

# THE AXIOMS OF SCIENCE DID NOT COME FROM LOGIC ALONE BUT WERE INSPIRED BY A COSMIC SOURCE

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## 1. Introduction

Let us simplify things by starting with Isaac Newton, who best represents mankind's efforts to put our ideas on the nature of physical reality into a logical form. Previously (and I may hazard, back for thousands of years), a mosaic of belief systems was developed empirically to control human actions, aided by what we would call instinct if we were discussing another species. I.e. this took explicit account of our emotional and subconscious reactions in deciding what to do in a given circumstance. Going back somewhat further into history, the ancient Greeks established objective rules based on theorems to pin down their discoveries in geometry and mathematics. These were further elaborated on by Arabian mathematicians, who also incorporated earlier discoveries by the ancient Sumerians, Indians and Egyptians, whose discoveries may have been based on new or different axioms: for example, that two parallel lines might even meet at infinity.

Various early peoples, largely independently I would guess, made important discoveries of physical and emotionally satisfying procedures, and invented writing and numerologies. I will not attempt to retrace further the history of human thought here, but simply say that prior to these discoveries, mankind must have depended on instinctual modes of thought which nowadays, would tend to be linked with the subconscious mind and its ability to sense the environment, and implement actions. We were not yet dominated at

that time by a rudimentary conscious mind, but implemented actions that were effective nonetheless.

Thus, by using their full range of senses, empirical traditions, and a long experience of the world, early mankind was capable of achieving many things without modern logical procedures. This raises an interesting question: are inspirations which were employed during the earlier evolution of our species reflected in our present mental structure and accessible to us today? Probably not if we do not set aside our fixed ideas on the nature of reality, but it is possible that earlier skills and sensibilities that might help us in this task, were 'hard-wired' into our brain, but simply neglected.

### **What do I really think about this?**

This thought passes almost unnoticed through my mind whenever I encounter a surprising event or concept. It calls forth from my subconscious a reaction that reflects my previous experience, and quite possibly also reflects the archetypal experience of our species. Two quotes express this idea better than I can:

**From Jung's: 'Memories, Dreams, Reflections'**

"Somewhere deep in the background I always knew that I was two persons. One was the son of my parents . . . The other was grown up – old in fact – skeptical, mistrustful, remote from the world of men, but close to nature. . . and above all, close to the night, to dreams, and to whatever 'God' worked directly in him. . . . anyone who entered was transformed and suddenly overpowered

by a vision of the whole cosmos. . . Here lived the “Other” who knew God as a hidden, personal, and at the same time, supra-personal secret. . . The play and counterplay between personalities No. 1 and No. 2 . . . . is played out in every individual. . . No. 2 has been of prime importance, and I have always tried to make room for anything that wanted to come to me from within. When I was “there” I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been’.

**And Carlos Castaneda’s ‘The Power of Silence’, revealed a strikingly similar concept:**

“Don Juan commented that inside every human being was a gigantic, dark lake of silent knowledge which each of us could intuit” . . . Castaneda sensed a clear dualism: “Two obviously separate parts were within my being. One was extremely old, at ease, indifferent. It was heavy, dark, and connected to everything else. . . The other part was light, new, fluffy, agitated. It was alone, on the surface, vulnerable. That was the part with which I looked at the world”.

Implicit in these quotations is the idea that a reservoir of knowledge exists in the Universe that is available to us ‘extra-corporeally’. Under specific circumstances, we may access this reservoir if we are seeking a solution to a problem that lies outside our personal experience. This concept was elaborated on by the physicist David Bohm, who referred to this ‘astral compendium’ as the ‘Implicate Order’, although it has been referred to under different names, for example in the work by Jorge Luis Borges entitled ‘The library of Babel’, which describes a library of infinite dimensions containing all possible forms and combinations of information [1]. Numerous anecdotes suggest that access to such a realm containing new concepts based on different axiomatic beliefs, was on occasions granted to famous scientists such as Albert Einstein and Nikola Tesla, and to others less well known, in what we may call psychic episodes. These lightening flash experiences led to discoveries, new theories and inventions, and were used to create dramatic changes in our world.

Others have suggested that such a super-

intelligent mental nexus underlies the Universe, of which all mentally active organisms of all intelligent species and their life experiences, form a part. The part of the information it contains which is understandable to us, is potentially accessible through ‘deep intuition’ when we seek solutions to our problems.

The purpose of introducing this separation from the ‘new, fluffy and agitated’ mental function, i.e., conscious thought, and using another mental component that is ‘remote from the world of men but close to nature’, is to point out that existing accounts of many key scientific discoveries shows that they were not made by logical deduction in the forebrain, but often by inspiration or in dreams. Thus, Nikola Tesla, while out walking one evening with a friend was reciting a poem, when the design for an alternating current generator came into his mind, complete in all its details. As noted by the mathematician Goedel, no scientific theory includes the basic assumptions or axioms on which it is based: these are always extrinsic and ‘givens’ to the logical procedures that led to the conclusion. So where do these axioms, and the new concepts they inspire, come from? I believe this was explained in the above paragraphs – a psychic component of the subconscious, acting in the temporary silence of the conscious mind achieved for example through meditation, may access a cosmic information source through what can be visualized as the ‘Higher Mind’. [2] described features of the ancient Huna philosophy of Hawaii explained by [3], where their holy men described the human mind as made of three separate components: the subconscious, the conscious mind, and the less easily located higher mind. This latter is capable of interrogating the Cosmic Mind on our behalf, and passing the information received down to the subconscious. Here it may be accessed by the conscious mind in dreams and visions and on occasions, directly; [4]. This cosmic mind is perhaps related to Bohm’s Implicate Order. In a slightly different paranormal modality, referred to as ‘Distant Viewing’ [5], this practical application of our paranormal sense refers to the ability, with training, to focus attention on events at distant space-time locations. This skill

was (re)discovered during the Cold War, and allowed a trained mental observer capabilities for espionage in accessing events distant in time and space. What is also implied here is that our distant ancestors could have been subconsciously accessing this same source for the information they needed for survival, such as locating game animals. Could their shaman have used paintings of their prey on the cave walls in Spain to help locate them?

### Pre-Christian Europe and shamanism.

My experiences in Sardinia have been critical in developing the point of view expressed here. Sardinia has abundant Stone Age sites, and being arid, finding water has always been a priority. Underground water temples were constructed millennia ago, and a tradition of dowsing arose that helped the early inhabitants locate underground water [6]. I learned to dowse from Mauro Aresu who was nominated ‘honorary archaeologist’ of the town of Palau, precisely because of his skill in locating Stone Age monuments. These were discovered incidentally to water dowsing, since most monuments were built over flowing underground water. The skills of geomancy presumably originated within Earth Mother belief systems, prior to the classical age [7]. The high ground energy of some pre-Christian religious sites may (e.g., springs, clearings and hill tops), and Christian churches built on older sacred sites may reflect ge-ological faults or underground water, reinforced by repetitive ceremonies. A confirmation of the impact of mental focus through ‘The Physics of Ceremony’ on formally-conducted experiments in chemistry or physics with meditators present, was reported on by the physicist Tiller, who demonstrated that experienced meditators can ‘imprint’ localities and equipment, leading to ‘anomalous physics’ [8]. This physicist proposed that while we live in 4 dimensions, the universe contains 7 other hidden dimensions. Like a person in a virtual reality suit, we have access to these other realms in ecstatic states.

An ancient equivalent suggesting the potential of visions or mental voyaging, is where spirals are encountered in rock art and early religious architecture [9]. Such ‘ground chakras’ suggest



Figure 1: [2]. A cartoon illustrating the Huna vision of Long (1948), that the mind exists as three largely independent entities. The subconscious (lower face) stores past inputs to the mind from the senses and environment, and the upper mind (envisaged as a Janus-faced beneficial entity), has access to the higher cosmic or Gaian information source. This information is only passed to the subconscious and not directly to the conscious mind, who can access it occasionally in dreams, meditations or inspirations.

that spirit voyaging was common in early cultures. Spirals are also generated in the fractal mathematics of [10] which best models the natural world.

The ‘Theory of the chakras’ [11] answers many questions relating to mystical experiences and spirals, but the perception of qi or prana energy seems re-stricted to those with expanded auras. Typically, only one or a few chakras are active in people nowadays, which restricts the perception of qi en-ergies. The key word for ‘sensitives’ in 2007 was ‘embedded’. I hypothesize that we are embedded in the ‘Aura of Gaia’: a stratum of heavy energy lying over and within the earth, holding memo-ries of past emotional events that took place in a locality. This Gaian field is co-extensive with our personal aura, hence we can be potentially aware of psychic phenomena, and in particular detect locations where we are liable to have a ‘mystical experience’. Prior to Monotheism, sacred high energy locations in the natural world were holy springs, caves and woods. However, after Materialism became dominant, ‘Nature’ has become a ‘Natural Resource’ – and extensive damage is evident wherever ‘Nature’ is considered simply as a Natural Resource!

The main dowsing methodology used in Sardinia is to count rotations of the wand in response to questions. This provides quantitative data on the level of qi or prana energy associated with the location, object, idea or word in question [12]. The score obtained seems to be a reflection of the degree of expansion of the aura of the dowser in response to the energy associated with the subject being dowsed.

Qi energy is emitted by life forms, and contributes to ‘ground energy’ and the aural sheath round the planet. Ancient philosophies in China, India and the Inca beliefs, and certainly among many other peoples, had similar philosophies of psychic energy. The ‘Gaia theory’ of Lovelock, for example, is based on widely coordinated planetary processes compatible with such a planetary energy field. The Animist belief in a global ‘super-entity’ gains support from the recent discovery of a common genetic heritage with all living organisms on Earth, making us all ‘organelles’ of Gaia.

It is reasonable then to see qi/prana as a means of communication between Gaia’s living sub-units.

The centre of a chakra seems the point of exit of a tunnel guiding the spirit body when it is visiting another realm, but we still remain linked to the body by a ‘silver chord’ [13]. An analogous concept for cosmologists is the trans-dimensional ‘worm hole’ envisaged as connecting different ‘States of Nature’, ‘realms’, or ‘branes’. Such ‘cosmic worm holes’ may be the short cuts allowing visits here by ET’s from many light-years away. The chakra exit point of a worm hole is also visualized in Buddhist ‘mandalas’, while the ‘dream catchers’ of American Indians and their feather headdresses also have the structure of a chakra. Pre-death visions report a tunnel leading to the aldila, and thus resemble a (potentially) one-way shamanic voyage.

### **Accessing the ‘Dark Lake of Silent Knowledge’ – (and it’s not oil!)**

What I am suggesting here is that our current tradition of ‘enlightened materialism’ is based largely on objective discoveries (i.e., shared using our conventional senses and languages) made by the world of Science, and we still remain fixated on old ideas and technologies. For example, the idea that carbon compounds should be used for heating and energy generation is an ancient idea, long past the date when it has become dangerous to our collective health and future survival. It still inhibits the development of new approaches to energy generation that have been discovered, since its mega-industries have a stranglehold on the world economies. The accumulation of carbon dioxide in the atmosphere, trapping heat and raising global temperatures to dangerous levels, is now well underway, and our offspring, if they survive it, will undoubtedly pay the price required by the damaged natural world.

The persistence of Newton’s theories as a guide for physics was at least true until a point in time in the early 20<sup>th</sup> Century, when quantum theory placed the human mind in the same space as the phenomenon it was observing. This leads us to eventually discard the misleading concept of ‘objective observation’ as the only approach to viewing reality. We are now coming to realize that we

are essential components in any scientific experiment, and that our energy field and expectations may be affecting our results, just as the placebo effect distorts experiments on drug use if not accounted for.

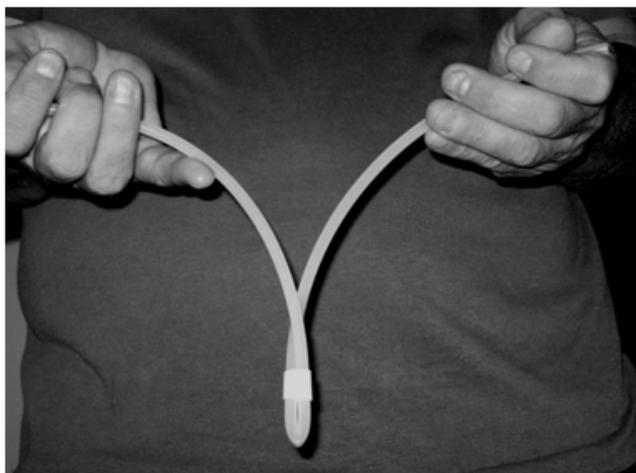


Figure 2: Illustrating the position of the dowser holding a stiff plastic wand before turning it repeatedly away from the body, while holding in mind, or speaking aloud the question being raised; such as ‘What is the en-ergy reading for xxx?’ (where xxx is a word or phrase being evaluated). The wand is repeatedly turned away from the body, counting turns, until it refuses to turn any more, which gives the score [14]

I’ll now try to show how I have been seeking to access an older source of mental information using a form of divination called dowsing. Dowsing is a procedure that in my opinion does not depend on any magical capabilities of the dowsing fork; its movements are in response to our ‘extrasensory’ sensibilities which are components of our subconscious mind. They are still beyond our conscious understanding, but ‘real’. There have been a number of both ‘scientific’ rejections and confirmations of this capability, but personal experience shows that it may provide answers both in the physical and the mental realm that cannot be explained otherwise. The ability to find ‘solutions’ to physical or mental conundrums by ‘divination’ (a broader term, including a range of methods similar to dowsing), was the most widely-used approach to investigation in the past, and is still employed in a wide range of fields. This implies that it has achieved at least some useful

results. My experience in this field suggests that at least two principles are important to achieve success in dowsing:

- 1) The dowser must be convinced that a solution exists to the problem raised, even if he/she doesn’t know, or perhaps has temporarily forgotten it.
- 2) A conscious knowledge of the underlying relationships that lead to a solution may not be necessary, and domination by the conscious mind will block the process;
- 3) The dowser should avoid preconceptions, and be indifferent to the response being sought;

Before dowsing for a response, the question being investigated should be asked with an empty mind, preferably seeking yes/no or quantitative responses, and avoiding any sense of urgency.

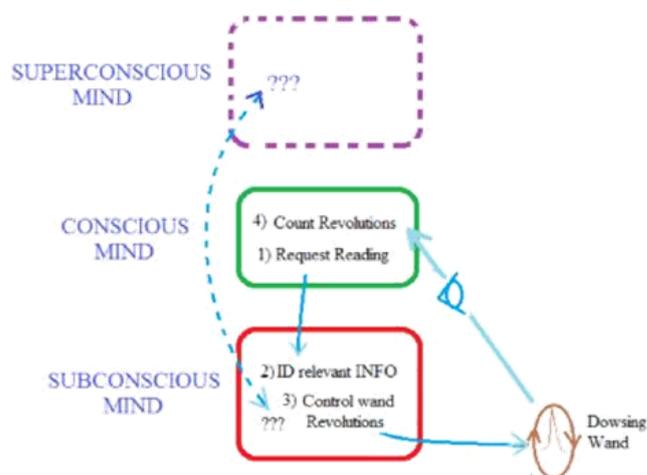


Figure 3: The location of information in dowsing by the subconscious mind is initiated by a question (1) from the conscious mind, requesting a reading on the energy of the phenomenon being dowsed. Having located this information from its memory or via the Superconscious mind, the subconscious switches to counting out rotations (3), and blocks further rotations when the appropriate number has been reached. This number has in parallel been counted by the conscious mind (4). This figure also allows for the possibility envisaged in the Huna philosophy, that the superconscious may provide information, again via the subconscious [14].

The first action of a dowser is to self-calibrate: i.e. to ask the subconscious for a rotating score in the absence of emotional overtones. 7-8 rotations is the usual response range in emotionally neutral environments. That this ‘self-calibration’ yields a

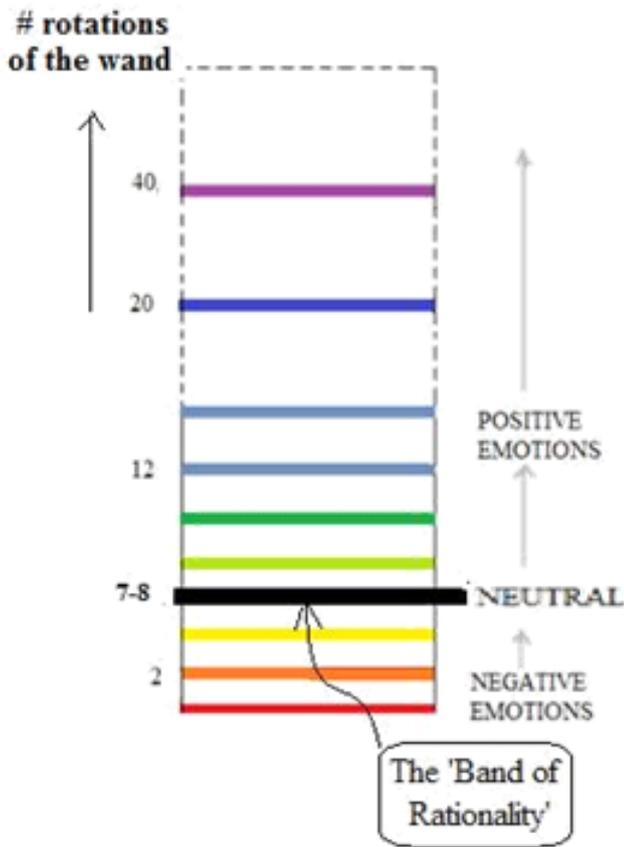


Figure 4: The scale of qi energy detected by dowsing, as given by number of rotations of the wand, shown in colored bands. The black 'Band of Rationality' refers to the unemotional state used in scientific studies [14].

consistent value, gives confidence in the method, and this band is referred to as 'the Band of Rationality' in Fig 4, since logical judgements prevail in this range. Word or phrase scores are then judged as to whether they exceed 7-8 rotations; implying a higher level of energy, or if they fall below it, implies a depressed mental state. One interesting discovery is that words yielding scores around neutral values (i.e. approximately in the range 5-12) are characteristic of words in scientific texts (e.g., rational, logical, data. . .). The practical implication of this observation is that Science avoids reports using vocabularies with high energy scores that might induce a judgement with emotional or spiritual overtones. This may seem curious, since high-scoring words may lead to 'inspiration', which might itself could call into question the existing axioms!

### Dowsing the 'vital energy' of the names of the planets of the solar system.

A data base in Wikipedia is entitled: "List of Solar System objects by size". This provides information on distances from the sun and their diameters of all planetary and lunar bodies. Without having expertise in this subject, it seemed a useful test of the dowsing methodology to enquire as to the level of pranic energy of these bodies, and express it as a function of their size (diameter) and their distance from the sun. It must be evident that I do not have any conscious knowledge relevant to this enquiry, hence the results cannot be considered the results of a scientific analysis! – But are they in any sense of interest to us?

I asked before each dowsing, what was the level of qi/prana energy associated with each body in question. The analysis simply consisted of ranking the planetary bodies by size (after taking the logn of their diameters), and drawing a curved line that seemed to best fit the phenomena as plotted. The dowsings, as usual, were accompanied by an attitude of minimal interest, a close to indifference to the results; testing one after the other with a brief pause between them. The results are summarized in the figures below. The x axis is logn distance from the sun: The Y-axis is number of rotations of the wand. (In normal situations, 7-8 rotations implies a qi level not greatly different from neutral): higher values imply more energy and excitation: low values, depressed values.

What seems to emerge from the data is a general increase in energy reading with increasing planetary or moon diameter, and the accompanying plot seems to show that scores also increase with distance from the sun. The sun, and its closest planet Mercury, are the lowest-scoring bodies, and the distant large gaseous planets (Jupiter, Uranus, Saturn and Neptune) are highest scoring, with The Earth, Venus and Mars showing closely similar intermediate values. This seems to be in accord with the idea expressed by the old traditional belief of vital energy, that physical energy, and vital energy or chi are antagonistic.

### A tentative interpretation

One has to consider that many of these celestial bodies have been invoked for thousands of

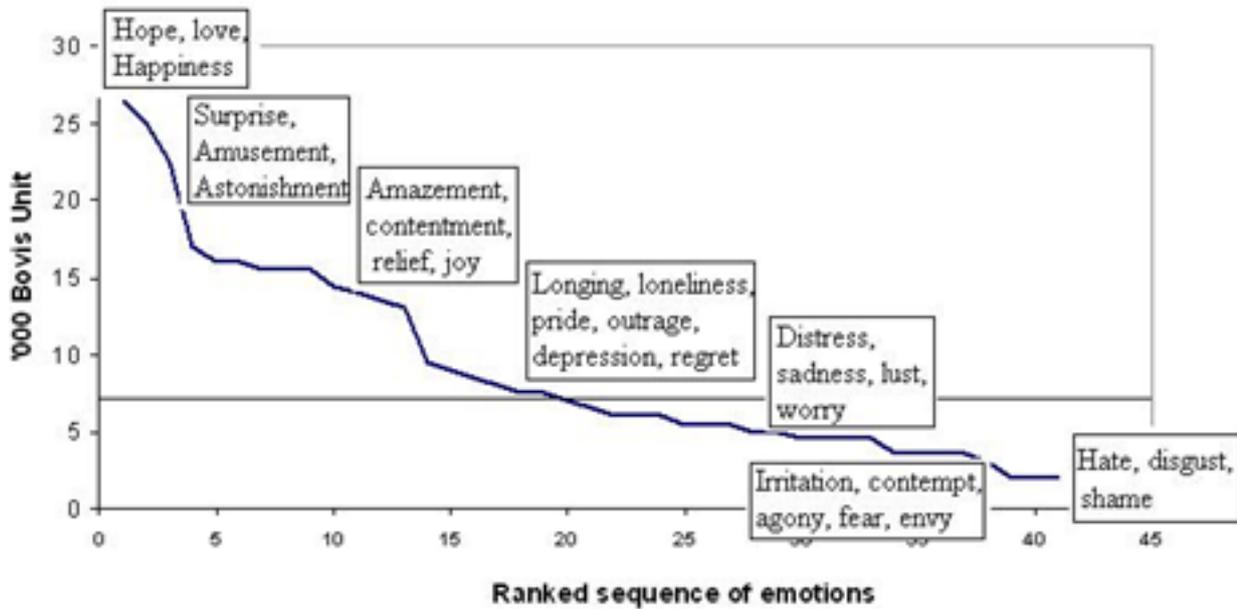


Figure 5: Ranked scores from dowsing the emotions [14].

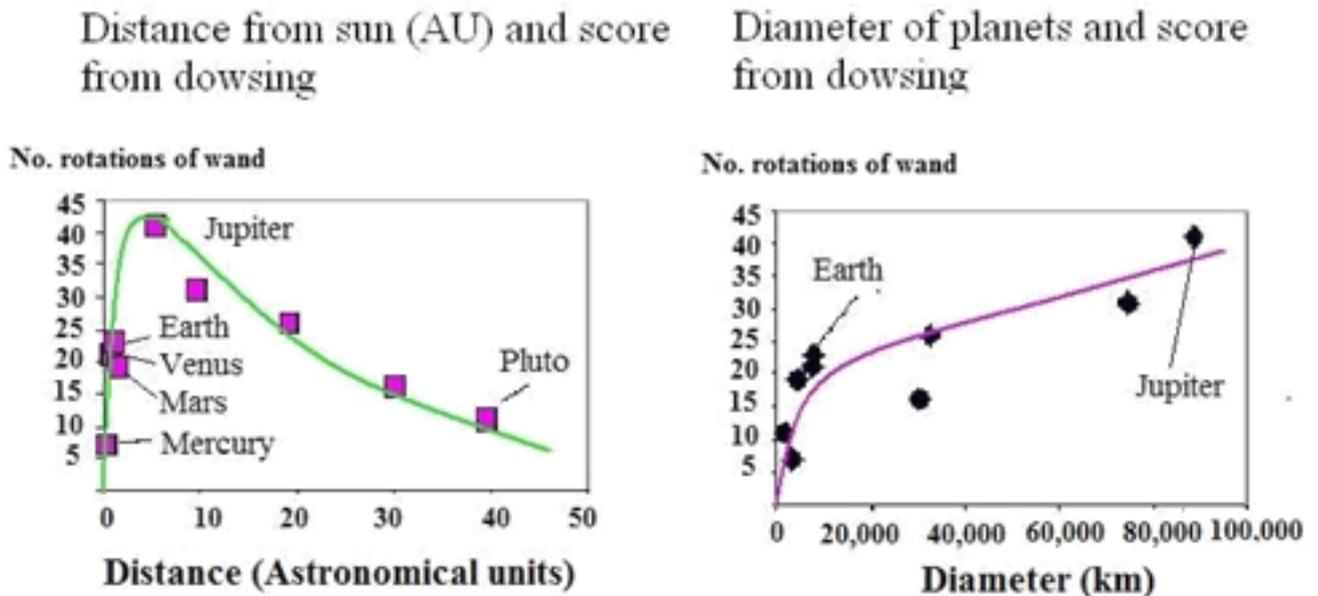


Figure 6: (left). Apparent relationship of qi/prana levels, given by number of rotations of the dowsing wand, and distance from the sun in Astronomical units; (right). Qi/prana levels and diameter of the planets (km).

years by Astrologists. However, one alternative ‘physical’ hypothesis is that the outer large planets either receive high levels of vital energy from the Milky Way, (see my paper [15] on my surprising sensitivity to Milky Way radiation), or perhaps generate prana? By analogy with a hypothesis suggested by others on asteroid impacts, the outer planets may be acting as a protective sheath to reduce impacts (and perhaps also the impact of galactic radiation) on the inner planets? The alternative hypothesis is that large planets with circular rings of debris and moons circling around them, act as generators of vital energy. (I’m not assuming here that the scores are evidence for life forms present – data on this question are not available).

My tentative conclusion from this short experiment is that dowsing perhaps accesses distant objects in time and space in a manner analogous to Remote Viewing?

### **Trends in scientific investigation and the mystical schools**

I mentioned earlier the remarkable change in perspective brought about by developments in quantum science, which, at least in theory is not incompatible with, and may eventually provide mechanisms for, the problem-solving procedures used prior to the advent of science. I may add that the inability of formal scientific procedures to explain many features of the Universe, such as the nature of ‘Dark Matter’, the Origin of Life, the evolution of DNA, the existence of intelligent extraterrestrials, and I dare say, the reality of reincarnation, suggest other means of investigation should be used, compatible with higher energy levels? These are problems close to impossible for Science as we know it to solve, since they enter into psychic or spiritual dimensions, and require us to approach their solution within a wider framework than that provided by Newton, or even Einstein? The widely-quoted conclusion of the philosopher Popper was that progress in Science depends on the ability to refute a proposition; i.e., to apply skepticism based on a belief in the correctness of the currently-used axioms, and discard concepts at variance with existing theory. Inevitably this procedure will sup-

press inspired or original thought based on different axioms. It contrasts with the experience of the dowser, namely that when a useful output is approached, the dowsing score rises significantly. There are nonetheless investigations currently underway, reported in the proceedings of the Society for Scientific Exploration, which are cautiously breaking down the more rigid conceptual constraints of ‘Objective Science’ by allowing the observer to report on and interpret, his/her paranormal experiences.

This type of ‘Subjective Science’ that investigates how our level of vital energy affects the physical world and our perception of it, merges imperceptibly with the practical applications of the many schools outside Science that are explicitly or implicitly studying qi, prana or orgone: the missing variables from the scientific vocabulary! This approach has been used for example to investigate the too-real placebo effect in medicine, healing by prayer, telepathy, and many other phenomena, while ensuring that these investigations are still based on quantitative data with adequate controls.

We are currently alone in our planetary fauna as the only species for which the standard but improbable interpretation is that natural selection was what brought us to abstract thought processes! This is a mysterious result, and the improbability of us gaining access to abstract thought this way has led to the suggestion of a teleological explanation, namely that it was due to an extraterrestrial intervention (see e.g., [16])

We have little evidence of the actual mechanism that underlay our rapid mental evolution over the last 10,000 years, and other than our very incomplete fossil record, such as a few artifacts, scratchings on rocks, and skeletal remains, this leaves much of our early mental evolution ‘in the dark’ so to speak. In fact, our reliable historical records rarely extend before the Great Flood which supposedly occurred some 13,000 years ago.

The best clues to what may have happened to us, and where we may have come from, is nonetheless found in features of the human genome. When discussing the origins of DNA for example, one of its discoverers, [17]claimed that given the

high complexity of this molecule, it could not have evolved on Earth by chance in the time before fossil forms showed that life emerged on the cooling surfaces and in the oceans of the new planet. The recent discovery of metal micro-spheres above the stratosphere, containing organic material, [18] suggested a mechanism for ‘seeding’ new planetary ecosystems from space that may have come about by what is called ‘directed panspermia’; a methodology that Crick supported. This was probably the mechanism which led to life forms emerging on our planet, and not only implies that the evolution or synthesis of DNA occurred elsewhere in the Universe before its transmission here, but also that a Superior Intelligence many eons ago, was concerned to seed a basis for the evolution of intelligence onto our planet, as suggested by [19]. As [16] discovered from Sumerian writings, there may have been supplementary interventions much later on to encourage the development of intelligence in terrestrial hominids.

That we survived close to a million years after our primate ancestors, and much later in the evolutionary process evolved a large brain and used it to discover new technologies and life styles, suggests that while our early mental facilities were effective in their earlier ‘instinctive’ stages for hunter-gathering, they were not fully logical by modern standards. This should make it a priority for us to try and recapture the mental programs and sensory capabilities we developed to survive in dangerous and unpredictable environments, which unfortunately we have partially lost in this materialist age.

### **How can Mother Nature help reconcile science and spirituality?**

The current focus on climate change is caused in part, by our past and present unthinking actions favouring the massive carbon-based industries which still control our economy. This also maintains our dependence on these industries in the modern world, and quite likely caused the extinction of many species and environments in the recent past, and will continue to do so in the future. As a person who has spent a career attempting to rationalize one sector of food production; (see: ‘Fisheries-Science’ in: <https://sites.google.com/view/john-caddy-fisheries-science/>),

om/view/john-caddy-fisheries-science/),

I believe that our failure to conserve the natural world mainly stems from modern society’s lack of spiritual awareness of ‘Mother Nature’. Our original belief system, Animism, saw Nature as ‘The Great Spirit’ and the landscape as her expression. This ancient view long predated Monotheism, and has a modern equivalent in Lovelock’s revival of Gaia; our planetary ‘super-organism’ [20]. ‘Gaia’ is an entity, of which we form a part, who is back in the news now that we realize She kept the world fit for life millions of years before we came along, but has to struggle now to compensate for our massive interventions.

If we try to reconcile science with religion, we often find that existing science paradigms and religious dogmas form uneasy bedfellows, and this dichotomy of beliefs is a major cause of social schizophrenia [21] see e.g.. The spiritual significance of Science is often ignored by monotheism: for example, the ‘Big Bang’ (the origin of the Universe), and the ‘Big Birth’ (the common origin of planetary life revealed by genetics). These are also spiritual revelations, as is Gaian theory! Other issues seem more easily reconciled: for example, the multiple dimensions now postulated to exist by scientific cosmologies are not incompatible with religions which believe that an ‘immaterial element’, the soul, comes from and returns to another realm. This belief in other realms reflects our species’ early experience of shamanic voyaging, and according to [22] the practices of ‘primitive man’ provide clues to our psychic capabilities. Thus, if our nervous systems evolved in the hunter-gatherer phase before literacy and logic, why is there such neural complexity? Language and social organization are usually considered responsible, but perhaps ‘primitive man’ fed our nervous system with wider sensory inputs? Rather than seeking something new then, revisiting old ways of knowing could be profitable, which is why the shamanic revival is so interesting. Linking qi to shamanism casts light on this issue. Shamanism probably dates back more than 70,000 years, to before the analysis of DNA markers on human chromosomes suggested that a few tribes of humans had left Africa;

(see: [www.world-science.net/othernews/061130\\_python.htm](http://www.world-science.net/othernews/061130_python.htm)). These early human pioneers carried shamanic beliefs and practices world-wide, using drumming or hallucinogens for voyages to non-ordinary destinations. Manipulating vital energy, and using animal guides or totems, they perceived energetically-charged sites in the landscape, and had close relationships with spirits and their ancestors. These are all common elements of shamanism worldwide. Modern shamanism suggest that our distant ancestors also used their energy bodies as ‘6th senses’, and to help them travel to distant localities for healing purposes. My recent suggestion [23], is that attempting to recover these earlier spiritual capabilities will prepare our species for the inevitable encounters with telepathic extraterrestrial species that indirect evidence suggests are already underway: (see <http://siriusdisclosure.com/cseti-papers/draft-disclosure-announcement-for-world-leaders/>).

Repeating ancient practices provides insight into ancient beliefs, and allows us to better interpret archaeological evidence and understand non-ordinary aspects of reality. A spirituality, soundly based in the living world emerges. While humans inevitably seek the divine in the heavens, we should not forget our community of origin with other life forms on Earth and cherish them! The old view of Gaia as containing all the life forms on Earth is not contradicted by Science, and promotes the precautionary ecological actions we urgently need to take now. Only by seeing the Earth as a ‘sacred relict’ (quoting a Russian astronaut returning from orbit), can we preserve the living systems we depend upon for our livelihoods.

### **What was the purpose of ancient religions?**

Dames’ interpretation of the Celtic cosmology was: ‘An invisible world in which the visible world is immersed like an island in an unexplored ocean’. The spirits and Sidhe (fairies, in the old sense of life-sized supernatural beings), ‘do not come from some distant realm of space, but are here (invisible) at our elbow’. Are extraterrestrials their modern equivalent? [24] reported that under the influence of the powerful natural hallucinogen dimethyltryptamine, his subjects often

voyage to another realm to encounter futuristic ‘Machine Elves’. Their accounts of these space age ‘aliens’, are strikingly similar to human encounters with the Sidhe in Celtic countries in the early 1900’s [25], and by my personal experiences with Ayahuasca, a related hallucinogen [14].

According to [26], the Celts believed in rebirth from Gaia, implying individual immortality and evolution in both physical and spiritual worlds. The Bardic source book, ‘Barddas’ recounts: “As a knowledge of physical existence is unfolded... the Monad or soul... commences its course in the lowest water-animalcule, and passes at death to other bodies of a superior order, successively, and in regular gradation, until it enters that of man”. That the Celts had this concept of evolution in the form of repeated reincarnation at successive stages of complexity of species in nature, is illustrated in Fig 7, and in fact, reincarnation was accepted by the early Irish Church. However in 553 AD the Council of Constantinople placed an ‘anathema’ on reincarnation, denying the possibility of multiple rebirths.

The damage to this early concept of evolutionary change occurred before the arrival of Christianity, when Socrates and Plato (at around 400 BC) postulated a fundamental rift between Mind and Matter, and this set the scene for the development of Science where conventionally, the two entities are quite separate. The Church adopted the views of these ‘honorary pagans’, and this led to ‘Dualism’; a philosophy which still persists today. This teaches that: “In each person, good and evil battle within a cosmos in miniature. This implies an equivalent split in the macrocosm between Heaven and Hell, and Good and Evil”. Dames remarked that these forces play out their conflict in a soulless world (other than for human beings of course). Instead of being ‘living manifestations of the Deity’, the clouds, the moon, hills, vegetation, etc, which were considered sacred by Animism, become ‘barriers blocking our view of an abstract Godhead’.

### **Some personal conclusions on vital energy and Gaia’s energy field**

A few ideas that may serve as new axioms to follow up in our search for a theory of science that

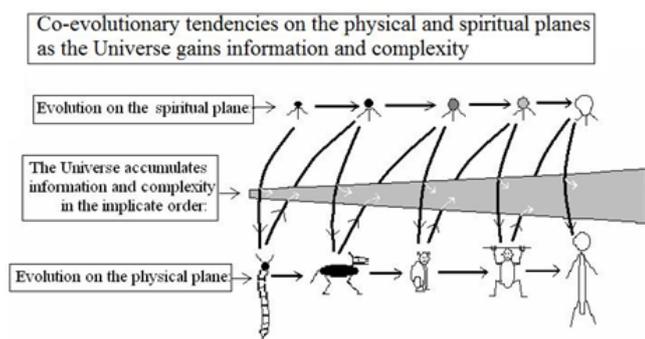


Figure 7: Representation of the Celtic view of ‘evolution by reincarnation’; (I have added a repository for accumulating information and complexity during evolution - the Implicate Order of Bohm). This figure comes from [14].

also incorporates living organisms and the natural world and their importance to our species:

- We are embedded in Gaia’s energy field which varies geographically;
- The boundaries of our memory are uncertain; our mind may not be confined by the skull or the skin, and through the chakras may access other realms;
- There are higher mental fields, both on this planet (Gaia), and in the Universe as a whole, which store mental outputs by all its intelligent inhabitants;
- The Gaian field, and its cosmic equivalent, act as information storage media and can be accessed by the higher mind through meditation, distant voyaging, or by dowsing;
- Gaia’s field links us to each other and to other living forms, in a geographically-differentiated information source;
- In this information source we may be made acquainted with concepts unrelated to our previous experience;
- ‘Objective observations’ on others in a qi field are impossible (the ‘Observer effect’ of quantum science prevails: the observer cannot be separated from, or be immune to the other participants).

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