image of a man and woman, along with a cosmic map. The idea was scientifically earnest but delivered

with a twinkle of humor: essentially, it was Earth's first interstellar "hello," complete with a cosmic joke. Sagan himself often used humor as a rhetorical tool to inspire awe and accessibility in science.

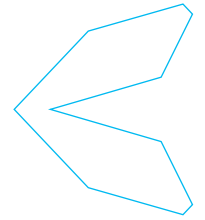
- **James Watson's and Francis Crick's Breakthrough in DNA Structure:** Watson and Crick's famous exclamation, "*We have discovered the secret of life!*" was not just a triumph—it was cheeky and self-aware. Their collaboration was marked by irreverence and playfulness, especially in contrast to the more methodical style of Rosalind Franklin. While problematic aspects of credit distribution remain, their humorous banter and informal brainstorming helped to crack the double-helix structure (Watson, 1968).

Across these cases, humor acted as a cognitive lubricant for divergent thinking, a buffer against failure that allowed scientists to persist through trial and error, a bridge between disciplines that invited outside-the-box perspectives, and a means of communication that made science more human and accessible. The scientific method requires rigor, but the scientist needs levity. As these examples show, humor does not dilute science—often, it sharpens it. So, we should stop pretending that science must wear a three-piece suit and speak only in monotone. The next big breakthrough might not come from a clinical lab coated in silence, it might come from a physicist giggling over a spinning plate, a biologist chuckling at contaminated petri dishes, or a chemist making puns over periodic tables. After all, if laughter is the best medicine, maybe it is also the secret sauce in the formula for innovation, if not genius. Science is serious business, but we should also acknowledge and celebrate the fact that funny things often happen on the way to the Nobel.

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RESEARCH
ARTICLE

The Subterranean Chamber of the Pyramid of Khufu: A Ritual Map of Ancient Egypt?¹

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HIGHLIGHTS

New evidence—including unusual results from a device that detects mind-related effects—suggests the underground chamber in the Great Pyramid was purposefully designed as a symbolic space, not left unfinished as once thought.

ABSTRACT

Careful examination of the ‘Pit’ in the Great Pyramid of Khufu on the Giza plateau reveals that this subterranean chamber is not unfinished or abandoned as has been suggested by many observers. The walls and ceiling are smooth, and the floor, which at a glance looks rough and unstructured, actually is carved into a very pronounced and certainly meaningful form. A survey of the historical literature shows that only a few scholars, primarily those interested in esoteric material, have regarded the underground room as important and potentially revealing. Based on this literature and on direct observation, a speculative interpretation is developed to suggest that the sculpted floor may be a symbolic map of the Egyptian world of 4500 years ago. A FieldREG recording of the sort that is often correlated with anomalous effects of consciousness displays a significant response in this chamber, adding to the factors that should stimulate an incisive, expert assessment of the subterranean chamber and its probable function for the ancient Egyptians who built it.

KEYWORDS

Archaeology Egyptology, pyramids, sacred spaces, Khufu, Field REG.

INTRODUCTION

The legacy of the ancient Egyptians is tremendous in scope and richness, but the millennia separating their works from our appreciation of them have brought both the ravages of time and shifts of consciousness to obscure the meaning of even the best known of their monuments, the major pyramids. Among the tantalizing mysteries associated with the awesome buildings of the early dynasties are the striking variations in the degree of local finish in

the chambers and passages within a given structure, such as the Great Pyramid of Khufu. For example, although traditional archaeology and current guidebooks give short shrift to the great subterranean chamber in Khufu as “unfinished,” (Baedeker, 1885; Edwards, 1988; Khalidy, 1995; Petrie, 1899; Stadelmann, 1985; Tompkins, 1971), this interpretation is an impression drawn by early investigators, confronting difficult conditions, that may have been accepted too readily by their successors. It seems unlikely that there would be an incomplete chamber left



in the fundament of a building that probably absorbed the labors of 100,000 people over a period of 20 years or more (Edwards, 1988). A better understanding of the character and function of this unique room, usually referred to as the "Pit," may contribute to a fuller and more representative interpretation of the functions of Khufu's pyramid.

The room was visited as one of a number of sites, including the interior chambers of the Khufu, Khafre, and other pyramids, designated for 'FieldREG' recordings in a study of anomalous correlations between the output of random event generators and certain environmental conditions. This project is detailed in a separate report (Nelson, 1997a), and the general topic is examined in Nelson, et al. (1996). We will return to a short discussion of the FieldREG recordings made in the Pit after a fuller description of the archaeological context. The primary purpose of this report is to suggest that a re-examination of this interesting room may be of considerable value for interpretation of the Khufu pyramid and its contemporaries.

Specifically, there are consistent indications that the subterranean chamber, whose uneven 'floor' is in some places less than a meter from the smooth, level ceiling, is not incomplete, but instead may be a carefully designed and constructed space containing a symbolic map of the world of the ancient Egyptians. The descending shaft that some regard as a purposefully designed and exquisitely finished instrument for precise alignment of the building on the north pole (Smyth, 1867) leads directly from the pyramid's main entrance to the great underground chamber deep in the bedrock. The care and precision evident in the whole length of the descending corridor suggests that the room to which it gives access was indeed functional and supremely important to the people who built it.

THE HISTORICAL RECORD

The exploration and interpretation of the Great Pyramid has an interesting history, as Tompkins (1971) documented in his thorough treatment. Until recently, the dominant impression among scholars was that the pyramids were built as tombs. This interpretation continues to be widely held, but in addition to challenges from esoteric sources, there is an increasingly well-supported academic and scientific case for purposes that include religious ritual as well as proto-scientific applications. Bindel (1932) stated that, "We should not place too strong and one-sided an emphasis on the concept of the grave in our interpretation of the pyramids. The influence of these buildings was indeed also intended for the living...(p. 68)."

A broad range of scholarly documents as well as modern surveys and tour guides regard the Pit as simply an unfinished chamber (Baedeker, 1885; Edwards, 1988; Khalidy, 1995; Petrie, 1899; Smyth, 1867; Stadelmann, 1985; Tompkins, 1971). More exotic purposes are described primarily in the esoteric literature. For example, Palmer gives an account of rites of passage comprising three days of fasting in the dark and increasingly airless Pit prior to initiatory ceremonies in the king's chamber (Palmer, 1994, pg 138). Edgar and Edgar (1910) propose a religious interpretation of the "rough symbolical floor" saying it is part of the "divine purpose" served by the great pyramid. They interpret many aspects of the physical structure as evidence that the builders were guided by God's plan, for example regarding the descending passage as a symbol of the dark nature of the soul not yet given to God.

On the mundane level, there are only occasional suggestions that there might have been a purpose for the Pit, as in Tompkins' report of a theory that the descending passage was left open and the Pit unfinished to lead grave robbers to the conclusion that no king had been buried in the pyramid (Tompkins, 1971, p. 242).

Unfortunately, there is almost nothing other than the structure itself to directly indicate the designers' intentions. We have fragmentary reports from early visitors such as Herodotus and Strabo, but they were already separated by two thousand years from the ancient Egyptians who built the pyramids. And later writers dispute their accuracy: Baedeker calls Herodotus' report that the subterranean chamber was built on an island surrounded by a canal from the Nile "erroneous, as the chamber lies above the highest level of the overflow of the river, and ... no channel from the river leads in this direction" (Baedeker, 1885, p. 358). A very recent study provides evidence of an extinct branch of the Nile River, termed the Ahramat Branch, that passed near the plateau, and could have been used to transport the huge blocks of limestone and granite used for the pyramids (Ghoneim, et al. 2024). It might also have been the source of Herodotus' description.

Extensive, progressively more scientific and accurate descriptions of the pyramids appeared early in the last century, but little attention was given to the Khufu Pit, except in work like that of the Edgar brothers (1910), who were motivated to make careful measurements serving their religious conviction. The descending shaft was cleared by Caviglia in the 1830's, but filled up with debris again until Petrie opened it 50 years later. Neither of these investigators was much impressed by the Pit. The eminent scholar

Petrie (1899) wrote, "... the great subterranean chamber in the rock was abandoned before it was cut out" (p. 41). In the much more recent Knopf Guide to Egypt, we still find the same message: "A descending gallery leads from the entrance of the pyramid to an unfinished underground chamber hewn out of the living rock of the plateau" (Khalidy, 1995, p. 336). This same guide states rather vehemently that "an Egyptian pyramid is nothing more than a tomb, in spite of what may have been or may be said by these lovers of false mysteries, the so-called 'pyramidologists' and the adherents of a similar bogus form of Egyptology" (Khalidy, 1995, p. 335).

The 1895 Baedeker guide to Lower Egypt has an extensive description of the dimensions and measurements, even though the guide says the subterranean chambers were not accessible at that time. A more professional description can be found in a book on the pyramids by I.E.S. Edwards, Keeper of Egyptian Antiquities of the British Museum until retirement in 1974 (Edwards, 1988). It is not clear that Edwards actually visited the subterranean chamber himself. His description differs from Baedeker's in detail, and again concerns itself primarily with measurements. Edwards notes that, "The chamber also is unfinished, its trenched floor and rough walls resembling a quarry. A square pit sunk in the floor may represent the first stage in an unfulfilled project for deepening the chamber." Edwards also mentions an opening in the south wall of the chamber to a roughly hewn blind passage and

suggests that there might have been a planned second chamber beyond the first, in an arrangement paralleling the northern stone pyramid at Dahshur, constructed by Khufu's predecessor Sneferu. He says that the subterranean chamber is situated south of a point directly under the apex of the pyramid. Figure 1 is an artistic rendering of the room, including a figure to provide a sense of scale, adapted from Edwards, who attributes the original sketch to E. W. Lane.

Perhaps the most authoritative description, in most respects parallel to Edwards', is by the current head of the German Archaeological Institute in Cairo, Rainer Stadelmann (1985), who is somewhat equivocal in his interpretation of the chamber's status: "The bedrock chamber clearly remains in an unfinished condition, but this does not indicate with absolute certainty that it was abandoned. It measures 27' 5" in the north-south width, 46' 2" in the east-west length, and is a maximum of 16' 6" high, whereby the ceiling is smooth, but the substratum on the other hand has been left very uneven and progressively higher toward the west."

Figure 2 is adapted from Stadelmann, who attributes it to Maragioglio and Rinaldi. It shows the position and relationship of the various interior chambers of the Khufu pyramid, and visualizes, roughly, the shape he describes for the underground chamber. The sketch at *a* indicates the location of the Pit, labeled *F*, relative to the whole pyramid. At *b* and *c* the Pit is shown from the east and the



Figure 1. Drawing of the subterranean chamber of Khufu's pyramid, showing the throne on the left side of the central channel and indicating various other structures. E. W. Lane.

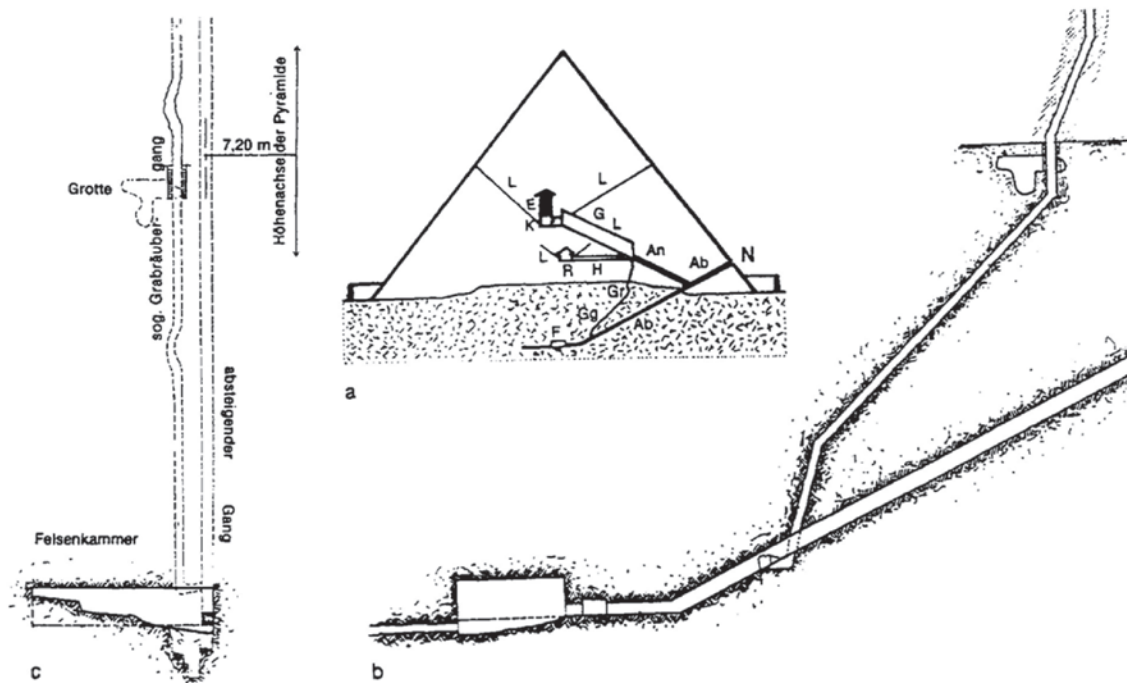


Figure 2. Diagram of (a) the Great Pyramid of Khufu, showing the interior passages and chambers. Details show the end view (b) and side view (c) of the subterranean chamber, with part of the descending passage. Maragioglio and Rinaldi.

south sides, respectively. Stadelmann (1985) went on to say that “The bedrock chamber cannot have been intended as a tomb since a) there are no security measures at its entrance, b) the planned tunnel toward the south indicates it was a sort of vestibule c) no sarcophagus could have been brought in through the corridor.” Stadelmann also gives dimensions for the descending passage and other features associated with the Pit that are in general agreement with Edwards (1988): The entrance is 23’ 10” east of the center on the north side, and the shaft is 3’ 7” wide, 3’ 11” high and slopes downward at an angle of 26°, 34’ 23”. It passes 111’ 6” through the masonry pyramid, then 229’ 3” through bedrock for a total length of 345’ 7” with the last, level part a corridor 29’ 3” in length. The bedrock chamber lies 98’ 5” beneath the level of the plateau. There is a blind corridor continuing southward from the southeast corner for a distance of 53’ 10”, and a hole in the eastern floor that was originally 6’ 7” deep but made deeper by Perring to 36’ (sic). Stadelmann believes the first part of this hole also was dug by relatively recent (späetzeitlicher) treasure hunters.

Direct Observation

The author’s visit to the chamber was unconditioned by extensive academic research or expectations. It was

only about an hour long and was originally not intended as an academic investigation of the physical aspects of the room, although it was included among the “sacred sites” defined for an investigation of anomalous influences on random event generators (Nelson, et al, 1996; Nelson, 1997a; 1997b). However, the visit came to be dominated by the impression that the room had been built to serve an important purpose, because there is well-defined structure apparent in this “unfinished” room. All the dimensions given in the following description, written shortly after the visit, are estimates, since no measuring tools were at hand.

The entrance to the chamber is through the short horizontal part of the descending corridor. This is slightly smaller than the main shaft and has smooth walls and ceiling but a floor carved into a cobblestone-like pattern; it is so low that it cannot be traversed except by crawling on hands and knees. In the large, main chamber, both the walls and the ceiling are also smooth and planar; only the floor is rough and could be interpreted as unfinished or abandoned. Near the entrance, at the eastern end, the ceiling is approximately 12’ above the floor, but this height extends only about 15’ toward the west, while in the rest of the room the floor is raised to differing levels. At the western end in the middle, the ceiling is slightly less than 6’ above the rough floor, and to the sides the irregularly

raised floor comes to within 2' or 3' of the ceiling. It is mystifying but instructive that a small antechamber off the entrance corridor has a smooth floor and a rough-cut ceiling, in distinct contrast to the relationship in the main chamber. Figure 3 is a sketch from memory of the floor plan of the great subterranean chamber as it appeared to the author. The legend gives the author's speculative interpretations of various features.

Figures 4a and 4b are adapted from Lemesurier (1977), who attributed them to Adam Rutherford (1961). While the details differ from Figure 3, there is considerable correspondence in the general layout of the floor in the perspective (4a) and plan views (4b, bottom). The elevation view (4b, top) also represents the author's direct observations reasonably well. Figure 5 is a photograph by Charles Overby, taken in 1993, but not intended as documentation. Although it includes only a small part of the room, it clearly

shows the structured carving of the "throne" adjacent to the "Nile," consistent with the hypothesized mapping of the ancient Egyptian world, and lending credence to the thesis that the Pit is not an unfinished, abandoned room. The following is a personalized description of the author's experience, based on notes written shortly after the visit. It may help to convey the rather direct impression of purpose and function that is suggested by the structure of the sculpted floor:

In our second visit to the Khufu pyramid, while the rest of the group went to the Queen's and King's chambers, I went by myself to the 'Pit.' I definitely wanted to see the room and wanted also to fulfill my plan to record FieldREG data in all the interior chambers. I first looked around the entrance end of the room and explored the

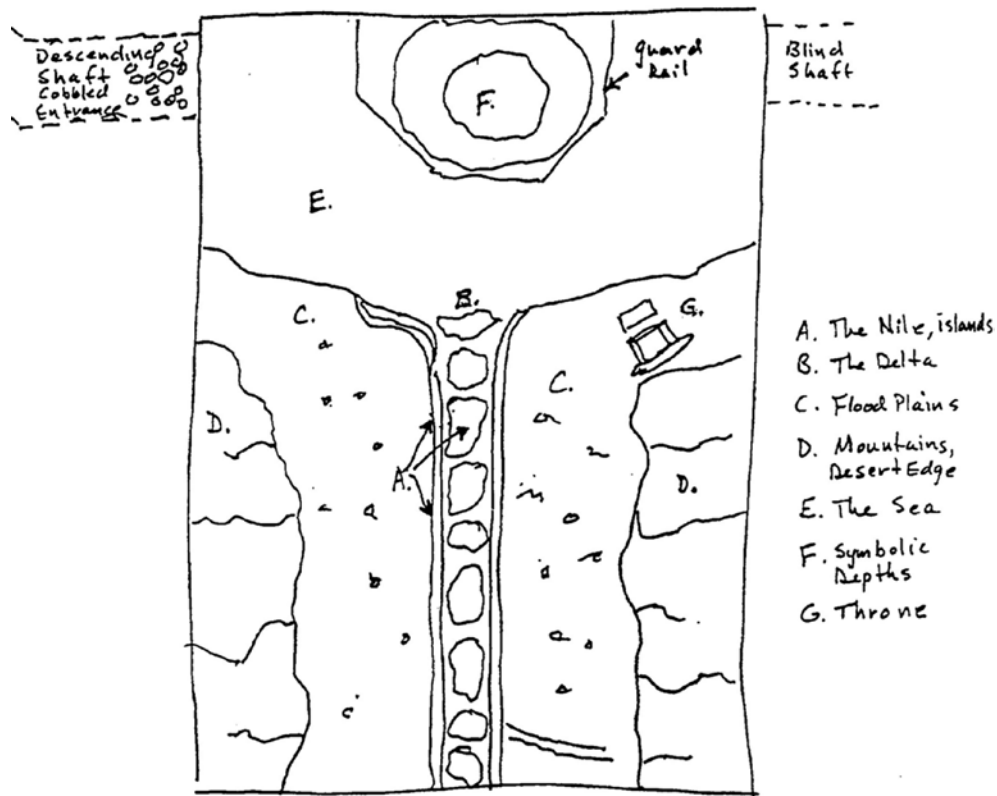


Figure 3: Diagram of "Map of the World" in the Pit at bottom of descending shaft in the Great Pyramid of Khufu, Giza (From memory of short visit) RDN, 5 Nov 1996

Figure 3. Sketch of the floor of the subterranean chamber, with legends describing the hypothesized symbolic representation of ancient Egypt R. D. Nelson.

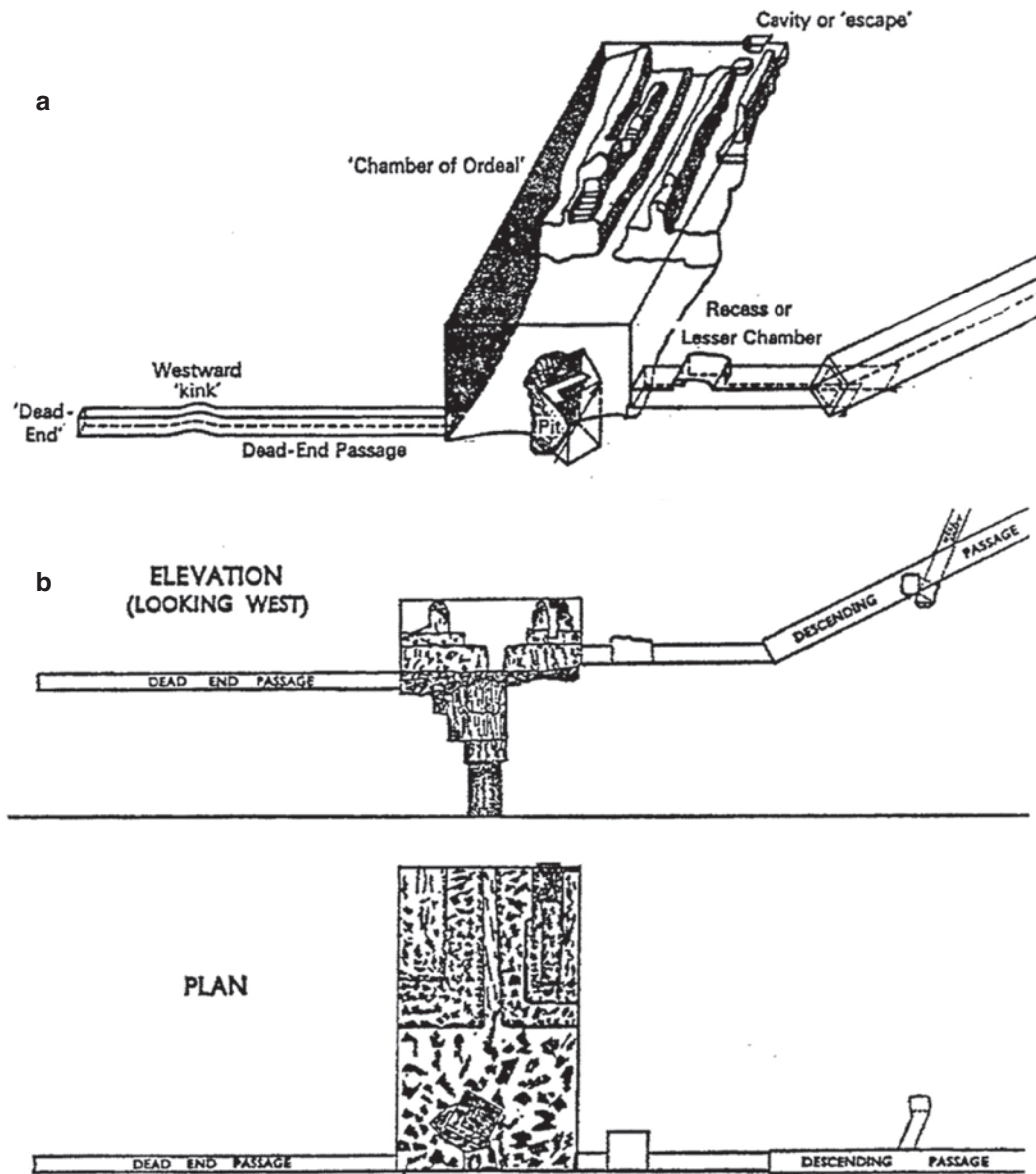


Figure 4. (a) Perspective of the subterranean chamber, showing the structured floor and smooth walls. (b) Elevation and plan views of the chamber and passages. Adam Rutherford.

deep hole and the rough tunnel opposite the entrance. I spent some time in a meditation that rather naturally was colored by thoughts of possible rituals that might have been performed here thousands of years earlier. Then I climbed up into the rougher area toward the western part of the room, following what appeared to be a path down the middle, and, still in a quiet, meditative state. I took some time to survey the whole domain.

Standing at the center of the back wall, where the finished ceiling was just inches above my head.

I suddenly discovered myself at the edge of the known world, near the unknown, unexplored sources of the Nile. What had appeared to be a rough path hacked crudely down the middle of the room, I could now see as the great river, symbolized by channels a hand breadth wide on either side of rounded, symbolic islands. Extending perhaps two meters to each side, slightly roughened flat areas represented the land of the people, watered and fertilized by the Nile in its annual floods. Beyond these livable plains, I could see the symbolic land rising a meter or more, with protrusions and notches

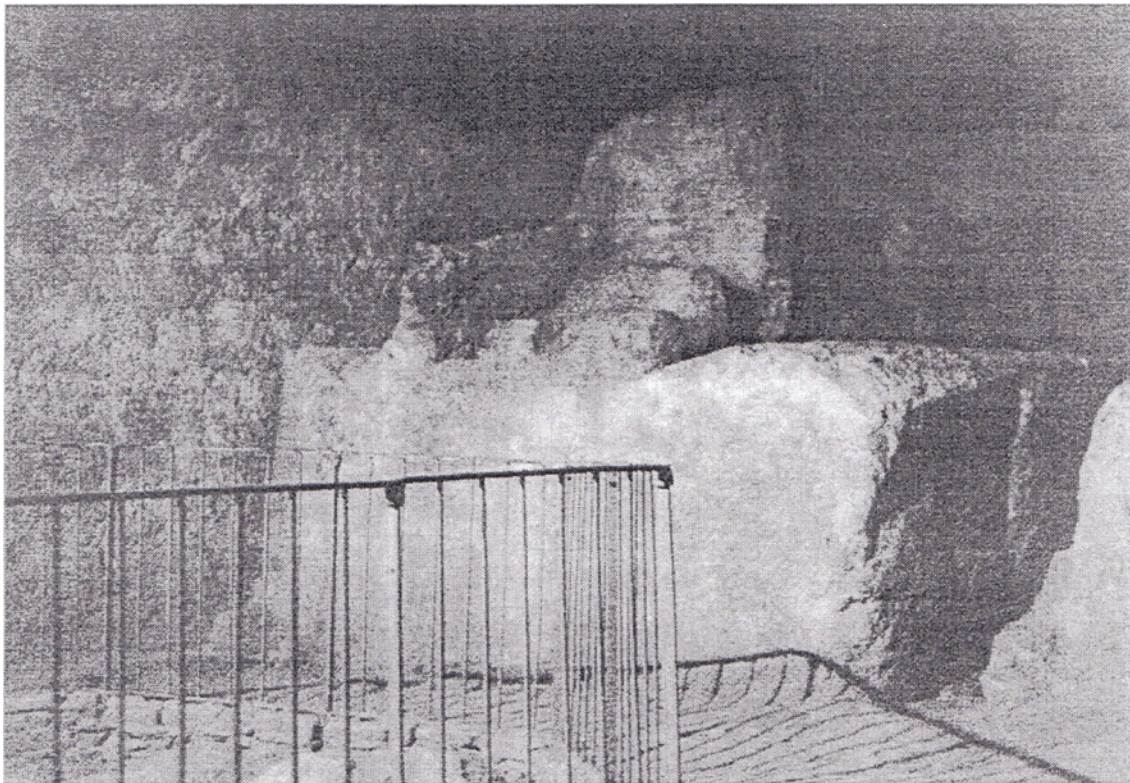


Figure 5. Photograph of the throne and a small part of the carved central channel in the western part of the floor of the subterranean chamber. Charles Overby.

representing the low mountains bounding the green earth and separating it from the arid deserts of sunrise and sunset.

From this perspective I could see the symbolic Nile drop lower as it flowed toward the delta and the sea. On the left side (i.e., the 'west bank') of the sculptured delta there were curious steps and structures, and on the right side, located appropriately to correspond with the seat of the pharaohs in Memphis, I could see a throne with a footrest, oriented to look out across and beyond the delta. Finally, the Nile and the complex, roughly patterned land on either side gave way to the flat expanse of the Mediterranean Sea. Within the space representing the 'sea' is a deeper, terraced hole, whose meaning within this map of the world is completely obscure. Conceivably it might also be symbolic, representing, for example, the mystery of the sea with its unplumbed depths, but its lack of clear function within this generally consistent interpretation of the room should be taken as a spur to further investigation. As noted earlier, Stadelmann (1985) suggested

that some or all of this hole may have been dug at a later time by treasure seekers.

FIELDREG RESULTS

The principal reason for visiting the Pit was to record data for a study of the influence of special environments on the output of a random event generator (REG). For such experiments a miniaturized, electronic source providing a sequence of truly random numbers is connected to a palmtop computer that records and indexes the sequence. Whereas the expectation for such a system is a random walk exhibiting complete unpredictability and independence of the data points, previous work has suggested that the data may take on a trend in the presence of groups of people engaged in meaningful common purposes, especially in environments that are supportive of or conducive to their effort (Nelson, et al, 1996; Nelson, 1997a; 1997b). In particular, deep involvement in activities with a high level of intersubjectivity (shared emotional and cognitive experience) such as ceremonies and rituals, appears to be correlated with significant departures from expectation in the REG data. The effect is apparently enhanced by an appropriate environment, including such places as the temples and pyramid

chambers of the ancient Egyptian culture, leading to the question whether data taken in a special site might exhibit anomalous deviations even without the group activity.

The technology for measurement of these hypothesized effects is new, and the experimental protocols are still evolving. However, they already provide a rigorous, objective indicator for certain otherwise ineffable interactions of human consciousness. The FieldREG system may similarly provide an objective measure of the influence of a special place such as a temple, either indirectly via effects on human consciousness or directly on the device. For example, very large numbers of people, in all world cultures, regard certain sites as literally sacred. They believe that such places have intrinsic special qualities and that they retain residues of worship and ritual investment. Other than descriptive and taxonomic records, there is no scientific work attempting to determine whether there is any substance to these ideas, but given their generality and longevity, a scientific assessment is justified.

The data generated during the visit to the Subterranean Chamber are quite interesting in this context. Table 1 shows the data, which were taken in five distinct segments, identified in the onsite notes and in the index of the computer database. The table includes the date and the beginning and ending times for the segment, a short description of the author's activity, the number of 200-bit trials, and the Z-score for that segment. The last column of the table shows the squared Z-score, a χ^2 distributed quantity, for each segment. Summing these, we have a result which can be tested against the expectation for χ^2 , yielding an estimate of the likelihood that the deviations are chance fluctuations. The result is $\chi^2 = 14.501$, $df = 5$, $p = 0.013$. Thus, the REG data show an anomalous deviation with a chance likelihood of about one part in 100, correlated with the visit to the Subterranean Chamber. Though it is unlikely to be a chance fluctuation, especially given the background of related research (Nelson, et al, 1996; Nelson, 1997a; 1997b), it is not possible at this point to determine whether the apparent effect is due to the environment or some

influence of the author, or from a combination of these sources. In any case, it is an indication, via an objective measurement, that the Khufu Pit is an extraordinary site. In the context of FieldREG research with similar results, conducted in other places that are acknowledged to be ancient "sacred sites," we can argue reasonably that the Pit may also have been built for similar purposes.

DISCUSSION

The Subterranean Chamber of Khufu certainly deserves further expert scrutiny. From the simple perspective of historical archaeology, there is good reason to believe that the long-held idea that the chamber was unfinished and abandoned is wrong. A better understanding of its purpose and function can be achieved through specific investigations that should be revealing whether or not they sustain the suggestion of this paper that the room was built as a ritual site and contains a representation of the builders' world.

The existence or purpose of such a symbolic map of Egypt is not described in the ancient records as currently interpreted, but scholars of the original texts might well discover relevant references given an assessment oriented to this question. The gulf of time separating us from the pyramid builders makes interpretation difficult and subjective, and vulnerable to shaping by personal notions and theories. It is nevertheless of some value to reconsider conventional descriptions and interpretations of the limited evidence, such as an example drawn from Herodotus' *Histories*, written in the middle of the fifth century B. C. (1954).

In an interesting passage, Baedeker (1885) quoted Herodotus as saying, "the subterranean chamber planned by Cheops for the reception of his body lay on a kind of island, surrounded by a canal which was conducted hither from the Nile" (p. 358). He mentioned "page 344" in Herodotus but does not supply a full reference.) Stadelmann (1985) called this material an invention of the people of Herodotus' era based on their impression of the Osirian tombs of then relatively recent times, which he says were unrelated

Table 1. FieldREG Data from the Khufu Subterranean Chamber.

Date	Begin	End	Description	No. Trials	z	z ²
Oct 18	22:05	22:15	Entrance, Descending Passage	671	2.555	6.528
Oct 18	22:15	22:47	Pit Meditation Rituals	2308	-1.460	2.132
Oct 18	22:47	23:00	Pit General Exploration	1015	-0.821	0.674
Oct 18	23:00	23:08	Pit Nile and World Map	638	1.943	3.775
Oct 18	23:08	23:25	Back to Ancient Entrance	1251	-1.180	1.392

to the pyramid tombs. His rendition, in German, of the same passage (Stadelmann, 1985, p. 114), translates to a slightly different description: "This [report] tells us, namely, that deep beneath the Pyramid a vault was erected that was encircled by an underground Nile channel. Thereupon lay the corpse of Cheops." When we directly examine *The Histories* as translated by de Selincourt (Herodotus, 1954), there are two relevant passages: "To build [the causeway] took, as I said, ten years – including the underground sepulchral chambers on the hill where the pyramids stand; a cut was made from the Nile, so that the water from it turned the site of these into an island" (p. 179). "[Chephren's pyramid] has no underground chambers, and no channel was dug, as in the case of Cheops' pyramid, to bring to it the water from the Nile. The cutting of this canal, as I have already said, makes the site of the pyramid of Cheops into an island, and there his body is supposed to be" (p. 180).

Given the numerous translations and re-transmissions in the 2000 years leading up to Herodotus' sources (who presumably spoke Greek, for Herodotus appears not to have been multilingual) and thence to contemporary readings of *The Histories*, it is not unreasonable to suspect that the original meaning may have been distorted. It is, to give a convenient hypothetical example, entirely possible that Herodotus was told by his Egyptian hosts that the subterranean chamber had a sculpted floor with model islands surrounded by symbolic channels intended to bring the spirit of the Nile into the chamber. Of course, any reinterpretation, however reasonable and well-suited to present purposes, is at this juncture merely speculation, but it is clearly possible to construct a more persuasive interpretation than that attributed to Herodotus by more recent authors.

A query to ChatGPT (an artificial intelligence search tool) does yield several newer accounts of possible interpretations of the subterranean chamber, but most are very general and appear to be extensions and rephrasings of older material. For those interested, an extensive list of articles and videos (by non-professional adventure seekers) can be found. One that has a substantial amount of solid material is a blog called Sakred-Sites. For example, regarding the subterranean chamber they say:

"Deep in the bedrock, the Descending Passage levels out, becomes slightly smaller and proceeds to a large, evidently unfinished Subterranean Chamber. The ceiling and walls of this chamber appear to be finished, but the floor is a complex jumble of highs and lows which resemble, at the western end, mountain ranges separated by a deep valley, and, at the eastern end, a flat plain with a deep, rectangular

pit in the floor (a model railroad would not look out of place here). Both before and after the Subterranean Chamber, the horizontal passages exhibit anomalies that, although apparently unfinished, hint of some arcane purpose."

CONCLUSION

If it is possible to establish its credibility, the 'ritual map' interpretation can help to understand the great investment of the pyramid builders in the subterranean Pit. This chamber, whether or not we accept the hypothesis that it contains an abstraction of the Nile and the world of the builders, is certain to have been of tremendous importance, for it was created with huge effort deep in the living stone of the Giza plateau, directly centered under the great pyramid at the end of a long, precisely built sighting shaft used to align this extraordinary monument in relation to the cosmos. The evidence developed in this paper is intended as a stimulus to experts who can undertake a disciplined and thorough investigation of the Khufu Pit.

In speculation, this room can be seen as a ritual chamber in which a high priest, possibly the pharaoh, would pray for and ritually generate the future of the world for which he was responsible. Again, taking literary license to envision a possible ancient scene, we see the priest entering the room on hands and knees. Traversing the bumpy floor of the constricted, level part of the descending shaft, he would come in humility to ask for help from the gods. If he was the pharaoh or represented him, he would know that the gods give birth to the morning sun and take it again in the evening death, and he would know that they pour out the waters of the Nile in floods that deposit the living and life-giving black earth. He would understand that his role was to act as a god, and in ritual practices fostered by this symbolic domain, he would raise the sun, deliver the flood, and accept the death that is the beginning of new life.

The physical evidence embodied in the sculpted floor of the room, and the separate evidence (that this is a sacred space) based on the random event generator technology, both indicate that scholarly attention to the Subterranean Chamber is justified. The return from an investment in such research is likely to be an improved understanding of the pyramids in general, and a deeper insight into the culture of the ancient Egyptians.

ACKNOWLEDGMENTS

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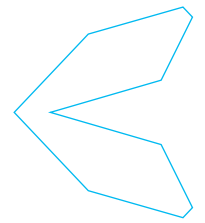
ENDNOTE

¹ The work described here was conducted in 1997 and documented in a technical report of the Princeton Engineering Anomalies Research (PEAR) laboratory. (Nelson, 1997b) In the last decade there has been an increase of interest in bridging scientific, experiential, and spiritual perspectives. Although this was not the motivation for the studies described here, they definitely touch on such interests. Laboratory technical reports are generally only available to colleagues and correspondents of the lab or the authors, but as the academic context changes, they may warrant a wider distribution. The recent growth of attention to topics at the edges of consciousness research, including anomalies in random data linked to human intention, suggests that the material in this PEAR Technical Report should be made publicly available. A few modifications and additions have been made to the Technical Report text, acknowledging recent work and other relevant scholarship.

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RESEARCH
ARTICLE

Veridical Flashbacks and Dreams of a Pre-Christian Life in Norway, Following a Near-Death Experience in Adulthood

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HIGHLIGHTS

Following a near-death experience at 28 years old, a woman began to have visions of an apparent past life in the region of southern Norway where she lives presently, but set toward the end of the pre-Christian era, in the 900s CE.

ABSTRACT

Following a near-death experience (NDE) at 28, a woman began to have visions of an apparent past life in the region of southern Norway where she lives presently but set toward the end of the pre-Christian era, in the 900s CE. Altogether, she had five flashbacks triggered by places or views, six memory dreams that may also have been triggered, and two related experiences, all pertaining to the life of a *vqlva*, a Viking sorceress or witch. One of the dreams, depicting a stone circle ritual, repeated nightly for six weeks. Given the great time depth involved, it is impossible to identify the apparent memories with any specific individual, but their general tenor conforms with what is known about Viking Age practices from archeological investigations and readings of Old Norse epic poems. This unusual reincarnation case demonstrates the importance of cuing in past-life memory retrieval and suggests that NDEs may play a role in this as well.

KEYWORDS

Memory cues, memory sources of dreams, near-death experience after-effects, past-life memory retrieval, reincarnation case studies.

INTRODUCTION

The standard view of neuropsychologists and philosophers that consciousness and memory are brain-dependent has not caught up with studies of non-human animals that have pushed consciousness and memory further and further down the phylogenetic tree (Andrews et al., 2024; Low, 2012). It has become clear that brains are required neither for the generation of consciousness nor for memory consolidation. Recent research with unicellular organisms, such as bacteria, has shown that even they

learn from experience and possess rudimentary forms of cognition (Levin, 2021; Lyon & Cheng, 2023; Reber, 2019; Reber et al., 2024).

Reber (2019; Reber et al., 2024) ascribe subconscious activity to prokaryotes and furthermore suggest that consciousness was an ingredient of the prebiotic “chowder” from which these creatures emerged. Holding firm to his own reductionism, Reber does not entertain the possibility that consciousness was added to the primordial soup from the outside, from a proto-consciousness that permeates the universe, as I have proposed (Matlock, 2019b). Yet



Reber takes us very close to that point, and it may not be long before biological science is forced to adopt something akin to my suggestion, whereupon the postmortem survival and reincarnation of consciousness become live possibilities and accounts of past-life memory cease to sound outlandish.

With this in mind, we may take up the extraordinary case of Astrid Hansen (not her real name), a Norwegian woman who began to have flashbacks and dreams of previous lives following a near-death experience (NDE) at 28. The life Astrid recalls best is set in the region of southern Norway where she lives presently, but toward the end of the pre-Christian Viking Age. Astonishingly, numerous elements of Astrid's memory claims conform to what is known about ancient Nordic ritual practices from archaeological investigations and from epic poems and sagas recorded in the European Medieval period (Gardeta et al. 2023b; Kvilhaug, 2020, 2023; Price, 2019), although given their time depth, it is not possible to identify Astrid's apparent recollections with a specific individual.

I learned about Astrid's case from a post in the Facebook group Signs of Reincarnation in September 2023 and immediately contacted her to ask if I might investigate it. We subsequently conducted a series of exchanges through Facebook Messenger and interviews on Zoom. I have also talked with historian Endre Wrånes,¹ with Astrid, and he accompanied her to several of the sites that triggered her flashbacks. Endre confirms the plausibility of Astrid's apparent recollections, including awareness of features of the landscape, which he is confident she could not have known had she not lived where she purports to have lived in the 900s CE.

ASTRID HANSEN'S NDE

Astrid was born in January 1984 in eastern Kristiansand, Norway, a city with a population of around 116,000 in January 2020. She was brought up in a fundamentalist Protestant denomination with only 1,750 members in two small Norwegian cities. She was sent to a church-run school, yet was questioning the faith from an early age, thanks to an imaginary friend, who during her third and fourth years, repeatedly advised her to be suspicious of what she was being taught. Her imaginary friend informed Astrid that she was a witch, but witches were evil, according to her parents and school, leaving her fearful and confused.

When she was 5 or 6, Astrid told her imaginary friend that she could no longer spend time with him, because he wasn't real. Her parents believed imagination was sinful,

but beyond that, both her friend and her parents could not be right. One or the other must be lying, Astrid thought, and she did not want to believe her parents were prevaricators. But the seeds of doubt had been planted. Astrid rejected her parents' brand of Christianity in junior high school, after asking a teacher why other people followed other religions and being told that adherents of other religions were equally certain they were right. If the followers of other faiths were convinced of the correctness of their beliefs, she reasoned, how could one be confident of one's own?

From childhood, Astrid had occasional psychic experiences, then from around puberty, she became aware that people close to her had died suddenly. It happened first with a niece, then, 18 months later, with a nephew. On both occasions, she awoke suddenly with the conviction they had died, which turned out to be true.

In 2008, when she was 24, Astrid moved with a boyfriend to the Slettheia district on the western side of Kristiansand. Shortly thereafter, she began to practice yoga and meditate, following an Indian regimen. In 2009, she and her boyfriend moved to another location in Slettheia in view of the sea. Astrid began to experience déjà vu whenever she came to a certain place overlooking the water. She interpreted the feeling as signifying "this was meant to be," this is where she belonged, for some reason she could not fathom. She thought of the feeling as a consequence of the yoga. The possibility that she had been there in a previous life did not occur to her until after her NDE in July 2012.

The NDE came about in childbirth with her first daughter. Following the delivery, she began to hemorrhage and was carried to the hospital operating room. Suddenly, she felt her consciousness separate from her body. She described what occurred in a Zoom interview in November 2023.²

It was like all connections to, all interests in, my body, just died. It wasn't there. And so I had, like, no attachments to this body, or to the operating room and what was happening there. I remember seeing a nurse that I recognized. I recognized her face—I think she went to the same church I did when I was a kid.

And so I remember recognizing her face and not really caring. And I just, I didn't care about anything that was happening there. I started understanding, I think—or at first I was a little bit confused, and then I started understanding—that maybe I was dead. Then there was this

big—I don't know how to describe it, or what to call it, but it was something scary, terrifying—thing in front of me. It was like a tunnel with teeth or something. Yeah. It was really terrifying. I knew when I saw it that this was the road to Hell. I knew that just from looking at it. And I thought, first, I'm not going there, and second, I don't believe in you, and the moment I thought, I don't believe in you, I don't believe you exist, it just disappeared.

Then I found myself surrounded by a lot of entities. At first it was scary, then I recognized a face, the face of my childhood imaginary friend. When I recognized him, all the entities became less scary. My imaginary friend was wearing a cloak of a color that doesn't exist. And some of the others were wearing this color that doesn't exist. I realized they were all parts of me, and when I realized that, they also disappeared. I was left with just one entity, my *fylgja*. *Fylgja* literally means "follower," but also "helper," "guide," "higher self."³ My *fylgja* told me that I was in the Hall of Choices, Valhalla. And he told me that I had to go back. I didn't want to go back. I felt no connection to anything in my life, not even my boyfriend, whom I loved. My *fylgja* said I could go on to my next life, if I wanted to, but I had to choose, and I said, I don't want to go, I just want to be here.

My *fylgja* showed me how he had helped me chose my parents. I was in a big hallway with all the souls that were looking for parents. We could see all the available parents—the mothers were pregnant, but didn't yet have babies—through, like, a glass floor, that wasn't glass, but something transparent that we could see through. And so with the help of my *fylgja*, I chose my parents. I felt drawn to them, but I can't say why. I was also aware of all my past lives, but they didn't interest me, so I paid no attention to them.

Then there was this kind of gate that wasn't a gate that opened. There was a light that really attracted me, so I went in, then I disappeared. I stopped existing. I forgot that bad things exist. Everything that was in some way bad or evil didn't exist, it stopped existing. It was pure bliss. It felt like I was there for ten thousand years, like time didn't exist. When I came back,

it was really, really hard to come out of it. It was like I was being pulled out, and as I was being pulled out, I remembered that bad things exist. That's like the worst feeling I have ever had, remembering that bad things exist.

I felt like I had been away for a really long time. My *fylgja* was there again, and he said, you're not allowed to stay there because you haven't yet earned the privilege to stay there. He told me again, I have to choose. But before I chose, I could see my life. I could see all the possibilities in this life, and I could see all the possibilities in that other life. So he showed me the life I have now, and the choices I have made, and all the choices I would be presented with, and what they would lead to, like branches on a tree, just going out and out. And I could see this both for this life and for the other life that he was, like, recommending, if I didn't want to go back to this one. And I didn't want to go back to this one, because I had broken all ties to our world.

Then he said, but if you don't go back, you should know that this choice will affect the people around you in this life. He showed me the choices that my newborn would be presented with in this life without me. I saw her life, like the branches of a tree. I could see all her choices, and I could see that in most of them without me, she would end up in a really bad place. I could see the big difference my presence would make for her. So that's when I decided to come back.

My *fylgja* also told me that the reason I could choose was that in this life so far, I had already accomplished the task I had been put here to do—the spiritual development I was supposed to have in this life. I had already reached that level, and that was why I could choose. He said that souls that are less aware have their lives chosen for them by their *fylgja*. He told me I would get a new purpose or a new challenge, a new spiritual challenge. And I would have this new challenge no matter what life I chose to go to. Even if I went back to this life, I would have this new spiritual challenge. He showed it to me, but I wasn't allowed to remember it. I just remember seeing it, but I wasn't allowed to remember it, because then it wouldn't be a challenge. I remember these images of, like, a

fork in the road somewhere in my life that will be really significant. But I have no idea what it is.

So I chose to come back to this body, and I came back into the body. I woke up in the ICU. Yeah, that's where I woke up. It was so painful, because to me, I had been out of the body for ten thousand years. So getting back into my body was, like, really uncomfortable, both physically and mentally, because it was like my mind became so small again.

When I woke up, the nurses came to check on me. They put this ultrasound machine on my stomach, and as they did that, I started bleeding again, and they wheeled me back into the operating room. The same thing happened again, only this time I went right into the Hall of Choices with my *fylgja*. And he said, "Did you forget your choice? You chose to go back to that body. You must stay in it, even if it's uncomfortable and painful, you must stay in it." He was saying this like I was trying to escape

the body, like I was trying to run away from the body. Yeah. And then it was, like, really fast, before I was back in my body again.

When I woke up, I had this feeling that everything was exactly as it should be, that everything in life, and in the world, was exactly as it should be. Everything was perfect. There was pain and suffering, but it was something we had to go through. And I was so happy. I was, like, really, really joyful for that whole experience. So no matter what the nurses said or did, I was happy. They said they had never seen anyone recover so fast from major surgery like this. They said I would probably have to stay in bed for at least a week and a half, maybe two weeks. But after only four days, I was literally jumping out of bed, over the railing. The nurses were astonished. "How did you do that?," they wanted to know. "Yoga," I told them.

Table 1 lists key events in Astrid's life, including the dates of her major past-life dreams and flashbacks.

Table 1. Key Events in Astrid Hansen's Life

Date	Event
January 13, 1984	Born in Randesund, eastern Kristiansand, Norway.
1984-2008	Grows up, lives in Søm, Randesund.
c. 1998	Loses faith in parents' fundamentalist Christian religion.
Summer 2008	Moves with boyfriend to Slettheia, western Kristiansand.
Fall 2008	Begins regular yoga and meditation.
Summer 2009	Changes location in Slettheia, begins to have regular déjà vu experiences.
July 30, 2012	Suffers NDE in childbirth with first daughter.
from September 2012	Has first past-life flashbacks and dream, in Slettheia (1-2).
Early 2014	Visits Nedre Timenes Nature Preserve in Randesund with boyfriend; has another apparent flashback (4).
March 2014	Separates from boyfriend.
August-September 2014	Has recurrent past-life dream of stone circle ritual, promoted by regularly passing Oddernes Church, which is next to her daughter's kindergarten (5).
September 2014	Dreams of bear cult ritual (6).
March 2015	Moves to Nedre Timenes.
Spring 2016	In Nedre Timenes Nature Preserve, has flashback of having given birth (8).
March 2017	Second daughter born.
August 2018	Begins working in daughter's kindergarten; has brief flashback upon touching "rune stone" (old standing stone) in Oddernes Church (7).
Spring 2021	Has flashback of nighttime procession in response to stone in Nedre Timenes Nature Preserve (9).
Spring 2021	Dreams about being a child riding with her father on horseback (10).
Summer 2021	Tells historian Endre Wrånes about her dreams and flashbacks; he confirms many as historically accurate for pre-Christian Viking period in Kristiansand.
Late Summer 2021	Has dream vision when sleeping over burial mound on island in lake (11).
Summer 2022	Has waking vision while chanting rune in bathtub at home (12).
September 1, 2023	Posts about experiences in Signs of Reincarnation Facebook group; investigation begins.

FLASHBACKS AND DREAMS OF A PRE-CHRISTIAN VIKING LIFE

In the aftermath of her NDE, it quickly became apparent that Astrid's experience had reshaped her more profoundly than anything to that time. Memories of her childhood imaginary friend and his ministrations came flooding back. She began to open spiritually and to have an increasing number of psychic experiences, especially precognitive ones. She also began to have dreams and flashbacks.⁴ and seemed to be events from previous lives. The first came six weeks after her NDE, as soon as doctors approved her leaving her house after her birthing ordeal. She was walking with her new daughter in her stroller, when she came to the place she had so often had the sense of *déjà vu* and was suddenly overtaken with a vision of a distant time.

1A. I was in a house that was shaped like an oval or something. I had the feeling that the house was in a village and that there were other people there, but in my memory, there were just two of my children, my husband, and me. I had the feeling that my husband had just returned from hunting. There were strange men there and they murdered first our two kids, and then me, and then my husband. He was forced to watch us being murdered. He was killed last.

After this flashback, Astrid dreamed the same scene repeatedly for several nights in a row, but with a sequel.

1B. After they killed me, I stayed around for a while and watched. My children's souls were there too, and I thought of my elder daughter. I saw her hiding in the forest, and I thought she was too close to the house. I could feel her feelings. She was terrified, but also very curious about what had happened to us; she didn't know that we were dead. I tried to tell her to run in the other direction, far away, but I was dead, so I couldn't, but I felt she knew my thoughts anyway. I stayed with her for a while, and I felt like she could feel my presence.

These dreams were unlike Astrid's regular dreams. They were more like memories than dreams, and she recalled them clearly on waking. They left her in tears for days, annoying her boyfriend, who could not understand why she was so emotional about something that did not concern their present lives. For Astrid, the images were

very much part of the present, because it was in the present that she was confronted with them. They provided a link to a past that suddenly had come to seem very real. When this first memory dream finally ceased recurring, another took its place.

2. I was standing on a hillside, like in Slettheia, with the same view that gave me that sense of *déjà vu*. With me were the two children from my earlier dream. One was strapped on my back; the other was a toddler. We were picking blackberries, and my toddler said, "Look, mom." He pointed out to sea, and I saw there were ships coming in. The ships had red sails, or, like, brown, red-brown sails. When I saw that color on the sails, I knew this meant that they were coming to hurt us; these were not safe people. So I told my kid, "Run as fast as you can back to the village and tell everybody." And I knew that all the men and my elder daughter and some of the other women were out hunting, and I had this, like, really big fear that they wouldn't be back in time for us to tell them before the ship people were there.

And I thought about this old woman saying that I shouldn't have a husband and children because my duty was to the spirit world; everything would be harder for me if I had a husband and children. In that moment, I understood that she was right.

This dream came only once, but was followed by a third dream that filled in more of the story.

3. I dreamed that I remembered having to go do this ritual, and after the ritual I had to do something with a low stone fence somewhere downhill from the village, downhill and a little east from where I was picking berries when I saw that ship. At least I think it was a fence. It was a man-made stone formation. Those structures are all over Nedre Timenes, where I live now, though I have never seen one in Slettheia. So I put something in there behind a rock. I think I was hiding something, something important.

This was after I got back to the village, before the men from the ship were there. When I had this dream, and still, it made no sense that I would go do something like this while I feared

for the lives of my children. Why did I not stay with them? But, anyway, I do not remember the ritual itself, only that I had to do it, and then put this thing in between the stones. And then I rushed back to the house, and when I came home, I saw strange men inside the house and they were holding my husband and my children. That was the end of this dream.

Before her NDE, Astrid had been absorbed in Indian mythology, but she now became preoccupied with Norse mythology, searching for information about Valhalla, the Hall of Choices, and ships with red-brown sails. She found internet postings by Maria Kvilhaug, a Norwegian writer concerned with pre-Christian Nordic religion. Kvilhaug had a blog, to which Astrid sent a lengthy account of her experiences, asking many questions about reincarnation. She thinks she may have gone on too long and shared too much, however, because, in the end, Kvilhaug did not allow the contribution to post and did not reply to it.

As she became more involved in her new role as mother, Astrid had less time for reading and gradually let her research go. At the same time, her relationship with her boyfriend was deteriorating. In an effort to work things out, they took long walks together. On one of these walks, early in 2014, they visited the Nedre Timenes Nature Preserve on the eastern side of Kristiansand, across a fjord arm just north of the area in which Astrid had grown up. The forested preserve was hidden from a road she had often traveled, and she had been unaware of it previously. When they got there, she was struck by the beauty of the area. As they passed an old farm, the sense that she had lived in the area before and would live there again washed over her. She told her boyfriend that she was going to live there someday. He thought she meant this metaphorically, that she really loved the place, but Astrid had had a vision of herself living there in the future. This sense of connection to the farm was accompanied by a second apparent flashback.

4. I had a memory of losing my virginity in that meadow. That I had, like, sex for the first time, as a very young woman or a teenager or something, in that meadow behind the farmhouse.

Astrid separated from her boyfriend in March 2014. She went to live with a friend, then with her brother, finally renting her own apartment, for about a year altogether. During this period, her daughter turned 2, and

Astrid enrolled her in a Waldorf daycare and kindergarten that happened to be located alongside Oddernes Church in Kristiansand.

The original Oddernes Church was erected in 1040, shortly after the official introduction of Christianity to Norway by King Olaf Haraldsson. The bus Astrid and her daughter rode daily stopped in front of the church, and they walked from there to the kindergarten. After several days of walking past the church and its associated cemetery, Astrid began to have a dream that repeated, unvaryingly, nightly, for six weeks.

5. I started having this dream about being part of a ritual taking place in a giant stone circle that was standing almost right outside the front door of the church that is there now. It was really big. The stones were enormous, and I was, like, one of the witches or *vqlvas*⁵ taking part in this ritual. It was a midsummer ritual. There were things that I just knew, like that many of the *vqlvas* were painted with different colors, and I knew that the different colors meant that they were at different levels of initiation. I also knew what the colors meant. Now, I don't remember anymore.

This was my initiation, together with some other young women, maybe about fifteen of us. There were women at higher stages of initiation standing outside the circle, like in a ring outside the circle. They were the ones that had different colors painted on them. Some of them were beating on drums. In the middle of the circle, there was this very old *vqlva*. We were dressed in white and we were dancing, and as we danced, she sat motionless with her eyes closed, in the middle of the circle, right where the energies met and were at their most intense. Not all the women that were dancing went into trance; they weren't chosen by the goddess, or something. The old woman didn't need to dance to go into trance; she just sat there.

So, in my dream, I went into trance, and I went out of my body. I saw my body, lying there in the stone circle. I understood why the stones were there, because I could see the way the energies of the Earth were moving through the stones, and how the stones were amplifying the energies. It was like dancing lights moving in this pattern, a really beautiful pattern. And

this whole thing was, like, giving power to the rituals, so that we could more easily leave our bodies and experience things in the spiritual realms. And while I was out of my body, I saw this *vqlva* that was sitting in the middle of the circle. She greeted us when we left our bodies, so we were out-of-body with her in this place. And she lifted us up to see the world from above.

She showed us there was this darkness coming from the south. She showed us both how that looked from like a worldly cultural perspective, but also how it was—even though it was bad, it was like darkness and pain—how it was also necessary. We could see how it was necessary, for humanity. It felt like humanity was at a very, very young stage in its spiritual development. We had to pass through this darkness in order to learn, so we as witches could see how this darkness was necessary, even though we knew it would kill our culture and kill all these things we were doing. We could also see that we needed it to grow as humans, and as spiritual beings. So all the women that were there, we had this task that we had to do in order for—I don't remember all the details, I don't remember exactly what we were going to do, I just remember it was something that we were going to do. I think it has to do with memory, it feels like it has to do with memory.

The coming darkness would have been Christianity, which began to reach Norway in the middle of the 10th century.⁶ This suggests that the life Astrid was recalling transpired around that time, 1100 years before her present. Another dream, which continued the story of her initiation into the witches' cult, accompanied the stone circle dream on two occasions.

6. There was this ritual where there was an enormous fire and around the fire, there were all these men dressed in bear hides. They were dressed like bears. They had these bear heads on their heads and they had, like, this bear fur on them that they were covered in. So they looked like bears, and they were dancing around the fire. I didn't really understand, or I don't really understand, what the ritual was. It was some kind of competition, I think, some kind of competition among the men. They were dancing for a very long time. I think it was like,

maybe, who could do the dance the longest, or something like that.

But it was a competition, and the guy that won, he was going to get a head start. And what he was going to get a head start on was that, the number of men dancing around the fire was the same as the number of women dancing in that stone circle. We were wearing these white dresses, all the women, and we had to run into the forest, and then at one point, the men wearing bear costumes ran after us. I think it was, like, the guy that won could run first or something like that, but I don't really understand. I think this is maybe me putting my interpretation on it.

But yeah, there was first this competition ritual with the men, then we ran into the forest, then they ran after us. And so what they had to do was, they had to catch us, and when they caught us, we were to have sex with them. And we were not allowed to come out of the forest until the sun came up in the morning. I remembered that in the days before the ritual, I was walking around camp with my sister, and being in love with this guy who caught me. That was the end of our initiation, and I remember the bear skin he left me. That old woman in the circle that taught us all that stuff appeared and told me that I would bear his child, that I would have a daughter from this encounter. I always imagined that I was to give his bear skin to her, to that child. But that's just my imagination. That's not something I really remember. After this ritual, I never saw the guy again. I think he sailed west with the other men from the ritual.

Astrid took a job in her daughter's kindergarten in 2018. One day soon after, she went into the Oddernes Church for the first time, leading to another apparent flashback.

7. I was working with this child with special needs and I just took him for walks. And so I took him into the church, and that's when I saw the rune stone, as I'd heard it called. Now, in my mind, when I heard "rune stone," I thought about, like, a small stone, maybe a meter high with some runes on it.⁷ This stone was more than two meters high, the top was way up above my head. It was enormous. And when I saw it,

I just knew it was one of the stones from the circle. I touched the stone, and when I touched it, I could smell smoke and hear drums, which was really strange. It was only for a moment, but it was like a really very strong sensational experience.

By now, Astrid had moved again. A coworker had told her about a friend, the historian Endre Wrånes, who was renting out a house on a farm in Nedre Timenes. When Astrid called Endre, she did not realize that the house was the farmhouse she had passed on the way to the nature preserve with her boyfriend the year before. She began to lease the house in March 2015, two and a half years after her NDE, fulfilling her premonition of living there in the future.

The forested nature preserve bordered the Wrånes farm to the north and east. Walking through the forest later prompted two additional flashbacks. The first came early in 2016, within a year after she moved to the farm, when she was exploring the preserve, seeking out new areas in it.

8. I hadn't been there before, because there wasn't a real path going in there. It's like an animal track, a very small animal track going in there. So when I came into this area, I got this really peaceful feeling. It's beautiful, with these really, really old trees covered in moss. And one side is like a hillside or mountainside, with that kind of slope. It's a super quiet and peaceful place and I just, I had this feeling that I had been there before. Then I came, like, further up between some of the big trees, and I saw this big rock against the slope and then I had this memory that I had given birth there, leaning up against this rock or holding my hands against this rock. I also remember seeing my mother from above as she birthed me, and knowing the baby being born was me. So, like, this was a place where I was both born myself and gave birth.

A later walk in the forest triggered another vision.

9. I remembered walking with a lot of people, like a whole village walking, like a snake in the forest, carrying torches. It was at night. I felt like it was a kind of celebration or something that was holy. There was this kind of, this reverent

feeling that we were performing something sacred. We were going to this rock that was there. I think seeing that rock is what made me remember this.

Early in 2021, Astrid had another dream.

10. I was sitting on my horse behind my father. I was about 6 or 8, something like that. We were coming home from a market, and I was, like, waking up, because I had fallen asleep on the horse, against my father's back. I was really sweaty and warm, and I woke up. We were home at the village, and I was really excited because we were bringing a new thing, like a new spice, that they had never seen before. And I was the one that was going to get to show it to everybody.

Astrid was not certain all these flashbacks and dreams pertained to the same past life, but she noticed them occurring with increasing frequency. In the summer of 2021, for the first time, she spoke with Endre Wrånes about them. He was astonished by their accuracy (see below), which inspired Astrid to resume her reading on Norse mythology. She found that Maria Kvilhaug now had a YouTube channel called *Lady of the Labyrinth*,⁸ to which she subscribed.

Somewhere, Astrid came across mention of women sitting on the burial mounds of their ancestors at night, in order to receive wisdom from them. The practice was suppressed under Christianity, and she had not heard of it before, but she decided to give it a try. In Nedre Timenes, immediately south of the Wrånes farm, there is a lake (Drangsvann) connected by canals to fjords (Rona and Drangsvann) that are arms of Topdal Fjord, which run through Kristiansand. In Drangsvann Lake, there are three small islands with pre-Christian burial mounds. The mounds have been robbed, but they are still there. Astrid took her boat out to the first and smallest of the islands (Lyngholmen), a five-minute cruise.

11. I was, like, too lazy to sit outside all night, so I decided to sleep in a hammock over the mound. That's like the second-best thing, I thought. So I slept in a hammock above one of the mounds on that island. And the whole night, I dreamed about the woman that was lying in the mound. Her name was Arnhild. She was a witch, and this island was a sacred island. I saw the canal that

joins the lake to the fjord not as a canal, but as a tiny stream. It was a sacred stream. This was where many of the sacred women, the *vǫlvas*, performed rituals. And there were things strung all the way along there, on the trees. There were things like feathers and bones and things they had made, hung up on the trees, along the stream.

I had this sense that I was merging my mind with this lady Arnhild that was buried there, like she came to me and showed me how she lived, and what she did in that place. It was like she showed me a life I remembered, and I felt like I had, like, a soul connection to her somehow.

Astrid reports having many dreams featuring an old woman she thinks of as a senior witch who imparts various kinds of information. This is not the same witch who addressed the women in the stone circle. Her advice to chant runes in order to understand them led to a vision in which Astrid saw herself from the outside, from an observer perspective, unlike her memory dreams and flashbacks, which she experienced from an interior field perspective.

12. She just tells me random stuff usually. I have no idea who she is. I call her a witch because she's like one of the norms of Norse mythology, she's this old woman that represents the past. She's like the personification of the past. The first time I met her, the first dream, I was in a forest at night, and she approached me. She was a hunchback. She looked the way you would imagine a witch looking, exactly like a witch, and she was really scary. She was, like, her eyes were so intense. She was really freaking me out, and she spoke to me in a really strict and direct and, like, you have to do this, kind of way.

I'm not afraid of her in my dreams anymore, because I know she has no evil intentions. But she is really direct and straightforward and not afraid to hurt my feelings. The last time I dreamed about her, she said the brambles always grow close to a hill. Maybe it has to do with brambles used in healing or something, so you have to know where to find the brambles. I suffer from joint pains, and another time she told me I should take walnut oil for my joint pains.

So, in my dreams, she usually just shows up and tells me random stuff. Once, she told me that the runes, the old runes, are supposed to be chanted and that I needed to chant them if I wanted to get to know them. So I tried. A few days later, I tried. I was alone at home with no kids, and I got in the bathtub—I felt safe in the bathtub, and the warm water soothes my joint pain—and I tried.

I chanted this rune over and over and over, and after a while, it was like something took over my body. It was like, I couldn't stop the chant; even if I wanted to, I couldn't stop it. And while I was chanting, this room—it was like, I was a witch in the forest, doing a ritual with fire, dancing around the fire. And the ritual I was doing was to open a channel to myself in another life. So I remembered, I remembered being a witch in the forest, seeing myself in the future, which is my present, seeing myself sitting in this bathtub, chanting. And this room—I remembered feeling confused about the room, like the white walls and everything being just white. It gave me this uncomfortable feeling because it was, like, so cut off from everything I knew.

I have the feeling that all the runes have different energies and do different things. There is only one that can do this. I'm trying to remember which one it is. I'm not sure, actually. But, yeah, it was like I did this ritual to make myself remember something. And I think, or feel, that it has to do with the thing in the stone circle, the ritual that we did there and how this *vǫlva* told us that, like, everything we knew was going to disappear. It feels like it has to do with that. I have not tried it again. It kind of freaked me out, so I have not dared to try anything like that again.

ASSESSING ASTRID'S PAST-LIFE MEMORY CLAIMS

Astrid believes that her flashbacks and dreams are genuine recollections of the past, but what support do they have? To the extent that they reflect established facts, how certain can we be that she did not retain this knowledge from her schooling or acquire it through reading web pages or watching videos?

Many of Astrid's flashbacks were triggered by places she visited. Her first flashback and her first two memory dreams came shortly after her NDE. Prior to the NDE, she had recurrent feelings of *déjà vu* on a certain hillside with a view of the sea, but after the NDE, she recalled events leading up to her murder by men who arrived by ship. The flashbacks and memory dreams relating to the Oddernes Church site and Nedre Timenes likewise arose when she was at those places. Astrid's flashbacks and dreams include many details that are not taught in Norwegian schools, she and Endre Wrånes have assured me, although they are consistent with archaeological studies and readings of epic poems and sagas (Gardeła et al., 2023b; Kvilhaug, 2020; Price, 2019).

Norway is a very rugged country, featuring numerous mountains and hills cut by rivers and fjords, with a good many lakes. This terrain is the result of the retreat of polar ice sheets around 10,000 BCE, at the transition from the Paleolithic to the Mesolithic Stone Age. Remains of people and their tools have been found from c. 7000 BCE in the area of Kristiansand, which has been continuously inhabited from that time, although the city was not founded until 1641 CE. It is not a large city—the distance from Slettheia in the west to Nedre Timenes in the east is only about 10 kilometers (6 miles), 13 kilometers (8 miles) on present-day roads. Regions of arable land in Norway are more confined than in many other countries, historically producing a settlement pattern of farms with one or more associated houses, rather than villages on the model of Central Europe and Great Britain. Kristiansand incorporates several Viking-Age farms, with no fewer than 80 burial mounds and many stone formations of the same period spread around them.

As the ice sheets receded, the land rebounded, with the consequence that the water level in Kristiansand is about two meters (six feet) lower today than in Viking times, and areas that were uninhabitable then are populated now. Among these areas is a large portion of the Wrånes farm, which has been in Endre's family since at least the 15th century. Endre resisted selling land for development and instead donated acreage to the nature preserve, which he helped create in 2011. Astrid was not aware of the farm before her visit to the preserve with her boyfriend three years later, even though she was born and raised in Randesund, just south of Nedre Timenes. According to Astrid's mother, the Hansen family also has lived here for many centuries. Furthermore, Astrid's mother says, all the old families of Randesund are related, at least through affinal links. It is, therefore, possible that the Wrånes and Hansen

families have ancient ties. Genealogical records go back no further than the 1400s, so their connection cannot be documented, however.

Astrid related her experiences to Endre only after she dreamed about riding with her father on horseback, in the Summer of 2021. Endre then walked around with her, having her point out where she believed things had happened, becoming strongly impressed by the accuracy of her visions in relation to the terrain. Astrid correctly placed events on higher ground and in places whose significance he recognized. At the time, Endre was not a believer in reincarnation, but he was so affected by Astrid's knowledge that he became convinced of it, he told me. Astrid is far from being an academic, he observed, yet she accurately related facts of which only a few academics were aware. Endre cannot understand how she could have known these things, had she not lived them.

Below, I discuss the historical correspondences of Astrid's flashbacks and dreams in more detail, arranged in their apparent order in the Viking life. For some items, I include photographs of the features that triggered Astrid's flashbacks.

10. Astrid dreamed of being a young girl on horseback seated behind her father, arriving at a settlement she called a village. When Endre asked her to show him where she envisioned this being, she pointed to a cultivated field about 100 meters (slightly over 100 yards) north of the road leading to the nature preserve (Figure 1). Endre recognized this as the site of a Viking-Age farm that has not yet been surveyed or excavated, so there was nothing to have tipped Astrid off about its existence. Astrid indicated that the path on which she and her father were riding was through present-day fields as well, an approach appropriate for Viking times.

4. The meadow in which Astrid visualized losing her virginity was on the ground that would have been exposed in the 10th century.

5. The Oddernes Church site that prompted Astrid's recurring dream of the stone circle ritual is located roughly two kilometers northeast of the center of Kristiansand. The city center, like the Slettheia district to the west, faces the Skagerrak Strait, across from Denmark. Two rivers run through Kristiansand from the north—the Otra on its western side, and the Topdal on its eastern. The Topdal River connects to the Topdal Fjord, which separates Randesund from the city's western boroughs.⁹

The region is hilly, yet not mountainous, no doubt adding to its appeal to early settlers. Although there is no



Figure 1. View of the site Astrid placed a Viking Age village. (Astrid Hansen, June 2025).

record of a stone circle where the Oddernes Church cemetery now stands, this was the ritual center of southern Norway for many centuries. Two other stone circles, dated from the Bronze Age to the Viking Age, are known from south-eastern Norway,¹⁰ and Endre considers it more likely than not that one stood where Astrid's dream placed it in pre-Christian times.

Although I have not found a description of a ritual like the one in Astrid's dream, its basic elements are well-attested in sources on Viking-age ritual practices. *Vqlur* ("vqlvas") played a central role in Viking culture and religion. They practiced *seiðr*, a form of ritual magic that appears to have been shamanic in nature and involved going into trance and out-of-body to communicate with discarnate entities and animal spirits.¹¹ *Seiðr* was performed for various purposes, among them access to, or control over, future events (Price, 2019, p. 57). There are suggestions that it was performed, especially when crises were imminent, as a means of probing the course of things to come. *Seiðr* was preeminently associated with feminine energy and although men were not barred from participating, those that did were presumed to be gay (Price, 2019, p. 173).

7. The "rune stone" in Oddernes Church was brought indoors only recently, to curtail its deterioration. It is a tall rectangular stone, inscribed on two faces (Figure 2). The earlier inscription, a dedication to Tore, son of Nerid, has been dated to the late 900s. The later inscription, dated to c. 1040, may be translated as, "Eyvind, Olav the Holy's godson, built this church on his inherited land."¹²

Oddly, although the stone might well have been a standing stone from a stone circle, this has not been recognized by scholars. The earlier runic inscription is typically given as, "After Tore, Nerid's son, this stone is (erected)." The word *erected* is not included in the inscription, but is inserted because it seems to be implied.¹³ However, the stone might well have already been in place when it was inscribed, its companions having been removed at or by that time. Unfortunately, because the church cemetery now occupies the ground where the circle would have stood, it would be difficult, perhaps impossible, to find traces of it today. Endre reports that, despite its historical importance, much of Kristiansand—including the Oddernes Church surrounds—has never received a proper archeological survey, partly due to pressures of population growth and expansion from the 1940s onward.



Figure 2. Rune stone in Oddernes Church, 2016 (by Anders Feder - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=52160843>).

When she touched the stone, Astrid experienced a sensation of smoke and drumming. Both fire and drums were important in Viking ritual practices (Kvilhaug, 2020; Price, 2019), so their association with a stone circle performance would not be surprising.

6. Bears in Viking culture are most closely connected with berserkers (*berserkr*, sing. *berserkr*), men who dressed in bear hides (or nothing at all) and ran wild, often leading the charge in raids and warfare.¹⁴ Price (2019, p. 319), however, noted a link between berserkers, ecstatic states, and shape-shifting, indicating that the berserker represented more than violence. I have found no references to berserkers initiating witches, as Astrid's dream depicts, although since *seiðr* and other Viking rituals had sexual connotations or components (Price, 2019, pp. 177-183), this possibility cannot be ruled out.

At the end of the night, in Astrid's dream, the initiate's lover leaves his bear-skin behind. Interestingly,



Figure 3. Vertical birthing stone in hollow. (Astrid Hansen, March 2024).

archaeologists have discovered bear hides in several first-millennium Norwegian burials, but only in the southern and western parts of the country, most often in women's interments (Grimm, 2013).¹⁵ Although far from coercive evidence, this is consistent with a regional tradition involving berserkers in the initiation of witches, after which they donated their bear hides to them, as Astrid recalled in her dream. Perhaps of note as well, the men with whom the other initiates had intercourse sailed west upon departing from them.

8. Egeler (2023) discusses "rituals in the open landscape" during the Viking Age. Many rituals were performed in sacred groves and other outdoor spaces. Rocks and boulders acted as stage sets and props, perhaps because, as Endre explained to me, the receding glaciers that helped create the Norwegian landscape left behind stones in unusual places and positions. The stone on the hillside against which Astrid recalled being born and giving birth (Figure 3) is in a secluded hollow shaded by tall trees that would not have been there a millennium ago. For both Astrid and Endre, the hollow has the feeling of a sacred space. When Astrid described her flashback to Endre, he

thought he recognized the area, because he himself had often felt drawn to it. He had her take him there, and indeed it was the same.

9. When Astrid encountered a moss-covered boulder in a different section of the preserve, she had a flashback of walking with a group of people, in single-file, like a snake, through a forest at night, carrying torches. The boulder looked to her like no more than a rock, but when she told Endre about this experience, he recognized the site as a probable Viking-Age *hörgr*, a stone formation used for ritual purposes. The boulder (to the left in Figure 4) is a good example of a glacier-deposited rock that became imbued with special meaning. It is located on the top of a hill with a good view of a defunct fjord, an arm of the Topdal Fjord (to the right, out of frame). The thin, vertical slab to the right and the recumbent slab in the foreground (which might originally have been standing as well) serve to frame an area that is paved with smaller stones (some now disturbed).

Murphy and Nygaard (2023) describe two sorts of processions in Viking times, the circulatory and the

linear. Linear processions typically were funeral processions. Archaeologists who have been to this location have concurred with Endre that this almost certainly is a pre-Christian grave and/or a place for sacrifice, although it has not been excavated. Neither the location of this *hörgr* nor its details are widely known, as this site has not been published or information concerning it made public in any way. If the stone paving covers a grave, Astrid might have remembered the funeral procession of the person buried there, or else a ritual return to that site afterwards, but again, Endre cannot understand how she could have been aware of any of this before he told her about it.

2. In this dream, Astrid is picking berries on a slope with a view of the sea, when her toddler son directs her attention to an approaching ship with red-brown sails. This and the related dreams and flashbacks 1A, 1B, and 3 occurred when Astrid was living in Slettheia, in western Kristiansand. If these experiences depict an event that occurred in the same place, they carry the implication that the witch moved from Nedre Timenes in eastern Kristiansand to live with her husband when she married, which



Figure 4. Boulder that triggered Astrid's flashback of a snake-like procession. (Endre Wrånes, February 2024).



Figure 5. View from Slettheia toward Nedre Timenes, across inlet off Skagerrak Strait. (Astrid Hansen, March 2024).

fits the Viking norm of marital residence (Price, 2019). Figure 5 is a view similar to the view Astrid had in September 2012, but taken in March 2024.

Viking-Age farms are known to have existed a little to the south and north of Slettheia, but none have been documented in Slettheia itself, according to Endre. Nonetheless, Astrid reports occasionally finding plants like wild oregano and henbane,¹⁶ which would have been cultivated originally, growing in Slettheia, suggesting that there was indeed a settlement there at some point in the past.

Endre tells me that ships' sails during the Viking Age were of various colors. The red-brown hue does not indicate to him anything about the provenance of the ship or why it would have signaled a threat. I have not found sources that provide insight into these issues, although given the Vikings' proclivity for raiding and slaughter, one can readily imagine the attack as an act of retribution.

Astrid's flashback was accompanied by the sense that her elder daughter and other women were out hunting with the men. From textual sources such as epic poems, this would appear to be realistic for the Vikings. Women

often accompanied men on hunting expeditions in support roles (Kvilhaug, 2020).

3. Astrid dreamed that after returning home, she left her younger children to perform a ritual and then to hide something in what looked like a rock fence downhill from the settlement in which she lived. Rock fences (low stone walls) regularly bordered Viking-Age farms (Price, 2019), so if there was a farm in this area, such a structure would be expected. However, no rock fences have survived in Slettheia, which has become highly developed and urbanized.

1A. Astrid's first flashback was of living in an oval-shaped house, which is historically accurate for the Vikings. Her killing, along with her husband and children, cannot be confirmed, however.

1B. In her dream, after the murder, Astrid observed the scene in the house and then left in search of her elder daughter. She found her in the forest and tried to communicate with her, but was unable to do so. Astrid neglected to tell me when she first related this dream that she had the sense that her elder daughter had been there when

she arrived back in the village, and that she had sent her to another settlement to warn people there of the danger. This would explain why the daughter was out of the house when the men arrived.

I have now analyzed each of Astrid's flashbacks and dreams of her Viking life, but there are two related experiences that deserve comment as well.

11. Viking-Age burial mounds are situated throughout Kristiansand. Typically, the mounds were placed on notable heights, by waterways or on islands, Endre tells me, so it is not surprising to find them on the Drangsvann Lake islands. Burial mounds stood out in the landscape and had important ritual functions in Viking times (Egeler, 2023, p. 103). Kvilhaug (2020, p. 252) mentions sitting on burial mounds to obtain visions, as part of initiation rituals.

During her dream, Astrid perceived the canal that joins Drangsvann Fjord to Drangsvann Lake as a small stream. When she related this impression to Endre, he apprised her that this would have been correct for Viking times. The canal was constructed in 1880 to broaden the stream to accommodate steamboats to serve Randesund. In Viking times, the water level was higher, but the lake was there, and in it were islands accessible by smaller boats.

Astrid dreamed that along the stream were hanging "feathers and bones and things that they had made." The Vikings are known to have employed charms, pendants, amulets, and other small objects for magic and divination. Often, these objects were carried by *vqlur*, sometimes in bags, and archeologists have discovered them in burials (Gardęta et al., 2023a; Price, 2019). I have found no mention of them strung on trees along streams, as in Astrid's dream, although this might well have been a ritual practice in Viking times.

12. Chanting played a significant role in *seiðr* and other rituals in the Viking world. In fact, *seiðr* may originally have served "as both the name of the ritual, a verb for its performance and as one of the possible chants used in its undertaking" (Price, 2019, p. 171). Kvilhaug (2023, pp. 279–284) describes chanting runes (or runic inscriptions), each with a specific meaning. Astrid reports that as she chanted the rune repeatedly, she had a vision of herself in the past, chanting to open a connection to herself in a future life (her present life). Old Norse reincarnation beliefs are attested in sagas and Eddic poems (Kvilhaug, 2020), and divination was a central function of the Viking witch's craft (Kvilhaug, 2020, 2023; Price, 2019, pp. 186–188).

Astrid's five flashbacks and six dreams of her Viking life are listed in Table 2 in the sequence employed in this

section. Her vision engendered by chanting runes in the bathtub (11) and her experience sleeping above the burial mound (12) are included at the end of the table. All flashbacks and dreams except for her first dream (1B), her dream of the stone circle ritual (which recurred nightly for six weeks; 5), and her dream of the bear dance (which came twice; 6) were single events. Seven are in some way veridical or possibly veridical. Four are impossible to evaluate, so they were judged as non-veridical. None of the flashbacks or dreams are demonstrably wrong in any of their details. Of the two additional experiences, both may have veridical aspects, but neither are demonstrably wrong in any way.

DISCUSSION AND CONCLUSION

Although many aspects of Astrid's memories cannot be corroborated, their overall consistency with what is known about Viking-Age culture in general and witchcraft, in particular, is astonishing. Details of the period are known to archaeologists and historians like Endre Wrånes, but not to the Norwegian public. Astrid took little interest in the Viking Age until after she started having her experiences, and when she did begin to study it, she turned to the web, not to scholarly books and journals. Maria Kvilhaug, to whose work Astrid was attracted, is a specialist in Old Norse epic poetry, not archaeology. Kvilhaug's work conveys nothing about the natural landscape and built environment in the Kristiansand area, the features of Astrid's memories that most impressed Endre. As unlikely as it may appear, the possibility that Astrid did indeed recall events from the distant past cannot be set aside lightly.

The Viking life is not the only apparent past life Astrid recalled, sometimes in waking visions, sometimes in hypnagogic reveries, sometimes in nocturnal dreams. Altogether, she believes she has recalled nine other lives. All came to her following her NDE; most came long after she had begun to recall the Viking life. None of these other lives are veridical, so we must be cautious in accepting them. As with memories of the Viking life, several were seemingly cued, when Astrid came into contact with places or people she felt she had known before. Only one and possibly two are set in Norway, well after Viking times. The others are scattered geographically—around the Mediterranean, one each perhaps in Siberia, India, and Great Britain. The dates are too uncertain to allow for their arrangement even in tentative chronological sequence, but if these other lives are credited, it is clear that Astrid's Viking life was not her most recent one, nor was it her earliest.

Table 2. Historical Correspondences to Astrid Hansen’s Dreams and Waking Flashbacks of a Viking Life, Arranged in Apparent Chronological Order.

Item No. Experience Type (cuing; veridicality)	Item Description	Historical Correspondence
10. Dream (possibly cued; partly veridical)	Coming into settlement on horseback with father.	Astrid pointed out to Wrånes the correct location of a Viking Age settlement, not yet excavated, buried under agricultural fields.
4. Flashback (cued; partly veridical)	Losing virginity in a meadow.	The location of this vision was on relatively high ground that would have been exposed in the late Viking Age.
5. Dream, recurring (cued; possibly veridical)	Stone circle ritual, first part of initiation into witches’ cult.	The existence of a stone circle at the Oddernes Church site is not confirmed, although it is plausible.
7. Flashback (cued; possibly veridical)	Touching stone produces sensation of smelling smoke and hearing drums.	The “rune stone” might well have been a standing stone in the circle; the sensation would be appropriate for a ritual there.
6. Dream (uncued; non-veridical, although possible)	Bear dance, followed by chase and sexual intercourse.	Although conceivably a regional practice, the bear dance is not attested in sources.
8. Flashback (cued; non-veridical, although possible)	Giving birth my vertical stone slab in hollow.	Although the hollow has the appearance and feeling of a sacred space, this cannot be documented.
9. Flashback (cued; possibly veridical)	Nighttime procession to rock formation.	The rock in question is part of a Viking Area that may mark a burial; the procession might have been funerary or a later walk to the grave for ritual purposes.
2. Flashback (cued; non-veridical)	Seeing arrival of ship with red-brown sails.	Although the flashback might be to an event that occurred, there are no records from that time in existence.
3. Dream (non-veridical)	Performing rituals by rock fence.	
1A. flashback (non-veridical)	Murder of children and herself in front of husband.	
1B. dream, recurring (non-veridical)	Murder of children and herself in front of husband, followed by seeing elder daughter in forest.	
11. Dream (partly veridical)	Communication from Arnhid, interred in burial mound on island in lake.	Present-day canal visualized as a small stream, as it would have been in the 900s.
12. Dream (possibly veridical)	Chanting runes in bathtub.	Although runes may have been chanted, no reference to this has been found.

Ten may seem an excessively large number of remembered lives, but it is not unusual for adults (more so than children) to recall multiple past lives. E.C. (Matlock, 2024a) recalled seven past lives, and Will (Wehrstein, 2019, 2021), fragments of as many as 30. Usually, one life is recalled much more fully than the others, and it is rare for more than one of multiple lives to be “solved” (the previous incarnation identified: Matlock, 2019b, p. 230). In this respect, Astrid’s experience is in line with other reincarnation cases that have been studied.

Although the past-life memories of young children tend to arise in the waking state, similar to the way memories of the present life enter conscious awareness, adult memories are more likely to involve non-ordinary states of consciousness (Lenz, 1979; Matlock, 2019b). Pasricha et al. (1978) described veridical past-life memories surfacing during a psychotic break. Uttara Huddar’s memories of Sharada presented in dissociative fugues (Steven-son, 1984). Adult past-life memories frequently appear

in dreams (Lenz, 1979),¹⁷ but those memories rarely are veridical, and adult cases have been solved only rarely (Wehrstein, 2017). Hassler (2018) reported a solved German adult case involving dreams and flashbacks, similar to Astrid’s case. Rawat and Rivas (2021) described a Dutch child case and I (Matlock, 2022a, 2024b) highlight two American adult cases that were solved entirely on the basis of dreams. E.C.’s memories of an American Marine fatally wounded in Vietnam (Matlock, 2024a) included dreams as well as flashbacks, guided meditation, and past-life regression. Most of these cases involved violent deaths, as did the Viking witch’s death Astrid recalled, a feature of many past-life memories cross-culturally (Matlock, 2019, p. 179).

Cuing is important in drawing past-life memories into conscious awareness with both children and adults, although it becomes more obvious the older case subjects are when the memories first surface (Matlock, 1989). Examples include James Leininger (Matlock, 2022b; Tucker,

2013), Rylann O'Bannion (Matlock, 2019b), Scott Perry (Matlock, 2022a), and E.C. (Matlock, 2024a). In all these cases, there was a period of subconscious incubation between the cue or cues and the appearance of the memories in conscious awareness. In E.C.'s case, although there were triggering events from early childhood, she did not become consciously aware of her memories until her 50s. It is not uncommon to hear of déjà vu experiences with adult subjects, as with Astrid before her NDE, but Astrid is unusual in having detailed flashbacks as immediate responses to triggers as an adult, something more commonly seen with children.¹⁸

Astrid's case is unique in its great time depth. There is no shortage of claims to remember lives in the distant past, but seldom are these claims veridical. There are very few solved cases with intermissions over a few decades in length. A.J. Stewart (1978) self-reported a solved case with an intermission of 416 years, less than half the duration of the intermission between Astrid's Viking life and her present life. Uttara Huddar's memories of Sharada (Stevenson, 1984) are officially unverified, but if this were a solved case, the intermission would be 106 or 107 years. Stevenson (1973) mentioned a solved Ceylonese (Sri Lankan) case with an intermission of 82 years. The next longest intermissions are found in a group of American cases that include James Leininger (Matlock, 2022b; 53 years) and Angela Grubbs (Matlock, 2024b; 48 years). In the overwhelming majority of cases, the intermission is much shorter. Stevenson (2001, p. 120) noted that in his large collection, the intermission was (with some exceptions) less than three years. In a series of 616 of his cases, the median length was only 15 months.

With intermissions longer than a few decades, there is a heightened possibility of intervening lives that are not recalled. There are other cases (e.g., Swarnlata Mishra: Stevenson, 1974) in which the past life recalled best is not the most recent life, but in none of these other cases are there multiple intervening lives, as with Astrid, much less so long a period between the best-recalled previous life and the present life. What accounts for the differences in Astrid's experience?

No doubt, an important factor is her living in the locations she remembered having lived before, which provided opportunity for the triggering of memories when she came near places she recognized subliminally. Another less obvious factor may be mental qualities cultivated in Viking life. Research has shown that the previous person's psychology must be taken into account in explaining a case subject's

experience (Matlock, 2019b, pp. 207-209). Thus, the Viking witch's familiarity with trance and her evident concern with remembering may have aided Astrid's recall by shaping her subconscious processing of stimuli, which carried over in her reincarnation. The Old Norse belief in reincarnation may have helped also, as it would have led the witch to expect to have future lives.

Additionally, there is the effect of Astrid's meditation practices and her NDE. Although her past-life memories did not become conscious until after the NDE, in early childhood, Astrid had an imaginary friend who told her she was a witch. Later, during the NDE, she recognized this imaginary friend as an aspect of herself, which implies that she had this knowledge all along, subliminally. The NDE itself has an Old Norse cast with its setting in Valhalla, which is significant because Astrid did not become interested in Old Norse mythology until after her NDE. During the NDE, she was aware that she had lived before, but was not interested in her earlier lives. She was guided by her *fylgja*, who showed her how he had helped her choose her present parents,¹⁹ None of this was part of Astrid's conscious experience at the time, but following the NDE, it came to define her life.

Considerable attention has been paid to NDE after-effects (Noyes et al., 2009). Changes have included wide-ranging personal transformations, touching on all aspects of a person's life. Of particular interest to us here is an increased receptivity to psychic phenomena. Past-life memory retrieval is not, properly speaking, a psychic phenomenon—it has all the hallmarks of present-life memory retrieval (Matlock, 2019, pp. 123-136)—but it shares with psychic functioning a rooting in the subconscious mind. Readier access to the subconscious may make it easier for past-life memories to break into conscious awareness, and that may explain why NDEs might enhance past-life recall.

Astrid is not alone in this. Prior to an NDE at age 6, Rand Jameson Shields (2013) had no past-life memories, but soon after his NDE, he started having dreams that proved to be veridical and led to his identifying the person he was before. Alicja Heath (2023) had no past-life memories before her NDE at 15, but following it she experienced visions of what seemed to be seven previous lives. Before her NDE at 18, E.C. (Matlock, 2024a) displayed behaviors linked to past lives she eventually recalled, but although the behavioral identifications became more intense following the NDE, her memories did not become conscious until after she suffered another physical crisis decades later. Tikvah Feinstein (2023) had past-life memory dreams

before her NDE at 63, but they became clearer after it, enabling her to unearth new details and solve her case. Regardless of the age of the subject at the time of the NDE, the NDE is followed by an increased receptivity to past-life memory. Because this is not a regular consequence of NDEs, we cannot say that past-life memory as such is an NDE after-effect, but having an NDE does seem to facilitate past-life memory retrieval, especially in persons whose memories were close to the surface of conscious awareness beforehand (Matlock, in preparation).²⁰

These factors combine to explain Astrid's experience, I believe. The effect of her NDE on her psychic constitution, coming into contact with the same places she had lived before, and the mental training of her previous life, all contributed to her ability to pull long-buried memories out of her subconscious. We do not need to posit an extra-sensory acquisition of information to explain past-life memory. All we need is an understanding of consciousness as duplex, involving a subconscious as well as supraliminal conscious awareness, along with a provision for consciousness to survive bodily death and subsequently to possess another physical body in reincarnation. Research suggests that after reincarnation, we continue to feel the influence of past-life experiences, and when conditions are right, memories of our earlier lives may enter our conscious awareness (Matlock, 2019b).

Three years after her NDE, Astrid was invited to join a women's circle in Kristiansand. The first day she was there, she recognized almost all the women as witches who had participated in the stone circle ritual. One approached Astrid and said she looked familiar—did she know her from somewhere? Astrid acknowledged that she seemed familiar to her too. They tried to figure out when they might have met, but became convinced it could not have been in their present lives.

All the women in the Kristiansand women's circle are spiritual, but most, including the woman who approached Astrid, have no memories of pre-Christian times. They are of various ages, but many of them—perhaps not coincidentally, Astrid supposes—are employed in the healing professions. The woman who approached Astrid is married to an indigenous South American man. She identifies as a shaman and, together with her husband, leads an international alliance of shamans that has an annual meeting in northern Norway. Astrid wonders if the women have come back together where they lived and practiced before because they sense the world is entering a new phase, when the contributions of wise women will once again be valued.

IMPLICATIONS AND APPLICATIONS

If Reber (2019; Reber, Baluska, & Miller, 2024) is right that the origins of consciousness are to be found in conditions that predated the appearance of unicellular organisms, it could well be that the postmortem survival and reincarnation of consciousness was a feature of life from the start. The implications of this conclusion cannot be overstated, but our sciences and culture are not yet prepared to acknowledge it. In order for that to change, the hold of materialist assumptions about consciousness and the foundations of memory must weaken to the point that they no longer determine what is considered feasible. At this juncture, there is no reason to expect Astrid Hansen's story to be received with anything but disdain by the mainstream, yet perhaps it, and other cases like it, eventually will come to be viewed in a different light. Should that come to pass, we may look back on our current situation as on the path to emergence from the darkness that the *vqlva* in Astrid's stone circle dream foresaw, and Astrid's experience as presaging a new dawn.

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ENDNOTES

- ¹ Endre Wrånes has worked with cultural heritage in the Agder region of Norway (which includes Kristiansand) since 2003. He has been a conservator at Kristiansand's Vest-Agder Museum since 2012. All interviews with him were conducted in English.
- ² I interviewed Astrid in English. This and all quotations from her are lightly edited from Audext transcriptions of our Zoom conversations or from Facebook Messenger exchanges. Some quotations incorporate things she told me on separate occasions, but I have not introduced any language or information Astrid did not introduce herself.

She reviewed all quotations in their final form to ensure they preserved her voice and meaning.

³ For a brief discussion of the *fylgja* concept (pl, *flygjur*), see Price (2019, p. 30).

⁴ I use the term “flashback,” because it best conveys Astrid’s experience, although I do not assume that all her flashbacks represent genuine memories. Several of her flashbacks—and dreams, as well—have veridical aspects, but because it is impossible to identify a life to which they refer, we cannot determine to what extent they are true memories and to what extent imaginings. In keeping with the character of dreams incorporating past-life memory content generally (Hassler, 2018; Matlock, 2019a, 2022a, 2024a, 2024b; Rivas, under submission), Astrid’s past-life dreams were considerably clearer than her regular dreams, with accompanying emotions and sense of a different identity continuous her own. Unlike her regular dreams, they did not fade upon waking.

⁵ Technically, the plural of *vølv* is *vølvur*. An alternate spelling is *völva* (pl., *völvur*).

⁶ Norway was not officially converted to Christianity until Olaf Haraldsson seized the throne in 1015. He made Christianity the country’s official religion around 1020. However, archaeologists have found signs that some parts of southern Norway were shifting towards Christianity already in the later 900s, and many parts of Norway remained pagan long after 1020 (Endre Wrånes, personal communication).

⁷ Runes may refer either to letters in runic alphabets used by Germanic peoples before the adoption of the Latin alphabet, or scripts utilizing these letters (Spurkland, 2005). Here, Astrid refers to runes in the latter sense. Some rune letters were ideographic, conveying meaning in their own right.

⁸ See <https://www.youtube.com/user/ladyofthelabyrinth>.

⁹ Randsund was a separate municipality until 1965 when it was incorporated into Kristiansand.

¹⁰ See <https://www.worldhistory.org/article/1354/exploring--norways-forgotten-stone-circles--petrog/>.

¹¹ Although this appears to be the most widely held view of *seiðr*, not all scholars agree (Price, 2019, pp. 171-172).

¹² Photographs of the stone, said by Spurkland (2005, p. 114) be three and a half meters (11.5 feet) tall, appear at https://en.wikipedia.org/wiki/Oddernes_stone, but with translations of the inscriptions and their dates different from those given by Spurkland. (For a photograph of the stone standing in the church cemetery before being moved into the church, see Spurkland, 2005, p. 116). Olav the Holy almost certainly refers to King Olaf Haraldsson, who brought Christianity to Norway, and was canonized by Pope Alexander III in 1164. However,

Spurkland’s reading of the rune (2005, p. 115) is different. According to Endre Wrånes, “Spurkland was one of the few rune researchers who believed that the runes on the Oddernes stone, which formed the epithet ‘the holy,’ should be interpreted in an alternative way (just a nickname for a local chief), which ruled out that this was about the well-known Olav the holy. The majority opinion today is that the runes really mean ‘the holy,’ which is also certainly the most logical in a historical context.”

¹³ This is according to Endre Wrånes, who adds that, “We don’t know who these two persons [Tore and Nerid] were, there are no sources. But it is reasonable to assume that these were the landowners and nobility in the area.” Spurkland (2005, p. 144) endorses a simpler translation, “In memory of Þórir Neridsson [Tore Neridsson] is this stone.”

¹⁴ The English adjective *berserk* is derived from the Old Norse noun *berserkr*.

¹⁵ In northern Norway and Sweden, bear claws and teeth rather than bear hides appear in burials, and usually in association with men (Grimm, 2013). The grave goods found in association with the bear hides suggested important woman, although not necessarily *vølvur*. However, Price (2019, p. 310) remarks, “the very strong symbolic aspects of bears in the Viking thought-world would surely suggest that these burials [with bear skins] must have possessed other dimensions beyond the purely economic.”

¹⁶ Henbane (*Hyoscyamus* sp.), an entheogenic plant, reportedly was an ingredient of witches’ brews and ointments, used to engender hallucinations, the sense of being out of body, and shape-shifting. It has been found in graves presumed to be those of *vølvur* (Price, 2019, pp. 111, 168).

¹⁷ Autobiographical present-life memories also may be incorporated into dreams (Malinowski & Horton, 2014b), although episodic memories figure in only about 1-2% of dream reports (Fosse et al., 2003). Studies have not yet been done to show how commonly episodic past-life memories appear in dreams, although it appears that they follow the pattern of present-life memories in largely representing emotionally salient experiences (Malinowski & Horton, 2014a).

¹⁸ In commenting on this, Astrid told me, “I do feel when I have these memories that there’s a reason why I have that exact memory. Like there’s something here I have to work with or in the moment you realize, you know, but you don’t remember.”

¹⁹ Choosing parents, sometimes with the aid of assisting spirits, has been reported cross-culturally in memories of the intermission period (Matlock & Giesler-Petersen,

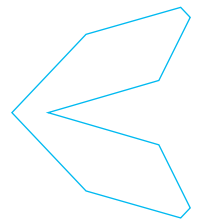
2016). If Astrid did choose her parents, her being born in Randesund just south of Nedre Timenes would not have been a coincidence. Other aspects of Astrid's NDE seem more influenced by popular metaphysical beliefs than research findings, but we do not know enough about Viking-Age beliefs to know to what extent Astrid's experiences might have been influenced by those.

²⁰ Several NDErs with past-life memories were practiced meditators (Matlock, under submission), so meditation could be a contributing factor in past-life memory retrieval as well. A reviewer of the present paper suggested testing for fantasy proneness, something that might be done in future reincarnation case studies in general.

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**RESEARCH
ARTICLE**

Yugas, Climate Cycles, and World Ages

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HIGHLIGHTS

A new study finds that ancient stories about floods and past ages match real long-term cycles in Earth's sea levels, sunlight, and magnetic field.

ABSTRACT

Are the myths and legends of ancient cultures connected with human prehistory? Is there some underlying cycle, cosmic or other, behind the mythical ages of humanity? Motivated by correlations between sea-level rise at the end of the last ice age, flood myths, and other cataclysms, an analysis of global data sets reveals the presence of cycles roughly 6,000, 11,000 to 13,000, and 22,000 to 25,000 years in incident solar radiation (insolation) and global sea levels from the Middle to Late Pleistocene, and a 26,000-year periodicity in the timing of geomagnetic excursions over the past 100,000 years. 12,000-year cycles are the period of an ancient Vedic measure of time known as a mahayuga. It is shown that yuga cycles may be correlated with the timing of five hypothesized Earth crustal displacements over the last 130,000 years, and even longer periods of time defined in Vedic texts known as manvantara overlap human evolutionary timelines over the past 6-7 million years.

KEYWORDS

Ancient myths, Earth history, Geomagnetic excursions, Sea-level change, Vedic time cycles.

INTRODUCTION

In Hinduism, the trinity of supreme gods – Brahma, Vishnu, and Shiva are responsible for the creation, preservation, and destruction of the universe. As opposed to our somewhat open-ended view of time beginning with the Big Bang, the idea of a universe that is cyclical in nature is a fundamental concept in Vedic science. A mahayuga is the underlying cycle of cosmic time. The life of Brahma is measured in mahayuga cycles with one day being 1000 mahayugas long (Gupta 2010).

In contrast to Western scientific theories based on the idea of progress – that human development is but a part of a broader evolutionary process where things get better, yugas tell a different story – one of a declining progression or de-evolution, not unlike standard Christian doctrine that man was born in perfection in the Garden of Eden and then fell (Goodman 1615). A mahayuga, which is divided into four ages starts with the Satya Yuga, or Golden Age, where human beings are highly developed spiritual beings who later devolve through the Treta Yuga (Silver Age), Dwapara Yuga (Bronze Age), and finally the Kali Yuga (Iron Age) where spirit



has been lost to mind, matter, and illusion. A similar spiritual decline is described in the Aztec legend of the *Five Suns* (von Humboldt, 2012) and Hesiod's *Ages of Man* (Hesiod, 1914).

Aside from the spiritual aspect of yuga cycles is their use in measuring time. There are two different measures. One is based on human years, the other on "divine" years with one year of the gods equal to 360 human years. Thus, one mahayuga can be interpreted as either 4.32 million human years or 12,000 divine years. According to the *Surya Siddhanta*, an ancient Hindu astronomical text (Burgess 1935), the 4.32-million-year yuga cycle is astronomical both in origin and purpose. Ancient texts tell us little about the nature of the 12,000-year cycle other than that it is 1/360 of a 4.32-million-year cycle. The *Vishnu Purana* (Wilson 1895, pg. 61) states:

The four ages; are the Krita [Satya], Treta, Dwapara, and Kali; comprehending together 12,000 years of the gods. There are infinite successions of these four ages. The first is Krita, that age which is created by Brahma the last is the Kali age, in which a dissolution of the world occurs.

One way to reconcile the two interpretations of yuga cycles may be to assume that the 4.32-million-year cycle applies "above" Earth as the "yardstick" once used by ancient Vedic astronomers to measure the orbital periods of the Sun, Moon, and planets, the other "below" to mark the passage of time on Earth.

This paper considers the possibility that a 12,000-year cycle could be present in Earth's climate cycles. After reviewing the Aztec legend of the *Five Suns* and Hesiod's *Ages of Man*, we discuss the origin of the 4.32-million-year cycle and a Vedic interpretation of axial precession as two 12,000-year cycles. We then examine the flooding of Dwarka and other places along the Indian coast as described in the *Vishnu Purana*, *Mahabharata*, and *Ramayana*. Power spectral analysis of time series data is presented showing the presence of cycles roughly 12,000 and 25,000 years long in incident solar radiation (insolation) and sea level changes from the Middle to Late Pleistocene, and a 26,000-year periodicity in the timing of geomagnetic excursions over the past 100,000 years. These cycles are shown to be correlated with the timing of five hypothesized Earth crustal displacements (Carlotto, 2022) over the last 130,000 years, and even longer periods of time defined in Vedic texts known as manvantara that overlap human evolutionary timelines over the past 6-7 million years.

THE LEGEND OF THE FIVE SUNS

The legend of the Five Suns is a Mesoamerican creation myth. A 16th century account by Francisco López de Gómara (von Humboldt 2012, pg. 228-229) states

The peoples of Culhua or Mexico believe, according to their hieroglyphic paintings, that before the sun that now shines upon them, four suns had already existed and had been extinguished, one after the other. These five suns constitute the ages in which humankind was wiped out by floods, earthquakes, an all-consuming blaze, and the effect of fierce storms.

According to the legend, the first god, Ometeotl who was created from the void gave birth to four children: Quetzalcoatl, the god of light, mercy and wind, Huitzilopochtli, the god of war, Xipe Totec, the god of gold, farming and spring, and Tezcatlipoca, the god of judgment, night, deceit, sorcery and the Earth. Well-known Aztec gods including Tlaloc, the god of rain and fertility and Chalchiuhtlicue, the goddess of water and beauty, were created at this time as were the first people, who were giants in stature. The first age ends in a battle in which Quetzalcoatl defeats the First Sun, Tezcatlipoca, who, in a fit of rage, commands his jaguars to eat all of the people on Earth. Plunged into darkness, Quetzalcoatl rises and becomes the Second Sun. In the age of the Second Sun, humans are normal in size, but unlike those in the First Sun succumb to greed and corruption. In his role as the god of judgment, Tezcatlipoca turns these people into monkeys. Next in line, Tlaloc becomes the god of the Third Sun. Tricked by Tezcatlipoca, Tlaloc loses the love of his life, the goddess Xochiquetzal, who then unleashes a rain of fire upon the earth, completely destroying it leaving nothing but ashes. Following this cataclysmic event, the gods worked together to create a new Earth from the lifeless and barren land. The Fourth Sun was Tlaloc's wife, Chalchiuhtlicue. Also a victim of Tezcatlipoca's meddling, Chalchiuhtlicue unleashes a great flood killing everyone on Earth. After the fourth age ends, Huitzilopochtli, the god of war, becomes the Fifth Sun, the Sun of the current age.

In Lehman's translation of the post-conquest *Aztec Codex Chimalpopoca* (Lehmann 1906), the durations of the four past Suns were $676 + 364 + 312 + 676 = 2028$ years, providing a possible timeline for the myth. If the history of the Aztecs began when they left Aztlan in 1073, which they believed was under the Fifth Sun, working backward, the

creation date 1073 – 2028 = 955 BCE would have corresponded to the time of the Olmecs, the earliest known civilization in Mexico between 1200 and 400 BCE. According to this chronology, the Toltecs would have been the people of the Fourth Sun (i.e., the age before the Aztecs).

The Maya equated Suns with longer periods of time. In terms of their Long Count, the duration of the last Sun, which in their chronology was the third Sun, was 13 bak-tuns or 1,872,000 days, about 5,125.25 years long. It began with the start of the last Great Cycle on August 13, 3114 BCE that ended in 2011.

THE AGES OF CLASSICAL ANTIQUITY

In *Works and Days*, the 8th century BCE Greek epic poet, Hesiod writes about the Ages of Man. In the first, or Golden Age (Hesiod 1914, lines 109-201), “the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief...” In the next age, the Silver Age, “they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit.” At the end of the Silver Age, “when earth had covered this generation also—they are called blessed spirits of the underworld by men, and, though they are of second order, yet honor attends them also—Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees; and it was in no way equal to the silver age, but was terrible and strong.” At the end of the third age, the Bronze Age, “when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth.” The fourth or Heroic Age, inspired by the legends of the time was followed by the current age, the Iron Age that “is a race of iron, and men never rest from labor and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men.”

Two centuries later, the concept of *ekpyrosis* or “periodic destruction” was introduced by the Greek philosopher, Heraclitus (Mondolfo 1958) and later adapted by the Stoics in their belief in “innumerable world cycles” (Sandbach 1975). In *Timaeus* (39, p. c-d.), Plato defines the period of a perfect year as follows:

And the month is accomplished when the moon has completed her orbit and overtaken the sun, and the year when the sun has completed his own orbit. Mankind, with hardly an exception, have not remarked the periods of the other stars, and they have no name for them, and do not measure them against one another by the help of number, and hence they can scarcely be said to know that their wanderings, being infinite in number and admirable for their variety, make up time. And yet there is no difficulty in seeing that the perfect number of time fulfils the perfect year when all the eight revolutions, having their relative degrees of swiftness, are accomplished together and attain their completion at the same time, measured by the rotation of the same and equally moving.

According to van der Waerden (1978), Aristotle calls the same period the Greatest Year, and says that in the “winter” a flood (*kataklysmos*) takes place followed in the “summer” by a conflagration (*ekpyrosis*).

YUGA CYCLES

Certain units of measurement have a physical basis, e.g., the second was originally defined as 1/86,400 of a mean solar day, the meter is one ten-millionth of the distance from the equator to the North Pole along a meridian that passes through Paris, and others. Is there a physical or other intrinsic basis for the length of a mahayuga?

The *Surya Siddhanta* is an ancient astronomical text for calculating (among other things) the orbital periods of the Sun, Moon, and planets. Instead of expressing orbital periods in days or years using real numbers, Vedic astronomers determined the integer number of revolutions of a heavenly body that occurred during one mahayuga. Earth makes 4,320,000 revolutions around the Sun (one per year) in one 4.32-million-year mahayuga, Mercury and Venus move faster, with 17,937,044 and 7,022,364 revolutions, respectively. Mars, Jupiter, and Saturn move slower, with 2,296,832, 364,212, and 146,580 revolutions. In the oldest version of the *Surya Siddhanta*, which has been dated to the 8th millennium BCE (Narayanan 2010), one mahayuga was defined to be 577,917,800 days. The period of a mahayuga was later increased by 28 days around the 6th century CE.

The significance of 4.32 million years is thus numerical, with it being the smallest period spanning an integer number of revolutions of the Sun, Moon, and planets known at that time. As a result, every 4.32 million years a planetary alignment takes place, which according to Hindu

astronomy occurs at the start of the Kali Yuga, the last being on February 17-18, 3102 BCE.^{1,2} This is the same idea behind Plato’s perfect year, which Hipparchus associated with Earth’s 26,000-year precessional period.

Swami Sri Yukteswar (Giri, 1990, pg. x) interpreted yuga cycles in the context of Earth’s precessional motion in another way. Today, it is generally thought that the phenomenon known as the precession of the equinox is caused by gravitational forces of the Sun and Moon pulling on the Earth to cause its axis to wobble in a 25,500-year circle around the ecliptic pole. According to Sri Yukteswar, Vedic astronomers saw it differently:

We learn from Oriental astronomy that moons revolve around their planets, and planets turning on their axes revolve with their moons round the sun; and the sun, with its planets and their moons, takes some star for its dual and revolves round it in about 24,000 years of our earth - a celestial phenomenon which causes the backward movement of the equinoctial points around the zodiac. The sun also has another motion by which it revolves round a grand center called Vishnunabhi, which is the seat of the creative power...

Indirect evidence that the Sun is part of a binary system was discovered in 2006 when a planetoid was detected that could be orbiting a yet to be detected companion star (Binary Research Institute 2006).

Sri Yukteswar assumed a period of 12,000 human years for a yuga cycle, equating two such cycles, ascending and descending, with Earth’s precessional period (Table 1). In doing so, yuga ages can be made to coincide with the

Table 1. 12,000-year ascending-descending yuga cycle according to Sri Yukteswar.

Mythical		Historical	
Descending			
Satya Yuga	-11501		
Treta Yuga	-6701	Silver Age	-7000
Dvapara Yuga	-3101	Bronze Age	-3100
Kali Yuga	-701	Iron Age	-1300
Ascending			
Kali Yuga	499		
Dvapara Yuga	1699		
Treta Yuga	4099		
Satya Yuga	7699		

so-called “metal” ages starting the Satya Yuga (Golden Age) at 11,501 BCE.

FLOOD MYTHS

The Dashavatara are the ten primary avatars of Vishnu sent to maintain cosmic order during a yuga cycle. Following the 4:3:2:1 division of a mahayuga into the four yuga ages, four avatars were sent during the Satya Yuga (Matsya, Kurma, Varaha and Narasimha), three during the Treta Yuga (Vamana, Parashurama, and Rama), two during the Dwapara Yuga (Krishna and Balarama, or Krishna and Buddha), and one (Kalki) during the Kali Yuga. References to avatars such as Rama and Krishna in ancient texts thus establish the yuga age in which they take place.

The *Vishnu Purana*, *Mahabharata*, and other ancient texts describe the flooding of Dwarka. According to the *Vishnu Purana*, during the Dwapara Yuga, (Wilson 1895, pg. 58)

Krishna thinking that the force of the people had already been reduced, resolved to construct a citadel for the Yadu tribes so strong that it might be defended even by the women. Krishna solicited a space of 12 furlongs from the ocean, and there he built Dwaraka, defended by high ramparts, and beautified with gardens and reservoirs of water, crowded with houses, and buildings, and splendid as Amaravati, the capital of Indra.

Then, at the end of the Dwapara Yuga, (Wilson 1895, pg. 61)

The Parijata tree proceeded to heaven, and on the same day that Hari departed from the earth the dark-bodied Kali age descended. The ocean rose and sub-merged the whole of Dwaraka, except alone the dwelling of the deity of the race of Yadu. The sea has not yet been able to wash that temple away, and there Kesava constantly abides, even to the present day. Whoever visits that holy shrine, the place where Krishna pursued his sports, is liberated from all his sins.

There are numerous references to Dwarka in the *Mahabharata* (Ganguli 1883–1896, section XII, pg. 29); e.g.,

And, O Janardana, thou hast also appropriate unto thyself the sacred city of Dwarka, abounding in wealth and agreeable unto the Rishi themselves, and thou wilt submerge it at the end within the ocean!



Table 2. 12,000-year ascending-descending yuga cycle referenced to astronomical Kali Yuga.

Mythical	Historical		
Descending			
Satya Yuga	-14000		
Treta Yuga	-9200	Silver Age	-7000
Dvapara Yuga	-5600	Bronze Age	-3100
Kali Yuga	-3200	Iron Age	-1300
Ascending			
Kali Yuga	-2000		
Dvapara Yuga	-800		
Treta Yuga	1600		
Satya Yuga	5200		

If we align the 12,000-year yuga cycle to the date of the last Kali yuga (Table 2), the flooding of Dwarka would have occurred around 3200 BCE. At the start of the Dwapara Yuga, around 5600 BCE, nearby ruins now submerged in the Gulf of Cambay (Badrinaryan 2006) were above sea level. By the end of the Dwapara Yuga the ocean would have risen 15 meters flooding much of the western coast of India including Dwarka (Figure 1).

Other places were also lost to rising sea levels at the end of the last ice age. Ruins 5-8 meters below the surface, 500-700 meters off the coast of Mahabalipuram, reported by Graham Hancock (2002) were likely on dry land during the Dwapara Yuga. The rock-cut caves on Elephanta Island off the coast of Mumbai were also likely connected to the mainland at this time.

The Jagannath Temple in Puri was built in the 12th century, although the legend of it is much older. In “The Story of the Establishment of Jagannath Temple” from the *Anurag Sagar* (Kabir 1985, pg. 137):

In those days Indradaman was the King of Orissa. He was told how to make the temple. When Krishna left the body, Indradaman had a dream. In this dream Hari told him, “Make my temple. Establish my idol, O King. I have come to you so that you will do this work.” After the King had this dream, he started making the temple. But when it was completed, the ocean came and inundated that place. Again, when the temple was being built, the angry ocean came. In a moment it flooded all and broke the Temple of Jagannath. He made the temple six times and the ocean always came running to flood it.

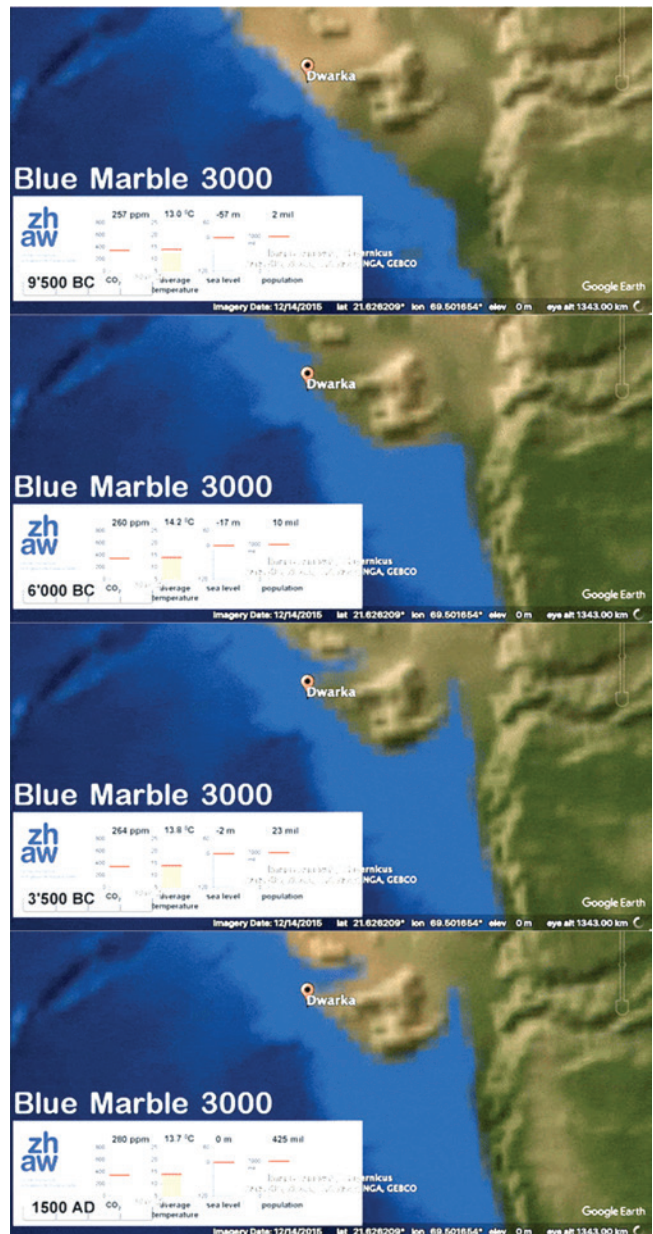


Figure 1. Flooding of Dwarka and other places along the west coast of India during the Dwapara Yuga. From top to bottom, sea levels at the start of the Treta Yuga, Dwapara Yuga, Kali Yuga, and currently. (Google Earth/Zurich University of Applied Sciences).

Perhaps like the submerged ruins at Mahabalipuram, the remains of previous temples might be just off the coast.

In the ancient Indian epic *Ramayana* (Griffith, 1870, pg. 17), the demon king Ravana kidnaps Prince Rama’s wife Sita. In Rama’s quest to rescue Sita, he journeys to Lanka (Sri Lanka):

A bridge was thrown by Nala o’er
The narrow sea from shore to shore.

They crossed to Lanká's golden town,
Where Ráma's hand smote Rávan down.

With Rama as one of its three avatars, the *Ramayana* took place during the Treta Yuga, which according to our chronology, was between 5600 and 9200 BCE. At that time, when global sea levels were 17-57 meters lower, Sri Lanka was connected to the mainland (Figure 2). By the time the epic was written, Sri Lanka was an island and had been for thousands of years. Perhaps the bridge was

a literary construct to explain what could not be explained when the epic was written.

CLIMATE CYCLES

In the 1920s, Milutin Milanković proposed that long-term changes in Earth's eccentricity, axial tilt (obliquity), and precession result in cyclical variations in the amount of incident solar radiation (insolation) reaching the Earth. Insolation is generally regarded to be a major driver of climate change over long periods. Figure 3 plots the estimated average daily mean top of the atmosphere (TOA) insolation at 65°N during the past 250,000 years (Laskar et al 2011). Analysis of its Fourier power spectral density (PSD) measured every thousand years reveals an 11,000-year cycle over the last 128,000 years. Over the past 256,000 years, a 13,000-year cycle emerges. Over the past 512,000 years, periodicities occur at 25,000, 43,000, and 46,000 years.

Analysis of time series data reveals a moderate degree of correlation ($r=0.63$) between insolation and changes in sea level (Carlotto 2022). Cycles that exist in sea level data (Figure 4) are likely caused by insolation. Over the past 128,000 years, Fourier analysis of sea-level changes reveals a cycle at 3,000 years. Over the past 256,000 years, an 11,000-year cycle emerges. Over the past 512,000 years, periodicities at 5,000, 13,000, and 22,000 years occur.

Cyclical patterns in insolation, commonly known as Milanković cycles are the result of Earth's movements relative to the Sun including Earth's orbital eccentricity (at 405,000-, 124,000-, and 95,000-year cycles), axial tilt (41,000-year cycle), axial precession (26,000-year cycle), apsidal precession (112,000-year cycle), and orbital inclination (100,000-year cycle). There is no direct cause of shorter cycles on the order of 12,000 years. Although they could be beat frequencies created by the longer cycles interfering with one another, their origin is unknown.

It has been proposed that there could be a connection between short-term collapses or reversals in Earth's geomagnetic field and Milanković cycles. Rampino (1979) shows that four recent geomagnetic excursions closely follow times of maximum eccentricity of Earth's orbit and precede periods of sudden cooling and glacial advance. Over the past 120,000 years there have been five geomagnetic excursions, Blake (117,000 years ago), Norwegian-Greenland (64,500 years ago), Laschamps (41,200 years ago), Mono Lake (34,500 years ago), and Gothenburg (13,000 years ago). A periodogram constructed from these five events reveals the presence of underlying cycles at 4,000, 13,000, and 26,000 years (Figure 5).

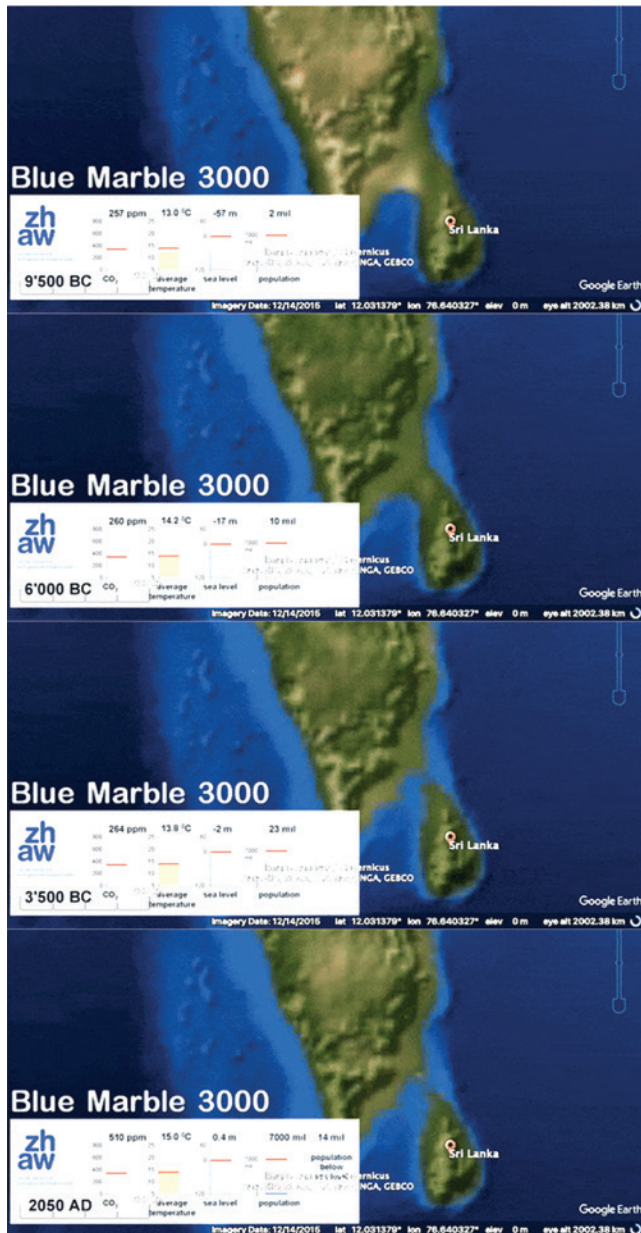


Figure 2. Sri Lanka becomes an island during the Dwapara Yuga. From top to bottom, sea levels at the start of the Treta Yuga, Dwapara Yuga, Kali Yuga, and currently. (Google Earth/Zurich University of Applied Sciences).

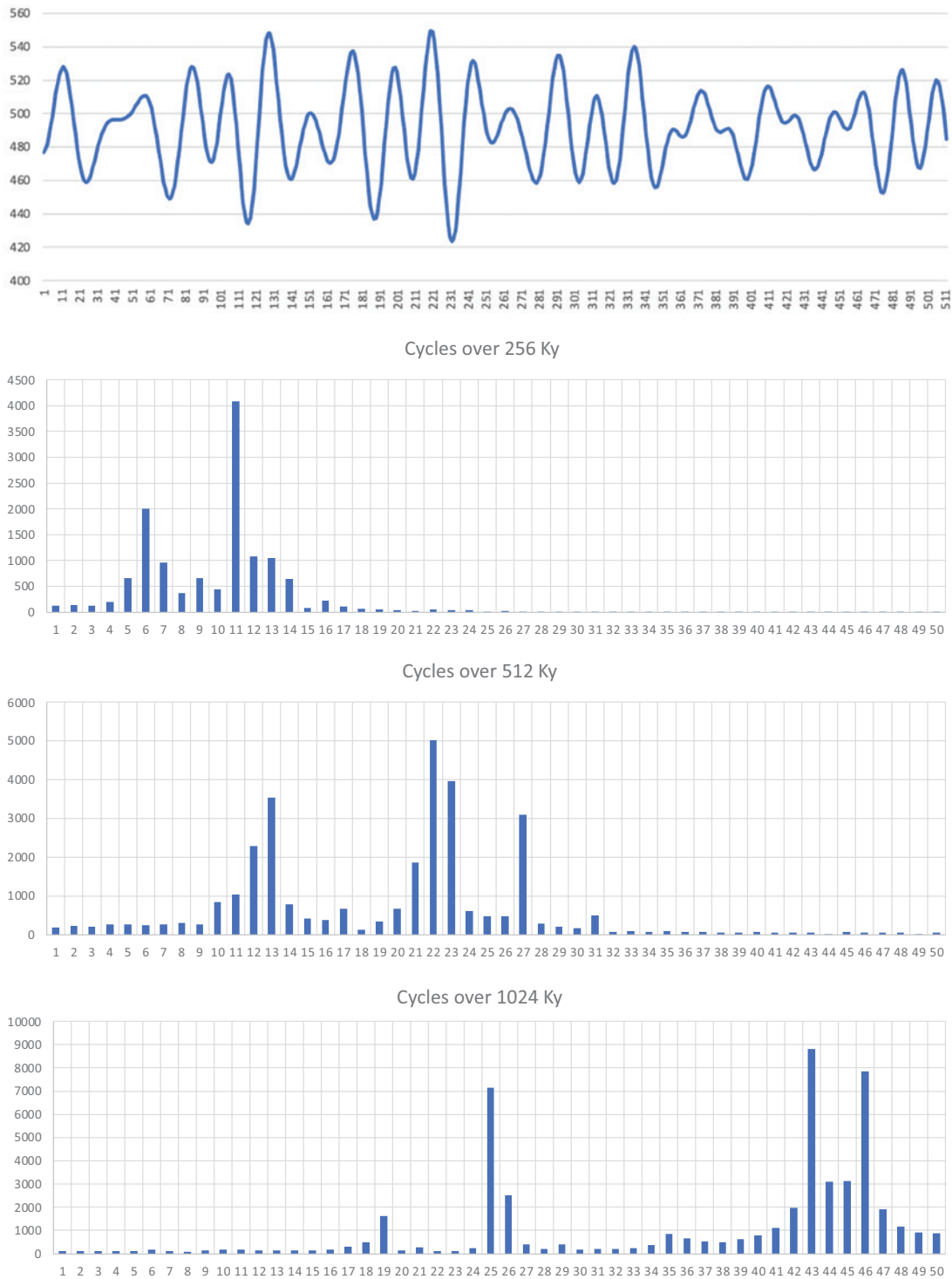


Figure 3. Insolation (daily mean TOA solar flux at 65N summer solstice) over the past 512,000 years (top). Fourier power spectrum showing cycles over 256,000, 512,000, and 1,024,000 years (bottom). Insolation data from <http://vo.imcce.fr/insola/earth/online/earth/earth.html>.

WORLD AGES

In a study of over eight hundred ancient sites, the geographical orientation of almost half of the sites could not be explained using conventional archaeoastronomy

models (Carlotto 2020a). Motivated by this finding, a new model was developed to account for their alignment based on the application of Charles Hapgood’s theory (Hapgood 1958) that patterns of climate change associated with ice ages are the result of displacements of the Earth’s crust



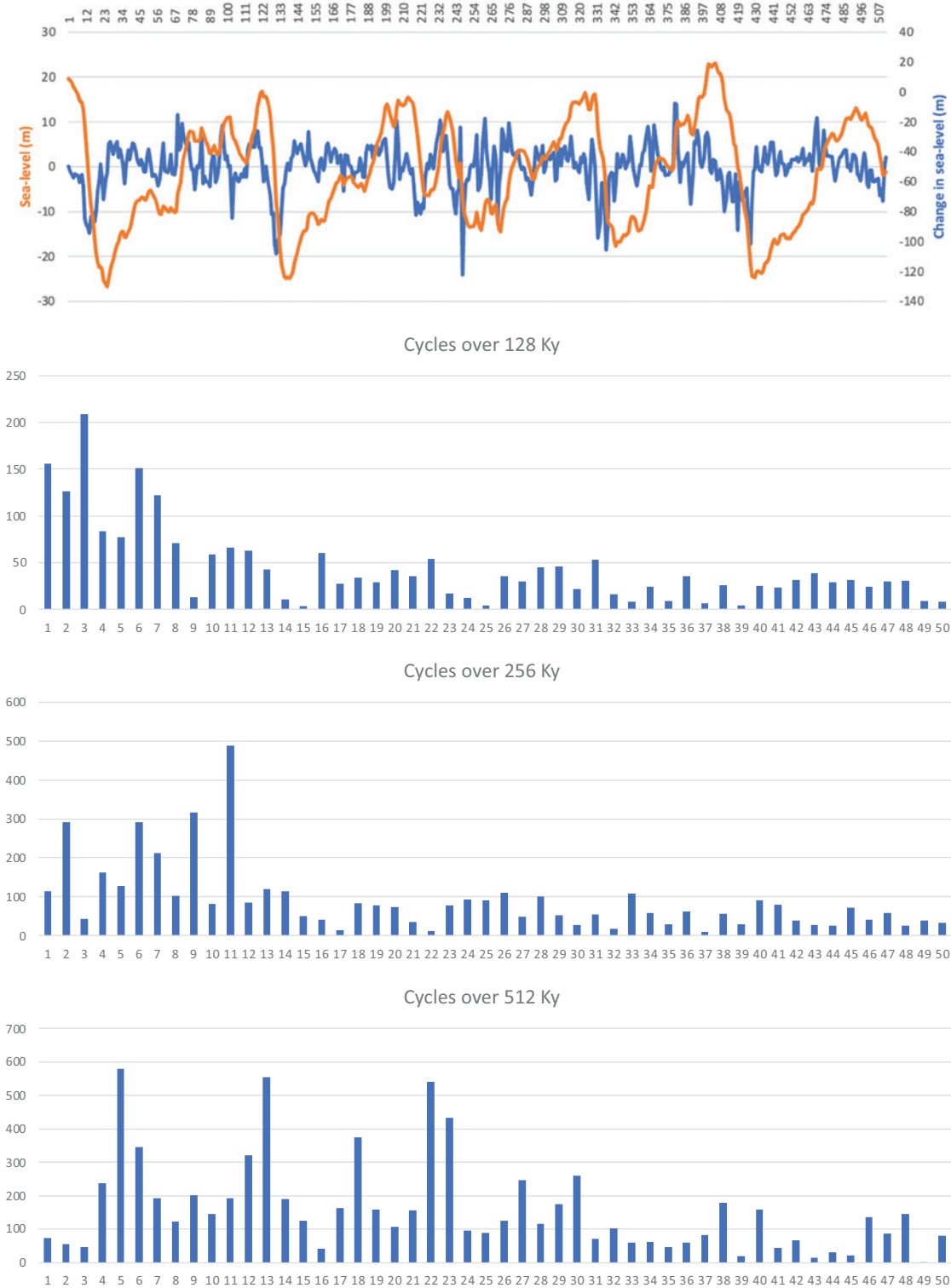


Figure 4. Global sea-level/changes in global sea-level over the past 512,000 years (top). Fourier power spectrum showing cycles over the past 128,000, 256,000, and 512,000 years (bottom). Sea-level data from <https://www.ncei.noaa.gov/access/paleo-search/study/19982>.

and corresponding shifts of the geographic poles (Carlotto 2020b). More than 80% of the unexplained sites identified in the initial study were found to reference four locations

within 30° of the North Pole that could have been previous locations of the North Pole. Gaffney (2020) successfully tested this hypothesis using mammal assemblage

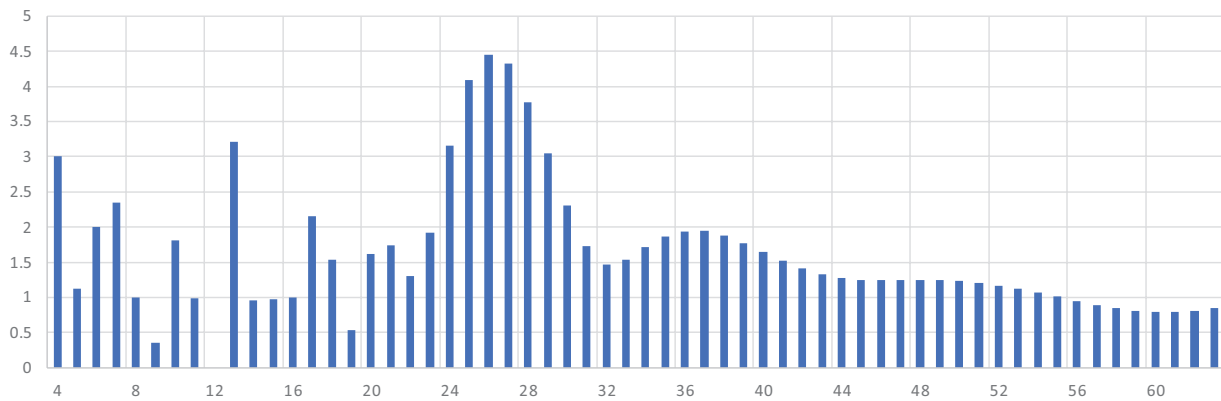


Figure 5. Periodogram computed for five geomagnetic excursion events at 117,000 64,500, 41,200, 34,500, and 13,000 years.

Table 3. Five hypothesized locations of the North Pole associated with ages in the Aztec Legend of the Five Suns and Hesoid’s Ages of Man.

Pole	Latitude	Longitude	Epoch (Years)	Five Suns	Ages of Man
Arctic	90°	0°	0-25,000	Fifth	Iron
Hudson Bay	59.75°	-78°	25,000-42,000	Fourth	Heroic
Norwegian Sea	70°	0°	42,00-75,000	Third	Bronze
Greenland	79.5°	-63.75°	75,000-120,000	Second	Silver
Bering Sea	56.25°	-176.75°	120,000-135,000	First	Gold

zone biostratigraphy in Britain over the late Pleistocene (Currant and Jacobi 2001, Gilmour et al. 2007).

After showing insolation alone cannot explain glacial cycles, a hybrid model combining Hapgood pole shifts with Milanković cycles was introduced (Carlotto 2022). Based on correlations between dates of geomagnetic excursions, super-volcanic (TEI 7–8) eruptions, sea-level changes, and the timing of hypothesized pole shifts, a possible mechanism was proposed in which geomagnetic excursions trigger pole shifts by reducing the friction between the crust and mantle to the extent that Earth–Moon–Sun tidal forces might be able to pull the crust in much the same way they move Earth’s ocean.

Sri Yukteswar associated the Satya, Treta, Dwapara, and Kali ages with the Golden, Silver, Bronze, and Iron ages. However, there are five ages in *Five Suns* and the *Ages of Man* but only four yuga ages. Assuming Hapgood crustal displacements as a working hypothesis, could they have caused super-volcanic eruptions, earthquakes, floods, and other catastrophes to split Earth’s history into a series of ages – vast periods of time effectively isolated in time? *The Legend of the Five Suns* and the *Ages of Man* tell essentially the same tale – a decline in humanity

(both physical and spiritual) from the First Sun/Golden Age to the Fifth Sun/Iron Age. Both allude to a low point at the end of the Bronze Age/Third Sun from which the world rebounds during the Heroic Age/Fourth Sun. The flood of Chalchiuhtlicue’s “tears” at the end of the Fourth Sun and the deluge that occurred at the end of the Heroic Age described by Plato in his dialogues *Critias* and *Timeus* are consistent with rising sea levels at the end of the last ice age.

Table 3 proposes a possible timeline of world ages demarcated by five hypothesized crustal displacements/pole shifts and their mapping to the *Five Suns* and the *Ages of Man*. Figure 6 plots two interesting correlations where pole shifts triggered by geomagnetic excursions align with precessional cycles (top), and where pole shifts that coincide with super-volcanic eruptions align with yuga cycles (bottom). The latter is closer to the original sequence (Carlotto 2022) which better fits the mammal assemblage zone biostratigraphy data (Figure 7) that supports our hypothesized pole locations. Zooming in on the last yuga cycle (Figure 8), if the Kali age of the last mahayuga occurred around 3200 BCE, the Satya age would have started in 14,000 BCE. This is an interesting period in

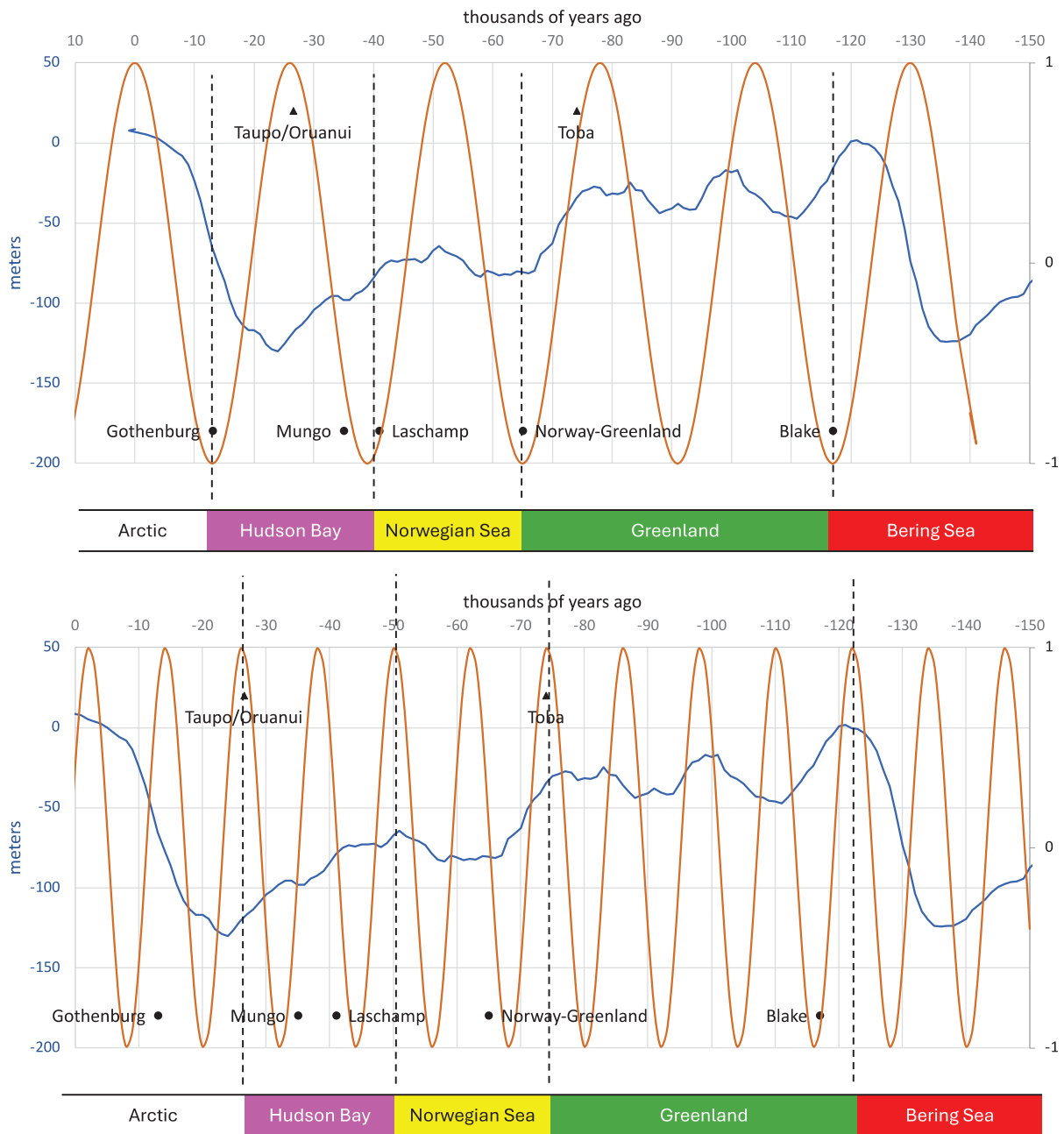


Figure 6. 26,000-year cycle (red) aligned with geomagnetic excursions (top). 12,000-year cycle (red) aligned with super-volcanic eruptions (bottom). In the top model, hypothesized pole shifts occur near geo-magnetic excursions. In the bottom model, hypothesized pole shifts occur near inflection points in global sea level (blue).

human prehistory following the Younger Dryas when the first modern human civilization appeared in the eastern Mediterranean.

HUMAN ORIGINS

Going back further in time, according to Hindu scripture, one day of Brahma, which consists of 1000

mahayuga cycles, is divided into 14 manvantara. Each manvantara begins with an archetypal human or *Manu* as described in the *Visnu Purana* (Wilson 1895). If we assume the four yuga ages (Satya, Treta, Dwapara, and Kali) together span a period of 12,000 years, then one manvantara is roughly 852,000 years in length. Vedic astronomy puts us in the 28th mahayuga of the 7th



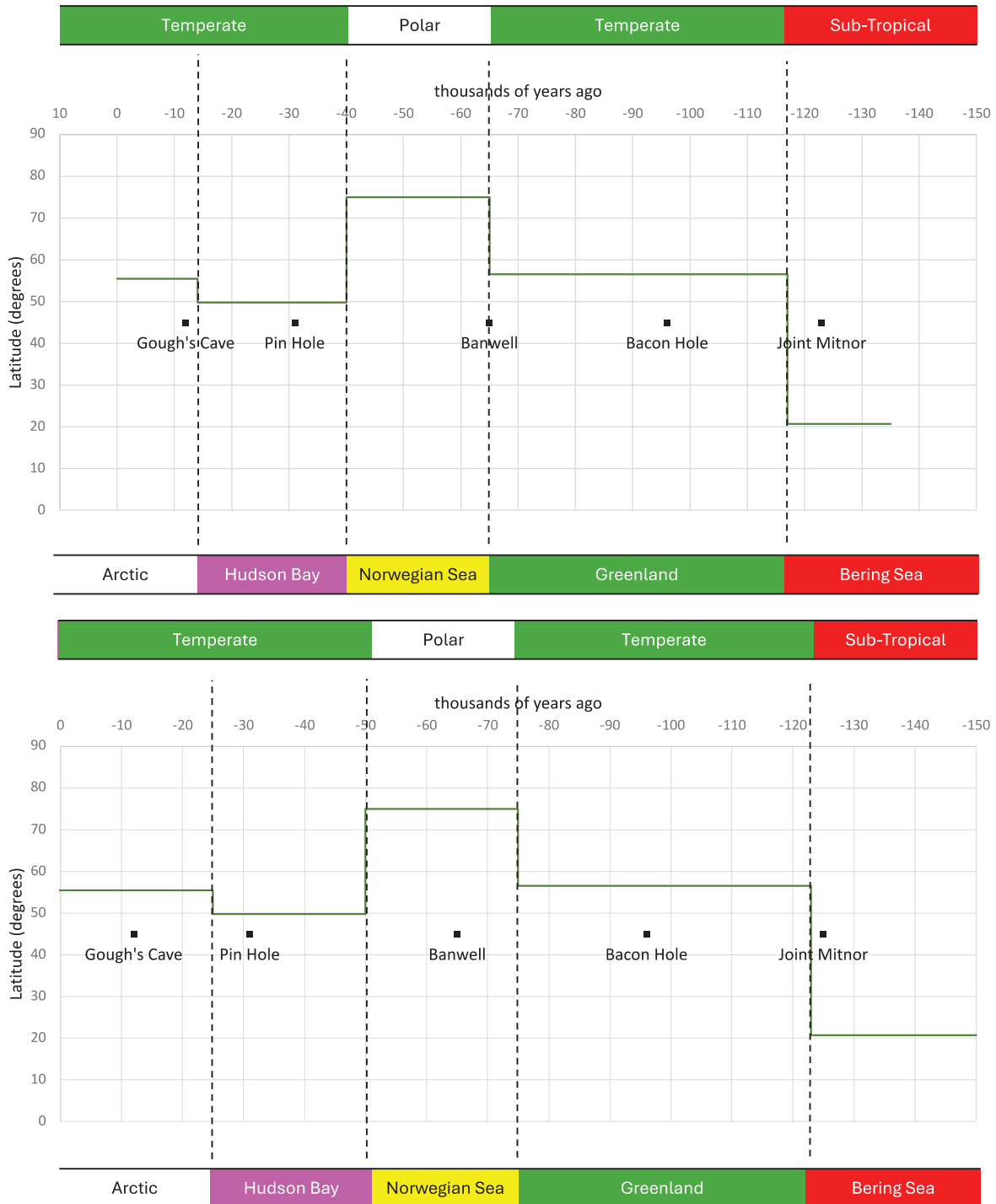


Figure 7. Alignment of pole shift sequences in the previous figure with climate data from mammal assemblage zone biostratigraphy.⁴

manvantara. Thus, 336,000 years have passed since the start of the current manvantara. It is interesting that current estimates place the appearance of modern humans (*Homo sapiens sapiens*) at around 300,000 years ago. Even more interesting is that this plus the time span of the six previous manvantara, which takes us to the start

of the current day of Brahma, is about 5.5 million years. It is around this time that human characteristics begin to appear in the fossil record in the form of early hominids such as *Sahelanthropus tchadensis* and *Orrorin tugenensis*.³ That hominids develop over roughly this same period is illustrated in Figure 9.

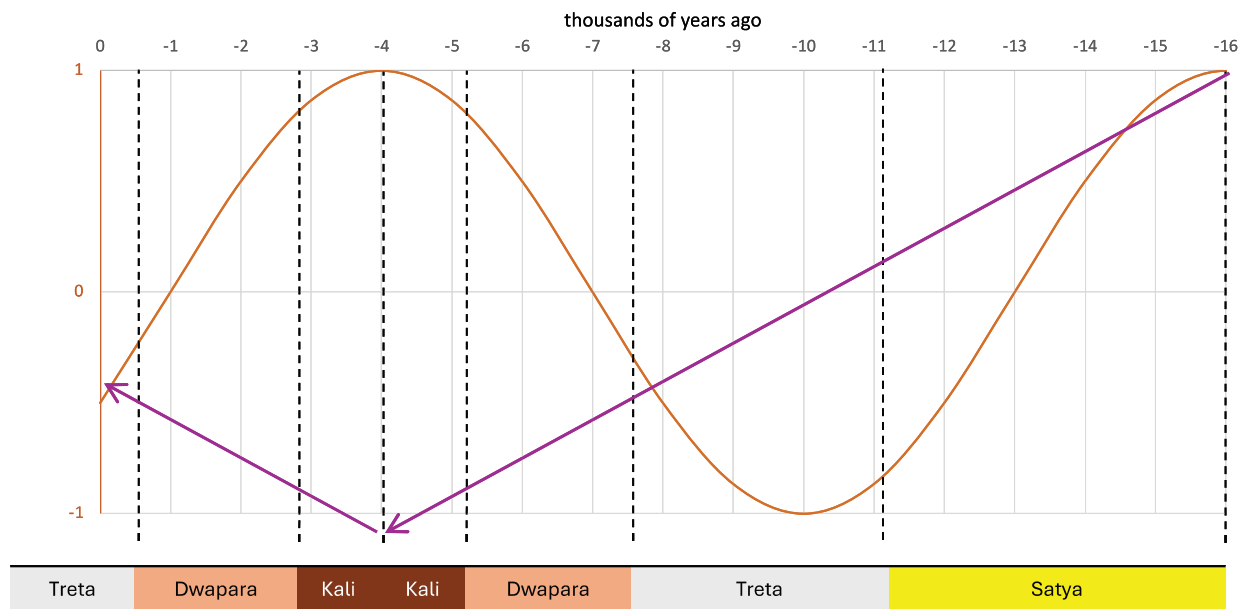


Figure 8. 12,000-year mahayuga cycle correlates with the start of Kali Yuga of previous mahayuga cycle at 3200 BCE. Arrows indicate descending and ascending yuga cycles.

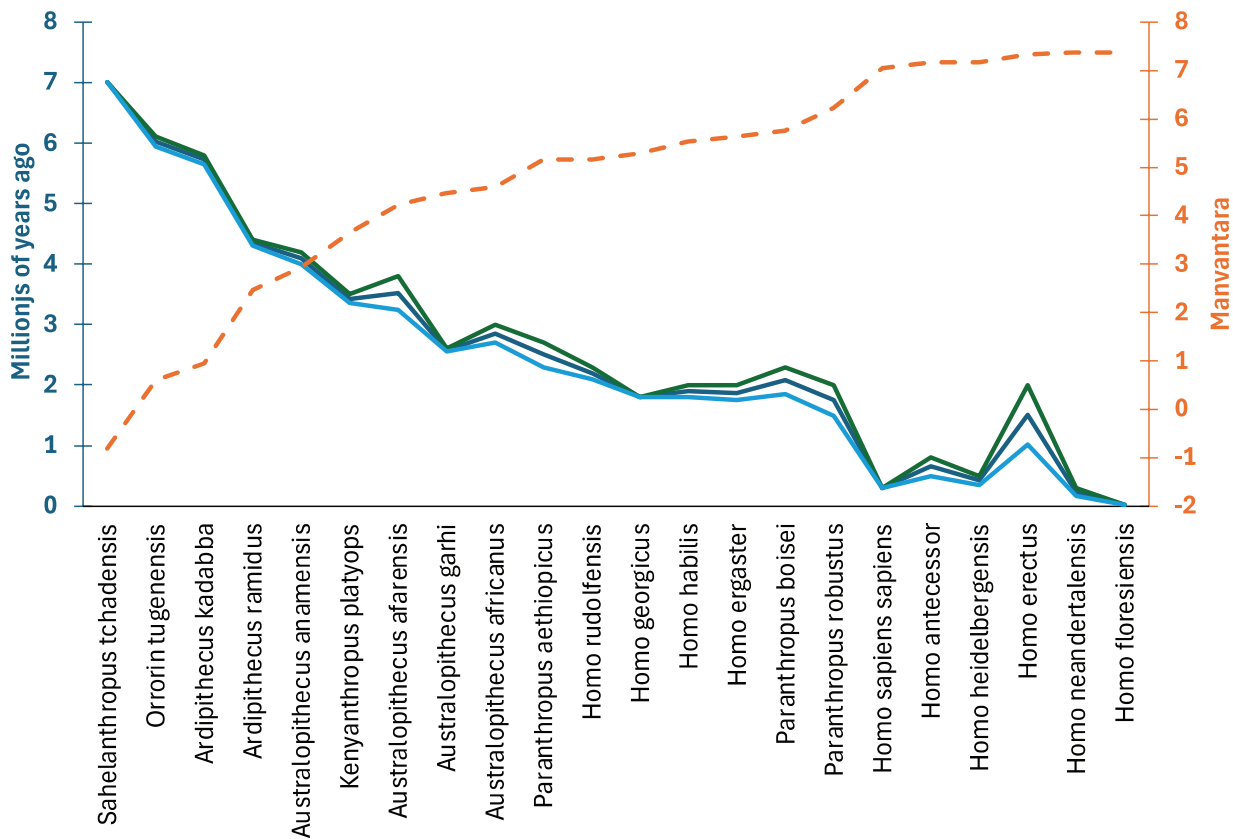


Figure 9. Human evolutionary timeline mapped into first seven manvantara of the current day of Brahma. Source data <https://humanorigins.si.edu/evidence/human-evolution-interactive-timeline>.

DISCUSSION

While the significance of our findings is an open question, strategies that apply scientific methods within a larger conceptual framework (a bigger “box”) such as that provided by ancient myth and legend may be worth exploring. Scientific theories struggle to explain what is outside the box – the origin of the universe, of life, consciousness, and other things. Myth and legend are usually discounted by mainstream science, often dismissed as mere stories, because they are incomplete, contradictory, lack detail, etc. If there is some long-lost underlying truth behind them, perhaps they can serve as “breadcrumbs” – a starting point from which, and a context within which scientific methodologies can be exploited.

ENDNOTES

- ¹ This date is supported by the discovery of two seals at Mohenjodaro, one of which shows a representation of the alignment of the Sun, Moon, and planets on February 7, 3104 BCE (Abhyankar 1993).
 - ² It is noted the last Great Cycle of the Maya Long Count began soon thereafter on August 13, 3114 BCE.
 - ³ <https://humanorigins.si.edu/evidence/human-evolution-interactive-timeline>
 - ⁴ The climate depends on temperature and precipitation, which depend in large part on latitude. The zone of the tropics (tropics of Cancer and Capricorn), which have warm and wet climates extend 15–25° from the Equator. Dry climates tend to exist 15–35° from the Equator. In the Northern Hemisphere, this zone is wider than in the Southern Hemisphere. Arabia together with northern Africa lie in a dry belt approximately 20° wide (from 15–35° N). Australia and Southern Africa lie in a thinner dry belt that is only 15° wide from (20 to 35° S). Temperate climates are on average 35–50° from the Equator, and polar climates are above 50°.
- The oldest assemblage in the Joint Mitnor Cave, dated to the early marine isotope stage (MIS) 5, which began about 130 Kya (Currant and Jacobi 2001, Gilmour et al. 2007) contains bones of the hippopotamus and spotted hyena, animals who live in sub-tropical climates. According to the pole shift hypothesis, this period corresponds to the time when the North Pole was in the Bering Sea. With a pole at this location, Britain’s latitude would be approximately 20°N at the northern edge of the tropical zone.
- The next assemblage, Bacon Hole, contains bones of animals that live in temperate climates such as the vole and woolly mammoth. Its estimated age, 80–110 Kya, is during the time the North Pole is estimated to have

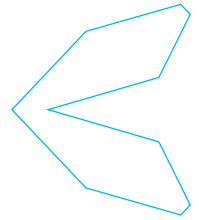
been in northern Greenland. With the pole at this location, Britain’s latitude would be approximately 57°N at the northern edge of the temperate zone. Based on our estimated chronology, a pole shift from the Bering Sea to northern Greenland 110–130 Kya that shifted Britain’s geographic location 37° north from the sub-tropical to temperate zone would explain this change in climate.

Fossils in the Banwell MAZ include animals that live in cold climates such as Arctic fox and reindeer. Its estimated age, 50–79 Kya corresponds to the time when the North Pole was in the Norwegian Sea. With the pole at this location, Britain’s latitude would be shifted north to 75°N, well inside the polar region. The last two assemblages at Pin Hole and Gough’s Cave contain fossils of animals such as horses and woolly mammoths who live in temperate climates. The dating of these assemblages is consistent with subsequent crustal displacements that shifted Britain south, back into the temperate zone.

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BRIEF REPORT

Who is calling? An Independent Replication of a Telephone Telepathy Test

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INTRODUCTION

The possibility of observing telepathic capabilities in real life is one of the main fields of investigation of Rupert Sheldrake, who, together with his collaborators, has devised a series of controlled telecommunication telepathy experiments since 2003. These experiments were variously based on telephone calls (Sheldrake & Smart, 2003a, 2003b; Sheldrake, Smart & Avraamides 2015), email (Sheldrake & Smart, 2005; Sheldrake & Avraamides, 2009); electronic messages (Sheldrake & Lambert, 2007; Sheldrake & Beeharee, 2009) and SMS messages (Sheldrake, Avraamides & Novak, 2009).

HIGHLIGHTS

Telephone telepathy

An experiment found no overall evidence for telephone telepathy, but people using intuitive thinking performed better than those using rational strategies.

ABSTRACT

We present the results of a new preregistered experiment aimed at testing telephone telepathy. One hundred and seventeen participants were requested to identify which one of two callers was calling to their smartphone. The correct identifications were 294 out of 604 trials, corresponding to 48.6%, slightly below the expected chance of 50%, supporting the lack of any telepathic phenomenon. A subsequent exploratory analysis, comparing the performance of the participants divided according to the cognitive strategies used to solve the task, revealed that participants claiming to have adopted intuitive strategies outperformed the participants claiming to have adopted more rational strategies (56% versus 35.4 %), suggesting that telepathic skills could be enhanced by reducing rational, controlled cognitive strategies.

KEYWORDS

Telepathy, telephone, intuition, cognitive strategies.

With better communications technology and the increased use of smartphones, more sophisticated experiments have become possible. Most recently, experiments were performed using a range of automated telephone procedures (Sheldrake & Stedall, 2024; Wahbeh et al., 2024). The aim of this study is to test telephone telepathy, specifically using the system devised for the fourth of Sheldrake's procedures.

All of these studies are based on the following basic procedure. One of two, three, or four callers are selected at random and asked to focus their attention on the receiver as they message or wait to talk to them. The receiver is asked to guess which of the potential callers is contacting



them before receiving their communication. These studies variously used selected and unselected participants. In the existing study of the procedure used here (Sheldrake & Stedall, 2024), in a total of 266 trials involving participants in the UK and US and two possible callers, a hit rate of 57% was obtained compared to the chance expectation of 50% ($p = .01$). In the replication using a similar procedure (Wahbeh et al., 2024), in a total of 289 trials with pre-selected roles, a hit rate of 50.9% was obtained compared to a chance expectation of 33.3% ($p < 0.001$). Here, there were again two possible callers, but also an option to guess that no one was calling. This was guessed by less than one third of the callers, and when trials involving this guess were removed from the analysis, a hit rate of 56.3% was obtained compared to a chance expectation of effectively 50% ($p = .02$).

Thus significant results have been obtained in two cases, using the same or similar procedures to the one used here. Based on the hit rates obtained in these, our hypothesis is that the percentage of correct guesses by the receiver reaches a value of at least 55%.

METHODS

The study was preregistered on the Koestler Registry (http://www.koestler-parapsychology.psy.ed.ac.uk/Documents/KPU_Registry_1048.pdf) before data collection.

The participants were all adults selected by a research assistant using personal contact. Most of them were students at Padova University. Each participant in the role of receiver was requested to contribute for six trials. The planned initial number of participants in the role of receivers was 100 to contribute a total of 600 trials. As some receivers did not contribute six trials, further participants were recruited (as planned) to arrive at the total of 117 participants contributing 604 trials. Before the test, each participant was asked to complete an informed consent form.

The following basic procedure was used:

1. The test subject registers for the test and selects two friends. He/She provides her own phone number, and those of her two friends. This initiates a *test*.
2. At a randomly chosen time (see below), the system calls a randomly chosen friend (see below) and asks them to think about the subject.
3. The system then calls the subject and asks them to guess who is calling. The guess is made via a keypress and recorded.

4. The subject is then connected to their chosen friend in a conference call, and the two can talk until this ends.
5. 2-4 constitute a *trial*, and in a test, six trials are attempted.
6. If the chosen friend does not answer in a given trial, the trial is postponed for 10 minutes and then reattempted. A trial will be postponed once, and if the friend does not answer a second time, it will not complete.
7. Depending on whether the chosen friend and/or subject answer their phone and follow the test procedure, a trial may or not complete. A test will therefore consist of some number of complete trials.

The underlying test is developed in the programming language PHP and uses a MySQL database. Phone calls are made via the programmable voice platform Twilio (twilio.com). All random numbers are generated using the `mt_rand()` function in PHP, which utilises the pseudo-random Mersenne Twister Random Number Generator. The generator is seeded from user time, location and various system variables. The generator is known to be unsuitable for cryptographic applications.

During test registration, the subject provides their name and phone number in a web interface. Their name is spoken during the messages they hear during trials. Optionally, they provide an email address, their gender (Male or Female), and their approximate age (20-29, 30-39, etc.). The subject also provides names and phone numbers for two friends, and optionally their genders and approximate ages. Finally, the subject selects *time slots* in which trials may be attempted. These are one-hour periods and are available from the next complete hour after registration, e.g., if the subject registers at 9.30 am, the first slot will be at 10 am. Slots are available during the next two days, from 9 am until 9 pm. Slots on the day of registration will likewise be available until 9 pm. Once the subject has provided all of the above, they can initiate the test. At this point, all of the information provided is recorded against each participant (one subject and two friends), including who is the caller. The subject is always the receiver. Times are also chosen for six trials in the time slots. This information is not revealed, but it is determined at this point.

Tests are designed to work in a given country, and the subject must choose their test version during registration. Dialling codes are automatically added to the numbers

provided, and therefore the test will not work in a country other than the one chosen. The times of available slots are given in the local time of the chosen country. Each version has its own database.

The system monitors for trials that are due to start, and initiates ones that it finds are due to start. The chosen friend is called and is asked to press 1 to take part. If she does, she is then asked to think about the subject, and then hears ‘music on hold’ for the time being. The subject is then called and told that one of their friends is on the line, and asked to guess which, via pressing the given keys for the given names. The choice of friends is always alphabetically ordered, so nothing can be inferred from it. Thus, each trial offers a 50% chance of a correct choice. Once the subject has made their choice, they are connected to their friend, after which the two can talk. It is only at this point that the subject knows if they were correct or not. Once the two are talking, the trial is marked as complete. If the trial does not complete for any reason, it is not marked as complete. The choice of friend and the guess the subject makes are recorded during each trial.

All test and trial data are stored in the system database, either during test registration, or during the execution of a trial. MySQL views are used to make the data easily readable for individual trials and tests, as well as provide running totals of the guess success rate. These tables are available in a password protected web interface. Data is also archived by emailing copies of it to a third party every week.

After the completion of a session of 6 trials, each participant was asked to describe the strategy adopted to solve the task with the following question: “Please describe how you tried to solve the task, either to find an underlying rule or reasoning about the caller’s identity or using an intuitive approach, that is trying to guess the caller’s identity based on your feelings and guessing abilities”.

All trials were carried out under the control of the research assistant in the receiver’s room to prevent conventional communications between the caller and the receiver.

RESULTS

The overall descriptive statistics obtained by all participants are presented in Table 1 and Figure 1. The raw data are available at: <https://doi.org/10.6084/m9.figshare.24574174>.

The hypothesis that the percentage of hits reached a value of at least 55% is not confirmed. Binomial test 117 participants: 294/604; $z = -.61$; $p = .76$, one-tailed.

Table 1. Descriptive statistics obtained by all participants.

	Trials	Hits	Hits %
Mean	5.16	2.51	48.6
Median	5	3	50
St. Dev.	.88	1.28	23.7

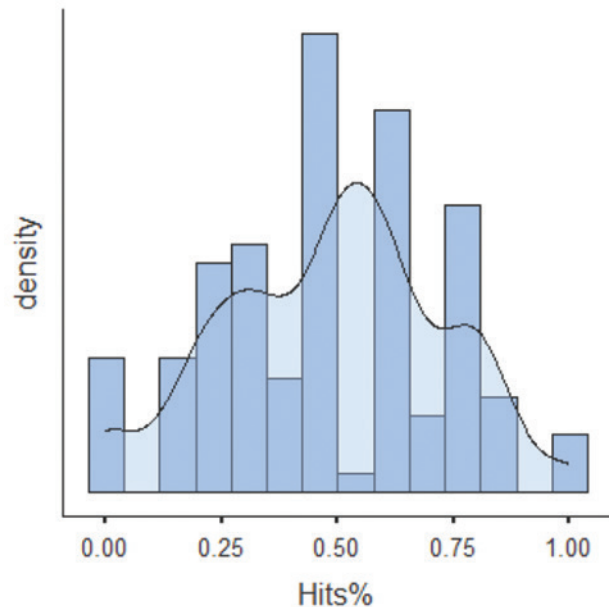


Figure 1. Percentage hits obtained by all participants.

Type 1 strategies were declared by 42 participants. For example: “I make my choice based on the probability”; “I choose at random, as if you were throwing a dice”. Type 2 strategies were declared by 75 participants. For example: “I used my instinct, first sensation”; “I used the first visual image appeared with closed eyes”. The hit percentages obtained by participants divided according to the type of strategy used to solve the task are presented in Table 2 and Figure 2.

Receivers who had adopted type 2 strategies obtained a percentage of correct responses 20% higher than those who had adopted type 1 strategies. They also obtained an average of 56% correct answers, higher than the chance of

Table 2. Descriptive statistics obtained by all participants with respect to the two types of strategies used by the receivers.

Strategies	n	Trials	Hits	Hits %
Type 1	42	209	74	35.4
Type 2	75	395	220	55.7

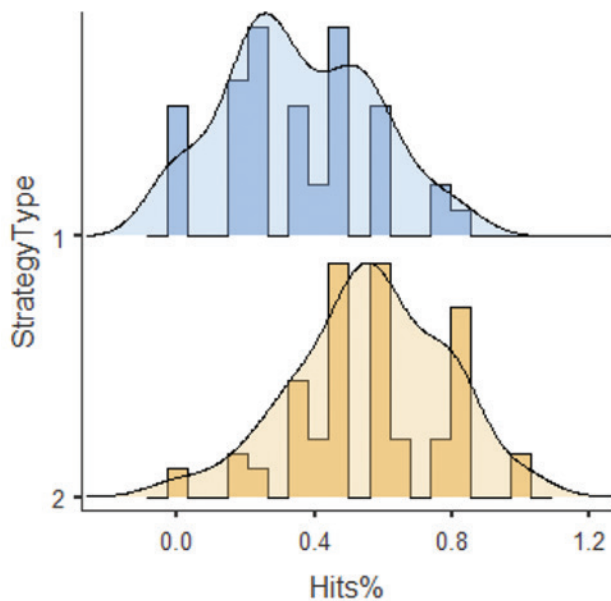


Figure 2. Percentage hits obtained by all participants with respect to the two types of strategies used by the receivers.

50% (binomial test 220/395; $z = 2.21$; $p = .027$, two-tailed). Furthermore, the use of type 1 strategies seems to penalize the hits score below the chance level (binomial test 74/209; $z = -4.28$; $p = .00003$, two-tailed).

DISCUSSION

The main hypothesis that a group of unselected participants can guess who of the two callers is calling to their smartphone more than the expected chance was not confirmed. However, a post-hoc explorative comparison between participants divided according to the type of strategy used to solve the task revealed that participants who declared that they had adopted intuitive strategies (i.e., strategies not based on reasoning) obtained a hit percentage of 6% above chance. This last finding, if confirmed in future studies, would suggest that, to increase telepathic skills, it is necessary to adopt intuitive strategies that are not based on reasoning, which seems to suppress this mental capacity. This study may demonstrate a sheep-goat effect, in which those who believe in psychic phenomena perform better in forced-choice tests (Lawrence, 1993). Namely, it may be the case that sheep would

take an intuitive approach, whereas goats would take a rational one. Moreover, in the study that is replicated here (Sheldrake & Stedall, 2024), participants were recruited via Sheldrake’s newsletter and social media channels, and it is therefore possible that this pre-selected for sheep. In future studies exploring guessing strategies, it would be helpful to assess such beliefs.

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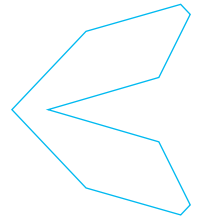
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**SPECIAL
SUBSECTION**

On Science, Society, and Sickness: Introduction to the Special Subsection

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This issue features one of *JSE*'s occasional special subsections comprising a Target Article, Commentaries, and final author Reply. Anomalistics and frontier science need not only address the theoretical or exceptional; maverick concepts and research often have clear and obvious relevancy for everyday life and sometimes even public policies. Therefore, the *Journal*'s editorial team aims to remain true to our mission of advancing all facets of frontier science by presenting a provocative article by Stephinity Salazar. She is not an allopathic or medical doctor (MD) but instead practices complementary (or alternative) medicine as a bioenergetic doctor (BD) and board-certified natural medicine doctor (DNM). Salazar contends that 'suppression' is a common issue in modern society, affecting health, emotions, and information. Social Miasm Theory was inspired by homeopathy, which sees these suppressions as the root cause of chronic problems in individuals and society. The theory suggests that without addressing these issues at their core, personal, societal, and global well-being will decline. To remedy this, the theory implies the need for a holistic approach that challenges basic assumptions and encourages unbiased perspectives for better understanding and reform.

Salazar essentially presents a reflection essay that connects her personal insights, experiences, and thoughts to specific topics or literature, as well as broader concepts or academic theories (Gibbs, 1988; Moon, 2004; Schön, 1983). This process of blending personal perspectives with analytical and interpretive thinking aligns with Kolb's (1984) experiential learning theory, which highlights the importance of reflecting on events to foster meaningful learning that helps to bridge the gap between theory and practice. Indeed, conceptual articles such as this Target Article can play a vital role in the academic literature by developing ideas that challenge existing paradigms, propose new perspectives, shape academic discourse, and guide future research (Jaakkola, 2020). Salazar specifically proposes the Social Miasm Theory, arguing that illness can originate not only from biological or personal factors but also from collective emotional and psychological disturbances within a society—such as fear, injustice, or historical trauma—which create an energetic 'miasm' that affects individuals over time. Put simply, this model contends that illness can be socially and energetically transmitted through unresolved collective suffering.

Some readers might view these ideas as building on major wellness models featured in the social and biomedical sciences, each offering a unique perspective on biopsychosocial health (see Table 1). These models collectively offer a comprehensive understanding of wellness by integrating various aspects of human life and highlighting the complex interplay between science and society that is central to understanding human well-being.



Table 1. Key Health and Wellness Models in the Literature

Name	Components	Focus	Application
Medical Model	Primarily biological lens	Emphasizes the physical or physiological aspects of disease or illness.	The dominant approach in Western medicine for much of the 20th century and continues to influence modern medical practice.
Biopsychosocial Model	Biological, psychological, and social factors	Emphasizes that health and illness result from a combination of biological, psychological, and social factors rather than just biological ones	Widely used in health psychology and behavioral medicine to understand how different factors contribute to health and disease.
Holistic Health Model	Physical, mental, emotional, spiritual, social, and environmental well-being	Views health as a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity	Common in alternative and integrative medicine, focusing on the whole person rather than treating specific symptoms or illnesses
Social Determinants of Health Model	Economic stability, education, social and community context, health and healthcare, neighborhood and built environment	Emphasizes the impact of socio-economic factors on health outcomes	Used in public health and policy-making to address health disparities and improve health equity
Wellness Wheel Model	Often includes physical, emotional, intellectual, social, spiritual, occupational, and environmental dimensions.	Highlights the interrelated nature of various dimensions of wellness and encourages a balanced approach to achieving overall well-being	Used in wellness programs and personal development to promote balanced lifestyles
Perma Model	Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment.	Developed by Martin Seligman, this model is central to positive psychology and emphasizes the importance of these five elements in achieving well-being.	Used in psychology and education to enhance individual well-being and life satisfaction.
Ecological Model of Health	Individual, interpersonal, organizational, community, and public policy levels.	Considers how various levels of influence interact to affect health behaviors and outcomes.	Utilized in public health to design interventions that target multiple levels of influence on health.
Maslow's Hierarchy of Needs	Physiological, safety, love/belonging, esteem, and self-actualization needs.	Posits that individuals are motivated to fulfill basic needs before moving on to higher-level psychological and self-fulfillment needs.	Applied in psychology, education, and management to understand human motivation and well-being.
Salutogenic Model	Sense of coherence, stressors, and resources	Developed by Aaron Antonovsky, it emphasizes factors that support human health and well-being rather than factors that cause disease (pathogenesis).	Used in health promotion to understand and enhance factors that contribute to health.



Science advances the understanding of diseases and treatments, while societal norms and structures shape how this knowledge is disseminated, received, and applied. These factors can synergize to promote health or conflict, inadvertently exacerbating disparities in well-being across different populations. In particular, scientific research is the backbone of modern healthcare. Breakthroughs in understanding diseases, such as the identification of microbes as causative agents of infection (Pasteur, 1880), have revolutionized public health measures like vaccination and sanitation. Similarly, the sequencing of the human genome (Collins et al., 2003) has ushered in personalized medicine, enabling targeted therapies that improve outcomes. When applied effectively, science drives progress by providing evidence-based interventions that enhance health and longevity (World Health Organization, 2020).

On the other hand, society mediates the accessibility and application of scientific advances. Public policies, cultural beliefs, and socio-economic structures significantly influence health outcomes. For instance, societal investment in public health infrastructure has reduced the burden of infectious diseases (Bloom & Canning, 2000). Conversely, societal stigma around mental health has often delayed the integration of scientific findings into practice, perpetuating untreated conditions (Corrigan et al., 2012). Despite its potential, science can clash with societal norms, creating barriers to progress. Issues surrounding vaccine 'hesitancy' exemplify this conflict, where both misinformation and scientism can undermine the efficacy of public health campaigns (see, e.g., MacDonald & the SAGE Working Group on Vaccine Hesitancy, 2015; Walach & Klement, 2024). Similarly, systemic inequities in healthcare access highlight how social factors can prevent scientific advances from reaching marginalized populations (Marmot, 2005). These tensions demonstrate that science alone is insufficient—equitable application requires societal will and structural reform. Indeed, illness and well-being are not solely biological phenomena but are deeply influenced by societal constructs. The social determinants of health, such as education, income, and environment, play a pivotal role in shaping outcomes (Marmot & Wilkinson, 2005). For example, the COVID-19 pandemic highlighted disparities in healthcare access, with marginalized communities experiencing disproportionate morbidity and mortality despite scientific advancements (Bambra et al., 2020).

To foster a positive interplay among science, society, and wellness, Salazar advocates a multidisciplinary approach. It is difficult to disagree with the suggestion

of constructive collaborations involving scientists, policymakers, and communities that aim to bridge gaps and ensure that scientific advancements are accessible and culturally acceptable. Efforts to curb misinformation (whether motivated by scientism or conspiratorial thinking), reduce inequities, and promote health literacy are critical for translating scientific progress into individual and societal well-being. But the dynamics at play are intricate, with potential for synergy or discord. While science can provide certain tools to combat illness and enhance well-being, societal factors dictate how effectively these tools are utilized. By addressing systemic barriers and fostering collaboration, the relationship between science and society can shift towards equity, thereby ensuring that advancements in health benefit all.

JSE's editorial team is unqualified to assess or endorse the validity or utility of Salazar's assertions and recommendations, but we hope that this special subsection sparks a constructive dialogue. To this end, we invited formal Commentaries from three distinct authorities. *First*, we are pleased to have the insights of Harry van der Zee (e.g., van der Zee, 2009), who is a Dutch homeopathic physician, author, and lecturer. He is widely recognized for his work on miasms, homeopathic approaches to epidemics, and tenure as editor-in-chief of the international journal, *Homeopathic Links*. *Next*, there are observations from Stanley Krippner (e.g., Krippner, 2024), a pioneering American psychologist, who, in addition to having a keen grasp of wellness issues, is well-known for his research on altered states and shamanic practices. And *third*, readers are treated to cogent commentary by long-time *JSE* Associate Editor Harald Walach (e.g., Walach, 2024), who is a German clinical psychologist and researcher recognized for his work in consciousness studies, complementary medicine, and the philosophy of science. Each commentator brings diverse but informed viewpoints — some direct, others tangential — to bear on the assumptions and analysis in the Target Article. Salazar closes the exchange by contemplating and addressing the reaction essays in a final Reply. There might not be a firm consensus on the critical details, but these collective works underscore the idea that healing need not be a dichotomy between empirical science and holistic wisdom. Indeed, to some degree, all the participants in this Special Subsection fundamentally advocate for a more *integrative* model of wellness. This approach not only unites biological, psychological, spiritual, and social dimensions of health, but also aligns with the emerging frontiers of science that explore complex systems, mind-body interactions, and the role of consciousness in healing (Institute of Medicine,

2005; Jonas & Chez, 2004). As research deepens into areas like psychoneuroimmunology and epigenetics, such models, including some or all of Salazar's ideas, may no longer be peripheral—they could well prove foundational to the evolving science of human health.

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SPECIAL
SUBSECTION

Social Miasm Theory: Revisiting Chronic Illness from the Meta- Perspective of Suppression

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ABSTRACT

Suppression of truth, trauma, and toxins is widespread in the modern world. Allopathic medicine approaches disease by suppressing symptoms; individuals suppress introspection and human emotions; institutions and associated press suppress alternative views through the control of information. Social Miasm Theory, an original meta-perspective, inspired by the principles of homeopathy, identifies these suppressions as the source of *miasms*, chronic illnesses operating on individual and societal levels. Unless these ailments are addressed at the root, this may lead to an ever-worsening compromise of individual, societal, and global health. The solution requires a holistic approach, addressing axiomatic foundations so that researchers and reformers may perceive with fresh, unbiased eyes.

KEYWORDS

Allopathic medicine, chronic illness, eco-system, miasm, suppression, homeopathy.

INTRODUCTION

Social Miasm Theory is a return to wholeness, utilizing the homeopathic theory of miasm with insights from philosophy, physics, psychology, medicine, ecology, and spirituality. This paper was inspired by the events of 2020 and the adverse mental and physical health effects arising from society's response to the COVID-19 pandemic (Schwab, 2020; World Economic Forum, 2019).

Even before the pandemic, the astute saw the potential for ecological and societal collapse without a global shift. For many global lawmakers, the Mephistophelian solutions they mandate are improvident, insubstantial, and ineffective. In part, because they are paid by lobbyists to represent the needs of big-pharma, big-oil, big-ag, and other juggernauts (Bartley & Facher, 2020; Evers-Hillstrom, 2021). This paper takes a holistic approach, with a primary focus on how human illness derives from the

consequence of suppression, starting with honest science and how it relates to the macrocosm of society and the environment at large. This paper will begin with brief, foundational ailments within the sciences, building respectfully into the medical, social, and ecological sciences and concluding with a larger, all-systems perspective. The primary focus of this paper is digging into the origin of these global ailments and how they all connect, as one cannot truly "cure" disease if one does not comprehend the totality of its etiology.

Miasm, deriving from the noun *miasma* (pollution) and the verb *mianein* (to stain or pollute) (Saxton, 2006), is a homeopathic term that is used to address chronic illness. From the homeopathic perspective, miasms can be contagious or hereditary, compounding generationally, and once manifested, become deep-seated predispositions to thematic patterns of illness. What allopaths view as "disease," homeopaths view as patterns of symptoms, mental and



physical, that reveal something that is deeper and interconnected. Symptoms are expressions of a disease, not the disease itself: Miasm is the etiological root of what is 'disease.' The initial, generational trigger is always the inability to expel toxemia, suppressed trauma, or living a life of false thinking (Hahnemann, 1845; Kent, 1900). Suppression, be it of toxins, trauma, or the truth, is central to the miasmatic theme of this paper.

BACKGROUND

Axiomatically Flawed on All Levels

"As are our institutions, so are our people" (Allen, 1921, p.5). At every etalon, revision is required, as one cannot adequately address the global health crisis unless a deeper, axiomatic look is taken at the branches of science and thought from which it is founded. On a psychological level, the individual homunculus acts as a reflection upon humanity *in toto*. This is expressed through humanity's interactions with each other, those who are elected into office, and the principles one adheres to, as all are reflections of the internal personality, both consciously and subconsciously (Jung, 1959). The discussion begins with foundational philosophical and scientific constructs, for it is within the most foundational constructs of thought and identity allegiance where mankind must revise their perspectives.

Analytic logic, the predominant philosophical paradigm governing the modern world, along with its entropic cosmology and physics, which composes the Standard Model, is an inherently narrowed perception of belief (Russell, 1923; Wilshire, 2002). The mechanomorphism of the analytic logician cannot adequately address any dynamic or idealistic schools of thought; there is no room for a consciousness that supersedes material reality. Adherents instead embrace that materialistic objects are their own *causa sui*, and that consciousness sprang into existence epiphenomenally, without giving much thought as to how. Society molds its paradigmatic perceptions of reality around foundational thought constructs, and modern science and humanities all presuppose materialism as axiomatic, despite surmounting evidence otherwise.

The proverb attributed to Hermes Trismegistus, "as above, so below, as within, so without, as the universe, so the soul" (Ruska, 1926), is relevant to cosmology and this entire work. The universe functions in isomorphic patterns: galaxies, biological life, and atoms all exhibit the same torsion pattern (Dmitriev et al., 2018a; Haramain

& Rauscher, 2005; Haramain et al., 2008; Reed, 1998). Research into biological coherence, through the subjects of quantum optics, nonequilibrium thermodynamics, and electromagnetohydrodynamics, to name a few, demonstrates highly organized systems of biophotons and mesophase crystal matrices. Life is not only quantum and frequency-based; it is highly structured (Ho, 2008). The Standard Model is still prominent, despite growing concerns and conflicting evidence from research now feasible with modern technology. The Standard Model assumes a bottom-up approach, using material reality as its primordial edifice, often ignoring the unseen world of frequencies, information fields, and torsion dynamics (Chrapkiewicz et al., 2016). James Clerk Maxwell's original, non-truncated equations, along with recent models that begin *a priori* to such assumptions, merit further investigation. This leads to the misunderstanding of entropy, and the current paradigm only permits closed systems, but the universe is one big open system with extractable energy from 4-dimensional space, lending itself to order rather than disorder (Bearden, 2002; Haramain, 2013; Thornhill & Talbot, 2002).

The teleology of modern cosmology acts like an entropic death cult. Its vision is a universe that is random chaos in an inert space, ending in an eventual heat death (Heret, 2021). Quantum theory experiments demonstrate that thought affects reality (Hirsh et al., 2012), so it is imperative that humanity does not further concretize outmoded models, especially ones that are inherently destructive upon the psyche: The propensity towards destruction exists within it a miasmatic tendency, which the author will visit shortly.

The more we empower ourselves through vigilance and diligent research, the clearer it becomes that there is a current coup d'état over science's attempt to control life (Zheng et al., 2020; Shiva, 2018). Science should never be settled or suppressed; it should be an ongoing pursuit. But something has stunted science, and it is clearly revealed by the *ad hominem* attacks, or worse, when brilliant minds question preconceived beliefs or discover findings anomalous to the *status quo*. This type of behavior, and the censorship in current events, are more akin to the dogma science claims to reject; "Scientism" has replaced the religious creeds of the past and has more in common with the blind faith and compliance of religion than the true spirit of science (Richman, 2021; Walach & Klement, 2024).

Before going deeper into the core of Social Miasm Theory, here are some concise examples to further

illustrate the levels of social dissonance that reflect the cognitive dissonance we are observing on a planetary level:

Ecosystem Pathogenesis

The ecosystem, like the body, must exist in dynamic balance to thrive, but this balance is suppressed by modern practices. For example, agricultural and pharmaceutical corporations are two of the major culprits for municipal water contamination (Wright-Walters & Volz, 2009; Peeples, 2021). Agricultural chemicals contaminate the environment, disrupting cell signaling, causing gut and brain inflammation, leaky gut syndrome, celiac disease, hormone disruption, autoimmunity, and a compromised microbiome (Lakhovsky, 1936; Sustainable Pulse, 2021; Seo, 2020; Corporate Accountability, 2021). When clouds are seeded with materials such as alumina or polymer fibers, the atmosphere becomes hostile to life (Geoengineering Watch, 2021; Patent US3613992A, 1966). These all poison the planet and the web of life, humans included (Bexfield et al., 2020).

Biotechnology and the Control of Life

Biotechnology further upsets the precarious balance through genetic modification. Bioengineered crops have failed to yield more and deliver less nutrition (Sandri, 2017; Shiva, 2018). The American Defense Advanced Research Project Agency (DARPA) conducts research in areas such as artificial intelligence, surveillance, and gain-of-function research (Long, 2020; Schmorrow & Kruse, 2002; Webb, 2020). DARPA is closely connected with the biotechnology of *epitranscriptomics*, which involves biochemical modifications of ribonucleic acid (RNA) transcripts using technologies such as CRISPR and EDITAS, which is used to modify the genetic code of organisms by introducing foreign genes (Coghlan & Leins, 2020; Cheung, 2021). But, CRISPR can act upon unexpected targets, introducing unintended mutations. The genome is incompletely mapped and inadequately understood; many genes have

an epigenetic component and are affected by other genes, the environment, and the health and age of the organism. Each genomic sequence has dozens, possibly thousands of pathways (LePage, 2018; Shiva, 2018; Walker, 2020), and modifying any single component can have potentially drastic, life-threatening consequences. Another example is *magnetofaction*, the control of conductive nanoparticles, such as graphene oxide or heavy metals, by external electro-magnetic fields upon the body (Choi et al., 2006; Ito & Kaimihira, 2011). Magnetofaction is highlighted, as the subject of electricity affects cellular life pleomorphically. Information on these subjects is censored, and there is no transparency (Mercola, 2021; Webb, 2020).

Iatrogenics and the Palliation of Sickness

Allopathic medicine, the only type of medicine that is fully accepted by the pharmaceutical-funded American Medical Association (AMA), clings to the notion that humans are mechanistic (Alliance for Human Research Protection, 2015; Flexner, 1910). While allopathy has made advances in trauma medicine, it largely fails at addressing chronic illness. Consequently, modern medicine, controlled by pharmaceutical lobbyists, chases symptoms with drugs; this does not address the root issue and only further builds the disease profile (Fugh-Berman, 2005, 2006; DeAngelis & Fontanarosa, 2008; Chen, 2018).

Since America declared its “war on cancer,” rates have increased, up at least 34% since 1975, with cancers on the recent rise (Alegria, 2023; Redshaw, 2023). Autism did not exist prior to the 1950s and was 1 in 30,000 before the 1986 vaccine schedule; today, that number is 1 in 34 and growing, as are all forms of autoimmune symptoms (Cowan, 2018; National Institute of Health, 2021). Iatrogenics, death caused by medical activity, was the third leading cause of death in the United States (Lazarou et al., 1998; Makary & Daniel, 2016) and likely the predominant cause since COVID-19 nosocomial deaths (Martin, 2022). Allopathy’s philosophy and approach to chronic disease,

Table 1. Recent Pandemics & Correlated EMF/RF Deployments.

1889	Influenza Pandemic	Power lines installed <i>en masse</i>
1918	Spanish Flu Pandemic	Radio era began for LF/VLF
1957	Asian Flu Pandemic	Radar era begins, N. Hemisphere
1968	Hong Kong Flu Pandemic	Satellite era begins
2020	COVID-19+ Pandemic	5G cellular & satellites <i>en masse</i>

(Robinson et al, 2012; Firstenberg, 2017; Doyon, 2020).

Table 2. The six, fully mapped miasms of today are as follows.

MIASM	PSORA	SYCOSIS	SYPHILIS	TUBERCULAR	CANCER
FUNCTION	Lack	Excess	Destructive	Deteriorating	Distorted
PRIMARY SUPPRESSION TRIGGERS	Toxemia / Skin rash / Fever / Emotions, following trauma / Guilt	Psora + / Vaccinosis / Self-expression (sexual or otherwise) / Shame / Gonorrhoea	Psora + / Tissue destruction / Secrecy / Disturbed thoughts / Syphilis	Tri-Miasmatic +/ Breathing / Restrictions (real or imaginary) / Tuberculosis	Tetra-Miasmatic + / Personal needs / Feelings / Cancer & Radiation
PRIMARY PATHOGENIC COUNTERPART (ORIGIN)	Mycobacterium(s) (leprae)	Neisseria gonorrhoea	Spirochaeta pallida, Treponema pallidum	Mycobacterium tuberculosis	Cell-wall-deficient <i>Mycobacterium</i> & related retroviral bacteriophages & mycotoxins/fungi
SYMPTOMOLOGY	Lethargy, hoarding / Constipation / Psoriasis, Eczema / Leprosy (extreme)	Hurriedness, outbursts / Fibroids, cysts, diarrhea, inflammation, gout, hypoadrenia / Fig warts / Gonorrhoea	Anger, mania, insanity / Ulceration, deformities, degeneration of mesodermal tissues / Planter's wart / Syphilis	Capriciousness, addictions, delicate / Feverish, respiratory ailments, tissue deterioration, emaciation / Tuberculosis	Gentleness, sensitivity, fragility, conflicted, grief / Insomnia, malignancy / Mono-CFS, Cancer
CHARACTERISTICS	Quiet / Holding onto / Strength / Overweight	Extrovert / Explodes outward / Speed / Athleticism	Introvert / Directs inward / Spiritual, Religious / Lean	Mixture / Balances mentals, but at further physical expense / Poised, refined	Sacrifice at expense of self / Confliction affects cellular apoptosis to signals to go rogue → tumor metastasis / Weak, extremes

(Hahnemann, 1845; Kent, 1900; Allen, 1921; Heudens-Mast, 2005; Saxton, 2006; Lysenko et al, 2016, Narunsky-Haziza et al, 2022).

versus homeopathy’s philosophy and curative process towards miasm, offers a very different approach.

Vaccines are allopathy’s panacea for COVID-19 and other diseases, but there are problems with this approach (Bouwer & Rivkin, 2007; Smalheiser, 2013; Salazar, 2021). Toxic adjuvants are used in all modern vaccines (Barry, 2015; Kennedy, 2014; Watad et al, 2017). Vaccines only affect humoral adaptive immunity and bypass barrier, innate, and cell-mediated adaptive immunity; this unnatural order can lead to autoimmunity, antibody-dependent enhancement, or an overly aggressive immune response (Cowan, 2018; Lee et al., 2020; Palmer, 2020). The two leading COVID-19 vaccines have the potential to alter the human genome via reverse transcriptase, a phenomenon only previously observed with retroviruses and some parasites (Thune, 2020; Salk Institute, 2021; Mercola & Cummins, 2021). The culmination of assaults on the body can cause vaccinosis, which triggers miasms (Allen, 1921; Rancourt et al., 2024).

Pharmaceutical corporations have indemnity from legal and financial liability for vaccine malfeasance, yet another example of knowledge being withheld, in part because corporate media slanders or censors anyone who raises pharmaceutical concerns against vaccines or other biologics (United States Court of Federal Claims, 2021; Phillips, 2021; Rohde, 2018; Wolfe, 2018).

Mental Health

Emotive health is another aspect woven into the central theme of suppression. For centuries, males have been conditioned to believe that they must mask their emotions, while women were conditioned to keep silent about cases of rape or abuse. This suppression of emotions is not healthy on a cellular, physical, or psychological level and can trap traumatic experiences in the body if not resolved (Shira, 2016; Porges, 2017). The news keeps people afraid and their sympathetic nervous systems active; this further engenders a stress response, which suppresses the immune system, eventually causing health problems (Segerstrom et al., 1999; Troisi, 2020; Gilder, 2020; Jensen et al., 2020). “Fear is an overwhelming cause of sickness; those who fall prey to fear are likely to become sick” (Kent, 1900, p.226). Decisions made in fear are generally irrational and ungrounded; “fear is the favored official tool for control by oppressive totalitarian agencies and regimes... The proliferation of fear is limitless as the human imagination” (Hawkins, 1995, p.102).

Mental health is on the decline, with suicide and drug overdose rates rising globally (National Institute of Health, 2019; Ravindran & Shah, 2020; Sidora et al., 2021; Sing et al., 2020). Many who consume mainstream media have become suggestible and prone to propaganda, blindly trusting and parroting the so-called scientific

establishment while ignoring scientific dissent, effective detox, and immune-building solutions (Murphy, 2021).

Neuroparasitology

Toxicity comes in many forms, including parasites such as helminths, nematodes, mycotoxins, and other pathogenic microorganisms (McAuliffe, 2016; Organic Consumers Association, 2020; Colaiacovo, 2021). Parasites are ubiquitous, not just in developing countries (Yu, 2010). Some parasites have evolved the ability to control the behavior of animals, humans included, in ways that enhance the transmission of parasite genes onto the next generation, through the expression of genes known as the “extended phenotype” and can affect the personality traits of their hosts, altering their way of thinking and attractions, to benefit the pathogens’ survival (Dawkins, 1982; Hughes & Libersat, 2019; Johnson, 2020). Parasitic pathogens primarily thrive in an acidic, anaerobic, and radiative environment, becoming co-factors for symptoms of disease and immune malfunction (Clark, 1995; Tennant, 2013; Cerecedes, 2015).

Core Components of Social Miasm Theory

From alternative health perspectives, the two major etiologies for disease are suppressed toxemia and suppressed trauma (Clark, 1995; Hume, 1942; Tilden, 2009). When the body is clear of toxins, cells can communicate effectively, waste is efficiently excreted, and harmful pathogens cannot take up residence. When a patient develops a skin rash such as eczema, an allopathic physician will suppress it with steroidal cream. This “standard of care” treatment will remove the symptom but contribute to the underlying disease. Allopathic medicine does not comprehend that the skin is not only a protective barrier, but also a detoxifying organ (Fugo, 2019). When the body is functioning properly, it will use the skin to discharge internal toxins, but if this patient suppresses this symptom, they have repressed with more toxins than required detoxification in the first place, and the disease profile will escalate. The allopathic physician will see the new symptom as a separate disease when, in fact, the two are inter-related (Hahnemann, 1845; Kent, 1900; Saxton, 2006). As Hahnemann, the founder of homeopathy, noted:

Ought not they to know that, by suppressing the eruption, they bring upon the patient either certain death, or a lingering disease, which lasts to the end of his life? Do they not let loose the psoric disease upon the deluded

patient by tearing down the only barriers which kept the thousand-headed monster in bounds? (Hahnemann, 1845, p.62).

Similarly, if a patient has had a traumatic experience, they will likely face emotional hardships with themselves and their relations if they repress such memories. Many psychiatrists, instead of using various counseling methods for integration, prefer to prescribe pharmaceutical drugs, causing further suppression and stress upon the mental and physical state of the patient (Long, 2020; Ritvo et al., 2023).

Germ Theory Re-Examined

A diverse microbiome is critical for immune system function and protects the body from invasive pathogens. Microbiota digests fiber and other prebiotics, synthesize compounds necessary for health, and regulate pro- and anti-inflammatory cytokines, signaling compounds that prevent autoimmune and inflammatory disease when the body is in homeostasis and contribute to mental health (Haase et al., 2018; Smith, 2021; Zheng et al., 2021). A healthy population of gut bacteria protects the enteric nervous system and prevents a leaky gut, blocking pathogens from entering the blood (Blaser, 2014; Boyman et al., 2007).

Many diseases and their corresponding viruses do not follow Koch’s Postulates; this includes SARS-CoV-2, which is a coronavirus that originated from SARS when only the modified, patented, gain-of-function spike protein is known (Engelbrecht et al., 2021; Patent US20060257852A1, 2004; Patent US20170096455A1, 2015; State of the Nation, 2021; Classen, 2020).

Historically, there were initially two competing theories of disease: the Germ Theory of Louis Pasteur and the Terrain Theory of Antione Béchamp (Hume, 1942; Pearson, 2021). The majority of the medical establishment favored the ever-profitable Germ Theory as the primary etiology of illness. Terrain Theory asserts that the health and balance of the body are foundational, as germs exist in both healthy and sick individuals; it is their type and proportion that matter. Symbiotic microbes contribute to health, whereas microbes that thrive off death or have been pleomorphed by synthetic chemicals or dissonant electro-magnetic fields become pathological when the host’s vital force becomes compromised.

Pleomorphism and Electromagnetism

Everything that exists is composed of frequencies. Some, such as the Schumann Resonance of the Earth’s

electro-magnetic field, resonate with biological life, whereas most man-made electronics are dissonant with life. (Becker & Selden, 1985; Glaser, 1972; Environmental Protection Agency, 1984; Gerber, 2001). Homeopathy, an earlier form of frequency medicine, remains a suppressed and controversial subject in science. Critical analysis of these subjects is censored in mainstream media and social media platforms (Thiel, 2000; Durden & Guinness, 2020).

A physiological terrain overloaded with pathogens or toxins is deficient in electrons, has a low (acidic) pH, is malnourished, and will further accumulate toxins. The blood must remain slightly alkaline; otherwise, pathogens will accumulate, and a harmful anaerobic chain reaction ensues. More electrons lead to a higher voltage, better conductivity, cleaner blood, and a healthier human terrain (Beckman & Ames, 1998; Tennant, 2013). When the body receives enough oxygen, the mitochondria function aerobically and produce a greater electron output (Know, 2018), nature's own overunity technology. This slows aging, assists the immune system to neutralize pathogens and sick cells, and supports the living liquid crystal structure of the body's tissues and fluids, creating greater biological coherence (Pollack, 2001; Ho, 2008; Pollack, 2013). The Earth charges all life by providing an electron discharge (Firstenberg, 2017).

Both microorganisms and human cells can pleomorph, such as healthy cells turning cancerous or bacteria shedding their cell wall and developing antibiotic resistance. Single-celled organisms can transform from benign to pathogenic and back again in vitro when exposed to small amounts of resonant/dissonant frequencies or toxins/nutrients (Béchamp, 2017). Electro-magnetic pollution can produce toxemia and disrupt cell signaling (Becker & Seldon, 1985; Lakhovsky, 1936; Patent US6506148B2, 2001). Some light frequencies, such as 380 nanometers (indigo range), are blocked or "scrambled" by carcinogenic chemicals (Popp, 2021). Some fungal toxins, such as *Wangiella dermatitidis* appear to be radiotrophic, and many cancer cells show gliotoxic infection (Lewis et al., 2005; Dighton et al., 2008; Steele et al., 2020). Many studies show a correlation between solar ionizing radiation, non-ionizing telecom/cellular radiation, and histological damage, including inflammation, autoimmune disorders, neurangiosis, magentofaction and cancers (Becker, 1990; Brodeur, 1977; Fioranelli et al., 2020; Hardell et al., 2020). Aqueous solutions, such as bodily fluids, hold memory; it should be no surprise that there is a correlation between recent pandemics and man-made radiation (Van Zandt, 1987; Dunning-Davies, 2011; Foletti et al., 2017). In 2020,

the global deployment of fifth-generation (5G) cellular communications commenced, with Wuhan being the first province to become a "smart city" with full deployment and thousands of low earth orbit satellites launched, including Starlink (Doyon, 2020).

Miasms and Chronic Illness

German physician Dr. Samuel Hahnemann (1755-1843), founder of homeopathy, was unhappy with the allopathic treatments he was taught to prescribe, as he had observed that drugs only replaced one illness with another, undermining the whole organism. Chronic illness always appeared after the initial, acute illnesses were palliated or suppressed (Hahnemann, 1842; Hahnemann, 1845).

Hahnemann had immediate homeopathic success with acute illness, but found that chronic issues required a deeper, revolutionary understanding. He observed that complex illness often began with *psora*, a skin rash, usually in childhood, and typically suppressed with the toxic ointments of the day, including lead and mercury. He noted that specific physical and mental illnesses had an affinity for families and lineages (Allen, 1921; Hahnemann, 1845; Saxton, 2006), a concept later supported by epigenetics research (Lipton, 2005). From these observations, Hahnemann developed his theory of chronic illness as *miasm* (Hahnemann, 1845). Common causes in Hahnemann's day included heavy metals, pathogens, poor living conditions (hygiene), and emotional duress; today, this also includes synthetic chemicals, a radioactive environment, dissonant electro-magnetic fields, and overuse of antibiotics.

Per Hahnemann, the beginning of chronic disease, and thus miasms, is *psoric*, such as skin rashes and related symptoms. Hahnemann observed that the body would attempt to expel toxins through the skin; if this were blocked, mental deficiencies or a compromised immunity would follow. This aligns with Hering's Law (2021), which states that the more superficial the organ, the less important it is for survival. Thus the aim should be to remove disease from the inner, central, vital areas towards the external organs, such as the integumentary system, as this is the direction of cure. "If the working through Hering's Law is blocked, then the process is forced back upon itself" (Saxton, 2006, p.26). Thus, suppression of disease can lead to the creation of a miasmatic state. The most superficial organ is the skin, hence, the appearance of skin symptoms represents the correct direction of the curative process. When a skin reaction is suppressed, the disease will be directed deeper (Hahnemann, 1842).

Hahnemann identified three further miasms: *sycotic*, *syphilitic*, and the beginnings of *tubercular*, each with specific characteristics and affinities for diseases, and each building upon the psoric miasm, a necessary precondition (Hahnemann, 1845; Kent, 1900; Saxton, 2006). There is always something prior to the manifestations known as the disease, an energetic affinity, existing either as physical toxins or mental toxicity. For example, when one speaks of the symptoms of syphilis, there is something that sets the stage for it, or it would not have taken root (Kent, 1900).

Prior to physical manifestations would be the mental and emotional imbalances, or toxins previously suppressed, that supersede the physical manifestations. In the theory of miasms, symptoms are expressions of the body signaling its imbalance, revealing itself to its host, so that healing adjustments may be made.

Pathogenesis

Hahnemann traced the origins of psora to near-prehistoric times, noting that while its manifestations changed over the years, they always began with a skin eruption. "The oldest history of the oldest nation does not reach its origin" (Kent, 1900, p.151). The Hebrew word *tsorat*, the etymology of psora, was used to describe both the plague and leprosy, with the implication being physically and spiritually "unclean" (Saxton, 2006). Tracing toxemia's origins leads back to Rome, then Egypt, and finally Mesopotamian civilizations. Heavy metals such as arsenic and mercury were commonly used at the time. Arsenic was used in Mesopotamia for weaponry (Podany, 2018); war, pillage, and the resulting trauma are also emotionally toxic and catalyze psychological imbalances. Mercury was used for various applications, including medical practices, usually performed by a clandestine priest caste (Hahnemann, 1845; Podany, 2018).

While mankind has always been acutely susceptible to parasites, such in the young, elderly, and malnourished, chronic illness, beyond leprosy, took thousands of years to root itself as an inherited miasm (Sandle, 2013). In the late 1400s, leprosy, an extreme psoric miasmatic reaction, began to diminish "about the year 1493 (when) syphilis, the second miasmatic chronic disease, began to raise its fearful head" (Hahnemann, 1845, p.26). This was the earliest recorded mass outbreak of syphilis, occurring in Naples during a French invasion. The earliest recorded history of gonorrhea, the initial cause of the sycotic miasm, is from the 17th century, though a prehistoric ancestor to gonorrhea has been identified (Arehart, 2019; Grmek, 1983;

Hahnemann, 1845). However, mankind's vital force was stronger and was not yet set up miasmatically to receive the pathogen and develop generational miasm.

Hahnemann credited the psoric miasm as the foundation of sickness (Hahnemann, 1845). The psoric miasm has been called "the mother of diseases" (Hahnemann, 1845), for no chronic disease can exist without the foundation of psora. Skin rashes are ubiquitous in children and adults. The modern allopath prescribes a steroidal cream, but these only palliate, suppressing the body's ability to expel inherited or acquired toxins. The body may then build a fever attempting to expel what has been suppressed, and the allopathic prescribes antipyretics to suppress it, further engendering the first miasm. Depending on the patient's miasmatic lineage, this may awaken more complex miasmatic profiles (Stephens, 2020; Tilden, 2009).

Once psora had fully saturated much of mankind, with leprosy ubiquitous and the vital force diminished, the syphilitic and sycotic miasms began to express themselves as an attempt to compensate for what psora had suppressed. The tubercular miasm is an expression of all three previous miasms, and from there, the complex miasms continue to compound, the body and field offering its best to compensate for the layers of suppression from generations of compounding toxins and trauma.

Suppression & Triggers

Anything suppressing the natural unfolding of the curative process can impair healing. This applies not only to suppressing skin rashes and venereal diseases, but also fever, or even normal and vital physiological processes such as menstruation inhibited by birth control (Allen, 1921; Hahnemann, 1845; Kent, 1900). Surgically removing cysts or tumors without addressing underlying causes, will produce adverse effects elsewhere in the body, forcing deeper symptomatology. Similarly, removal of reproductive organs also removes a potential outlet for the sycotic miasm, which will find expression elsewhere (Saxton, 2006). Suppression in medicine and suppression of science is but one facet of a larger pattern of censorship (Shiva, 2018; Heret, 2021). Today, the charade of "curing" through suppressive drugs continues, much like the lies people tell themselves to avoid honest introspection, analogous to the perpetual cover-ups and deceptions of the associated press and other agents of a secretive elite who suppress corruption and control the masses under the guise of government (Griffin, 2010).

The global COVID-19 pandemic lockdown has engendered common tubercular triggers, including restricted

breathing from mask-wearing, as well as restlessness and overconsumption. The “solution” offered to the masses is to “do the right thing” by making “sacrifices” Such as isolation, mask-wearing, and vaccination, which is not supported by any sound literature but instead perpetuated by a hackneyed narrative of captured agencies. Long-term mask wearing restricts oxygen, which impairs mitochondria, increases free radicals, and promotes anaerobic pathogen growth (Yosh, 2010; Rancourt et al., 2020; Eco-textile News, 2021; Horowitz, 2021), including the mycobacteria that cause tuberculosis and lung cancer (Manley, 2021; Morens et al., 2008; Schneider, 2021). Interestingly, “sacrifice” is most often listed under the cancer miasm rubric (Allen, 1921; Kent, 1900; Watson, 2009). This global COVID-19 agenda may be increasing not just psoric, syphilitic and syphillitic miasms, but tubercular and cancer as well. Allopathy’s solution, the vaccine, has introduced new, more complex toxins with its delivery system (Kent, 1900; Saxton, 2006).

Miasms are compounding at an ever-increasing rate, and the author suspects more serious miasmatic profiles are building as a result of the many forms of suppression. This includes the pleomorphing of various strains of mycoplasmas. A particular concern is a recent increase in the disease known as Transmissible Spongiform Encephalopathy (TSE) or Creutzfeldt-Jacob Disease (Lysenko et al., 2017). TSE may potentially be a more abrasive L-form of the mycobacterial tuberculosis, augmented via gain-of-function, magnetofaction and 5G+ cellular radiation, engendering the tubercular miasm, a subject for another paper.

Impacts of Social Miasm Theory

Psychologically Complex Miasms within Lineages

Miasms can lay dormant in lineages for generations until the right circumstances – initiated by the suppression of toxins – reveal them. Optimistically, this can provide insight into what lay dormant within the patient’s cellular and energetic matrices, allowing an opportunity for ancestral healing (Allen, 1921; Hahnemann, 1845; Saxton, 2006).

There appears to be a relationship between miasms, lineages, epidemics, and “demons” or “curses”, culminating in what Carl Jung called a “psychic epidemic” or mass hysteria (Academy of Ideas, 2021; Hahnemann, 1845). The effects of parasites on human behavior, observed at least as early as 33 CE (Szekely, 1981), may also be related. Helminths and certain other parasites often hatch on the new

and full moon, catalyzing odd behavior in humans (Malecha, 2017; McAuliffe, 2016). The accumulation of toxins, pathogens, and psychological inflictions produced by competitive civilizations, war, greed, and false prophets created a perfect storm for producing miasms, as explained by Kent:

So long as he remained in that state and preserved his integrity, he was not susceptible to disease, and he gave forth no aura that could cause contagion; but when man began to will the things that were the outcome of his false thinking, then he entered a state which was the perfect correspondence of his interior... Hence, this state, the state of the human mind and the state of the human body, is a state of susceptibility to disease ... As Psora piles up generation after generation, century after century, the susceptibility to it increases. This is true of every miasm and true of all drugs... This state has continued to progress, and it has accumulated and become complex... This was not done in one generation, but has been accumulating upon the face of the Earth so long as we have a history of man... The miasms that are at the present day upon the human race are complicated a thousandfold by allopathic treatment... How long can this thing go on before the human race will be swept from the Earth with the results of the suppression of psora? (Kent, 1900, p.154-158).

In ancient civilizations, leaders were the liaison between heaven and Earth, and a balanced leadership ensured harmony upon the land (Brisch, 2021). Today, most public servants are no longer connected to nature, the land, or the nation, serving only special interest groups who appease their bank accounts while employing unnatural, dissonant, harmful practices. This affects the mental and physical health of their constituents, perpetuating the miasmatic state of toxicity, disconnect, and suppression, as lies and corruption are taxing upon the subconscious, conscious, and physical body (Bartley & Facher, 2020; Evers-Hillstrom, 2021).

Mass Psychosis and the Mental Demons of Delusion

Delusions can take many forms: When individuals develop schizophrenia, society calls them crazy, but when mass psychosis occurs, those swept up in the societal

delusion are molded by the *zeitgeist*. Many ancient civilizations believed that severe illnesses and epidemics were curses or dark spirits attached to people, lineage, or society that had fallen out of balance with nature (Grmek, 1983; Horgan, 2016; Academy of Ideas, 2021). The ancient Egyptians believed the warrior goddess Sekhmet was responsible for disease, and they prayed to her for its prevention and cure, an early example of the “like cures like” axiom of homeopathy (Lee, 1996). Early Christians believed the global Plague of Cyprian, 250-270 CE, was of supernatural origin, and the terrible affliction was interpreted by the pagans “as a punishment from the gods” (Horgan, 2016). Aspects of priesthood agendas are still clandestinely performed in secret societies today (Wilson, 1971). The underlying theme of these rituals is a secretive, focused intention beneath the veil of society’s awareness, yet influencing it. Agendas, not in alignment with truth and transparency, coupled with poor hygiene, domesticated livestock, parasites, toxemia, trauma, stress, war and pillage, and the belief of being cursed, further compromised the body’s immune system, contributing to earlier pandemics.

The European witch hunts of the 16th and 17th centuries left behind towns that scarcely had any women remaining (Qihong, 2008). When corrupted forces hijack society through propaganda, otherwise altruistic folks can become instruments of totalitarian control. Today, this happens under the guise of science, altruism, and environmentalism. “Propaganda must facilitate the displacement of aggression by specifying the targets for hatred” (Eisenstein quoting Goebbels, 2021). To a confused population believing the mainstream narrative, there must be someone to blame for the continued lockdown, for introspection into society’s shadow and the utter deception of history is too deep and morose a rabbit hole for most people to face. When official sources exclude all dissent, then all dissent becomes *a priori* invalid to those who trust the narrative. Jung, who devoted his life to studying the psyche of man, wrote:

Indeed, it is becoming ever more obvious... that it is not famine, not earthquakes, not microbes, not cancer, but man himself who is man’s greatest danger to man, the simple reason that there is not adequate protection against psychic epidemics, which are infinitely more devastating than the worst of natural catastrophes (Jung, 1976).

Elements of scapegoating such as dehumanization, stereotyping, punishment-as-justice, and mob mentality

have become global hegemony (Eisenstein, 2021). Those who ride these powers to victory will create a new tyranny no better than the previous, as history will repeat itself so long as we are unable to look deeper into ourselves and the habits, desires, and beliefs that shape the ego (Jung, 1959). Disillusionment, whether on an individual level or as a collective, will create the psychic conditions that breed metaphorical demons:

Just when people were congratulating themselves on having abolished [the belief in demons], it turned out that instead of haunting the attic or old ruins, the spooks were flitting about in the heads of apparently normal Europeans. Tyrannical, obsessive, intoxicating ideas and delusions were abroad everywhere, and people began to believe the most absurd things, just as the possessed do (Jung, 1957, p.212).

Until these subjects are adequately addressed, these “demons,” just like trauma, toxemia, and neuroparasites, are pushed deeper into the psyche of man, catalyzing greater miasms. By distorting human nature, these delusional thoughts trick individuals into acting in ways that are maladaptive and injurious. To Dostoevsky, demons were illusions that weaken the body with fear and drive people to hate, turning man against man and, ultimately, nature (Dostoevsky, 1871).

Physical miasms are grounded in their corresponding mental miasms, as all are interrelated. When the vitals are weak, the mind can become easily compromised by endogenous pathogens and exogenous influences, affecting mankind, other animals, and plants alike. When the entire system of established sciences and philosophy is based upon manipulated constructs that are rooted in false thinking, the entire society and ecosystem will further compound chronic illnesses of the body, mind, and spirit, as is seen in miasms. Social Miasm Theory is not only the observation of how this societal and ecological malaise came into manifestation, but it is also the recognition that every single being plays a role in this miasmatic construct, for it is a collective delusion. We have acquiesced to allow this entropic death-cult to control our consciousness, constructing this false reality, this inverted matrix that feeds back upon itself. The cult of medicine we are facing, and its myopic destruction of organic intelligence and transhumanist agenda, is not an isolated occurrence; it is built upon many deeper substructures. Similarly, it is not only organic humanoid evolution facing potential extinction but

vegetation, mycology, other animal species, and elemental homeostasis are also dealing with the same issues.

We, as members of society, are responsible for allowing ignorance, complacency, and false beliefs to consume our being-ness in the world. There is a lot of discussion about the potential for this third dimensional world being a simulation, but not much mentioning of its construction (Bostrom, 2003). This reality, this matrix, has become one giant miasm: The simulacra has imposed itself upon humanity, which is no longer in coherence with natural law (Baudrillard, 1994). The human species is responsible for this disillusionment against nature, and it is thus our responsibility to clear these miasms, individually and collectively.

DISCUSSION

There is a compounding crisis of health, as people are dying at an increased rate (Zhang, 2023; Phinance Technologies, 2023; Delépine, 2022). This is a multi-factorial issue that can be traced to the original psoric miasm, metaphorically parallel to the first sin, a fall from living in alignment with Truth and Nature. This trend will get worse so long as man lives in fear and denial, shaming those striving to live in harmony with the natural world. Dehumanization carries a brutal mob mentality as old as the first miasm. As people become further conditioned by the iatracratic-technocratic-transhumanist narrative, allowing themselves to feel victimized without accepting any consequence for their own thoughts and actions, dissonant societal narratives will continue to augment.

There is a reciprocal relationship between psychology and society. How humans treat themselves is a reflection of how humans treat one another. The same can be said for the treatment of the environment. COVID-19 is a canary in a coal mine, warning us to dig deeper for a solution and change how we view ourselves, health care, science, society, and the ecosystem. The current crisis of immune-compromised individuals is a sign that the medical system is not adequately addressing health. Palliation acts only on superficial layers and destroys the energetic, genomic, and microbial health of humanity and the entire ecosystem. Carbon credits are nothing more than modern indulgences that support big industry's destruction of our environment, not a solution. The human immune system co-evolved with this planet for millions of years. If we stop using harmful toxins, dissonant electro-magnetic frequencies, gain-of-function techniques, and unnecessary antibiotics, microbes will stop pleomorphing into more destructive variants.

The Great Reveal

In this age of global censorship, suppression is not limited to just the medical system. Almost every major institution has been co-opted. Mainstream media suppresses by ignoring, discrediting, or responding with *ad hominem* remarks, rather than intelligent debate and investigative journalism (Durden, 2020; Kennedy, 2021; Stieber, 2021). The technocrats suppress with censorship, and the iatracrats suppress with drugs and vaccinations, creating a complex global, social miasm. All miasms derive from suppression: The body's inability to expel toxins, suppression of deep breathing, desire, introspection, sexuality, the processing of trauma, connection with nature, spirit, and the totality of truth. Suppression has reached a crescendo.

The word *apocalypse* means "to reveal," and much is being revealed. Like psora, the toxicity that was hidden is now rising to the surface, but it takes courage to face the problems, comprehension to implement a thorough clearing, and patience to fully resolve them. Awareness of powerful corporations is bubbling up to the global geo-political surface and requires attention. Less than 1% of the population owns the majority of Earth's resources and much of its farmland (Gielen, 2021; Shiva, 2018). They maintain hegemony, instigating further trauma through endless wars and fear narratives, diverting humanity's attention, and censoring other perspectives through control of politicians and global institutions. The members of this global cabal display neuroparasitic compulsions and extreme versions of the syphilitic and sycotic miasms of dominance, destruction and megalomania. It behooves us to stop following these sociopaths; they need just as much healing and detox as the rest of us, if not more.

An Opportunity to Heal

Social Miasm Theory is both a consilient theory and a dynamic, holistic, anthroposophic approach to healing, using concepts of homeopathy as its foundation. True healing requires such an approach: Ecosystem collapse is not a separate issue from immune system malfunction; soil depletion relates to bodily malnutrition; and pollution in the oceans, lakes, and rivers is analogous to toxemia in the human blood (Cowan, 2019). The healing of our hearts, our health, and this planet is going to require an all-systems approach after we take a deep look at humanity's shadow, reflected within our own psyche.

If a factory is torn down but the rationality that produced it is left standing, then that rationality will simply produce another factory. If a revolution destroys a government, but the systematic patterns of thought that produced that government are left intact, then those patterns will repeat themselves... There's so much talk about the system. And so little understanding (Meadows quoting Pirsig, 2008, p.x).

The false presentations, prejudices, and assumptions run deep: Not just within the medical establishment, but throughout the sciences, down into the philosophical and cosmological constructs and our foundational identity allegiances. To heal ourselves, society, and the planet, we must return to honest introspection and look at the totality. If underlying health issues, including the overburdening of toxemia, are not addressed, man and nature will spiral into greater derangement and degeneration. The global banking cartel, along with their proxy wars, has convinced many that life is dissonant, exhausting, chaotic, miserable, and competitive. Nature thrives in dynamic homeostasis, and mankind has an opportunity to steward in a centropic, salubrious, and cooperative manner. It should not be a privilege to breathe and live wholesomely; it is the divine right for every creature to co-exist and thrive symbiotically upon a planet that offers its abundance freely.

Mankind has an opportunity to face this hydra-headed malaise, but it must be viewed from its totality of symptoms. Nothing is compartmentalized in this global society; Earth is one whole being. Stepping away from the obsolete, mechanistic perspective towards a new paradigm that honors life is a far healthier approach. When society exists in harmony with the environment, mankind will live mellifluously within society. The universe is one giant open system; all parts are connected, and a global civilization that open-sources its sciences and offers transparency in its technologies will eliminate the need for suppression and secret agendas. This will shift humanity out of a social miasmatic state of enslavement and into a more sovereign, sopsrosyne state of being.

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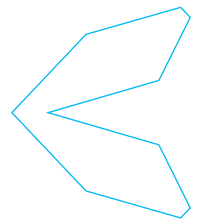
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The Role and Purpose of Miasms

SPECIAL SUBSECTION

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ABSTRACT

The concept of miasms, as introduced and expanded in homeopathic theory, encompasses both individual and collective dimensions of disease and healing. Originating with Samuel Hahnemann's foundational work, miasms were initially framed as inherited obstacles to health, expressed as chronic diseases and caused by the suppression of infectious diseases. Over time, this understanding has evolved, integrating perspectives on their role in the human evolutionary journey and the individuation process. This paper explores miasms' function as a catalyst for growth and development. Drawing on theories from homeopathy, epigenetics, and psychology, the work highlights the transformative potential of miasms in fostering awareness and evolution at individual and societal levels. The interplay between suppression, nurturing, and trauma is examined to uncover the broader implications of miasms in health, development, and adaptation. This expanded understanding positions miasms as essential to the dynamism of life and as integral elements of the collective human experience.

KEYWORDS

miasms, suppression, collective, evolution, individuation, homeopathy.

INTRODUCTION

Extending the miasmatic theory to the societal level is a compelling concept, as Stephinity Salazar persuasively explores in her article, "*Social Miasm Theory: Revisiting Chronic Illness from the Meta-Perspective of Suppression.*" Hahnemann himself already posited that the impact of miasms transcends the finite lifespan of an individual. The step from miasms being transgenerational to playing a role on societal level is then a logical one.

However, a critical question remains: Is Hahnemann's conceptualization of miasms sufficiently comprehensive to serve as a foundation for further theoretical developments? His use of terms such as "monster," "enemy," and "hostile powers" reflects an allopathic lexicon reminiscent of Jenner's germ theory, which underpins the allopathic model of addressing infectious microorganisms. This framing raises the question of whether it limits our understanding

of miasms to an adversarial perspective, and if so, whether that has consequences for the hypothesis that suppressions are the cause of them.

HAHNEMANN ON MIASMS

The concept of a 'miasm' (from Greek 'miasma', taint, stain, pollution) does not originate from Hahnemann, (for example see Lamarck, 1744-1829) but probably no (contemporary) physician elaborated on the concept as he did. In Hahnemann's time, and before the germ theory (connecting microorganisms to diseases) was accepted, miasma was a commonly used term for the cause of diseases we now call infectious. With miasma, a dangerous influence or atmosphere was indicted as responsible for contamination or pollution causing sickness, death, or decomposition.

In his *Organon of the Medical Art*, Hahnemann (1842) explains what his understanding of the concept entails.



Hahnemann clearly describes miasms as negative forces that seemingly served no purpose other than to guarantee humans a miserable life and an untimely death. Miasmatic thinking is based on the limitations of homeopathic cure, proposed by Hahnemann to explain patient relapse, despite what were considered correct prescriptions. *"Their beginning was promising, the continuation less favourable, the outcome hopeless."* (Hahnemann, 1839, p. 4) Hahnemann postulated that inherited influences, as remnants of infectious diseases of an "unknown primitive malady," act as obstacles to cure.

"The true, natural, chronic diseases are those that arise from a chronic miasm. When left alone (without the use of remedies that are specific against them) these diseases go on increasing. Even with the best mental and bodily dietetic conduct, they mount until the end of life, tormenting the person with greater and greater sufferings. Besides those diseases that are engendered by medical malpractice (§74), these are the most numerous and greatest tormentors of human race, in that the most robust bodily Anlage (rudimentary basis of an organism), the best regulated lifestyle, and the most vigorous energy of the life force are not in a position to eradicate them." (Hahnemann, 1842, p. 44)

With the example of the venereal diseases we get the idea of contamination, after which a miasm starts its destructive influence on our health.

"The internal monstrous chronic miasm of Psora is immeasurably more widespread, and consequently more significant, than the two chronic miasms just named. While Syphilis marks its specific internal wasting sickness with the venereal chancre and Sycosis does so with cauliflower-like growths, Psora documents itself (only after the complete internal infection of the whole organism) by means of a peculiar skin eruption, sometimes consisting of only a few vesicles, accompanied by an unbearable tickling voluptuous itch and a specific odour. Psora is the true fundamental cause and engenderer of almost all the other remaining forms of disease which are numerous, indeed countless ... " (Hahnemann, 1842, p. 46)

Kent stated in his Lectures *"the human race ... is little more than a moral leper"* and further established the moral

stigma that miasms symbolize as the infectious diseases connected to Psora, Sycosis and Syphilis are all sexually transmitted. "Psora is the evolution of the state of man's will, the ultimate of sin." Therefore, miasms were understood to be a source of suffering tormenting the human condition as a result of original sin (Psora), a vision based on Christian doctrine (Kent was a disciple of the Christian mystic Swedenborg). Although not stated as such, the underlying belief is obvious: miasms originate from sin and thus come from the devil, and as the devil is considered to be all bad (as opposite of God representing all good forces) fighting miasms is the logical result.

"If we overlook the moral tone, we can see that Kent was ahead of his time in recognising the state of human consciousness as being fundamental to understanding what the miasmatic energies are really about." (Watson, 2009 p. 11)

Although Hahnemann (1842) is less moralistic in his expressions about miasms, the way he speaks about them is actually very un-homeopathic. He uses allopathic vocabulary with terms like: *'that thousand-headed monster'* (Psora); *'drives the enemy out'*; *'these hostile powers which produce disease and against which the vital force alone is no match'*; *'invading morbid enemy'*; *'parasitic'*; *'infection'*. Hahnemann's (1842) allopathic language on miasms was actually completely in line with the germ theory of disease as developed by one of his contemporaries - Jenner (1749 - 1823).

Watson (2009) summarizes Hahnemann's context for understanding the miasms as follows:

- Miasms are invisible malevolent forces, each of which creates a range of suffering of a particular kind.
- Miasms are wholly negative influences which need to be eradicated.
- They are transmitted by inheritance, sexual contact, or (in the case of Psora) merely by proximity or touch (lodging places, towels, wearing gloves someone else wore previously, etc.).
- The innate self-healing capacity of the human organism is unable, of its own accord, to overcome the negative morbid influence of the miasms.
- An anti-miasmatic homeopathic treatment is necessary in order to 'drive out the enemy' of miasm-induced disease.

It is amazing to see how with the introduction of the miasms by Hahnemann (1842), allopathic thinking entered homeopathic practice, and even more so that for almost 200 years it went unremarked, and that only at the beginning of this century a broader vision was presented (e.g., van der Zee, 2000). Hahnemann (1842) himself already lifted the concept beyond the diseases connected to the miasms he recognized per se. He considers Psora as 'immeasurably more widespread' (Hahnemann, 1842 p. 80) than the other miasms and says about it:

"It is, to some extent, understandable how Psora could now unfold itself in so many countless disease forms in all the human race since this age - old infectious tinder has gone, little by little, through many millions of human organisms over the course of hundreds of generations, thus attaining an incredible proliferation. This is all the more understandable when we consider the multitude of circumstances that have tended to contribute to the formation of this great diversity of chronic diseases ... " (Hahnemann, 1842, p. 81)

In his later work, *Die chronische Krankheiten* (The Chronic Diseases), Hahnemann (1839) further explains how the suppression of the psoric eruption leads to a great diversity of chronic diseases as secondary symptoms of Psora.

EVOLUTION OF THE CONCEPT OF MIASMS IN HOMEOPATHY

Hahnemann described three main miasms:

- Psora – "the most universal mother of chronic diseases"- is generally assumed to be caused by scabies. (Klein, 2009).
- Sycosis – resulting from suppressed gonorrhoea.
- Syphilis – resulting from suppressed Syphilis.

Hahnemann (1839) concluded that all chronic diseases stem from any of these three miasms (mainly Psora) or a combination of two or three of them. Hahnemann (1839) himself started to extend the number of miasms and used pseudo-psora as a remedy, which is thought most likely to have been a nosode of tuberculosis.

With the introduction of a remedy made from breast cancer, Burnett (2007) indirectly introduced another miasm – the cancer miasm. An interesting development as the direct connection to a microorganism was now dropped.

In the second half of the 20th century, Latin American homeopaths like Paschero (1973) and Ortega (1980) published new theories on miasms that were less moralistic and more holistic. The direct connection to infectious diseases was released, noting that:

- Psora was related to inflammation and excitation (Paschero, 1973), or deficiency, inhibition, lack (Ortega, 1980).
- Sycosis was related to proliferation and inhibition (Paschero, 1973), or excess, escape, exudation (Ortega, 1980).
- Syphilis was related to destruction and loss of function (Paschero, 1973), or destruction, degeneration, perversion (Ortega, 1980).

Also, miasms were now placed in a sequence, each showing a different level of a state or disease. From Psora through Sycosis to Syphilis, pictured three phases leading from life to death.

Later, Praful Vijaykar (2005) connected the three miasms to cellular functions. He describes the survival mechanisms of the body as

- Homeostasis (Psora).
- Growth / Repair (Sycosis).
- Defense / Destruction (Syphilis).

The miasms in his model represent disturbances in cellular and body function. Disrupted homeostasis leads to inflammation and functional abnormalities, disturbance in growth and repair leads to overproduction of cells, and a disturbance in the defense mechanism of cells leads to loss of tissue.

Based on the embryonic tissue involved in pathology, he developed what he called 'predictive homeopathy' as now the direction of cure could be predicted, following the laws of Hering, from mesothelium to endothelium to epithelium. (Vijaykar, 2005) These three pathological pathways of the human organism point to a much larger concept than the three diseases Hahnemann connected them to. Scabies, gonorrhoea, and Syphilis as single diseases are connected to them but do not fully cover the totality of the corresponding miasms – Psora, Sycosis, and Syphilis. They are representatives of these miasms among many other diseases.

To many contemporary homeopaths it is now a feasible idea that in principle every infectious disease can be the basis of a miasm that is transmissible from generation to generation and can be treated by the appropriate nosode and specific anti-miasmatic remedies.

Rajan Sankaran (2004) created a system of ten miasms, which he placed within a flow chart. Jan Scholten placed these miasms within the periodic table of elements and connected them with the stages he described in *Homeopathy and the Elements*. (Scholten, 1996) There are clearly more miasms and we can consider the theory of miasms a work in process. Louis Klein (2009) has started a thorough research of nosodes and miasms and we may expect that gradually a much more detailed map of the landscape of miasms will emerge.

Sankaran sees miasms as an expression of the depth of a state. "The miasm is therefore, in my understanding, a measure of how much or how intensely or how acutely or chronically or how deeply or desperately the situation is perceived to be." (Sankaran, 2004, p. 263) A diseased state is based on a false perception of reality (delusion), which, on a deeper level, is experienced as a sensation and calls forward a response that shows miasm. Sankaran sees sensation and miasm as inseparable: "One should keep in mind that the disease state could be described as being at the crossing point of the sensation and the miasm." (Sankaran, 2004, p. 266)

The expression of such a state in a human being Sankaran calls the 'other song' as opposed to the natural 'human song'. At the danger of this becoming a play of words it is important to analyze whether indeed a diseased state should be considered as an expression of something not belonging to the natural state of man.

The fact that Sankaran (2004) was able to connect the variety of experience of a state with the miasms and so design a matrix of sensations (pointing to a family of remedies) and miasms (pointing to specific members of that family) and that this appears to function in homeopathic practice asks for an explanation of what these miasms then entail. Homeopathic remedies belonging to a specific miasm (e.g., Sycosis) indicate that these remedies have a similarity to the disease of that miasm (e.g., gonorrhoea). As discussed earlier, infectious diseases are actually teachers of mankind, and each miasm has a particular gift or lesson to convey.

They are logical, natural and inevitable consequences of human acts, deeds or neglects – similar in nature to the Vedic term karma. If a person is not experiencing wholeness (which these days is the norm ... but neither normal nor natural!) those parts that are not experienced as self

are projected on the outside world and the person is confronted with them in the outside world.

One way for nature to bring disowned parts home is through disease. On the level of DNA/RNA, one could say that parts of our biological library that are missing or 'switched off' are being offered or triggered from outside through microorganisms that carry that particular part of information. They seem to carry and express something that we experience as not belonging to us (the other song). Only when the message has been incorporated and brought in harmony with the rest of us, can suffering end and our natural human song be heard again, be it now enriched by a part that was lacking before. It is important to realize here that at least 95% of our genetic material originally stems from microorganisms. Milestones signify the building in of new information offered to us by the microorganisms with which we make this cosmic dance, marking our whole evolution. Or, said in another way, a human being is the amazing outcome of many different microorganisms that together have built the DNA for a multi-cellular organism that makes new expressions of the flow of consciousness possible, like science, the arts, spirituality, and love.

The kind of miasm expressed in response to a sensation shows the level of desperation (Sankaran, 2004), but it does more than that. It also shows how close the person is to getting the message home, as the more intense the situation becomes and the stronger the sensation is experienced, the closer the individual comes to acceptance. In a bad dream, one can run away from some frightening image, and when there is no more escape, and the monster is looked into the eye, it turns into a helpless, sad being, the opposite of what was feared. If we can look our monsters (other songs) into the eyes at an early stage (Psora), we will be spared a lot of suffering. If we only look them in the eyes after having gone through many phases (walking away from them, denying them, etc – in fact all other miasms and their patterns of behavior) and ultimately see no other option but to try to kill them with all the power that is in us (Syphilis), it is at the moment that we feel we've lost it and give up in exhaustion, that suffering ends and instead of dying we are reborn into a better version of ourselves.

MIASMS IN LABOUR

Only looking from the point of view of pathologies, the road from Psora to Sycosis and ultimately Syphilis is a road leading to death, as with each miasm, deeper organs and

functions are affected, and more serious chronic diseases come into play.

Within a vision of growth and development, disease plays a role and is instrumental in fulfilling the higher purposes of our existence. Where this process of manifesting our true self gets blocked, symptoms, diseases, and miasms occur as a sign of the vital force inducing the change needed.

What helped me tremendously in broadening my view on miasms is Stanislav Grof's (1975) analysis of the birth process. The process of birth gives the total picture of life in a very intense, condensed way. It shows the history and the direction of mankind in a nutshell. What struck me was that there is a strong resemblance between the 'basic perinatal matrixes' as Grof (1975) describes them, and Hahnemann's (1842) main miasms.

A comparison of the main miasmatic remedies with Grof's (1975) description of each phase of birth resulted in an inescapable analogy between the phases of birth and the main miasms Hahnemann (1839, 1842) had described in his *Organon* and had further investigated in his book *Chronic Diseases*. (*Miasms in Labour*, van der Zee, 2000)

Hahnemann's (1842) main miasms – Psora, Sycosis and Syphilis – perfectly fit the main stages in the birth process: onset of labour (Psora), dilatation phase (Sycosis), expulsion phase (Syphilis). What can be called the acute miasm then perfectly fits the actual birth.

But the sequence of how each miasm corresponds to a phase of birth created a contradiction that needed to be solved. The birth process starts with a psoric phase and has a syphilitic phase at the end, similar to the process of life, where we see that psoric remedies are more indicated at the beginning of life and syphilitic ones more at the end. Life, however, ends with death, where birth signifies the beginning of life. Either the analogy that was enfolding was in some way incorrect, or another perspective was needed to bridge the gap between these opposite observations.

If indeed the healthy process of labor, a process which ends with the beginning of a new life, passes through the same phases and in the same sequence as the process of dying, it was clear that a new understanding of the corresponding miasms was needed.

The solution was actually simple and obvious. What had been investigated and published in homeopathy about the miasms so far was one-sided. Miasms are connected to the process of life, and homeopathy had focused the attention only on the pathological side of the phases in that process.

Looking at Grof's (1975) analysis of the birth experience shows the resemblance between the process of birth and death. I present it here in a nutshell. In terms of experience, the situation for the baby before the onset of labor resembles *paradise*. It is a non-dual state of oneness. When the contractions start, he feels like being *expelled* from paradise, and due to the increased contractions during the dilatation phase, his world turns into the opposite of paradise, *hell*. Then, when the birth canal starts to open, he experiences that there is a way out of his suffering, and he enters the dark tunnel ahead of him, where he actively *fights* for his life. At some point, it looks as if he will not succeed, and it is as if he will die. But then, in that moment of giving up, he enters the light and is *born*.

Jungian psychology (van der Zee, 2000, 2007) offers another analogy between the miasms, corresponding phases of birth, and the individuation process. The loss of paradise urges the individual to develop a *persona* in order to survive in the world. Instead of surroundings always perfectly matching its needs, it is now confronted with the values and norms of parents, family, and society. It needs support from the world around it to adjust to it to fulfil its needs. The persona is the result of a deal with the world – parents, siblings, family, society, etc. Due to this formation of the persona parts of him are being suppressed. These ignored, suppressed, underdeveloped, or even condemned parts together form the *shadow*. The next step is the confrontation with this shadow, to become aware of it, to take responsibility for it, and to integrate its qualities in the psyche. These qualities can now be used to create in life. For this, we need to unite and cooperate with our contra-sexual side, the man in the woman and the woman in the man. Jung calls these the *anima and animus*. In order to use one's creativity in a positive way, inspiration is required. For this, a man has to contact the *wise old man* inside of him, and a woman the *magna mater* inside of her. By ultimately letting go of the ego, *self-realization* is attained.

Once the birth process is recognized as a blueprint for the individuation process, other miasms, like malaria, tuberculosis, cancer, and typhoid, can also easily be placed. By interviewing mothers about the birth process of the children that came to my practice, case after case it was confirmed that the miasm and often even the exact remedy fitting a child, could be already recognized in the birth experience. Theory became fact and thus a new empirical and philosophical foundation to the theory of miasms was born. (van der Zee, 2000, 2007)

This process of birth, of becoming a person, has a shadow side to it at all levels. These are at the same time the results of diversions from our path as well as the circumstances that motivate and help us to rediscover it. We call them diseases or challenging life situations.

Here are some of the conclusions reached based on the analysis of the birth process in a large number of cases (van der Zee, 2007):

- The birth process shows, in a nutshell, mankind's journey on this planet.
- An individual birth history shows in a nutshell the main themes of the individual.
- The nature and pace of a delivery is similar to the nature and pace of the individual born.
- The same state is often already visible during pregnancy and conception.
- Rather than being causal, birth is therefore synchronous with and similar to the state of an individual.
- Following the tenets of reincarnation, it is clear that a person enters life in a state determined by earlier experiences – conception, pregnancy, birth and the life situation after birth fit to this state.
- An individual person enters life with a purpose – conception, pregnancy, and the birth experience already serve to fulfil this purpose.
- Birth can be seen as the moment where the back-up of the past software is installed on the new hardware – astrology is the science confirming this.
- A thorough analysis of the birth history in children as well as adults can help to understand and solve a case.
- There is a clear analogy between the phases of birth and the miasms.
- There is a clear analogy between the phases of birth and steps in the individuation process.
- Analyzing the birth process deepens the understanding of the miasms.
- Miasms play a role and serve a purpose in the development of the human race.
- Each miasm is connected to a phase in or aspect of human development.
- Miasms are connected not only to pathology but also to qualities they invoke.
- Each miasmatic layer in an individual plays a role in unfolding qualities connected to it in the individual.

- Individual diseases and traumata are teachers at an individual level.
- Epidemics, collective traumata, and miasms are teachers at a collective level.

In such a wider scope miasms are nothing but the shadow side of phases in a healthy process of developing awareness. Their role and purpose is to bring the subconscious dark part into the light in order to fulfil and complete the corresponding phase, both on an individual level as well as in the collective.

Comparable to infectious diseases, traumatic events and intoxications can also be held responsible for trans-generational effects. The term miasm therefore deserves to be broadened to include any form of stress that can induce long-term effects that transcend generations, and consequently there are, on an individual and collective level, more ways in which evolution is supported besides through infectious diseases.

As we see in the above the term miasm has different meanings with different authors partly because of an evolution of the concept, but the term has also become an umbrella for all kinds of ideas and theories. Within a bigger picture, discrepancies seemingly disappear. Essential for this more encompassing view is the realization that infectious diseases and miasms not only create pathology but also fuel our individuation process and are instrumental in our evolution.

To avoid misunderstanding it is important to realize that the domains of miasms are not limited by being only related to and the direct result of a specific infectious disease but represent larger concepts. Hahnemann's (1839, 1842) three basic miasms are roughly summarized as *underperformance*, *excessive performance* and *destructive performance*. He identified three core traits within the human race very intelligently and did the best he could in the circumstances of his time.

A closer analysis suggests great similarities of the three miasms Hahnemann introduced with other triple systems of classification, like:

- The Tridosha concept in Ayur Veda – vata (ether/air – anabolism), pitta (fire – catabolism), kapha (water/earth – metabolism).
- the three main survival instincts – freeze, flight and fight.

Although scabies, gonorrhoea and Syphilis are related to these three *Meta-Miasms*, their connection to our survival instincts may be much more fundamental. This grounds

Hahnemann's (1839) ideas in a primitive hard-wired reality that we all share. Everybody has virtually the same survival instincts because these were finished and encapsulated in a hard-wired, primitive brain that we have all inherited.

We can then understand that some epidemic diseases are effectively the materialization of these survival instincts, which date back to the time life, as we know it, began. They have precipitated out of consciousness as a materialization of a survival instinct. (Chappell & van der Zee, 2012)

A LOGICAL NEXT STEP

If we, in the spirit of Hahnemann, keep investigating and improving our philosophy and method, we can see a clear and logical next step regarding the nature of the miasms.

Hahnemann (1842) states that only the life force, and not the morbid agent, can create symptoms.

A **symptom** is an expression of the vital force trying to restore health, and from this derives the homeopathic notion that the suppression of symptoms is, as a consequence, a suppression of the vital force resulting in a weakened rather than strengthened organism.

A **disease** is a combination of symptoms, and it is therefore a logical next step to state that suppressing a disease is likewise counterproductive. Research in recent decades has also made clear that diseases can induce a process of change and development in the individual. Diseases then are to be seen as teachers that can help the individual to grow in awareness.

A **miasm**, being the long-term effects of an (suppressed) infectious disease (and, within a broader concept, another life-force-deranging influence like various forms of trauma or intoxication), expresses itself in chronic diseases, and therefore as a logical consequence, just like the individual symptom or the individual disease, also serves the purpose of restoring health.

From Hahnemann we can read: *"The highest ideal of cure is the rapid, gentle and permanent restoration of health ..."* (Hahnemann, 1842, p. 2) In the context of the above, the expression 'restoration of health' needs to be defined clearly. As Hahnemann writes it in the paragraph quoted, it implies going back to a previous healthy state. But, as part of a process of individuation which each human goes through in life, the phrase 'restoration of health' takes on a different meaning. Since diseases can function as teachers, suppressing diseases prevents the individual from learning the lessons diseases have to offer.

A disease is then both the problem and the solution. It is not something that never should have been, but rather exactly what should be: an opportunity for the individual, or in epidemics, the group, to pass through a dearly needed experience. It is a form of communication from our consciousness to our attention. Homeopathy can then be used to induce the awareness that underlies the disease, which is the cure, in a more rapid and less painful way. In that sense, the restoration of health means the attainment of a new equilibrium that includes a new awareness and brings the individual, or humanity as a whole, closer to fulfilling the higher purpose of his/its existence. Life is dynamic; thus, once the new equilibrium is reached, something else is likely to threaten its stability, for there is so much more potential in humanity to be unfolded.

"In the healthy human state, the spirit-like force (autocracy) that enlivens the material organism as dynamis (vital force), governs without restriction and keeps all parts of the organism in admirable, harmonious, vital operation, as regards both feelings and functions, so that our indwelling, rational spirit can freely avail itself of this living, healthy instrument for the higher purposes of our existence." (Hahnemann, 1842, p. 9)

Within this vision of growth and development, disease plays a role and is instrumental in fulfilling the higher purposes of our existence, as much on an individual level as a collective level. Where this process of manifesting our true self gets blocked, symptoms, diseases, epidemics and miasms occur as a sign of the vital force inducing the change needed, and by reading these and by selecting a simillimum, homeopathy can induce the required awareness, again on both individual and collective levels.

Miasms are then part of the evolutionary impulse of the human condition, requiring the ability to adapt and change. Repression or suppression does not stop the intelligence and forming force behind the infectious disease from fulfilling its role and purpose. On the one hand, miasmatic diseases can be seen as limitations based on inherited dispositions, and on the other hand as a continued stimulant for change and progress. Out of suffering comes transformation. Change, however, requires the ability to adapt, and failure to do so creates suffering and disease on the individual level and the collective level. Both individual and collective levels interact and reflect one another. On both levels, disease should be seen to include more than

purely medical conditions, but also social and spiritual expressions of imbalance.

A conclusion we can arrive at is that the totality of a disease, besides consisting of its signs and symptoms, should also include an understanding of its role and purpose for the individual, or, in the case of epidemics, for a certain group, population, race, or even humanity as a whole. This understanding is important during the epidemic as well as later when homeopaths will have to contend with the after-effects – the corresponding miasm. We may expect that the largest possible meaningful totality will have the highest ability to cure a disease. It is essential that this totality includes an understanding of the very reason for the existence of the disease. Contrary to epidemic diseases, in the treatment of an acute or chronic disease, the role and purpose of the disease are often indirectly present in the causal history and thus are often included in the homeopathic case taking as well as the prescription. (Chappell & van der Zee, 2012)

THE ROLE AND PURPOSE OF DISEASES

In constituting the Genus epidemicus for epidemic diseases or collective trauma, awareness of its context makes it possible to also include the role and purpose of the disease or trauma and results in a higher similitude with higher efficacy, both in the acute situation as well as in the long-term miasmatic effects. To understand the role and purpose may not always be easy, but realizing the possible importance of it, should not prevent homeopaths from making a serious attempt. We could start by learning from history.

Analyzing the changes inside a society during and after an epidemic shows us the impact of the epidemic, which, in accordance with the postulating of an intelligent purpose, should contain the purpose amid all the symptoms and suffering. Slower-moving epidemics like AIDS in Africa give us the opportunity to observe the changes and come to a deeper understanding of the role and purpose of AIDS while dealing with it. If we look beyond all the death and suffering that AIDS causes in Africa, a pattern of development becomes visible:

- For instance, the chance of survival is higher in people that are able to let go of tribal taboos, and decide to go to a doctor to be tested and treated.
- A woman who, against tribal customs, refuses men who want to have sex with her, or who insists her husband uses condoms, is more likely to live

long enough to bring up her children. Her children will not become orphans, and may not have to prostitute themselves for food and thus contract AIDS as well.

- A man who decides to lead a monogamous life, despite the fact that he can afford more wives or visit prostitutes, has a much lower chance of becoming HIV-positive.
- In South Africa, for instance, many white people do wonderful work of love in AIDS clinics and hospices, thus beginning to heal the wounds of apartheid and colonialism.

Many more observations like this can be made that show the possible impact of AIDS on African society, on the relationship between men and women, etc. Similar observations can be made regarding the impact of AIDS in the West, which mostly affected the gay community. All these issues can then also be expected to be part of the AIDS miasm, that with or without AIDS still being present, will stay with humanity for the coming century at least, or, considering the universal nature of the connected issues, forever.

MIASMS KEEP ECHOING THE ROLE AND PURPOSE OF THE CONDITION THAT CAUSED THEM.

After a Genus epidemicus remedy has acted well for an epidemic, an insight can be found into the changes the disease has to offer for the society involved. From many experiences, we have come to understand some of the deeper themes, and if a remedy is indicated during an epidemic, we may expect its major themes to be connected to the epidemic. By observing changes in society during and after an epidemic in the light of the general theme of the Genus epidemicus remedy, this shift of consciousness can be understood as having been the real cause and the very reason why the society needed the disease. After an epidemic, the corresponding miasm will still express itself in the population as its message keeps echoing in those individuals with a susceptibility to it. Similar to the understanding gained by a patient after an effective simillimum, this is a very powerful way of understanding the real journey of the disease and healing, and the exact nature of the pre-existing problem. The same holds true for an epidemic.

Miasms are nothing but the shadow side of phases in a healthy process of developing awareness. Their role

and purpose are to bring the subconscious dark part into the light in order to fulfil and complete the corresponding phase, individually and collectively. Different societies are in different phases of development, and different epidemic diseases or forms of trauma and their miasmatic consequences are fitting to each. Of some epidemic diseases and miasms we have some understanding; of many homeopathy still needs to discover their meaning, role and purpose.

No doubt, many miasms need to be added and better understood to the few that homeopaths recognize today. It is clear that diseases like Polio, Pestilence, Chlamydia, Herpes zoster, Smallpox (Scheiwiller-Muralt, 2002), and many others influence the miasmatic heritage of mankind. Despite the fact that Hahnemann had already done groundbreaking work on the miasms, this is an area homeopaths are only beginning to discover, and rarely successfully use in practice.

By treating chronic diseases, the result of persistent miasms, which again have been caused by epidemic diseases or other causes, homeopaths are downstream, trying to save drowning people from the miasmatic river. By moving up-river we could be much more effective, because either people have only just stepped into the water and are still in a relatively healthy condition, or we may even be in time to prevent people from falling into the miasmatic river.

Analyzing the evolutionary impulse of epidemic diseases and the role and purpose of the associated miasms is one way to move upriver, and deserves to be placed high on the agenda of any healing modality. Since evolution follows a path and specific epidemic diseases can occur during specific stages, we may conclude that epidemic diseases and miasms fit within a process and are like pearls on a necklace, one leading to the other. Since evolution and the individuation process of mankind are much more complex than a linear process, there are, of course, many strands that together weave the cloth of human destiny, and diseases and miasms can have their meaning at several places in time and in changing combinations.

MIASMS AND EPIGENETICS

A new field of science – epigenetics – allows us to have a new and scientifically verifiable and acceptable way of understanding and explaining the miasms. It seems epigenetics is the key that opens up a whole new dimension that embraces prior homeopathic and human evolution

and unites homeopathy with modern science again, as it describes a mechanism by which genetics modify from one generation to another.

Epigenetics is described in very elementary terms:

- DNA methylation is a process by which certain DNA bases repress gene activity.
- Histone modification is a process by which combinations of different molecules attach themselves to the tails of proteins called histones. These alter the activity of the DNA wrapped around them.

The rest is quite straightforward. The modified DNA makes the chromosomes that make up the nucleus of the cell. Divide and multiply this by ten trillion cells, and you have a human being. Every cell is obviously a specialized version of the first genetic cell we start with at conception (Lipton 2005, Schenck 2010).

Those formative genetic information patterns we could call *Specific Miasms*. They are related to a specific disease, trauma, or other condition, and are being passed on in a modified, deranged way from one generation to another.

The forming forces of *Specific Miasms* can be summarized like this:

- Trauma in the form of
 - Physical trauma
 - Emotional trauma
 - Sexual trauma
 - Spiritual trauma
 - Nutritional and food trauma
 - Disease trauma (the old miasms)
 - Drug and toxicity trauma (including vaccinations)
 - Environmental trauma
 - etc.
- Nurturing which exacerbates or ameliorates the above effects.

TRAUMA

We all experience trauma. And there is a natural way of processing it. If this happens fully, there is nothing left, and there is no epigenetic trauma. In essence, hyperactive survival instincts and other pre-existing trauma get in the way of processing new trauma, and we then accumulate trauma increasingly with time. Trauma tends to accumulate around already existing foci of trauma, and in the process of living the accumulated trauma, becomes stronger and stronger. The psychiatrist Stanislav Grof, in his analysis, called these

COEX-systems – systems of condensed experience (Grof, 1975).

While there are many obvious categories of trauma, like poisoning, it is also possible that traumas occur that have many different aspects to them. For reasons of understanding and treating them, isolation of the different aspects creates potentially great possibilities for treatment. A so-called isopathic approach especially seems to be very effective in the early stages after the poisoning and might be all that is required. The longer the trauma took place, the harder it is to detect the cause, and a more individualized approach is required. But, without identifying the cause and addressing it, a cure may never be reached. The same might apply to rape, specific epidemic disease trauma etc.

Infectious diseases are not only a possible cause of trauma by themselves, but can also be triggered by trauma. It is well researched that traumatic situations have a negative effect on the immune system and thus make the individual more prone to getting sick from an infection which it would otherwise be able to resist. Unprocessed childhood trauma can affect the immune system until old age. (Noppert et al, 2023)

The combination of war and cholera is an example on a collective level. As in homeopathy the remedy *Cuprum* is strongly indicated for both war and cholera, this suggests that it is not only a matter of contaminated water, but also that the trauma of war is physically expressed and processed through the infection. Another example is a throat infection following acute grief. When emotional trauma is not fully processed psychologically, it will express on a physical level as a next option of recovering from it.

I won't go deeper into all the different forms of trauma that can constitute a miasm or contribute to it, but a very important one deserves to be highlighted here. Although pharmaceuticals are aimed at treating patients, they are a major cause of suffering and death. Ivanovas explains how the golden standard in medical research, randomized controlled trials, has a paradoxical effect: *"... the more supporting the frame conditions (of a treatment) are, the less a specific therapy will perform better than a placebo. The more damaging the context of a treatment, the more effective a specific therapy will appear in the context of a randomized trial. The conclusion is as simple as it is frightening: That is, the better we treat our patients, the more we come up to their singularity, the more we support their self-healing process, the more a therapy will seem to be a placebo-therapy.*

This can be formulated even more strictly: If the activation of a self-healing mechanisms is defined as a placebo effect and only the interference with inner regulation is defined as 'specific therapy', then every regulative therapy cannot be something else than a placebo therapy." (Ivanovas, 2012, p. 125) A very cynical outcome is that what is considered evidence-based medicine actually intoxicates patients.

Environmentally, we are seeing, generation after generation, a more toxic human race. We have systematically degraded our physical health generation upon generation without recognizing it, but now, three generations after this started in earnest, we have serious percentages of people with depleted energy as well as toxic kids. If smoke from cigarettes and coal fires was the outer toxic problem of the first half of the 20th century, then inner smog of hundreds of toxins in our bloodstream that is far more toxic, is the problem of the 21st century.

NURTURING

Nurturing is what happens from conception onwards, in the womb, at birth, and in upbringing. Depending on the circumstances and the awareness of parents and others, nurturing exacerbates or ameliorates the epigenetic variations caused by unstable survival instincts and unresolved trauma.

The nurturing itself is of course disturbed by survival instincts that overrule awareness because the survival instincts then dominate everything including nurturing, feeling and thinking.

The simple formula is that nurturing multiplies epigenetic changes. It's not a question of nurturing or nature. It's nurturing and multiplying nature that creates who we are. The problem is that good nurturing brings out the best of us and bad nurturing brings out the worst of us. And generally speaking we get a good dose of both, but unfortunately the majority of nurturing leads to huge underperformance in comparison with our potential.

SUPPRESSION

In her scholarly article on Social Miasm Theory, Stephinity Salazar gives solid reasons for applying the concept of suppression as a cause for what we could call derangements of the vital force on a collective level. In the above, I have already discussed that there is a lot more to miasms, their causes and functions on an individual and collective level, besides suppression.

The opposite of suppression depends on the context in which the term is used. Here are some common interpretations:

- **Expression** – suppression then refers to holding back emotions, thoughts, or expressions, instead of openly showing or sharing them.
- **Release** – suppression then refers to restraining or holding something down, such as pressure or force, instead of letting it flow freely.
- **Encouragement** – here suppressing refers to withholding support for ideas, movements, or activities, instead of fostering or actively allowing those things to thrive.
- **Activation** – suppression can also refer to inhibiting an action or reaction (e.g., in science or medicine), instead of initiating or enhancing a process.

It sounds logical to say that in all these examples that suppression is something negative. But is it true? Could it be that in certain situations suppressing symptoms in a diseased or troubled person can provide beneficial effects?

An example of this would be pain management for a person with a fractured bone. Administering analgesics suppresses the symptom of pain, allowing the individual to rest, avoid stress-related complications, and facilitate the healing process and tolerance of necessary treatments.

In the dualistic world we live in, there are no absolute truths, so many examples can be found in which suppression is actually meaningful. Suppressing symptoms is then a temporary or supportive measure, and most beneficial when combined with treatments targeting the underlying condition, as prolonged symptom suppression without addressing the root cause may lead to complications or dependency.

Suppression, when understood as the conscious control or restraint of certain behaviors, emotions, or thoughts, can also play an important role in maintaining societal order and promoting healthy interactions. Provided suppression is balanced it helps individuals and groups adhere to social norms, create harmonious environments, and manage conflicts effectively. Here also, addressing the underlying causes, traumas and conflicts is an essential counterpart, as otherwise suppression can lead to negative psychological or social consequences.

Emotional suppression may be called for in professional settings. For example, a teacher may feel frustrated with a disruptive student but suppress their anger to address the behavior constructively and maintain authority

and calmness in the classroom. We also expect police officers to suppress personal biases or emotions to enforce laws objectively, or judges set aside personal opinions to rule based on evidence and legal principles.

For all of us, it may be healthy and wise to count to ten in situations that frustrate us, or not tell the joke that comes to mind, as it may hurt someone present. And we all hope a pedophile is able to suppress his obsessive tendencies.

While suppression can have positive effects, chronic or excessive suppression, especially of emotions like sadness, anger, or fear, can lead to stress, anxiety, or mental health challenges. The key is to channel suppressed emotions or impulses into healthy outlets, such as communication, creativity, or physical activity. For a healthy society, suppression should be complemented by spaces where individuals can express their thoughts and emotions safely, such as therapy, supportive communities, or artistic endeavors.

So, in a truly holistic approach there is place for all interrelated opposites, including suppression. This also includes that allopathy and homeopathy is not a matter of either or, but one of one complementing the other in a meaningful and harmonious way.

THE ACTUAL CAUSE UNDERLYING ALL TRAUMA AND MIASMS

In my understanding, the real meaning of the homeopathic law of similars is 'loving what is'. In homeopathic case-taking, the way a patient experiences his or her reality is shared, and all a well-chosen remedy basically does is mirror it. Instead of fighting it, it is fully seen and accepted as it is. Suffering is either rooted in the past or caused by projecting a certain future. The beautiful paradox of homeopathic treatment is that through confirming the current state and accepting it, the case-taking itself and the remedy give space for change. By 'loving what is', what is can change, and healing occurs.

We could call homeopathy a non-duality tool. By dropping what one is not, what remains is the undivided timeless self. Being non-dualistic, our true nature doesn't experience the world in terms of opposites. Identified as a person, we see the world through the lens of our limited ego, each one in their own unique way. We not only all perceive the world in our own uniquely colored way, the world is even arranging itself fitting our inner state. Especially the work with family constellations has made that very clear. (Hellinger, 2001)

For the ego-identity, the world is divided into 'I' and 'other'. From that separation, the whole world of suffering is created. Egotism, greed, jealousy, hate, etc. can only exist if we experience ourselves as separated from others. Only then are we able to physically, emotionally, sexually, or spiritually abuse and hurt another living being. Only then are we able to pollute the environment out of pure greed or ignorance.

It takes a traumatized being to traumatize another being. In that sense, trauma only knows victims. Dealing with trauma and the many ways it is miasmatically expressed is key to true health and happiness, both individually and collectively. Feeling separated from our true self is the ultimate delusion that needs to be cured. It's the one 'disease' all human beings have in common. Based on the work of Bert Hellinger, my own experience in treating patients and self-inquiry, I've come to the conclusion that everything is here and now to wake us up to our true nature.

IN CONCLUSION

By extending the concept of miasms beyond Hahnemann's (1839) original framework and beyond infectious diseases as their sole cause, the fundamental thinking and attitude towards them remain largely unchanged. For two centuries, homeopaths have tended to consider miasms in an allopathic way. While it is generally understood in patient treatment that symptoms are a healthy sign of the dynamis in action, diseases themselves and the miasms underlying them are often regarded in a manner similar to an allopath's view of a pathogen. The primary difference lies only in the method of addressing the pathogen, disease, or miasm.

To truly transform our approach, it is vital to understand the role and purpose of miasms within the evolutionary journey of awakening to our true nature. This shift in understanding is crucial for altering our attitude towards miasms and perceived obstacles in life in general.

The impact of suppression depends greatly on its context. While it may often appear to have negative consequences, suppression is not inherently harmful. Within the broader picture, there is a valid place—and sometimes even a necessity—for suppression as part of the larger process of growth and healing.

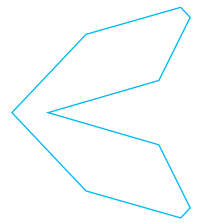
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**SPECIAL
SUBSECTION**

Comment on The Target Article: Social Miasm Theory

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“Suppression” is widespread in the modern world. As Stephinity Salazar points out in this brilliant target article, it is the source of miasma, or chronic dysfunction, in many aspects of both personal and social life. For decades, I have observed the attempts of mainstream medicine to denigrate the value of psychedelic-assisted psychotherapy and, when this was no longer viable, to squeeze it into the Procrustean Bed of the medical model instead of giving it the holistic perspective it deserves. Effective use of psilocybin and similar substances needs to take account of substance, set, and setting – something discovered by Indigenous practitioners millennia ago. The same can be said for other forms of “alternative” treatments, such as hypnosis, as their utility is finally being acknowledged (Krippner, 1976, 1997).

But, suppression is not limited to Big Pharma; it can also be seen in the manipulations of Big Ag, Big Oil, Big Tech, and other powerful conglomerates. Sometimes overlooked is Big Faith, but the contemporary scene in the United States makes this the critical focus of this essay. The most visible example (but not the only one) of Big Faith is “Christian Nationalism.” It does not represent mainstream Christianity but is in direct violation of the First Amendment of the U.S. Constitution, which prohibits the establishment of a state religion or the favoring of one religion over another. However, repression by Big Faith has attempted to circumvent the Constitution, and the conflict is ongoing.

In listing examples of the encroachment of Big Faith on the Second Amendment, one needs to realize that the situation is fluid, with developments constantly occurring on various sides of the issue. For example, some advocates of Christian Nationalism deny that their movement is racist or bigoted but insist that it is the only viable alternative to secularism (the political ideology that separates church and state), which they see as a threat to Western civilization (Wolfe, 2022). Nonetheless, the following examples illustrate the issues characteristic of Big Faith, not only those fired by Christian nationalism, but similar movements as well.

In December 2024, Liz Hayes summarized successful efforts to counter Big Faith by Americans United, a non-partisan, non-denominational advocacy and education group:

- In June 2024, a district court blocked a recently passed Louisiana law that required permanent posting of the Ten Commandments in all public schools.
- In the November 2024 elections, voters in Missouri voted to protect abortion rights; the proposed total abortion ban had been opposed by groups declaring it a violation of church and state separation. Abortion is still forbidden after “fetus viability,” and Big Faith groups continue to exert pressure for a total ban.



- In June 2024, the Oklahoma Supreme Court barred St. Isidore of Seville, a Catholic virtual school, from operating what would have been the nation's first religious public chartered school. The school immediately disputed the issue and filed petitions with the United States Supreme Court.
- Also in June 2024, protestors secured a victory for an atheist from Colorado whose parole officer had sent him back to jail after he refused to take part in Christian worship services and other religious activities.
- In May 2024, the Tennessee Supreme Court allowed charges filed by a couple to proceed against a foster care agency that denied them services because they were Jewish.

Another tabulation was prepared by Dierenfield (2024), who focused on the state of Minnesota, where the Minnesota Civil Liberties Union ended state/church infringements and became a model for the rest of the nation. The practices terminated included:

- teacher-led prayers in public schools
- reading from the King James Bible in school classrooms
- holding church night services during Christmas in public schools
- classroom lectures by Youth for Christ representatives
- Bible distribution by Gideon's International
- tuition reimbursement for parents sending their children to parochial schools
- prohibition of the practice in prisons where state governments favored Christian and Jewish religious groups over Native American religious ceremonies that were held in the basement boxing ring at inconvenient times, and
- the state-supported kidnapping by parents of their adult children to "deprogram" them from their affiliation with so-called "cults."

Wiesenfeld noted that there were other forces at work, including a more diverse population in the state and the increased secularization of mainstream religious groups, as well as allies from other organizations supporting church/state boundaries. Nonetheless, he gave credit to the "indispensable role" played by civil liberties activists.

Proponents of Big Faith acknowledge Christianity's roots in Judaism and hope to convert Jews to their belief system. Other religions such as Islam are often branded "demonic," and their members would be regulated as second-class citizens. Big Faith proponents are making plans for the distant future, believing that they will emerge victorious after stripping away protection for sexual minorities as well as women's rights such as abortion. They hold that public schools are too secular; hence the U.S. Department of Education should be abolished.

Pertinent to this discussion is the Christian Nationalists' *God Bless the USA King James Bible* that includes the U.S. Constitution, the Pledge of Allegiance, and the Bill of Rights. In 2024, a video was released in which Pastor Loran Livingstone, an evangelical Christian leader of the Central Church of Charlotte, North Carolina, called it a "political Bible." Titled "The Sermon the Church Needed," the book led Pastor Livingstone to state, "Don't be telling me that I have a spiritual responsibility to vote. My real citizenship is in Heaven." The sermon came as a shock to many Christian Nationalists, but it was praised by many conservative and liberal Christian clerics, and one podcaster called Livingstone a "modern day John the Baptist" (Arnold, 2025).

Another example of the denial of church/state separation occurred on January 14, 2025, during the opening session of the Texas State Assembly. The Republican Chair of the Texas State Assembly declared church/state separation "a myth," as pastors and worshippers gathered in a Capitol meeting room to prepare for "spiritual war" and to pray that legislators be protected from "demonic forces." A gospel band played and sang, as many worshippers went to the walls to conduct a "laying on of hands" conferring blessings on the proceedings (Downen, 2025).

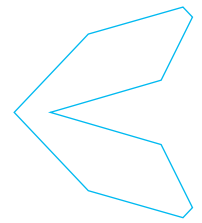
Proponents of Big Faith insist that Christians and Christianity founded the United States. However, most of the founders, such as Washington, Franklin, Madison, and Monroe, were Deists who believed in reason as their guiding force. As Deists, they followed the teachings of Jesus, but felt that he was human, not divine. They insisted on neutrality regarding religion, writing it into the founding documents. Thomas Jefferson, a Deist, was the co-author of the Virginia Statute of Religious Freedom, which became the basis for the First Amendment, specifying that there would be no government support of religion and that the government would not take away citizens' rights because of their religion (Ricento, 2025).

CONCLUSION

The target article posits that, when society exists in harmony with the environment, humanity will live mellifluously within society. The universe is one giant open system; all parts are connected, and a global civilization that open-sources its sciences and offers transparency in its technologies will eliminate the need for suppression and secret agendas. This will shift humanity out of a social miasmatic state of enslavement and into a more sovereign, sophrosyne state of being. This statement is more in accord with the founders of the United States than it is with Christian Nationalism and its allies.

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**SPECIAL
SUBSECTION**

Suppression – One of the Biggest Culprits of our Crisis? Some Comments on Stephinity Salazar

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Samuel Hahnemann's homeopathy went through various phases, and the development is not finished, not even today. Initially, it was a simple empirical method: Hahnemann observed that medicinal substances taken by volunteers produced symptoms in healthy people. When used for the very symptoms in sick people, the disease could be cured. Often, not always. Hahnemann tested the most common and some less common medicinal substances of his time, some 100 initially, in healthy volunteers. These so-called "provings" established the homeopathic material medica, the symptom collections homeopaths used (Walach, 1994; Walach & Teut, 2015). But even with a much more expanded materia medica, Hahnemann could not cure everyone, as he initially thought he could. Perhaps some megalomania on his part was also what spurred him on. At any rate, later in his career and after much trial and error, he arrived at his miasm theory of chronic diseases. This is what Dr. Salazar presents nicely in her paper. It is an attempt of getting at what I have once called the temporal Gestalt of the disease pattern: how symptoms and diseases are related within a person, and even beyond individual lives across the boundaries of generations into transgenerational patterns (Walach, 1986). Hahnemann observed these patterns and related them to the big infectious or parasitic diseases of his time: scabies (psora), gonorrhea (sycosis), and syphilis. Modern theorizing referred to by Dr. Salazar added tuberculosis and cancer.

These big diseases have one thing in common, Hahnemann thought: They are often treated by treatments which are thought to be curative, but which are, in truth, making problems worse long term. Hahnemann called this process "suppression", namely suppression of symptoms, away from the surface into the core of the organism, where the disease will, in the long run, seek other, usually more severe and more dangerous outlets.

Take a modern example, atopic dermatitis (AD). This would be a paradigmatic psoric disease in Hahnemann's terms, a disease that is due to a "weakness" in the system. In modern terms, it is a systemic overreagibility of the organism, an imbalance between pro-inflammatory and inhibitory immune processes. AD is typically treated with topical steroid creams that normally work well. In more severe cases, systemic steroids are used to treat the inflammation proneness of the organism. The same is true for another atopic disease, *mutatis mutandis*, asthma. A "suppression" of symptoms works well, usually and for a certain time, but does not cure the disease itself. Often, the disposition is passed on to the offspring, who may or may not develop the same or a similar disease. However, often the cost of this "suppressive" treatment is a shifting of the disease. Atopic dermatitis might develop into asthma, after a while. Or a more severe disease might develop. Now it is time to introduce the temporal Gestalt. While modern theorizing would not



normally see a relationship between the long-term suppressive treatment of AD and the later development of asthma, homeopathic miasmatic theory would. It would see a connection between the two, and this is exactly how Hahnemann arrived at his model of chronic diseases in the first place.

It is not always easy to see the relationship between “suppressive treatment” and the development of different or more symptoms developing later on. Suppression causes diseases down the line, but only later. It is very important to realize at this point that this putative relationship stems from clinical observations of homeopaths, and is not a systematic research finding substantiated by long-term observational and longitudinal studies of disease trajectories, at least not to my knowledge. Epigenetic findings have now established the fact that behavioral or environmental influences can both influence the expression of the genome into different phenotypes, i.e., into different appearances of the very same genotype, and can be passed on to the offspring and some generations down the line (Jablunka & Lamb, 2005, 2020). The processes are not at all understood in detail, but they vindicate Hahnemann’s observation of the “heritability” of miasms. Severe diseases can indeed be seen as changing the epigenome, and perhaps even alter the genome, in that viral or bacterial RNA or DNA sequences are included in the genome. More often, it might be epigenetic changes that are responsible for the passing on of “trauma” or disease proneness over generations. This would also give substance to what psychotherapists have known for a while as transgenerational trauma and therapy, where the trauma that happened to a grandfather unbeknownst to a patient might have triggered symptoms of the patient via epigenetic pathways, which are not well understood (Ancelin Schützenberger, 1998). In the same sense “suppression” might lay the foundation for a severe alteration of epigenetic expressions of the genome and thus lead to a shifting of symptoms.

Thus, the theoretical basis of miasm theory is better than many critics think. But is it, in fact, really true? We don’t know. It has not been researched systematically. It makes a lot of sense, yes. It has been derived from clinical observation, yes. But the definitive proof is lacking. During my whole career, I lobbied for a study that would vindicate this concept. It would have necessitated a longitudinal observation of children that are treated with as little intervention as possible, possibly homeopathically, possibly with as few vaccinations as possible, and compare this cohort with a different, conventionally treated cohort,

and then observe the diseases, as they develop or don’t develop. This would be a challenging study, as it would very likely not be possible to randomize children; randomization would forego the choices parents make. To find comparable cohorts, this would necessitate large numbers to produce, at the end, propensity-matched groups that mimic a randomized trial. Such a study, running over 30 or more years, would give us some insight into the temporal Gestalt of diseases and would allow us to judge more informedly, whether the theory has any merit. Currently, we have only indirect data: Children from anthroposophical households who have less exposition to conventional “suppressive” treatment are healthier (Hamre et al., 2014). Children who are naturally exposed to pathogens, for instance, in the country or on farms, have fewer atopic diseases (Lluis et al., 2014; Ventura et al., 1989). My own analysis of a large German cross-sectional cohort of children showed that children that have not been vaccinated are healthier (Walach & Müller, submitted).

But all these data are indirect hints. A final and methodologically convincing proof is lacking. But let us proceed on those grounds. If miasm theory and the model of suppression as a root cause for diseases and symptoms is correct, does it make sense to extrapolate it to the social sphere? Can the suppression of healthy expressions of dissatisfaction, protest, democratic or civic unrest, of diverging opinion, and alternative views create social “disease” and political “symptoms” as well? Can “suppression” be a “root cause”?

I have sympathy with the idea. It is a typical case of analogous reasoning. It takes a case and extrapolates it to a similar systemic structure with different factual realizations. Dr. Salazar correctly points to the principle of homology that is typical for systems thinking. Structures found at basic levels of systems repeat themselves at higher levels. For instance, the fact that systems tend to create boundaries, take in stuff they need and excrete stuff they can’t use, is typical for all living systems, from parameciae to human cells to full organisms. It can also be observed at the sociological group level, where groups tend to take in people they like and chuck out people they see as spoilsports. It can also be observed at a larger social plane, where people supportive of the current system are integrated and those that disagree are disenfranchised or deplatformed. So, what seems to happen on the individual organismic plane might indeed be helpful to understand at least some processes on the socio-political level. I think the distinction is between a useful heuristic and a totalitarian

model. I am not accusing Dr. Salazar of being totalitarian. But I am observing that any system of thought, any theory that claims truth for itself, has a tendency to become an ideology, and in that has a totalitarian ring to it.

So, my suggestion is to see Dr. Salazar's idea as a useful heuristic to understand processes. And as such, it can be really helpful. It would help understand why the suppression of divergent opinion is not a good idea. It might work short-term: The disturbance is gone, peace re-established, it seems. Dr. Salazar uses the Covid-19 pandemic as an example. We could use the current trend in the EU to censor divergent opinion as another temporally more independent example. Dr. von der Leyen, the president of the European Commission, has said in one of her recent addresses to the European Parliament that she is not afraid of the Ukraine war, nor of climate change, nor of pandemics, but only about disinformation. Meaning: we have to install censorship. Meaning: We know what is right, and whoever disagrees is a greater danger than all war, climate change, and bugs together. Meaning: We need to suppress this. Here we see that Dr. Salazar's hunch is quite insightful. If such widespread ownership of purported truths engenders suppression of divergent views of reality, if a simplistic understanding of truth ignores the complexity of our social circumstances and political environments, then suppression is the only method. And in that case, "social disease" in the form of unrest, psychological disturbances, and the whole gamut of what Dr. Salazar describes is rife.

Anything that claims universality of truth, really, is dangerous in that sense, because it needs to suppress or fight any opposition. This happens very rarely with open methods of discourse. More often than not, it happens with ideologies, via censorship, ostracizing, bullying, and similar methods. The current scientific mainstream view that allows only for materialistic views of nature and the human being is an example. Alternative views are ousted from discourse, from academic papers, from universities, and from funding. In that sense, I find Dr. Salazar's analysis very helpful.

But is suppression really the only mechanism, or even the most important one? I am not so sure. I am always wary of any type of monocausal explanation. During the Covid-pandemic many critical voices were quick to find culprits: the "elite", the "globalists", the "deep state", philanthropists like Bill Gates, foundations, and the Chinese Communist Party, were supposed to be responsible. Such simplistic models rarely fit the complexity of reality. It is probably more likely that things like the Zeitgeist, i.e.,

an ideological undercurrent that has many faces and some core commonalities, is responsible. And one of the commonalities might be an overly strong orientation to material goods and a materialistic ontology, which entails fear of death and a strong motive to avoid anything that might endanger lives, a quasi-religious belief in the power of science, derived from a lack of real understanding of scientific processes. These are only a few elements of what I see as a mainstream ideology. I have developed a questionnaire that taps into transhumanist beliefs. I presented it to a representative group of 1051 German respondents (Walach et al., submitted). I was quite surprised that between 20% and 48% assented to any one of the nine items. This shows that this materialistic-transhumanistic ideology has pervaded modern mentalities quite deeply.

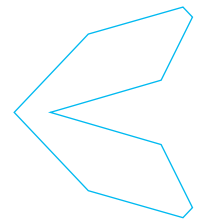
I think it is not only "suppression" of divergent voices, but also the positive influence of an ideology that neglects a lot of our human reality, for instance, all spiritual and transcendent aspects of human lives. It goes without saying that adhering to a certain ideology, for instance, such a transhumanist mindset, will normally also come with the tendency to not only ignore, but also actively suppress other views. That tendency to suppression is likely associated with a drive to proselytize. And such a strong impulse of proselytization is probably inherent in any ideology. It might be dependent on the character of the person, and not necessarily part of the ideology as such. I know some people who buy into a naturalist world-view, with whom I can perfectly well and to a mutual benefit discuss divergent views. They do not have any tendency to proselytize. And I know the opposite situation as well: Scientistically minded people, often seen in organized skeptics groups, that are more ardent fighters for rationality than puritans of old were fighters for the correct faith.

So, it is likely a combination of a certain type of ideology, materialistic-scientistic-transhumanist thinking, together with a fanatic mindset that leads to the problems described by Dr. Salazar. The suppression might be an important factor. But, adhering to a certain ideology does not mean having a fanatic mindset that drives one to suppressive actions against others. In that sense, Dr. Salazar has identified an important factor in our current social malaise. It is perhaps a necessary, but not a sufficient cause. It is one important aspect and deserves serious consideration. But now the work would start. What is it that enacts suppression or encourages it? What type of personality is prone to follow that path? Is power necessarily associated with it, or are there instances and persons of power

where suppression was not a logical consequence? These and many more questions would follow. It is always the sign of a good hypothesis that it engenders fruitful discussions and a rich research program. This is what I see in this hypothesis.

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**SPECIAL
SUBSECTION**

Reply to Commentaries on Social Miasm Theory

Stephinity Salazar

It is an honor to have three respected researchers and academics take the time to read and critique my paper on Social Miasm Theory. I am grateful for their time and consideration and shall respond in the order the commentaries were published.

First, I greatly appreciate having insights from a well-seasoned homeopath such as Harry van der Zee. The majority of van der Zee's response is a detailed recount of homeopathic philosophy, both past and contemporaneous, most of which I completely agree. Some of his commentary I either concisely addressed in one or two sentences, or was asked by our editors to omit and "save it for a book" in an effort to stick to key topics. To concisely state, Social Miasm Theory asks the question 'what is disease' and focuses through the lens of homeopathy, a highly complete and coherent philosophy that has already considered pathogenesis. Social Miasm Theory takes a look at miasm and expands it to the social sphere, through the subject of suppression of three compounding qualities: *truth*, *trauma*, and *toxemia*. van der Zee offers commentary on the subject of miasma being catalyzed by trauma and toxemia, but not as much time on what I consider most foundational, i.e., the suppression of truth (Kent, 1900). There are both subjective and objective truths: subjective, or personal truths, and objective truths. Objective truths are grounded in fact, regardless of what the collective believes consciously, though their subconscious and cellular memory may be impacted (Hawkins, 1995; Jung, 1959). One example I mention is when the scientific establishment purposely covers up (or suppresses) findings or data, to prevent further insight or information into the various scientific disciplines. Truth carries a resonance that can affect individual and societal health.

The origin of psora predates any historical records, and even fossil records have been a challenge. I think this debate is still open. I believe this origin may predate, or is possibly contemporaneous with the pre-diluvian records, or sometime around the younger Dryas or prior. We have more information on ancient civilizations re-surfacing in modern times, yet this is still an enigmatic topic, and there is much to be learned before offering any formal opinions. What is clear is that humanity's history on this planet is far more advanced and complex than previously accounted (Ancient Civilizations, 2022) and the fact that we are either a species of amnesia or there has been intentional suppression of accurate records highlights the possibility that suppression of truth is a major factor to be considered for pathogenesis. Whether the original catalyst for the origin of miasm was scabies or a mycoplasma or both is an important detail, but not as important as first considering the broader questions "what is disease" and why?

van der Zee offers an optimistic outlook of why miasm exists, evolutionarily speaking, as a mirror, somewhat analogous to a Joseph Campbell's "Hero's Journey" perspective,

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and I absolutely agree: this deviation from wholeness into our own shadow of separation and dissonance is likely a necessary journey for us all, individually and collectively, for our evolutionary process back into an eventual connection as a collective species (Campbell, 2008). Again, some of what I was suggested to omit from my original paper highlights this perspective. Towards the end of van der Zee's commentary, he mentions a critique on my outlook on the subject of suppression as "something negative" and also "there are no absolute truths"—truth is relative to the scope of one's perspective, the greater the vision, the greater the comprehension. There are still some basic objective values beyond localized taboos. What is good or evil from a limited belief system, may shift as one is offered more access to awareness: However, it is my belief, and my hope, that we can all agree on a basic core value system that eventually allows for us all to responsibly evolve towards sovereign ideals and respect for our fellow brethren and planet. One example: It is wrong for an adult to rape and kill a five-year-old child. While most of us on this planet believe this statement to be true, there are still pedophiles. Collectively in modern times, the majority of the human race no longer finds such actions of pedophilia or human sacrifice ethical or effective. The point is to reconcile past misdeeds, learn from our mistaken beliefs, and transmute the trauma and toxemia we accumulated as a collective species.

Social Miasm Theory addresses the subject of trauma begetting trauma and also neuroparasitology, which can account for why some people have a derangement in their ethical and moral value system that would cause them to trespass upon the innocence of a child and basic human freedom (Our Rescue, 2024). The original, non-abridged version of Social Miasm Theory addresses the history of parasites and its relationship to historical demonology, but it was requested that I leave out this pre-scientific subject, so as not to leave my theory overly vulnerable for tangential critique (Grmek, 1989; McAuliffe, 2016). I believe there are absolute truths at this level of human development and while there may still be a small remnant of clandestine cults that traffic and ritualistically rape and kill children, it is not acceptable behavior at this point in our evolution. Perhaps, in our evolutionary path, it was necessary that we experience such horrors in efforts to learn and reconcile, but once we have learned to "know better" in our evolution, there are no longer excuses for such behavior, which may catalyze collective trauma and have an impact on our health.

Some of the examples van der Zee gives for positive outcomes of suppression are quite sensible from a survivalist perspective, but they offer only a temporary reprieve. The body and mind are incurring a debt they must eventually pay back, should they not wish to carry over the miasm onto their children, future self, or possibly into a future life. To answer van der Zee's question, "Could it be that in certain situations suppressing symptoms in a diseased or troubled person can provide beneficial effects?" Great question: yes, but at a future cost. Examples I would provide for this include physical suppression with antibiotics (compromising the microbiome and future health and immunity in efforts to save one's life), and the emotional suppression of sexual trauma (until the victim is old enough to integrate). This can also extend to societal suppressions of various subjects (Briere & Spinazola, 2005; Theodosiou et al, 2023).

Other examples from van der Zee include emotional suppression in professional settings. I would suggest this is using the word "suppress" (as in opinion or emotional reaction) as a secondary suppression, meaning there is already something imbalanced in the person, relationship, or societal dynamic, which requires their need to moderate or control. They are intentionally suppressing with conscious awareness to avoid conflict. Both people may be miasmatic (latent or active) with emotional instability, possibly resultant from social miasma. Emotional regulation is necessary because there is already a previous disequilibrium in the relationship dynamic. Again, this is a willful suppression, which may cause compounding health issues down the line, resulting from a societal suppression of truth. This example offers a nuanced distinction between individual, miasmatic suppression, and societal suppression in the form of conflict-avoidance: Related, but not exactly the same. Overall, I think my theory parallels much of the commentary van der Zee offers, and I am grateful for his research and replies and for taking the time to read my paper.

Next, Stanley Krippner's first and last paragraph offers a concise, partial summation of my meta-theory on the topic of disease and its compounding effects on society and the planet. Krippner offers much of his commentary discussing psychedelic-assisted psychotherapy and a critique of "Big Faith" and Christian nationalism—I will comment on the points Krippner provides that titillates some deeper aspects of Social Miasm Theory, now that an opportunity has been provided, and I will abstain from replying on commentary that is not directly relevant to Social Miasm Theory.

I agree that entheogens have a place within the healing modalities that can be offered to assist people who have dealt with physical and emotional trauma, as well as the contemplation of deeper philosophical aspects of reality and our universe. Responsible psychedelic use has allowed for direct access to truth and healing, including ancestral “shadow” work— This is one (of many) methods, for which miasm can be accessed and cleared. Not every (active or latent) miasmatic type should consume entheogens, as there are populations that can be triggered into psychosis with psychedelics (Ghaznavi et al, 2024). This is parallel to the responsibility of the homeopath to apply the correct remedy for the active miasm, to ensure the proper order for healing.

My paper addressed Big Pharma, Big Tech, and Big Ag, but it did not address Big Faith, as was mentioned by Krippner. I agree with Krippner, insofar as the basic premise is that there is a stronghold of religious dogma. I think this is not just in America, but globally and historically. I believe this is the case with all the major religions and associated cults, so I do not think this applies to just one religion or country. This connects back to Social Miasm Theory’s “suppression of truth”— As most religions, historically speaking, have removed sovereignty, and direct spiritual connection to Source intelligence from the individual, and have placed it in the hands of priesthoods and associated establishments who have monopolized and manipulated intelligence and gnosis. In the beginning of my paper, I talked about the global “death cult” mentality that paradigmatically affects every aspect of our society: spirituality, philosophy, cosmology, physics, medicine, psychology, sociology, and ecology.

All this is tethered together, and when there are axiomatic miscalculations, or even purposeful lies, every branch of study and phenomenological being-ness is also affected. I would absolutely consider Big Faith to be ancillary to Social Miasm Theory’s premise. A return to nature is necessary, as the further we stray from living harmoniously with our planetary ecosystem, the more compounded our problems. We are an integral part of nature. This is perhaps the first lie that we as a species have told ourselves—that we are separate from the dynamic process of creation. A realignment towards truth and a re-assessment of our core values, as a species, is the first step towards rebalancing our ecosystem’s natural order and towards the healing of miasm.

Lastly, Professor Walach provided some wonderful observations, wise advice, as well as provocative questions

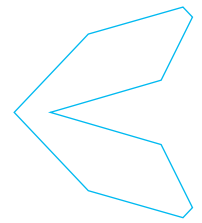
and references. I greatly appreciate his esteemed assistance and knowledge. Insofar as his query as to whether Social Miasm Theory may be ‘true’ and how it would be hard to know because it cannot be “researched systematically”— yes, this would be a cumbersome task. Perhaps a multi-generational study as Walach described, but also incorporating people’s belief systems, could be possible over the span of a few decades? We, as a scientific community, have evolved our scientific method to only accept blind, controlled experiments that we can statistically verify. Since this theory is dynamic, consilient, and generational, it would certainly be a challenge to verify through our current scientific methods. Additionally, the pleomorphism of microbes in any given individual is a unique expression of their totality of constitution, so every case is unique. However, from a social vantage within cohorts, it would be easier to access generalized probabilities of statistical significance. Walach is aware of this challenge as well, and the additional factors, which Social Miasm Theory observes: the additional suppressive factor of ‘truth’ that I mentioned above in my response to van der Zee’s commentary. Walach asks if this theory of suppression can consider subjects such as “civic unrest, of diverging opinion”, etc., and I believe, at least heuristically, yes. I respect his weariness for this “monocausal explanation,” but similar to Hegel’s dialectic, it does offer a “heuristic” totality of explanation, without being totalitarian. Nature is not stagnant, but a dynamic process, and any good meta-theory must account for this ebb and flow.

I believe the most axiomatic, destructive, and subtle form of suppression is the negation of truth. What has it done to our species and, subsequently, our treatment of the planet? When we, as a species, live in a paradigm that negates our connection to nature, each other, and our own selves through flawed collective belief systems, we eventually see a build-up of social miasm. I recognize this epistemological query of ‘what is truth’ is a deeply debatable topic, but there are two foundational observations that we can agree on – we either know something for certain to be factual, or we do not yet know something for certain, so it should be debated in the marketplace of sound theories. The fact that our “scientific” society holds unalienable truths towards flawed cosmologies (and beyond) is highly problematic for every science that branches forth, which eventually rears its ugly head into our societal psyche. As has been shown in applied kinesiology, the body’s vital force is drained when it lies to itself (Hawkins, 1995). I ask the question, “How might a society

be affected when it lives within a paradigm that believes in a faulty, outmoded science and touts theory as fact?" Regardless of whether this is an orchestrated agenda or just naïveté, it is going to eventually affect our health over time. Thank you, Professor Walach, for your critiques and commentary and for assisting me in the development of this Theory of Everything.

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**BOOK AND
MULTIMEDIA
REVIEW**

Triangular UFOs of the United Kingdom

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Triangular-shaped UAPs have been reported throughout the modern era of the phenomenon, with various hypotheses espoused to explain the observations, such as stealth aircraft and the influence of science fiction (Clarke, 2012). The psychosocial hypothesis (psychological/ social aetiology for UAP) underpins the latter hypothesis. Individuals misperceive conventional objects or stimuli due to their perceptions being influenced by cultural sources and/ or psychological predispositions (Bullard, 2010). Others argue that such hypotheses are unsatisfactory as they fail to consider historical cases that existed prior to the creation of stealth aircraft and science fiction films, such as Star Wars (Marler, 2013), and that many of the characteristics of well-investigated triangular UAP cases are not congruent with the characteristics of conventional aircraft (Fowler, 1996; Powell et al., 2024). A few books/ reports have addressed triangular-shaped UAP reports, the most well-known being *Triangular UFOs*, written by David Marler (2013).

The book *Triangular UFOs of the United Kingdom*, the first book-length treatise of triangular UAP reported in the UK, offers a detailed exploration of triangular-shaped Unidentified Aerial Phenomena (UAP) sightings within the UK, focusing heavily on the author's encounter in 1999. The author, a professional draughtsman with experience in the aviation industry, delivers a meticulous account of his close-range observation, providing detailed descriptions and illustrations of the triangular UAP. This personal experience forms the book's foundation and lends a degree of technical credibility to the work, given the author's background. In addition to recounting his experience, the author compiles numerous reports of triangular UAP sightings from various locations across the UK.

The author provides dozens of witness accounts, primarily obtained via other researchers, newspapers, and social media. Although many of them are intriguing, with reported characteristics that are difficult to reconcile with conventional aircraft/ phenomena (e.g., lack of control surfaces/ apparent instantaneous acceleration), there is little information on the investigation of the reports, or the criteria utilised in their selection. Many reports appear unfiltered; they consist of witness accounts but do not appear to have been investigated to determine the credibility/ reliability of the witness(s) or if they are amenable to a prosaic explanation. As this is not an academic treatise on the subject, it is not a central critique; however, it must be recognised that the reports likely encompass both UAPs and instances of misidentified stimuli. For any statistical study or comparison of reports, it is a prerequisite that the reports have been filtered (Hynek, 1972). As an example, Powell et al. (2024) recently conducted a study of UAP characteristics in relation to the shape of



the UAP, including triangular UAPs. They utilised stringent criteria to select cases, making it very unlikely that the reports were misidentifications of conventional phenomena. Thus, a comparison of the reports was viable.

A chapter also details alleged paranormal occurrences that the author and other witnesses of triangular UAP experienced after their observations. The author contends there is a link between UAP reports and the paranormal; in his opinion, the objects are interdimensional rather than extraterrestrial. The paranormal hypothesis for UAPs became prominent in the late 1960s, correlating with an increase in the strangeness of some UAP reports. Authors such as Vallée and Keel were prominent in expounding ideas that UAPs are perhaps just one form/ manifestation of a phenomenon that is not amenable to scientific analysis- insisting that the field of UAP studies must incorporate reports of cattle mutilations, crop circles and the denizens of Magonia, such as fairies and sprites (Vallée, 1969; Keel, 1970). Others contend that such argumentation needs to be revised and that the links between UAP and other phenomena are tenuous (Dines, 2020), especially when one reviews the core UAP phenomenon- those reports, such as radar visual and landing trace cases, that are amenable to scientific analysis (Clark, 2018).

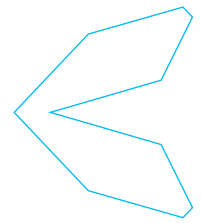
Although many of the alleged paranormal occurrences are interesting, additional information on the witnesses, such as previous paranormal experiences (prior to the UAP experience), would have been beneficial. Further, some of the claims have potential prosaic explanations. As a specific example, one witness reports that after she observed a triangular UAP in the 1970s and reported it to the Ministry of Defence (MOD), she was visited by two men who claimed they were from the MOD- the author suggests that these were “men in black”, the details provided do not strongly support a paranormal explanation, and they could have simply been “men from the ministry”.

A central critique of this book is that it omits footnotes, references, and an index, making it difficult for readers to trace the origin of many of the reports. This absence

of sourcing undermines the work, particularly for readers seeking a more scholarly approach to the phenomenon. Additionally, there are some grammatical and formatting issues, such as misaligned images and page numbers that do not correspond with the chapters (contents page). These issues, while not central to the book’s argument, detract from its presentation. Overall, however, the book provides numerous accounts of interesting UAP observations, including the detailed observation of the author, that have characteristics that correlate with other triangular UAP reports worldwide, including filtered reports. For those interested in such reports, the book is a worthwhile addition to the library.

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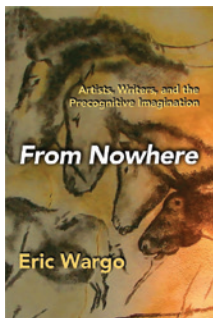


**BOOK AND
MULTIMEDIA
REVIEW**

From Nowhere: Artists, Writers, and the Precognitive Imagination

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Whatever their impact on mainstream psychology, Carl Jung's ideas have exerted an incalculable influence on the culture at large. Jungian concepts such as extraversion/introversion, the shadow, archetypes, and the collective unconscious have long been part of the common lexicon. Yet perhaps no Jungian concept has gained as much cultural currency as his strangest: synchronicity. As Eric Wargo notes in *From Nowhere: Artists, Writers, and the Precognitive Imagination*:

Synchronicity today is more popular, and arguably, more culturally relevant, than ever before. It is the subject of countless books and blogs, not at all confined to Jungian psychology and metaphysics. The past decade has seen a flood of self-help books with titles like *Connecting with Coincidence* and *Super-Synchronicity* and *The Synchronicity Key*. "Synchronomystics" actively draw connections, however improbable, among historical events, popular culture, archeology, and occult writings as a means of accessing the collective unconscious or divining the archetypal logic of history. UFO experiencers sometimes consider synchronicities to be messages or interventions from the nonhuman intelligence(s) behind the phenomenon. Synchronicity is now, arguably, a worldview, one that goes well beyond Jung and depth psychology (Wargo, 2024, p. 190).

As the notion of synchronicity has spread, it has grown diffuse, applying to a widening array of phenomena, sometimes with little regard for its original (at times baffling) formulation. In some cases, such as with the UFO experiencers and synchronomystics Wargo mentions, synchronicity has come to signify its very opposite—not an "acausal connecting principle" so much as a higher form of causation.

For Jung, synchronicity did not, strictly speaking, serve an explanatory function—if it did, it would not be "acausal." "[S]ynchronistic phenomena," he wrote, "cannot in principle be associated with *any* conceptions of causality" (Jung, 1969, p. 30; my emphasis). What he sought were qualitative grounds for distinguishing meaningful coincidences from meaningless ones (Jung, 1969). The need for this arose from the role such coincidences play in people's lives, a role of such importance that astounding examples can be drawn from the life of just about anyone. When I was an aspiring filmmaker in my youth, a relative arranged for me to meet a local artist named Olivier Asselin, then chair of the visual arts department at the University of Ottawa. I was nervous about this meeting, and as I walked toward the entrance of the visual arts building on the appointed day, I was seized by an urge to turn back. Just as I did, a delivery truck passed in front of me, momentarily blocking my path. The name ASSELIN was written in bold blue lettering on



the semi-trailer. Naturally, I took this as a sign and went to the meeting.

For a practicing analyst like Jung, a concept was needed for uncanny coincidences which, though aleatory, have an irreducible, objective significance.¹ The concept of synchronicity establishes a difference *in kind* between meaningful coincidences like the example above and their less significant counterparts. This difference does not boil down to whether “chance” is involved. Synchronistic events are fully the result of “chance;” Jung posited no causal force, no “energy” of any kind, behind them (Jung, 1969, p. 18). The difference in kind comes from the meaning-bearing element that makes the event coincidental to begin with. Only when a coincidence is wholly defined by its meaning can we speak of synchronicity.

There is no denying that such events are part of human experience. To give them even the slightest *ontological* weight, however, is to threaten the edifice of secular materialism. From a metaphysical standpoint, Jung saw in synchronicity a means to rethink not just life-altering coincidences, but also, by extension, certain “brute facts” that obtain in our universe without any possible explanation—the natural numbers, the mind-body connection, even perhaps the laws of physics (Jung, 1969, pp. 84-85; Hillman, 1972, pp. 74-77; Von Franz, 1992, pp. 215-18). Synchronicity does not *explain* these facts in the sense of telling us why and how they arose. Rather, it asserts as a matter of principle their inherence in a “a causeless order” (Jung, 1969, p. 90) characterized by “self-subsistent meaning” (Jung, 1969, p. 86). Insofar as the idea of a causal universe seems to presuppose a non-causal “ground” without which no such universe could get underway, synchronicity gives this ground the structuring principle it calls for. Whether this ground amounts to a transcendental “mind,” as maintained in classical idealism, is a separate question which, though it elicits much speculation on Jung’s part, is never settled.² Nevertheless, the concept of synchronicity expands the dimension of sense or meaning beyond human consciousness. I suspect this explains both the popular acceptance and the institutional resistance that Jung’s idea has encountered.

*

Synchronicity also meets with resistance in *From Nowhere*, an erudite, ingenious, and perplexing study of art’s capacity to anticipate future events. This capacity likely explains the concept’s enduring appeal among artists in recent decades. For Wargo, however, synchronicity

is at best a placeholder, a contemporary equivalent of the phlogiston theory (Wargo, 2024, p. 189). Building on ideas originally developed in *Time Loops* (Wargo, 2018), *From Nowhere* seeks to replace synchronicity with a “physical principle” which, “as it is recruited and ‘scaled up’ in the 4-D tesseract brain,” explains art’s precognitive power, allowing us to discard Jung’s idea, much as the discovery of oxygen obsolesced phlogiston (Wargo, 2024, p. 299).

We have all heard of works of art that predicted the future. Those of us who take this phenomenon seriously tend to attribute it to the conscious or unconscious insight of the artists involved. In my own writings, I follow Jung, Henri Bergson, and other thinkers by claiming that, in the right hands, art offers a conduit to potentialities that would otherwise remain unknowable (Martel, 2015). From this perspective, art serves a speculative function, as “hard” as any science, though it operates primarily through what Bergson called intuition rather than intellect.

Anticipating the future is just one of the ways art fulfills this function; just as often, it brings to light occulted dimensions of the present and the past. So far as the future is concerned, however, the divinatory power of art is perhaps most obvious in science fiction. As Wargo puts it in his introduction, it is the “[science] fiction writers’ job to extrapolate from existing science and predict future technological and social trends” (Wargo, 2024, p. 7). This deliberate commitment to prognostication makes even astounding cases of science fictional prophecy inadmissible in an analysis seeking to isolate the “paranormal or preternatural” (rather than merely prescient) dimension of art (Wargo, 2024, p. 7). In *From Nowhere*, Wargo therefore focuses on cases where artists could never have known that the content of their work prefigured events in the future, specifically their own future, their “long selves.” His goal is not to comment on the nature of art, but to use it as a field of inquiry for finding evidence of precognition, art being especially suited to occasioning the phenomenon by virtue of its reliance on “inspiration.”

Wargo opens his book by cataloging the various ways Western culture has explained the mystery of artistic inspiration—from shamanic spirits and Romantic genius to the Freudian unconscious, and from the workaday doctrine of “practice, practice, practice” to the brain’s astounding computational power. Although the latter two explanations seem more compelling to Wargo than their more fanciful antecedents, even they cannot account for the “unsettling anomalies in the arts and literature and popular culture that look very much as though a creator was somehow

reaching into their future, not the past—and what’s more, doing it *effortlessly*” (Wargo, 2024, p. 4). I have italicized that last word to highlight Wargo’s denial that art’s power has anything to do with authorial intent. In his view, precognition is not the artist’s prerogative. Artists are merely people who, opening themselves to novel inputs as they seek inspiration, make themselves more prone to precognition. Moreover, their work provides a paper trail that makes for compelling evidence.

As in *Time Loops*, Wargo argues that we misunderstand synchronistic events because we have fundamentally misjudged the nature of causation. Causes do not just flow forward from the past to the present; they also flow backward, from the future toward the past. Despite ongoing debates about the nature of time in contemporary physics, Wargo assumes a particular cosmological model—the deterministic “block universe” inferred from Einstein’s theory of relativity—and uses it as the framework for what is essentially a metaphysical project. After all, there is no *a priori* reason from a purely physical standpoint to believe our intuitive sense of time’s directionality is correct. It could be that we are merely riding along a predetermined chain of causation, the future as unchangeable as the past. In a passage rejecting the existence of free will, Wargo writes that “any point in the future, even to the end of the universe, is just as fixed as the past is, all part of the block” (Wargo, 2024, p. 125). In this model, the present has no privileged position in time: it is merely the point at which we happen to find ourselves in the already-completed life of the universe, just as this sentence is the one you happen to be reading in a preexisting text. As the mysterious Master of Ceremonies puts it in David Lynch’s *Mulholland Drive*, “It is all a tape.”

For Wargo, forward-flowing causation holds only phenomenological primacy over backward-flowing “retro-causation”—in reality, the two are “inextricable” (Wargo, 2024, p. 82). And what is true of causality is also true of memory. Consciously, we remember only the past, but unconsciously, we can also “remember” the predetermined future, however indirectly. Recognition and precognition are two aspects of one phenomenon. Humanity has evolved the capacity to recall not just past experiences but also future ones, with traumatic eventualities being the most likely to be “recollected” to consciousness.

Just as ordinary memory is, according to Wargo, fully explainable through the “physical—and mortal—body and brain,” so too is precognition (Wargo, 2024, p. 306). In his view, “it is our physical body, with its quadrillions

of material ... particles, that connects us to the future and is thus the locus of our supernature” (Wargo, 2024, p. 307). In other words, explaining precognition requires no recourse to the supernatural. By using the term “supernature,” Wargo seems to be drawing on the work of the scholar of religion Jeffrey Kripal, where the term does not denote a reality beyond nature so much as nature in “superhero” mode, nature expanded to include unexplained phenomena that our ancestors mistakenly attributed to a supernatural (i.e., divine) reality (Kripal, 2016).

Speculative though his book may be, Wargo intends it as a scientific hypothesis for the experts to consider. “As they say in science,” he writes near the end, “more research is needed” (Wargo, 2024, p. 306). It is the hard sciences—not philosophy, religion, depth psychology, or the occult—that will explain precognition, and, in doing so, render obsolete all theories that fail to reduce the phenomenon to the interactions of information-bearing particles in spacetime. Wargo is interested in the paranormal only insofar as it can be normalized within a (revised) materialist paradigm.

From Nowhere’s greatest strength lies in the bounty of evidence it offers. It spills over with fascinating histories and analyses of the precognitive works of writers, visual artists, and filmmakers. Readers interested in the intersections of art and the paranormal will recognize old favorites such as H.R. Giger, Andrei Tarkovsky, and Philip K. Dick, but Wargo also ranges farther afield, discussing the paranormal element in Virginia Woolf’s *The Waves*, the paintings of Cy Twombly, the life of Mark Twain, and the meeting of Octavia Butler’s novel *Kindred* with James Cameron’s film *The Terminator*. The precognitive “hits” that Wargo locates in this material vary in plausibility from the highly compelling to the dubious. At times, it appears that precognition may share with synchronicity a propensity to make its proponents see it everywhere.

The book opens with the case of the Jamaican-American sculptor Michael Richards, who died in his studio on the 92nd floor of the World Trade Centre’s North Tower on September 11th, 2001. In the years leading up to his death, Richards had created an impressive body of work frequently juxtaposing death and aviation. *Tar Baby vs. St. Sebastian*, a sculpture made just two years before 9/11, depicted a Tuskegee Airman pierced by multiple airplanes, symbolizing the martyrdom and contradictions of Black military heroes in American history. Richards’ repeated use of aviation imagery and themes of flight, sacrifice, and destruction appears to prefigure the circumstances of his

demise. The resonance is strong enough to raise questions about whether artists can unconsciously foresee their futures through their creative work.

Although Richards' story, viewed in isolation, could easily be put down to chance, considering it alongside the examples that follow, it is difficult to imagine a good-faith reader concluding that nothing unusual is at play. The question is what this "something" is. From a Jungian standpoint, the creation of *Tar Baby vs. St. Sebastian* (or several other works by Richards) certainly qualifies as a synchronistic event—a coincidence of real symbolic heft, whose significance comes precisely from its acausal origin. From this perspective, what makes the event so impactful is that it transcends causality altogether. The Jungian interpretation has the advantage of preserving the *sui generis* status of the sculpture, which remains interpretable on its own terms as the signed creation of an artist freely expressing a singular vision out of his own experience. At the same time, it also allows for the work to be synchronistically tied to the event of its creator's death. The event may deepen the artwork, but it does not explain it.

Wargo, however, seeks a causal explanation. He interprets Richards' aviation-themed art as the unconscious effect of its creator's future death at the hands of airplane hijackers. This event is the true cause of the sculpture, and it becomes unclear what relation remains between it and its symbolic affordances. What do we make of *Tar Baby vs. St. Sebastian's* connection to aviation, war, and the Black American experience—themes the artist himself ostensibly saw as central? Wargo might argue that a retrocausal explanation does not diminish the work's thematic relevance; but given that Richards' death literally *determined* the sculpture's form, it is difficult to see how he could do so without attributing its relevance to chance—in other words, without inadvertently reviving the principle of synchronicity he seeks to supplant. While Jung privileged the spontaneous emergence of sense in life and art, grounding causality in a preexisting stratum of self-subsistent meaning, Wargo appears to subordinate meaning to a mechanistic schema. His theory explains Richards' work, but only at the cost of reducing it to a hidden cause that has little to do with his creative agency.³

In a later chapter, Wargo similarly attributes Sigmund Freud's ideas to the misinterpretation of an early dream which, he argues, foretold the cancer the psychoanalyst would develop after a lifetime of cigar smoking. Wargo even suggests that Freud's fascination with the Oedipus myth—the story of a man who fulfills a prophecy by trying to avert

it—was a consequence of this misinterpretation, which the father of modern dream analysis could only have recognized too late. According to Wargo, there was virtually no way Freud could have correctly interpreted his dream. (As we shall soon see, it was mathematically impossible.) But in light of such a claim, how are we to assess Freud's career if not as a kind of cosmic joke? One might counter that Freud himself attributed human actions to unconscious drives that shape our fate. Nevertheless, there is a contingency, an alterability, in any psychological model that is absent from a theory rooted in physical necessity, as Wargo's is.⁴ It is significant, I think, that *From Nowhere* gives the lie to Freud's quip, "Sometimes a cigar is just a cigar." In its pages, that same cigar—a scintilla of spontaneity in the face of unconscious determinism—becomes the key that locks Freud into a prison of blind causation.

The sense of cosmic imprisonment increases when one considers Wargo's rejection of free will—a common enough position, but one whose sinister consequences become apparent in this book. If one considers causality to be a fundamental principle, one cannot acknowledge the precognitive power of certain artworks without inferring that we are all helpless passengers on a self-piloting ship. On that note, *From Nowhere* includes a discussion of the 1898 novel *Futility*, in which the author Morgan Robertson unwittingly predicted the Titanic disaster with uncanny accuracy, even naming his fictional vessel the Titan. If Michael Richards had read about this extraordinary case and reinterpreted his own work in light of its implications, might he have steered the course of his life toward a different end? Not according to Wargo, who holds that the future is as inalterable as the past, and free will has only a phenomenological (read: ultimately illusory) existence (Wargo, 2024, pp. 124-25). If precognition gives us access to the future, it can only do so on condition that the future actually *becomes* the future, that is, that it is impossible to change or avert. Even the clearest instance of apparent precognition can only be *actual* precognition if nothing can be done about it. Futility, indeed.

In chapter three (pp. 73-103), Wargo discusses the case of a Washington mother who dreamt of a chandelier falling on her sleeping child at exactly 4:35 a.m. Despite her husband's encouragement to stay in bed, the woman got up and brought the baby to the bedroom. As foretold by the dream, the chandelier fell at the predicted time, waking the couple as it crashed into the crib. It would be odd indeed to have such an experience and *not* conclude that the child would have been harmed or killed if one had

not freely decided to heed the dream. Wargo, however, argues against this interpretation, suggesting instead that what the woman precognized was not a possibility within the undetermined future, but “her own horrified imagining of a terrible possibility, a ‘what if’ ... that the fall of the chandelier would provoke in her a couple of hours later” (Wargo, 2024, p. 82). The dream, in other words, was an effect of her predestined decision to remove the baby from its crib—*because of the dream*. This is what Wargo calls a “‘time loop’ formation in the block universe” (Wargo, 2024, p. 83). Nonsensical though it may seem, only such an interpretation is consistent with a deterministic universe that includes precognition.

When Jung was conceptualizing synchronicity, he dismissed the idea of backward causation on logical grounds. “[I]t would be absurd,” Wargo quotes him as saying, “to suppose that a situation which does not yet exist and will only occur in the future could transmit itself as a phenomenon of energy to a receiver in the present” (Jung, 1969, p. 19). I will share my views on whether Jung’s judgment is sound at the end of this review. For now, the point is to illustrate that Wargo categorically denies that precognition is, in any direct way, actionable.

Whether drawn from dreams or art, few of the cases discussed in *From Nowhere* are as literal and direct as the story of the Washington mother. This, Wargo argues, is by design. He cites the physicist Kip Thorne, who concluded, on the basis of the Novikov self-consistency principle, that a theoretical billiard ball sent back in time to collide with its past self would necessarily knock itself back up the same temporal trajectory, thereby preventing any alteration of the past that would result in an inconsistency. Precognition exists, but acting on it to change the future is impossible. As Wargo writes, “*You are never going to have a completely accurate and clear precognitive dream about an outcome you would and could intercede to prevent*” (Wargo, 2024, p. 82; original emphasis).

In a manner reminiscent of Descartes’s malicious demon, nature prevents us from acting on our precognitive visions by making sure the information “can only reach us ... obliquely, indirectly, symbolically.” The reason, Wargo explains, is that “a kind of gravitational lensing ... inevitably distorts our perception of crises, catastrophes, and traumas: We never foresee them with the clarity that would enable us to avert them entirely, since that would be a paradox” (Wargo, 2024, p. 126). Simply put, physical laws compel the premonitions of dreamers and artists to manifest inscrutably. Indeed, the symbols found in dreams

and works of art are nothing more than “the obliquely aimed billiard balls shot back in time through wormholes from our own older selves” (Wargo, 2024, p. 83). Nature cloaks our premonitions to ensure that we perceive them as enigmas. Unable to decode them, we are destined to live out the events they reveal (and conceal); everything we do only safeguards their fulfilment, and only afterward may we finally learn what they meant.

Unfortunately, Wargo does not explain how quantitative physical laws could produce something as qualitative as a symbolic expression—one might as well posit a law stating that any can of alphabet soup hurled at a wall must necessarily spell out a sonnet. Wargo does claim our minds are involved in the distortion, either because they seek to lessen the trauma or because they are forced to use memories of the past to build their memories of the future. Be that as it may, one might reasonably ask why the systematic symbolization of precognitive images is needed to begin with, given that the future is fixed. In a deterministic block universe, there would be nothing we could do to prevent even a crystal-clear premonition from coming to pass.

Why, then, does nature bother? In his final chapter, Wargo writes that the evidence “points strongly toward some Darwinian solution” (Wargo, 2024, p. 306). Earlier, he suggests that “precognition prepares us for future experiences, such as perhaps preparing us for surprises and cushioning us against traumas...” (Wargo, 2024, p. 80). From this hypothesis, he extrapolates a complete theory of culture, tradition, and spirituality, reimagining them as survival engines fostering collective optimism as we move toward our evolutionary destiny. Though this makes sense on its face, I do not see how it squares with a block universe in which the future remains the same whether we know about it or not. A complex process of universally distributed—and systematically occluded—foreknowledge of the future would seem the last thing such a universe needs.

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There are theories that explain too much. In *From Nowhere*, Wargo uses retrocausation and precognition to explain not just art but also psychology and religion, leaving us in a world transformed. The problem is that the transformation is entirely subtractive; everything, and art above all, means less by the end than it did before. To return to my personal example, if I had learned that Mr. Asselin had hired a truck emblazoned with his name to ensure I kept my appointment, the numinous character of the event would have evaporated (and I would

probably have been even less inclined to make the meeting). Synchronicity only works if it is spontaneous, if it testifies that meaning transcends causal processes (Jung, 1969, p. 18). Of course, in Wargo's universe, there is no synchronicity—only systematically misinterpreted causal necessity. By giving a (retro)causal explanation for the apparently spontaneous emergence of meaning “from nowhere,” he dethrones Jung's idea, but he also removes the relevance of any event we may erstwhile have deemed synchronistic.⁵ This is made all the worse by his block universe, which renders time a kind of illusion, as well as his denial of free will, which raise serious questions about the utility of precognition.

Wargo has done parapsychology an incalculable service in analyzing an impressive corpus of artworks that do seem to presage the future. In fact, he does such a good job that he includes examples that threaten his explanatory model. For Wargo's theory to work, it is imperative that “premonitions” be limited to a person's actual life experience, just as memories are. As he stresses, we do not precognize events, but our future *experience* of events. It should therefore be impossible for an artwork to predict something that will happen after its creator's death. The most impressive case of precognitive art discussed in *From Nowhere*, however, is arguably that of Edgar Allan Poe's *The Narrative of Arthur Gordon Pym of Nantucket*. This story of shipwreck and cannibalism mirrored an event that took place 46 years after Poe's death, right down to the number of survivors and the name of the cannibalized sailor. Having presented the case, Wargo explains that the high frequency of shipwrecks and the prevalence of the name “Richard Parker” in the nineteenth century inclines him to put this one down to chance. Many of the cases he offers in support of his theory, however, are less convincing.

In science as in philosophy, the fact that a theory results in a meaningless world is no reason to reject it. Lest my focus on intuitive issues give the impression that I am advocating we bury our heads in the sand, I think it is important to address a deeper, ontological objection to Wargo's ideas—one that may cut to the very heart of the block universe model on which his theory relies.

Of course, there is no compelling reason to treat the block universe as a given; it remains one interpretation among many in physics, and the question is far from settled. Yet for the sake of argument, let us suppose that we do live in a block universe, and let us imagine ourselves standing outside it, such that we can see it before us like an aquarium full of stars. Here, then, is the entirety of spacetime, all

the configurations of matter through which the universe must pass between the Big Bang and the Big Chill. Clearly, we transcendent observers could never derive from this vision the notion of causality. We would no doubt observe contiguity between the various components of the block, noting resemblances and differences—but causality? The concept implies a before and an after, a sequence unfolding through time as duration (Bergson, 1913). It was David Hume who demonstrated this most compellingly: contiguity and resemblance can be inferred through observation, but causality can never be directly observed; it can only be *thought* on the basis of experience (Hume, 2003). We believe in causality because we remember certain “effects” following certain “causes” in the past and predict similar outcomes in the future. This belief, however, arises from the experience of one thing happening after another, not from any ontological necessity.

If we were to see the block universe for what it is, we would not perceive causality but only composition. Perhaps the universe would seem akin to a painting or piece of music, where elements coexist in relation without one “causing” the other. Deriving causality from this composition would make no more sense than deriving it from the contents of a painting. The concept of causation requires time—specifically, the differentiation *in kind* between past and future—or what is the same, between cause and effect.

This is where Wargo's notion of retrocausation collapses. It seems that a methodical consideration of the concept of causality reveals that “cause” is simply another way of saying the past, and “effect” another way of saying the future. To speak of a cause emerging from the future is to confuse the very terms of the equation. “Retrocausation” implies a reversal of time's arrow, but the concepts of cause and effect are intelligible only within the directional flow of actual becoming. Far from revealing a hidden dimension of time, it introduces a contradiction in terms—a paradox that unravels the coherence of Wargo's theory, and any other theory positing ontological equivalence between what has been and what is to come.

If two events—say, Michael Richards' art and his untimely death—are caught in what Wargo calls a “time loop,” such that each can be said to “cause” the other, the concept of causality becomes useless for describing their relation. The seemingly contradictory nature of the time loop vanishes as soon as we examine the relation between its terms without recourse to that concept. How shall we then define that relation? It is a big question, but I think Jung's notion of synchronicity remains the appropriate

point of departure. On the one hand, it enables us to recognize that the two events simply constitute a coincidence. On the other, coincidence itself has been transfigured, because there is no longer chance without self-subsistent meaning. To borrow a term from the magical tradition, the events “sympathize” with one another, and in their sympathy, they constellate as a symbol cohering at the level of sense, much like elements in a work of art.

Despite these objections, *From Nowhere* deserves praise for its bold attempt to address a phenomenon largely dismissed by mainstream science and philosophy. Wargo invites us to think beyond the usual categories of time, causality, and creativity, offering a provocative framework that challenges traditional assumptions. His ideas on culture and tradition, only mentioned in this review, are particularly fascinating. Through many rich examples, the book makes a compelling case for the reality of precognition. That “time loops” are not explainable on causal grounds does not mean they do not exist; they may very well be real, yet inexplicable. Where one cannot explain, however, one must still interpret, and as a work of paranormal hermeneutics, *From Nowhere* is a masterful achievement by a thinker singularly attuned to the mysteries of time and consciousness.

ENDNOTES

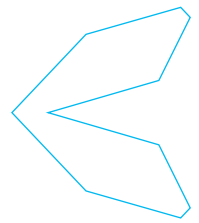
- ¹ The argument that synchronicity is purely “subjective” (or “phenomenological-descriptive,” as Wargo puts it on p. 299) misses the point. Although synchronicity does, of course, have a subjective—that is to say, psychic—dimension, its character as *event* inheres in the interstice of subjective self and objective world. My inference that the delivery truck was “telling” me to go to the meeting was a subjective interpretation, but the fact of a student seeing the name of the person he is supposed to meet emblazoned on a truck is just that—a fact. The subjective psyche is an essential part of the equation, but the synchronistic event itself is as objective as any other empirically observable phenomenon.
- ² Positing such a mind arguably sneaks causality back in, if only in the form of Aristotle’s “final cause.”

“[F or want of a demonstrable cause, we are all too likely to fall into the temptation of positing a *transcendental* one. But a ‘cause’ can only be a demonstrable quantity. A ‘transcendental cause’ is a contradiction in terms, because anything transcendental cannot by definition be demonstrated” (Jung, 1969, p. 30).

- ³ Of course, Wargo knows that a “time loop” results in a causal tautology, each term having “caused” the other. In chapter 8 of *From Nowhere* (pp. 207-222), he suggests that the absurdity of this notion disappears if we think of events emerging spontaneously, *ex nihilo*—an idea Wargo associates with the Zen master Bankei’s notion of the “Unborn.” If that is so, however, one wonders why the need to speak of retrocausation exists, since the spontaneous arising of meaningful order is precisely what Jung meant by synchronicity.
- ⁴ This contingency is a necessary precondition for the efficacy of any therapeutic system.
- ⁵ That is, unless we factor in Wargo’s evocation of the Zen notion of “the Unborn,” in which case synchronicity as spontaneous “causeless order,” far from supplanted, remains integral to his thought. See note 3 above.

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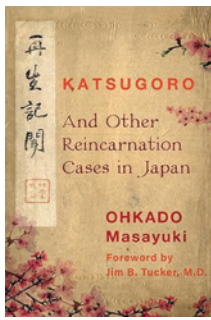
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**BOOK AND
MULTIMEDIA
REVIEW**

Katsugoro: And Other Reincarnation Cases in Japan

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English-speaking readers familiar with the body of literature on reincarnation research are of course aware of the Western cultural framing of reincarnation, and will have some familiarity also with how reincarnation is viewed in India, Myanmar, Sri Lanka, the Druze sect of Islam, certain Pacific Northwest Native American cultures and the Igbo tribal culture of Africa, plus some others. These cultures were the main foci of the work of the tireless Ian Stevenson, whose writings continue to dominate, in terms of sheer volume, the field; he investigated only one published Japanese case (Stevenson, 1997, p. 519).

By the release of *Katsugoro*, another nation and culture is firmly placed on the reincarnation research map, and a door into a new world of reincarnation experiences and attitudes generously opened: that of Japan.

Despite the title, the first English-language reincarnation book by Ohkado Masayuki, following four in Japanese (Ohkado, 2010, 2011, 2015a; Ohkado & Ikegawa, 2015), not only reports the cases of Katsugoro and others, but places them within the context of reincarnation-related aspects of Japanese culture and cultural history, and the history of Japanese reincarnation research, and makes some theoretical points as well.

Katsugoro also offers the third distinct culturally-mediated authorial approach to reincarnation I have seen. What I mean by this: In a review I wrote of now-retired Indian reincarnation researcher Satwant Pasricha's first book (Pasricha, 1990, 2019), I noted subtle differences in tone and sometimes content between the writing of a scientist raised in a culture that matter-of-factly considers reincarnation real, and that of Stevenson and other Western scientists, who were raised in a culture that rejects reincarnation as a non-scientific belief that originated in Asia. In short, the two opposed views underlie the texts as defaults which the authors argue should be, respectively, enshrined in science as well as religion through scientific testing or challenged and possibly refuted through scientific testing (Wehrstein, 2019).

Ohkado's third tonal approach might be seen as somewhere in between, reflecting Japan's national ambivalence about reincarnation that he also reports. (In a 2018 survey he cites, 63.7% of Japanese reported no religion while 32.1% reported they were Buddhist.) One does not see a reincarnationist subtext as strong as Pasricha's, but, as if expecting greater acceptance by the reader of his reincarnationist bent, Ohkado is unafraid to include personal content, explaining in the preface how he entered the field, and in the afterword sharing personal experiences with past-life memory, both his own and those of his daughter—something most Western academic reincarnation researchers wouldn't dream of doing, lest they be tarred as unobjective.



A much greater emphasis on intermission (or “life between life” in Ohkado’s terminology), *in-utero* and birth memories is another distinctive feature of this book, though I cannot say whether that is culturally influenced or unique to Ohkado, who sees *in-utero* and birth memories as revelatory of a crucial juncture of the life/death, incarnate/discarnate cycle, and thus important to understanding its entirety and human consciousness generally.

Somewhat refreshing, at least to me, is his relatively welcoming stance on hypnotic regression, which is eschewed so much by the Stevensonian school that some adherents altogether reject potential cases on the grounds that regression was used. But, ever a good scientist, Ohkado is careful to keep regression within appropriate scientific bounds, making it clear, for instance, that a regression case is just the same as a spontaneous case in that it must be tested through verification of its facts before it can be accepted as evidence for reincarnation.

Now to summarize the contents: I recommend against skipping the introduction as it excellently orients and prepares the reader for the rest of the book, touching on the post-mortem survival debate within parapsychology generally, listing the typical features of the 2,500 reincarnation cases that have been formally investigated, and laying out how the book is organized. Ohkado also argues, interestingly, that one can find life-between-life memories not only in children who also have past-life memories, but in those who do not, and they are nonetheless scientifically useful.

Ohkado next provides an overview of reincarnation in Japan’s past, including archaeological evidence for belief in it dating to the 13,000-300 BCE period, and mentions of it in multiple forms of literature starting in 611 CE. (From this section I gleaned the interesting fact that much Japanese cultural history has been learned from the personal diaries of upper-class Japanese women starting around the 10th century.)

Next Ohkado recounts a great turning point: the discovery of the case of Koyata Katsugoro, a boy born on October 10, 1815 in a village near Tokyo. His voluminous past-life memories, recognitions and past-life-related behaviours, as well as good documentation from multiple investigators at the time, have earned him as-yet undying fame in Japan, and make his case equal in strength to the better ones in Stevenson’s collection. In fact, as Ohkado points out, the essay by Stevenson that launched his legendary reincarnation research career lists Katsugoro as the first case in its literature review (Stevenson, 1960, p. 65). Ohkado’s recounting of the Katsugoro case and

investigation is largely similar to his article about it in the Psi Encyclopedia (Ohkado, 2021) but contains photographs and additional details.

Post-Katsugoro, systematic reincarnation research languished in Japan (except about Katsugoro, as a group devoted to it which includes descendants of his relatives – imagine this happening in the West? – published a report in 2015). Ohkado found this out by searching in vain for colleagues in his homeland after reading Stevenson *et al* and becoming interested in the field. Ohkado characterizes Japanese reincarnation inquiry following Katsugoro as “largely unscientific or rudimentary – limited to unverified folktales and claims of psychics” (p. 72), though he dutifully provides a selection of their cases.

Determined to quell this problem himself, Ohkado spent a one-year sabbatical as a visiting professor at the Division of Perceptual Studies (DOPS) at the University of Virginia’s medical school, a division founded by Stevenson, then returned home to become Japan’s first modern reincarnation researcher. In Part II of his book, he reports seven of the cases he has investigated: Tomo, Takeharu, Sakutarō, Kanon, Akane, Kazuya, and Tatyana Snitko. All are fascinating, and together they show a good range of the major features found in reincarnation cases. Some of these cases were first published in English elsewhere (Tomo: Ohkado, 2013; Akane: Ohkado, 2012; Kazuya: Ohkado, 2016; Kanon: Ohkado, 2017); others have been published in Japanese or summarized in the Psi Encyclopedia (see Ohkado, 2022). In some of the cases, you will happily find follow-up information not included in previous publications.

Possibly the most unusual case is that of Tatyana Snitko, who appears despite her being born Russian because she is very Japanese in spirit. She easily learned the Japanese language, displayed highly unusual aptitudes in pursuits unique to Japanese culture such as Japanese calligraphy, Japanese-style theatre and the martial art Aikido, and was said by three independent psychics to have been an iconic ancient Japanese poet. She also recalled having been incinerated in the atom-bombing of Hiroshima. But the other cases are also fascinating, involving all manner of circumstances from death on a massive battleship to sex change to suicide and an ensuing time spent in a “reflection room” in the life between lives.

Part III starts with life-between-life and other pre-birth memories, about which Ohkado has done some groundbreaking survey work (see Ohkado, 2015b) whose results he revisits here. He reprises the results of a study on which

he collaborated with Ikegawa Akira, of 21 children with life-between-life memories (Ohkado & Ikegawa, 2014). Possibly the most fascinating chapter in this section recounts a case of a child's description of her life-between-life memories being sufficiently transformative for her mother to register a score on the Life Changes Inventory developed by Bruce Greyson and Kenneth Ring to measure the aftereffects of near-death experiences. Ohkado notes that such transformations in parents, especially mothers, are common. I suspect it happens more in Japan than in the West.

In this section also he revisits his clever and innovative experiment (Ohkado, 2014) in which a group of native Japanese were asked to judge whether pictures of Burmese children who recalled past lives as Japanese soldiers had more Japanese-looking facial features than Burmese children generally, with positive results. (These days, this experiment could be replicated using software, which no one would accuse of subjectivity.) He then shares an eighth case, one featuring xenoglossy, the knowledge of a language not learned: that of Risa, a Japanese girl who recalled being a village chief in Nepal, and could speak understandable if not proficient Nepali while under hypnosis, as native speakers determined.

In Part IV, "Challenges and Conclusions," Ohkado expertly rebuts the living-agent-psi hypothesis by invoking reincarnation-case phenomena it cannot explain. He does just as well with Michael Sudduth's "auxiliary assumptions" argument by expanding on R.W.K. Paterson's point that we need make no auxiliary assumptions about consciousness since we know much about how it operates. Ohkado next takes on the thorny question of the prevalence of reincarnation, that is, is it just those who remember past lives who have lived them, or is past-life amnesia typical? He infers the latter based on six good points drawn from the aggregated case data.

In the afterword, Ohkado shares behavioural signs displayed and one memory recalled by his second-eldest daughter, plus the results of his own regression session, illustrated with his own drawings. This experience has left him ongoingly able to return via meditation to the ecstatic state he reached after reliving a previous death. As a long-time *qi gong* and meditation practitioner, he suggests – and again, can you imagine a Western researcher doing this? – that those whose interest in post-mortem survival is purely intellectual should try known methods "to experience various altered states of consciousness suggestive of the continuity of consciousness beyond the body and possibly death" (p. 249).

I have two notes of interest to add. First, Ohkado gives the population of Jim Matlock's Facebook reincarnation group "Signs of Reincarnation" as 180,000, which it was in late November 2023; since then it has almost doubled, sitting at 350,000 as I write in mid-October 2024. The group's exponential growth suggests a burgeoning public interest not only in reincarnation, but in the scientific approach toward reincarnation – which is very good news for the field and in general.

Second: Reading the cases in this book I was struck by their internationality. Of the nine featured cases, four indicate reincarnation across a national border (Tomo, Akane, Dr Snitko, and Risa), a vastly-higher proportion than that of the full collection of investigated cases, as there one finds not much more than a handful among thousands (see Wehrstein, 2017). This preponderance among Japanese cases is still vast even if you factor in those not mentioned in *Katsugoro*. Is there a particular Japanese penchant for life-between-life jetting around the globe, even more than that observed among Westerners? Ohkado says he has not made specific efforts to find international cases but selects them for investigation based on their evidential strength, which is standard practice in reincarnation research. He theorizes that the preponderance might be related to modern incarnate travel patterns in developed nations (personal communication). I think it needs more research.

To conclude, anyone who wants their reincarnation research library to be complete should acquire this book, not only for its distinctive voice, copious information and contextualizing of cases within culture, but because it is also well-written, presenting facts and opinions clearly, with copious tables, diagrams and photos. I am grateful to Ohkado for this significant contribution to our literature.

AUTHOR DISCLOSURES

I published an autobiographical article about Ohkado in the Psi Encyclopedia (Wehrstein, 2021). Ohkado is on the Science Council of the International Centre for Reincarnation Research (along with Michael Nahm and Marieta Pehlivanova), an organization of which I am the president. Currently, he, six other co-authors, and I are collaborating on a major research project.

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OBITUARY

A Life Between Rockets; A Tribute to Charles T. Tart, 1936-2025

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Charles T. Tart

<https://doi.org/10.31275/20253749>

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When I was asked to write an obituary for Charles “Charley” Tart, I knew it would be an emotionally wrenching experience because we had been close friends and colleagues for more than half a century. Although we did most of our current work in California, neither of us were born there. I was born in Wisconsin, and Charley was born on April 29, 1937, in Morrisville, Pennsylvania, and grew up in New Jersey. I was active in amateur theatrical productions, and he was active in amateur radio, working as a radio engineer while a teenager, holding a First Class Radiotelephone License from the Federal Communications Commission.

As an undergraduate, Charley studied electrical engineering at the Massachusetts Institute of Technology and transferred to Duke University to study psychology. He was intrigued by parapsychology and was mentored by J. B. Rhine, the founder of the field, as an undergraduate in speech education at the University of Wisconsin (Krippner, 1963). I was instrumental in arranging a lecture by Rhine to the student body and accepted his invitation to visit him at his Duke University laboratory, initiating a lifelong relationship (Krippner, 2024).

In 1961, I received my PhD from Northwestern University in counseling and guidance, while Charley received his PhD in psychology from the University of North Carolina in 1963, where his dissertation described his attempts to influence dream content through posthypnotic suggestions. He then found another mentor in Ernest Hilgard at Stanford University, where he completed a two-year postdoctoral training in hypnosis. I received my training from workshops sponsored by the American Society of Clinical Hypnosis and the Society of Clinical and Experimental Hypnosis and published my first article on hypnosis in 1963.

Charley was a professor of psychology at the University of California, Davis for 28 years, became Professor Emeritus on his retirement, going on to teach at the Institute of Transpersonal Psychology in Palo Alto, California), where he also became a Professor Emeritus. He was a guest or visiting professor at the California Institute of Integral Studies, the University of Virginia, and the University of Nevada. I taught at Kent State University for three years, was a visiting professor at the University of Puerto Rico and New York University, taught at Saybrook University for 47 years until I was terminated in 1997, then became Distinguished Professor at the California Institute of Integral Studies and Research Professor at the California Institute for Human Science.

Charley was an emeritus member of the Monroe Institute Board of Advisors, which specializes in the study of out-of-body experiences, and was a consultant on government-funded parapsychological research at SRI International. As for my governmental connections, both the CIA and FBI have ongoing files on me, and I was able to obtain heavily redacted copies under the Freedom of Information Act. The files focused on my several



trips to the USSR to survey Soviet work on parapsychology and related topics (Krippner, 1980).

Two of Charley's edited books, *Altered States of Consciousness: A Book of Readings* (1969, 1972) and *Transpersonal Psychologies: Perspectives on the Mind from Seven Great Spiritual Traditions* (1975), were instrumental in providing these areas of inquiry with a solid foundation, both often serving as classroom texts. I was pleased that my chapter on hypnosis, psychedelics, and creativity appeared in the 1969 book as well as its revised 1972 edition.

In 1967, Charley and I were speakers at a conference on "altered states of consciousness, hypnosis, drugs, dreams, and psi" sponsored by the Parapsychology Foundation and held in a charming retreat center in St. Paul de Vence, famed for its French cuisine. It was there that Charley and I discovered our opposition to the draconian marijuana laws that had ruined the lives of numerous young people. We knew that marijuana, like all recreational drugs, was not "safe" but thought the punishment exceeded the crime. Charley went on to author the innovative book *On Being Stoned: A Psychological Study of Marijuana Intoxication* (1971) that reported the subjective reactions of 150 "experienced marijuana users." I did not fall into that category, and so I was not interviewed. However, in 1972, I authored a book chapter predicting the eventual legalization of marijuana, and this resulted in several invitations to speak on behalf of legalization by various advocacy groups (Krippner, 1972a).

It was also at that French conference that I became aware of Charley's delightful sense of humor, as well as his kindness and lack of rancor. Numerous students have told me how Charley fostered their careers, taking time to answer their inquiries and provide helpful suggestions. Charley and I also participated in a seminar on parapsychology at the Esalen Institute, where we enjoyed the famed baths, the home-cooked meals, and the lively presentations where, once again, his wit lightened discussions that were often quite technical.

Charley's engineering background enabled him to construct an automatic ESP testing device called the ESPAT-ESTER, built at the University of Virginia. In his 1976 book *Learning to Use Extrasensory Perception*, Charley applied experimental methods from learning theory in an attempt to enhance psi performance. In contrast, Montague Ullman and I conducted screening studies to select participants for our decade-long experiments at Maimonides Medical Center, reporting our results in several articles and the 1973 book *Dream Telepathy: Experiments in Nocturnal ESP*.

In 1968, Charley conducted an out-of-body experience (OBE) experiment with a subject known as Miss Z for four nights in his sleep laboratory.^[5] Miss Z was attached to an EEG machine, and a five-digit code was placed on a shelf above her bed. She did not claim to see the number on the first three nights, but on the fourth, she gave the number correctly.

During the experiment, Tart monitored the equipment in the next room, behind an observation window. However, he admitted he had occasionally dozed during the session, resulting in criticism. Some years later, I repeated the experiment, taking extreme precautions to rule out alternative explanations. The research participant, James Ungar, claimed to have learned OBEs from Rosicrucian adepts. Before he entered our soundproof room, an envelope containing a "target picture" was randomly selected but not viewed. A research assistant entered the soundproof room, opened the envelope, and dropped the target picture onto a shelf without viewing it, then left the premises. A different target picture was used each night of the study. Two experimenters then affixed electrodes to Ungar's head, and he went to sleep on a bed directly under the shelf. The experimenters took turns monitoring Ungar's sleep, awakening him following a burst of rapid eye movements. He recalled dreams on each of the three nights but did not report an OBE.

On the fourth night, Ungar reported an OBE following a burst of alpha wave activity (uncommon during sleep) and stated that he had dreamed about a sunset. In the morning, the experimenters retrieved the target picture, "Memories of a Perfect Sunset." Dreams about sunsets are extremely rare, occurring once in some seventy times, and so we claimed to have repeated Charley's experiment, publishing our results in a 1996 issue of a parapsychological journal. Nobody has ever criticized this study, and so I felt that Charley's work had been vindicated.

Charley was a student of George Gurdjieff's work, especially his concept of "semi-hypnotic waking sleep," which is reflected in Charley's 1986 book *Waking Up: Overcoming the Obstacles to Human Potential*. In that book, he introduced the phrase "consensus trance," likening ordinary waking consciousness to "hypnotic trance," discussing how everyone from birth is inducted into the "trance" of the surrounding society. Charley emphasized the pervasive power of parents, teachers, religious leaders, political figures, and others to conform. Following Gurdjieff's directions to overcome "absent-mindedness," Charley outlined a path to "awakening," based upon self-observation, that his readers could follow.

In 1988, David Feinstein and I did something similar, publishing our 12-week workbook, *Personal Mythology: The Psychology of Your Evolving Self*, using the anthropological concept of “myth,” receiving an endorsement from Joseph Campbell, the famed cultural mythologist. We drew from the Jungian concept of “personal myth,” Albert Ellis’s “rational and irrational belief systems,” and conducted numerous workshops on the topic both at home and abroad. Like Charley, we advocated self-observation as a means to construct personal myths that liberate rather than enslave, even though they might clash with family myths and the myths of one’s culture.

Charley held a black belt in the Japanese martial art, Aikido, and was a regular meditator. I was an irregular meditator but jogged daily when I was mobile and worked with my remembered dreams each morning, as well as participating in a dream appreciation group. As is the case with many members of the International Association for the Study of Dreams, we consider regular dreamwork a psychological discipline. My co-authored 2002 book, *Extraordinary Dreams and How to Work with them*, has been translated into more than a dozen languages.

One of Charley’s seminal contributions appeared in a 1972 issue of *Science*, the flagship journal of the American Association for the Advancement of Science. In it, Charley pointed out that altered states, such as those attained by advanced meditators and deeply hypnotized research participants, produce data that are not easily explained by conventional frameworks, which might dismiss them as hallucinations and delusions. I never thought Charley’s article on “state specific sciences” received the attention it deserved, but now it might attain new salience, given the recent appearance of “psychonauts” who are exploring exotic realms by means of “extended state” psychedelics, communicating with the “beings” they meet there, and requesting their help in creative problem-solving.

In 1970, I also published in *Science* a brief report on how “street drugs” purporting to be LSD rarely contained significant amounts of that powerful chemical.

In my own experiments with psychedelics, I took no chances, avoiding “street drugs.” Before harmine was declared illegal, I ordered a small supply from a chemical company and brought it along when I spent a weekend at Charley’s home. He abstained, probably wisely, but he and his lovely wife, Judy, sat patiently while I described the cornucopia of colorful images that came my way. Charley and Judy were wonderful hosts, and their children delighted in jumping into the tub with me during my morning bath.

I felt that Charley’s great productivity was grounded in a happy and supportive family life.

In contrast, my marriage of over three decades ended when my wife sued for divorce, probably deservedly so, and her children and grandchildren cut off all communications with me.

In 1981, Charley received the James Randi Educational Foundation Media Pigasus Award “for discovering that the further in the future events are, the more difficult it is to predict them.” Earlier, In 1978, my co-edited book *Future Science* won the Bent Spoon Award from the Committee for the Scientific Investigation of Claims of the Paranormal. The book was also criticized by a former president of the Parapsychological Association, with the suggestion that I be expelled from the organization. Admittedly, the chapters of the book were highly speculative, but such topics as “biological plasma,” “orgone energy,” mediumship, and quantum physics are hardly outrageous in the 21st century.

One of Charley’s most provocative books was *The End of Materialism: How Evidence of the Paranormal Brings Science and Spirituality Together* (Tart, 2009). (A revised edition, *The Secret Science of the Soul* was published in 2017). As usual, the book is beautifully written; it makes the case that human capacities ranging from extrasensory perception and empathy to psychokinesis and prayer provide evidence for spirituality. I recalled that Charley was raised in a strict Lutheran faith, which he rejected in college, but saw parapsychology as a means to mend the rift. I never had the same problem, as my Presbyterian Sunday School classes emphasized delightful biblical stories that fueled my interest in mythology. Hence, I never saw the need to combine science and spirituality, rather taking the position that science can study spirituality just as it can study any other human activity. I am a Fellow of the Society for the Psychological Study of Religion and Spirituality, which is devoted to this enterprise.

Also, I prefer the term “physicalism” to “materialism.” Both terms hold that consciousness is an epiphenomenon, a byproduct of neurological dynamics rather than the very basis of the brain and everything else. My beloved mentor Alan Watts liked the term “materialism” because it kept people focused on the pleasures of the material world rather than escaping into a vague metaphysical mist. And, of course, Madonna sings about being a “material girl.”

In Charley’s 1989 book *Open Mind, Discriminating Mind, Reflections on Human Possibilities*, he asks his readers to keep an open mind on such topics as lucid dreaming, meditation, post-mortem survival, and similar experiences because cultural limitations prevent them from appreciating these

paths to reduce suffering. But Charley also cautions readers to be discriminating, and check the scientific evidence regarding unusual experiences, so that their open mind does not harbor beliefs that could become detrimental. In 2001, Charley published *Mind Science*, in which he gave practical instructions on how to meditate.

His 1977 book, *Psi: Explorations of the Psychic Realm*, is a summary of the entire field of parapsychology and the several contributions he has made to it. His 2016 book *Out-of-body Experiences* (originally part of an anthology) focuses on "OBES," a topic he researched and a term he popularized. *Body, mind, spirit: Exploring the parapsychology of spirituality.*, his collection of papers given at a conference on near-death studies, was published sometime later (Tart and others. 2018).

Charley's 1991 book *States of Consciousness* spells out that term in greater detail, identifying several "subsystems of consciousness" and describing what would be required for a state to be called a "discrete state of consciousness." This book is vital because some writers toss around the "altered state" term without recognizing its complexity.

Both Charley and I received awards from the Parapsychological Association, the Society for Psychological Hypnosis, and the Society for Humanistic Psychology. I received many more awards, but that is due to the fact that I am much more of an organizational junkie, being an active member in a dozen or more professional organizations, often traveling overseas to participate in conferences and conventions. Charley remained close to home, writing a series of profound and influential books. Every once in a while, one of my books makes an impact; *Varieties of Anomalous Experience: Examining the Scientific Evidence* (2000, 2014), which I co-edited with my old friends Etzel Cardena and Steven Lynn, became an American Psychological Association "best-seller."

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The *American Psychological Association Dictionary* describes *transpersonal psychology* as an approach concerned with the exploration of "higher" states of consciousness, states that transcend personal identity and immediate desires, their varieties, their causes, and their effects. I would add that transpersonal psychology is concerned with the study of humanity's highest potential and with the recognition, understanding, and realization of unitive, spiritual, and transcendent states of consciousness and the transformative effects of these states.

William James, the founder of U.S. psychology, was the first to use the term, and "psychology" was added by Abraham Maslow, Anthony Sutich, and Stanislav Grof, generally regarded as the originators of the discipline. I was fortunate to have had personal interactions with all of them. And recall Grof telling me that he used the word "transpersonal" because the Czechoslovakian communists would not know what it meant. I was drawn to transpersonal psychology because of its inclusion of Eastern wisdom, a topic of great interest to me resulting from my contact with Alan Watts, his books, and his lectures. I published my first article in the *Journal of Transpersonal Psychology* in 1972 (Krippner, 1072b) and began speaking at various transpersonal psychology conferences, both at home and abroad. At one of those conferences, Charley told me that the original title of his seminal 1979 book was *Spiritual Psychologies*, but the publisher thought that title would scare potential readers, and so he changed the term to *Transpersonal Psychologies*.

It does not diminish the importance of this book to point out that few of the traditions described, such as Sufism and Western magic, qualify as “psychologies.” Conventionally, the essential components of psychology are biological/neurological, cognitive/affective, developmental, learning, social/cultural interactions, and mental health, its maintenance, and dysfunctions. Transpersonal psychologists want to add a spiritual component, but they must not neglect the other components. Such books as the *Wiley-Blackwell Handbook of Transpersonal Psychology* (2015) have attempted to fill in those gaps.

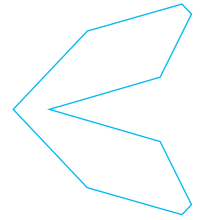
In 2024, the fourth edition of *Consciousness: An Introduction* was published, and I was flattered to see one of my articles cited, an essay on the psychology of shamanism, a field that I pioneered. Charley had half a dozen of his articles and books cited, often at great length (Blackmore & Troscianko. 2024). This is one of many acknowledgments of the contributions that he has made to that field.

In the 1981 book *Men and Women of Parapsychology*, Charley reflected, “I think of myself primarily as a scientist, interested in many aspects of science. . . . My most common, mid-level professional identity is Transpersonal Psychologist, and I usually regard parapsychology as a specialty interest within that. . . . I’m a human being trying to understand reality, my place in it, other people, and the meaning of it all. Perhaps, as some of the wisdom traditions say, I’m a spiritual being having a human experience.”

Charley’s last words, according to his son, were “I came here on a rocket, and I will leave this contact between those rockets.”

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A Tribute to Bill Bengston

OBITUARY

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Bill Bengston

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William (Bill) F. Bengston, SSE's President from 2010 until 2022, passed away peacefully at his home on April 16, 2025, at the age of 75 surrounded by family. He is survived by his wife Margaret, his two children Brian and Elizabeth, along with their spouses, four grandchildren, as well as his brother and sister.

Bill was a man of immense humor, curiosity, and intelligence who loved his family dearly. He was a professor of statistics and research methods at St. Joseph's University for 40 years, a researcher, and an author. He had so many passions — he loved music, he loved to play tennis and table tennis, he swam competitively, he loved to sail, and he dedicated a lot of time to his community as a library and school board member.

His healing research produced the first successful full cures of transplanted mammary cancer and methylcholantrene-induced sarcomas in experimental mice with the hands-on technique that he helped develop. Mice that had successful full cures also had no recurrences of the same cancer. His research continued over forty plus years, and he has numerous peer reviewed academic publications. His memoir, *The Energy Cure* (2010), was published by Sounds True Publishers. He has also lectured widely in the U.S., Canada, and Europe.

Bill also investigated assorted correlates to healing such as EEG and fMRI entrainment, and geomagnetic micropulsation anomalies in healing space. His current work involved the attempt to reverse engineer healing and reproduce healing without the healer, and to develop therapies that can be scaled.

Bill's impact went beyond his healing research as a mentor and inspiration to many members of SSE and beyond. Some members of the SSE Council share their thoughts on Bill's impact:

Bill was such an important figure within SSE; his early studies on healing were a landmark and encouraged me to carry on my own research into healing, and I do hope his ideas will find successors among the younger generation.

(Harald Walach)

What a loss! Bill was always a positive spirit, and optimistic in his whimsical way. It's a sad irony that he passed away, having healed so many others from similar conditions.

Years ago, I suspected that Bill would be an excellent SSE president and asked him to serve as the program chair for an annual SSE meeting in a ploy to launch him into SSE leadership. He took the bait, became program chair, and then succeeded me as SSE president, serving for multiple terms. In our often chaotic

organization, he was always the voice of reason, cajoling the organization over endless hurdles with wit and charm. I always enjoyed our many phone conversations working through ways to improve the organization and appreciated Margaret's warm support along the way.

The SSE will always be my home, but for me, without Bill, it will always feel a little empty. We will all miss him.

(Garret Modell)

Of the 25 healers I have worked with in experiments, Bill was extraordinary in his ability to alter reality - with love and abundance as his guide - always wanting to heal all the mice, both control and experimental groups, no matter if it messed up the experiment! While trying to measure infrasound during one of his healings, he placed his hands on my shoulders, and I felt a distinct "love" vibration. It did not produce any sound, but it remains a scientific challenge for us to detect the energy of healers like Bill.

(Margaret Moga)

Witty, relatable, and one of the best science communicators I've seen. He was an inspiration as an accomplished researcher, practitioner, and consummate facilitator and collaborator. His many years of dedicated service to the field more broadly, especially via the SSE, was instrumental in paving the way for junior researchers such as myself.

He will be very sorely missed.

(Damon Abraham)

Three things profoundly altered my understanding and view of the world and life itself. The first was a book, *Afterwards You're a Genius* by Chip Brown, who used a quote by SSE member Dean Radin as its title; the second was a society, the SSE of course, which I discovered indirectly as a result of having read the book and the third was one man, Bill Bengston, with whom I became acquainted at my second SSE meeting at La Jolla in 2001.

Unlike some other attendees, I was convinced immediately that Bill and his discoveries were the real deal and that he was genuinely on to something - something real that he could describe and replicate - but also something that he did not really understand. Bill's sense of humor and iconoclastic delivery style that day interjected his special levity, making his presentation that much more compelling. The levity that was Bill's hallmark made open-minded discussions and debates easy, entertaining, and delightful.

It seems very strange to think of or refer to Bill in the past tense, because whenever I think of him, his ideas, my memories of him, or numerous conversations I had with him, they still seem very clear and fresh, something I cannot imagine ever changing. So, to Bill to "The Mouse Healer" to a friend and kindred spirit, I want to express my gratitude and appreciation to you for your role in helping me and surely many others discover our own paths and truths in medicine, science, and life. Your efforts are remembered and will not be forgotten.

Thank you, Bill!

(Carl G. Medwedeff)

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Contributions can be empirical research, critical or integrative reviews of the literature, position papers, policy perspectives, or comments and criticisms. Studies can adopt diverse methods, including qualitative, ethnographic, historical, survey, philosophical, case study, quantitative, experimental, quasi-experimental, data mining, and data analytics approaches.

A. REGULAR ARTICLES (11K WORDS MAX)

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2. To promote stricter transparency and context for readers, all analyses where appropriate should provide effect size statistics in the form of direct percentages of either *association* (correlative analysis) or *mean percentage differences* (ANOVA, *t*-tests, etc.). In the case of correlative analysis, reported results shall report R^2 to provide a covariance percentage estimate. Mean tests shall provide a 'percentage change' indicating the actual percentage change between groups (e.g., $M = 3.44$ Group 1 versus $M = 4.02$, in Group 2, on a five-point scale is calculated by the following: $ABS [M_1 - M_{2/5} (\text{scale range})] = 11.6\%$ shift or change in means). Standard effect statistics also are allowed, so long as the above percentage techniques are likewise reported. These statistics should be reported in results as 'percentage effect' and follow immediately after standard statistical analysis notation. For correlation, ($r = .43, p < .01$, percentage effect = 18%), for means tests ($M_1 = 3.44$ versus $M_2 = 4.02, t = 3.443, p < .01$, percentage effect = 11.6%).

B. SYSTEMATIC, NARRATIVE, AND SCOPING REVIEWS (12 K WORDS MAX)

All meta-analyses and systematic reviews should include a PRISMA flow diagram to clarify for readers how the exclusion/inclusion criteria were applied to create the literature set under consideration: See <http://www.prisma-statement.org/>

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D. BOOK AND MULTIMEDIA REVIEWS (2K WORDS MAX)

Structured for readability and utility in which the content is suitably contextualized and includes links to general model-building or theory-formation in the respective domain(s). Please use the following headers, or otherwise incorporate these themes into the review: (a) Author Disclosures; (b) Content Overview; (c) Pros, Cons, and the Book's Contributions to the Literature; (d) Recommendation; and (e) References (if applicable). For an example, see: <https://www.spr.ac.uk/book-review/poltergeist-night-side-physics-keith-linder>

Multimedia reviews can cover films, documentaries, recorded presentations or symposia, video series and reports, websites that are comprehensive resources, software for scholars, and even peer-reviewed articles in other journals that are pertinent to frontier science. Submissions are now being accepted, and authors should note that these multimedia reviews should include four components: (a) Introduction; (b) Summary of the Media Content; (c) Description of the Value of the Media to the *Journal's* Readership; and (d) Critique of the Media. These components need not constitute major sections, but each issue should be clearly addressed in the submission. We strongly encourage prospective authors to discuss their topic for a multimedia review with the Editor prior to submission.

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