

Aging into the Past: The Philosophical Implications Regarding the Non-Locality of Consciousness

Everything in the Universe is already known, and the material life, which we are experiencing is just us (human beings) aging into the material past. This personal conclusion has been reached based upon the developmental scientific research of Stanford Research Institute (SRI) on the non-locality of consciousness, also known as remote viewing; and my own objective observations of studying the human dream state¹ that accounts for almost 40%² of a human being's existence. Apart from the sufficiently reasoned conclusion of everything already being known, the ethical implications and furthermore, philosophical implications of such a conclusion and research on the non-locality of consciousness will reason to accompany the ideas of a select few pre and post socratics. Thus rendering their ideas on our Universe and human arrangement to a sufficient level of validity, while imparting a challenge to social and political structures of today's modern society, which have been built upon natural freedoms and perceived rights like the right to privacy in a strictly material sense. As we age into the past, let us begin.

Historically consciousness has been defined as a strictly material experience which all faculties of human thought and ingenuity spring from the impulses of electro-biological systems of the human body with consciousness' core position in the human brain. A basis of its definition held on the objective and clearly observable traits of an awake, thinking, and speaking human being with its own unique perceptions on the surrounding natural material world. Observations which can be measured, tracked, and catalogued as either the observer of the conscious human being or the self-observation of a consciously self-aware human being.

This definition, given the research of Stanford Research Institute from 1972-1992 by Russel Targ and Dr. Harold Puthoff on remote viewing and the non-locality of consciousness, begs for a more wholesome definition of *what* consciousness truly is and *how* we classify it in the material and non-material sense. For lack of a better statement, a "unity of opposites" in its purest form, given its previous definition and its now more immaterially understood characteristics.

Stanford Research Institute's remote viewing project was founded in 1972 by two highly decorated physicist Russell Targ and Dr. Harold Puthoff with a sole focus on statistically measuring "clairvoyantly" deemed individuals in double blind experiments as statistically accurate beyond a reasonable doubt, or statistically inaccurate in their individually perceived claims. Over the course of 20 years, statistical and scientific validation of remote viewing can be found over and over in the SRI projects, where the chances of correctly, identifying seven out of nine remote locations with a high degree of accuracy through remote viewing, is one in 2.9×10^{-5} ,

¹ For clarity, the author of this paper followed a algorithmic approach to recording the dream state upon waking, collecting details, and subjective moments in time which the dream occurred and then weighed those dream events and their details against one another to come to the independent understanding that dreams are interlinked, and can share events in the wake state of the human being which are yet to be experienced.

²This is a rough estimate based up on the normal wake/sleep hours of a human being in a 24 hour day. Given 8-10 hours of sleep divided into the 24 hour day yielding a range of 33-41% respectively of the human life is spent asleep in a consciously (lucid)/subconsciously (non-lucid) active dream/sleep state.

or about three and 100,000.³ For clarity it is best to explain an SRI experiment. Remote viewers are handed an envelope with unknown coordinate, and are then asked to share the visual images which come to their mind given the unknown destination in time and place of the selected polar coordinates. To reduce expository risk of this paper, we will go no further into the history of remote viewing and take the basic statistical evidence as a foundation for our following thoughts. We must now digest this new information and weigh it against the current structures in theoretical physics. Specifically Einstein's special and general theory of relativity with the added support of Minkowski's 4-dimensional space.

The measurement of time with space is relative to the position and motion of a rigid, physical body. In the physical, there are truly no simultaneous experiences given the nature of relativity in the material Universe, and the pace at which light travels given to the observing viewer's coordinate position.⁴ This is what led to Einstein and his profoundly challenging thoughts on the special and general theory of relativity. Consciousness and its immaterial energetic form is not bound by the relationship of physical measurements in motion and time. Consciousness, uses a coordinate system of measure or distance which is not materially experienced given a lack of time to physically travel or move a state of observation/experience for a given specific event. This means that events of the past, present and future can be immaterial experienced in the consciousness irrespective of human time and position right now in the present moment. This then creates a coordinate system inverse of classical mechanics with Euclidian geometry or further advanced physics, made with relatively applied Galilean rigid body coordinate systems.

For example, in our material Universe, *space/time* is composed of three dimensions x , y , and z and one dimension of time t . The inverse of this material Universe, which the consciousness (again) being immaterial in nature; is a function of *time/space*. This means it carries the characteristics of three dimensions $i(x)$, $i(y)$, $i(z)$, and one dimension of time $i(t)$, but each of which is imaginary in its mathematical value. Squaring the imaginary coordinate values yields a negative value nullifying space and time quantities of a material value for the chosen point in time that is experienced/referenced. Clearly stated there are three dimensions of imaginary space in one dimension of imaginary time. The distance traversed for the experience/referencing is a hyper-dimensional triangle's hypotenuse.⁵

Distance of events experienced in space/time of a material, rigid body coordinate systems of measurement become null, because the consciousness can access the imaginary moment of space and time. This causes the relative point of observation to become non-relative, as the point of observation is always in a non-measured moment, perfectly inverse of the material 4 coordinate space/time model. In other words, the snapshot moment is experienced from any chosen point of coordinates. To experience an event past, present, or future that is non-local to the material self is

³ Russel Targ, *The Reality of ESP* (Illinois, Quest Books, 2012), 64

⁴ Albert Einstein and Robert Lawson, *Relativity* (Peoria, Ancient Wisdom Publications, 2012), 20

⁵ Russel Targ, *The Reality of ESP* (Illinois, Quest Books, 2012), 212

no longer reliant on measurement, or relativity, thus leading to an absolute observation of any information, perceived by the consciousness as past, present, or future. Distance and motion being inconsequential to access of knowledge.

Since the first written forms appeared on cave walls, man has based his knowledge, insights and evolution on systems of measure and classifications of time to catalog the material experience. Thus the development, and/or ingestion of novel or new information has assumedly, been limited in evolutive pace to the rate of change which we experience as the physical. Given the characteristics of consciousness in the time/space dimension, the physical limitations become null, and the human experience becomes moment-based with relative absolute knowledge. Expand this further and we find that everything possible to be known and/or experienced in our past and future of the material space/time which we live in can be known now in the moment.

Access to this level of information has dramatic consequences to how human beings understand their experience, in the rate of which we evolve in thought-based forms, which inherently determine material-based forms we create from these thoughts. That being laws, rights, physical creations like cities, or more specifically, a refinement of how we interact with nature as a whole, humans, the Earth, and all of the Universe included.

As we are aging into the past knowing that all future events can be consciously experienced before we materially experience them, human beings are left with a profound choice of what to do in the very moment. How should we make a choice given that we have access to total knowledge *if* we choose to access it. How should we as humans refine our internal value principals and social structures if we can know now what the future may hold for us?

Given the observable fact that we exist as human beings, in any given moment, it stands to reason that we are bound by the imperceptible outer limits of the Universe, which, given our current modern scientific prowess, we cannot escape this limit. A human being then lives it's existence in the limited material bounds of all that materially exists. Said simply, we cannot go beyond that which is always beyond us. Leading us to constantly strive for that which is more perfect or relative absolute perfection in our evolution. The human being is caught in the race of evolution, which the finish line is always exceeding the rate at which we run towards it. To expand upon this thought let us first focus on the always expanding finish line, and then focus on the arrangement of the human being, being respective to the material limit, and our conscious perceptions of existence immaterially.

The Universe as a function of motion⁶ is to our current scientific understanding, in a state of expansion. Galaxies growing in distance to another, and an even greater distance to themselves, and the cosmic material they contain within. Each object, the Universe, or a galaxy is moving apart, expanding, and reaching for an end state limit where the motion will, hopefully one day

⁶ "Due to the progression of space/time there objects immediately being moving outward, but outward in space/time in a scalar direction" Dewey Larson, Beyond Newton (Oregon, North Pacific, 1964), 34

cease, and the material evolution, relatively; can achieve its maximum. As of today, that end is not in sight, and the Universe grows in its material enormity, always pushing the finish line further away. In its enormous nature is a set amount of material existence, which relationally to other material objects, are now interlinked in a relatively infinite series of cause and effect of rigid bodies. Due to the outer limit of the Universe, containing all that is within, then all probabilities, outcomes, or observable causes and effects are set in motion, and must already exist in time or some point in space (coordinate in time). Therefore, one can deduce with sufficient reason that events that have, currently are, and in the future to occur, have already happened with respect to the Universe as an imaginary entity, observing itself from its own edge limit. Therefore the motions of bodies internal to it are mainly motions, predetermined to the motions of an all encompassing space/time Universe. Interesting support of this idea can be found in the idea of unity of opposites. How so? The outer limit of the Universe is defined and contained by all that is within, and that which is within determines that which is without. All that exists already does exist, which humans within that existence, experience, and that beyond the limit would be a nothingness, which never can be experienced. The ocean of knowing is then vast, and it is our choice now, given the tool of consciousness to choose the direction which to swim in first to find the limit at the shores of our existence. So what does this mean for how we choose to orient ourselves to best experience our existence and perceive our material world?

The human being is a uniquely privileged and seemingly paradoxical position of having a definite place in the material rigid body sense, but a seemingly unlimited access to immaterial information and knowledge from any point in the Universe which the human being resides in. So much as the Universe is in motion, so must the human being be in motion by making choices with what we know, and what we choose to pursue, knowing our future. De facto of the point that human beings are arranged, uniquely within the Universe as a whole, we can apply reasoning of arrangement, given our universal material limitation to supply a more intense microcosm view of the human existence.

Heraclitus had a profound understanding of the Universe, it's motions, and human arrangement given his lack of scientific technology to help reason a thought, such as a unity of opposites. On the instance of momentary understanding of an ancient thought, the unity of opposites strove to apply aphorism and metaphor to the constant motion of the world (the flux) that with time things are the same and not the same. Like Einstein and his realization of a non-simultaneous occurring event for rigid bodies, Heraclitus aptly applied his material understanding of human arrangement to the world as *similar* at first glance, but unique in characteristic quality over time making it different. For example, all human beings live and die. Yet, more precisely all human beings live, choose unique paths, and then die. Life as a whole is similar when viewed at large for its set path, but for the individual human life it is uniquely different person to person. Heraclitus had a keen eye to subtle differences in a similar beginning and end, but uniquely different pathways for how one travels (the flux) to that end. Given the unification of beginning and end, which are opposite of one another but making the whole, we find that the relation of human's living for the future, but aging into a predetermined end are opposite in perspective but interlinked as a whole, and our existence can not be without us having a non-existence. Our past is our future, and our

future is our past. The consciousness is now found from within and from without. So the experience of a unity of opposites becomes deeply solidified in the non-local nature of consciousness and how it is accessed and used by the human being. The human arrangement in Heraclitus' stance is no longer solely material, but the principles of a unity of opposites carries to the immaterial - further rendering his ideas valuable given the new human understanding today of consciousness and its unique characteristics.

Beyond the arrangement of a human body in space and time, it is necessary to explore the idea of the formation of the corporeal (material) in first principles in Aristotelian metaphysics. Placement of an object is one thing with respect to its placement in life choice, and given coordinates of its existence. Yet it is another element to elucidate what allows for the object to exist and to be placed at all. In this example the object being the human being of a corporeal nature. Aristotle recognized that as a first principle (cause) for the corporeal (material) that earlier thinkers concluded was reliant on substances like earth, fire, air, and water as elements, were not a primary principal but secondary to a more universal cause of corporeal existence.⁷ Earlier pre-socratics before his time posited different arrangements of corporeal existence, but failed to recognize a deeper cause within nature. A cause which carried a characteristic that was opposite of the coarse material, which allowed the coarse material to exist. Aristotle explained further in his metaphysical works that the characteristic of the true cause for material life was a substance so elementary, and so fine that the body of its existence had a subtlety of a barely perceptible essence, if at all.

And given Aristotle's work on nature where the body does not remain, but transitions back to primary elements like fire and earth. This work on nature and work on metaphysics supplants earlier philosophical ideas on arrangement of corporeal within first principles with an idea that the motion of more primary causes (4 elements, love, the One, the numbers, etc.) must be preceded by a more immaterial element (cause) of the most subtle energetic nature. This energy as a first principle allowing for corporeal or material movement exists before elementary material combinations with their further forms, and continues to exist after those forms fall apart to their basic elements.

Therefore this idea of an all pervasive but necessary super-fine subtle body material *must* be in permanent existence within the Universe allowing all that is material to exist as coarser corporeal forms. One could posit further that beyond the limit of the Universe may lie *only* this necessary super-fine non-material substance as an "element", so to speak; allowing for the existence of all that is within. This obviously would not exclude the probability of absolutely nothing beyond the limit, but it could be nothing of a purely material sense beyond the edge.

Supporting the first principle idea of Aristotelian metaphysics would be this non-local characteristic of consciousness and the the consciousness of a non-material nature would then

⁷ "For in a way the property of being most elementary of all would seem to belong to the first thing from which they are produced by combination, and *this* property would belong to the most fine-grained and subtle of bodies." Aristotle, Barnes, *The Complete Works of Aristotle Vol. 2* (New Jersey, Princeton University Press, 1995), 1563

precede the material consciousness in the brain before it is formed. Leaving a most probable conclusion that the subtle precedes the coarse and is never bound by material loss or elemental change because it is a first principle that is not bound by material space/time. Aristotle's metaphysics respectfully support the new definition and characteristics of the non-local consciousness and the idea that something exists allowing all to exist. Thus a Universe where all existence is predetermined and energetically experienced before being materially experienced in an illusion of the motion of material objects in time.

Aristotle and Heraclitus both offer balance to one another's posits while supplying a foundation philosophically for explaining the arrangement of human beings aging into their past in a pre-arranged Universe. It is worth taking Heraclitus' idea and expanding its application further for the human being, and the consciousness in particular, our arrangement is built upon an arrangement of opposites that is again seemingly paradoxical, but necessary to a balance between the material and the immaterial. Much like the Universe existing with everything material existing within it, the human being is positioned with its outer shell of the physical body as its physical limit, and all possible biochemical and bioelectric processes inside its own limit. Considering the mortality of human beings, our life limit is respectfully predetermined by our genetics and exclusive of events in or out of our control that prematurely end one's existence. parallel to the all encompassing bounds of the Universe, the human being, ages into its predetermined and most definite outcome of death. Therefore, the determination for material coming into existence has a predetermined end at some probable point, all else being equal; so the major story arc of a human being aging into its past is already predetermined, and it's arrangement by the material Universe limit which the human being resides within.

Aging into the past, then leaves the human being with a choice. Should one continue to push forward to evolve, knowing the absolute indefinite end that cannot be escaped? Or should one choose to do nothing of material change or value given the outcome is set? Upon examination of these less than appealing binary choices, one must extend the reasonable choice to be the first of the two options. The choice to set oneself in motion and pursue a path of evolution. At first, this choice seems nonsensical, and the value of evolution to be null if one's existence was only a sole/single existence, and a bleak existence of aging into the past by waiting for a party for two with the Grim Reaper. Yes, these suppositions are heavily reliant on material, rigid body, one-sided human perspective that is lacking the perspective, enhancing power of a non-local consciousness, which is not bound by binary choice if it can experience all that there is to experience regardless of time. The human must then ask itself, if the end is predetermined for my material body, does the same and reasonably apply to one's consciousness if from what we know now has no material limits? A human being's arrangement to its material self, and how it is arranged to the Universe at large now unfolds a most unique opportunity. The choice heavily weighs in favor of evolution and a striving pursuit to ingest a maximum of knowledge and enjoy the experience of an infinite number of path-causal⁸ probabilities, which yes, materially would

⁸ Path-causal is an idea which a sovereign living entity is afford a series of choices, which can be chosen instinctually or intellectually given past experience, so that the sovereign entity can self-determine a path of cause and effect initiated by the path-causal moment choice in time. Each path of choice carrying its own unique and highly variable chain of cause and effect.

have the same end, but the path which the human chooses to age into the past becomes valuable and unique to its evolution. The value of living life does not solely rest on the material experiences, but also experiencing the material through the non-local consciousness.

For the life is then left with a profound question of whether the values of a world of consciousness, and what is learned in that world continue beyond death? The human is not alone in this closed system we call the Universe. Furthermore, the human is not alone from what other humans experience aging into their collective past as from what can be reasonably understood to be immaterial, or energetically saved for one or all to access through the non-local nature of the consciousness. The question of material existence beyond death hinders on a further study of combined future states of human experiences, cataloged and accessed with the remote nature of the consciousness to determine if the everlasting value of life lies not in the material existence, but in the power of the consciousness to choose our experiences and register that knowledge for later access when our time is up.

The arrangement of Universe and human existence now leads down a whole new path of evolutive value and exploration. A journey where no experience may ever be lost, and our system of values between human beings become more understanding of other positions in time and their experiences. Given that we are all headed to the same place, we are left to choose how we wish to journey there. If I ask anything of you, dear reader, is that you truly find comfort in the bosom of these ideas and that you ponder them deeply. Carry the values of your deep thoughts to seek greater understanding from each and every human being you choose to interact with. Just because the end is known does not mean that we cannot seek up to the limit. Age gracefully into your past.

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